



# 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 Faith To Live By"

R. A. HARTSELL

You have observed the heading of this article on large sign boards located along highways. It is an advertising effort of the Lutheran Church. It urges people to listen to "Lutheran Hour," a radio program, devoted to the spread of their doctrine. Now do not misunderstand me; the Lutherans have just as much right to advertise, and engage in the proclamation of their teaching, and that by radio, as any organization in the world. My thoughts do not intend to offer criticism to their free rights to advertise or preach their doctrine, but to call attention to their slogan: "A Faith To Live By." It is my honest belief that they could offer no more than a faith to live by, and that in this life only. I am interested in a faith to die by, and to control my journey in death, and my arrival in a safe harbor in eternity.

Luther, the founder of this respective body of religious people was a great man. In fact, from a human point of view, few have even reached his standard. But one thing which makes me look askance at his church is the fact that it is of human origin. It had a human founder. Paul in offering argument in behalf of Christ's body said: "For 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." The head, according to Paul, becomes the saviour. Christ is the head of his church by reason of his having built it. We conclude, therefore, that, being the builder makes one the head; and being the head makes him the saviour of it. This being true, since Luther was the founder of the Lutheran Church, that made him head and saviour of it. Salvation being only in Jesus Christ, (Acts 4:12) it would follow that Luther could offer nothing in so far as eternity is concerned. For that reason I do not wish to risk Lutherism as a faith to die by.

"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19) Hope survives death, if it is in Christ. Hope is so connected with faith that Paul in giving the meaning of faith, used these words: "Now faith is the substance of this HOPED for, the evidence of things not seen." (Heb. 11:1) The faith in Christ is not just a faith to live here by, but one to survive by. As hope reaches beyond death—that is, hope in Christ—so hope's substance, which is faith, reaches on also.

That which inspires faith and hope in Christ is not Lutherism; it could not be; for if it were, then all of us would have to accept the doctrines of Luther. Lutherans, themselves, will tell you that you do not have to be a Lutheran to be saved. They will tell you that one can become a Christian without becoming a Lutheran. Then the doctrines of Luther will not make Christians, but Lutherans alone. I can become a Christian by

obedience to the gospel of Christ, but that will not make me a Lutheran. Hence it takes something else, other than the gospel of Christ to make one a Lutheran.

I have written the above, not because I am angry at this religious body, but to impress the bases of THE FAITH which survives the grave. "So then faith cometh by hearing, and hearing by the WORD OF GOD." (Rom. 10:17) In the apostles lifetime Christians had the same faith. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have OBTAINED LIKE PRECIOUS FAITH WITH US through the righteousness of God and our Saviour Jesus Christ." (2 Peter 1:1) They obtained this faith because it came by the same avenue, the Word of God; and because there is "one faith." (Eph. 4:5) They had the faith which stands in life and sustains in death.

"And now abideth faith, hope and charity, these three; but the greatest of these is charity." (1 Cor. 13:13) In connection with the faith and hope, which sustain, love plays its part. The faith that saves is a faith actuated by love. "Neither circumcision nor uncircumcision availeth anything, but faith which WORKETH by LOVE." (Gal. 5:6) "To love God and keep his commandments," is the full duty of man. Jesus said: "If you love me, keep my commandments." The faith that saves is the faith which asserts itself in loving obedience. In fact, faith is something which we obey. To the Romans Paul said, "Unto the obedience of faith." (Rom. 1:5; 16:26)

In addition to this, it is something which we must work. "Remembering without ceasing your WORK OF FAITH, and labour of love." (1 Thes. 1:3) These Christians worked their faith. This fact is further emphasised in 2 Thess. 1:11. A young man came to Jesus, desiring to know about how to work the works of God. Jesus responded, "This is the work of God, that ye believe." (Jno. 6:29)

The word of God, by which the "like precious faith" is produced, is an abiding, substantial foundation. "Heaven and earth may pass away, but my word shall not pass away." "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Pet. 1:5) As Peter informs us, this word which endures, and by which faith is produced, comes to us by the gospel. The gospel, then, becomes the only source for abiding, sustaining faith. A system of religion, based upon anything else, cannot be abiding. It cannot survive the "last enemy."

Anything which is not founded upon this faith, and worked by it is a sin. (Rom. 14:23) Since this one faith comes by the gospel, it is evident then, that what-

(Continued on page four)

## Cobb-Wilhite Discussion

(Note—Through error the Fifth installment of this debate was published in the last issue of The Gospel Light, when this Fourth proposition should have been used. Next week the Sixth installment will appear. Our readers will please take note of this.—Ed.)

### Cobb's Fourth Affirmation

Dear Readers: I wish to thank the editors of the papers carrying this discussion, and the readers for their patience in reading it, and also my esteemed friend, Mr. Wilhite, for the privilege of comparing our doctrines. Regardless of what we say concerning each other's failures to answer arguments, it is left up to you to make your own decisions as to this.

Mr. Wilhite has given us "hash" and then "rehash." I trust you will exercise patience, since it is not the weakness of the man, but of his doctrines. Mr. Wilhite, you ask me if I saw your argument concerning the difference between a Baptist church and the church of Christ? No, I didn't and no one else saw an argument. I saw your statement, and I told you that the Baptist Church and the church of Christ is synonymous, and that we are baptized into it on the basis of fellowship with Christ. Now for the third consecutive time I am asking you this question: WITH WHOM IS YOUR CANDIDATE FOR BAPTISM IN FELLOWSHIP? Surely you saw that question; why haven't you answered? Then I'm calling upon you again to answer this question: BY WHOSE POWER DID THE APOSTLES WORK MIRACLES AND HEAL SICKNESSES? Talk about dodging, you are a past-master. You have to admit that Elizabeth and the Lord had the Holy Spirit before Pentecost, then you dodged the issue by saying that Elizabeth had the Spirit even before I claim that the church was established. That doesn't touch side, edge, top, nor bottom of the argument I made. You made the assertion that the Holy Spirit was not given until the day of Pentecost, and then when you are faced with these scriptures you are forced to dodge or to acknowledge the truth and you seem to prefer to dodge. Even the prophets had the Holy Spirit, and certainly the Lord had not established his church back in the days of the prophets. You were trying to argue that if there were a church before Pentecost it was a dead church because it did not have the Holy Spirit in it, and when I show you passages that prove that the Holy Spirit was indwelling people, and that he was upon the great Head and Founder of the church what do you answer? Yes, I'm sure the people can see clearly who is dodging and failing to answer arguments.

Then you run to my Manual and seek to make the readers believe I contradict myself when I said the church at Jerusalem stood as a representative of all churches, etc. That church at Jerusalem is the one Jesus Christ called out during his personal ministry; the same one he told to tarry at Jerusalem until she be endued with power from on high. Now, Mr. Wilhite, grapple with these propositions. If the church were not established until Pentecost then she had no commission because Jesus gave the commission at least ten days before Pentecost. If the church were not established until Pentecost, then she had no blood in her because the blood was shed more than fifty days before Pentecost. If the church of Jesus Christ were not established until Pentecost then Jesus Christ did not establish the church, but the Holy Spirit established her. Christ was in glory with his Father on the day of Pentecost. Now

explain these things to the readers if you can. If you can really answer these things the people, I think, will have enough intelligence to know it.

Yes, you thought it was wholly unnecessary for you to answer my argument about the Holy Spirit being in the world and abiding in men before Pentecost because "I showed the fulfillment of Joel's prophecy on the day of Pentecost." No, Peter showed me that before I ever knew of you, but that isn't a forty-second cousin to the establishment of a church on the day of Pentecost. You say that I said the church began operation on the day of Pentecost. No, I said she began to operate under the world-wide commission then. She operated during the personal ministry of Jesus Christ. You would have us believe the church was not established until Pentecost because according to your doctrine Christ did not have all authority until after his resurrection. Will you please tell us what powers were given to Christ after his resurrection that he did not have before his resurrection? Don't dodge now, tell us so we can understand. Then too, wasn't that an artful dodge concerning the scriptural argument I gave proving that Abraham believed in the resurrection of Christ from the dead. When Abraham received in a figure, Isaac from the dead he received Jesus also because Isaac was a type of Christ. Just drop back and answer that argument, please.

Then you had the effrontery to tell the readers that Paul would not have fellowshipped Abraham in the church. Seriously, my friend, if I had to cast such a reflection as that upon an inspired apostle of Jesus Christ to sustain the doctrines of an institution I'd quit that institution. In Matt. 8:11, 12 Jesus said that many would sit down with Abraham, et al, in the kingdom, and Paul knew this; yet Mr. Wilhite tells us that Paul would not have fellowshipped Abraham in the church. Such bosh!

He keeps trying to get ahead by giving little quotations from some other man. I am giving you scriptures now; just hold your "tatter", buddy, I'll get to history in due time, and I'm sure you will not relish it so much. I have shown from several arguments based on Isaiah 2:2ff, Daniel 7:9, 13, 14, Joel 2:28ff, Matt. 16:18 and Mark 9:1-13 that these scriptures have no reference to the setting up of the church on the day of Pentecost and my friend has been utterly unable to meet them. I suppose there is no need now to introduce any more of his scriptures and show that they do not teach that the church was established on Pentecost until he answers these. He's claiming Whitsitt now who said there was no church called Baptist by name until 1644, but he is going to try to affirm a proposition that reads that John Smythe started it in England about 1607. Better watch out, you may get your dates crossed up.

Friends, I could, for argument's sake, grant that the church began on Pentecost, while it did not, but if it did begin then, my friend can't connect his institution to it to save his life. I here assert as my proposition reads, that the church with which my friend stands identified was established in 1827 by Alexander Campbell. There were, of course, certain conditions and preliminary movements that led up to its complete organization; it was not just lauched all at once in one year without these preliminary movements and conditions. We shall begin with the beginning of what was called the Reformation Movement and follow it until it reached under A. Campbell full and complete establishment as a so-called church. Then

man who figured in the so-called Reformation Movement. There were Thomas and Alexander Campbell, Barton W. Stone, Walter Scott and Sidney Rigdon who were prominent leaders in this movement. Alexander Campbell immigrated to this country from Scotland in 1809, and his father preceded him two years before this, or about this length of time. They were Presbyterians. But the Campbells became dissatisfied with the doctrine of sprinkling for baptism, and Alexander sought to reform the Presbyterians along this line, but failed. He thereupon launched a movement in which he hoped to bring all the "sects" or "denominations" together into one bond of unity. A general meeting was called, and at this meeting Thomas Campbell made an utterance which became, we might say, the foundation of the Reformation Movement. The statement was this: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." *Memoirs of Campbell by Richardson, Vol. 1, page 236.*

Then in the same book, same volume, page 237 we read the following: "It was from the moment when these significant words were uttered and accepted that the more intelligent ever afterward dated the formal and actual commencement of the reformation." So there you have it friends, the Reformation which became the church with which by friend stands identified had its beginning at this general meeting.

In this connection we find two marks of identification: (1) "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." My friend's church still makes this boast. But, I sincerely ask, does the Bible say the church began on the day of Pentecost? Trot out the chapter and verse, please. (2) Uniting all the sects. They were going to do away with all sects. They bitterly deny that they are sectarian, yet they are extremely so. They say they are not a denomination, yet they insist strongly upon a name. From their own historian we have found the starting place, and found two marks of identification. More later. Thank you.

### Wilhite's Fourth Negative

Dear Readers: My friend Cobb seems to be getting sick of "hash." But, Doctor, if you are really sick change the diet. Didn't you know that you are supposed to be in the affirmative? Surely you are not rattled to that extent already. You are furnishing the diet, but I must be putting in some garlick and hot pepper, mostly when I call your attention to the things you are overlooking, and when I offer your BIG brothers. I might have put in too much hot pepper, but you are supposed to set the menu. I have already offered Orchard, Hurlbut, Smith, Vedder, Jeter, Whitsett, Paxton, Wallace, Du Pont, Colyar and Ben M. Bogard besides referring to your own writing in tract and Manual seven times. Is it HASH? How many have you referred to in any way? You are the people who are always harping on history, and wanting historical discussion. You don't like garlic and hot pepper in your hash do you, Doctor? All Baptists are like that. All that has kept me from using Dr. D. N. Jackson is that he is wild and refrains from writing on controverted subjects. No doubt, you wish you hadn't written your Baptist Church Manual, because I have just started on it. Baptists don't like to debate now. I am still looking for returns on two sets of propositions sent Dr. D. N. Jackson. I have propositions signed with Editor C. C. Bishop who started in with me and stayed one full session, had a nervous break down, and promised to finish later. That was two years ago this month and still I can't get him to finish it. Also L. A. Stidham, editor of Baptist Progress

has offered some aid to others against me, but refuses to even answer a letter or debate with me at all. It isn't I. It is simply that they can't debate with a man who stays with the truth as it is taught in the Bible and they know it. Some will debate if crowded and they have it to their liking. They had as soon meet me as any of my brethren possibly, but they know we have it on them.

I say rehash. I have asked Doctor Cobb six or eight times to explain how the Baptist Church is the same as the church of Christ when he says it takes baptism to become a member of the Baptist church but you can be a member of the church of Christ without it. Do you, dear readers, blame the man for ignoring that? I only blame him for staying with doctrines which cause him so much trouble. Doctor, you are too good a man to be troubled in such a way. Get out, my friend.

Doctor, what does one preach if he preaches the full gospel? What all does that embrace? Did John the Baptist preach it as much as you do? What does it take to constitute a Scriptural baptism? Would you fellowship a person who was not baptized in a formula with the names Father, Son and Holy Spirit in it? Come on, Doctor, and let's see the real issue between us. Don't shy off so long.

In my last I showed that Baptists disfellowship a person whom you say Christ fellowships. I have reference to the unbaptized being in fellowship with Christ but not in fellowship with a Baptist church until he is baptized, which is a translating act, (Baptizenc, page 91) and so when you baptize a person who is in fellowship with Christ, you translate him out of that state into a Baptist denomination not one time mentioned in the Bible. Time and again I have asked the Doctor when he believes the church was established, but he refuses to answer in any way. Don't blame the man; it's the doctrine he tries to defend.

Why the man has said the church is the dwelling place of the Holy Spirit which came on Pentecost, even in the above article he says: "She began to operate under the world-wide commission then." At the same time he says if it were not operating before Pentecost it was without a commission. Strange man, isn't he? I want you to tell us in what form Elizabeth, et al, had the Spirit? Was it as we have it today? Was it in its converting power? Tell us about it, please. I'll say the power they cast out devils with was the power of God. Too, the Spirit spoke through them, (Matt. 10:20) still he came on Pentecost as you have acknowledged by saying that it was on that day empowered and started to all the world; therefore not a Missionary Baptist before Pentecost was it? Too, you say the Spirit dwells in a church of Christ (Manual, p. 172), but have it in Elizabeth 35 years before you say there was a church. Again you say each church is under same law and "GREAT COMMISSION" (Man., p. 191) but the one before the resurrection was NOT UNDER THE GREAT COMMISSION, was it, Doctor? How are you going to harmonize these statements? Too bad, too bad, that such a good man will go so far wrong for a pet theory. Remember I showed you that your brother Colyar said the Spirit came after the resurrection, and Du Pont, a book you sent me, and for which I thank you, said it was absurd to think of it without a home, the church being its home. Ben M. Bogard, one of your leading debating brethren says the Holy Spirit as administrator did not begin until Pentecost. (Bogard-McPherson debate, p. 81) Jesus was administrator until he died, the Spirit began as administrator on Pentecost, so who ad-

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# THE GOSPEL LIGHT

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## NEW ASSOCIATE EDITORS

In our masthead this week will be found the names of four new associate editors. Brethren John W. Wilson, Lazbuddie, Texas; R. A. Hartsell, Broken Arrow, Oklahoma; James L. Neal, Springdale, Arkansas and Gilbert Copeland, DeQuincy, Louisiana.

To most of our readers the names of these men are familiar. They have written for the GOSPEL LIGHT occasionally for some time, and it is with a great deal of pleasure that we present them in this new connection. We have the utmost confidence in them, and in their ability to present Bible truths in a way that will lead sinners to Christ and quicken the child of God to a fuller realization of his responsibility as a Christian.

This week we are presenting an introduction of Brother Wilson, along with his picture. Next week, or just as soon as their photographs arrive we shall give a brief outline of the life and work of each of the other men.

## "A Faith To Live By"

(Continued From Page One)

ever is practiced in the field of religion, which is not based upon the gospel is sin. "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. 1:6-7) The curses of heaven rests upon any faith, except gospel faith. The faith of sects, such as the Lutheran, is founded upon their creeds, manuals, etc.; for that reason such faiths can go only to the grave. So, Paul, referring to the doctrines of men, had this information to pass on to us. "(Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Going on, he tells the reason for this: "Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." (Col. 2:21-23)

Continuation in the faith of the gospel is essential. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a

minister." (Col. 1:21) Moving from the gospel is a fatal step. To move from it, is to move from the faith; for it is the source of faith. Thus, Christians must be "grounded and settled in it." We can understand from this that there is but one saving faith.

In so far as human systems of religion are concerned, I had as soon risk one as the other. I have as much regard for the Lutheran system as any other human church. It is just as good as the best of human religions. What goes for this system, goes also for all human articles. The point I wish to put over is: The gospel offers the only abiding, sustaining faith.

It is a faith of unity, because there is but one such faith. It is a sustaining faith; for it is substance. It is a living faith, because it is active. It is a faultless faith; for it is from God. It is an inclusive faith, because it embraces all of God's children; and an exclusive, because it excludes those who are not. It is precious, because there is only one, and there is nothing else like it.

Men have tried to substitute for it through this age, but like those of former ages, their substitutions must fail; for "Every plant, which my heavenly Father planteth not shall be rooted up," says Christ. And David says: "If the Lord build not the house they labour in vain which built it." (Ps. 127:1)

## PROGRAM FOR COURSES, FREED-HARDEMAN COLLEGE

January 12th to 21st

1. Meditations on Philippian Letter -----H. Leo Boles
  2. Sin—its Origin and Consequence -----H. Leo Boles
  3. Work of the Holy Spirit -----H. Leo Boles
  4. Church History -----L. L. Brigance
  5. Questions and Answers -----N. B. Hardeman
- These Courses Will Run Daily
6. (12th and 13) Innovations in the Church --- C. C. Burns
  7. (14th and 15th) Holy Rollers, Assembly of God  
Pentecostians and Nazarenes -----Gus Nichols
  8. (15th) What should be our attitude toward  
error? -----Jno. D. Cox
    1. Calling denominational names.
    2. Exposure of teaching from creeds etc.
    3. Their taking part in our services.
    4. Limit of association in civic affairs.
  9. (18th) Bible Schools ----- To Be Supplied
  10. (19th) True Status of Catholic Church G. K. Wallace
    1. Is she the Mother-mistress of all churches or is she the greatest of all sects?
    2. Is she responsible for giving us the Bible?
    3. Are her teachings compatible with the principles of American democracy?
  11. (19th) Use and Abuse of "Our papers" Hugh McCord
  12. (20th) Is Absolute Faith in:
    1. The virgin birth, 2. Miracles, 3. Resurrection,
    4. A literal heaven and hell, necessary to Christianity -----J. P. Sanders
  13. (20th) Woman's Work in the church --- A. R. Holton
  14. (21st) Is the tendency toward higher education  
dangerous to gospel preachers? ---T. H. Kennedy
    1. Are the courses and discussions offered by the big universities such as are helpful to a gospel preacher?
    2. Is the desire for worldly wisdom compatible with acceptable faith?
    3. Are we doing a better job of preaching than did the pioneers who lacked such education achievements?
  15. (21st) Adventism -----C. D. Plum

Time for general discussion will be allowed to anyone or all of those who wish to have a part in the above topics. Room and board may be had for about \$1.50 a day. Those who have in mind to attend will please write the college in advance.



# Things Which Cannot Be Shaken

MARK McELHANEY

Hebrews 12:27: "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." The writers of this epistle is here stating that there are some things that are to be moved out of the way and other things that shall remain because they cannot be shaken. The old law is one thing that was moved out of the way. It failed to stand because of its imperfection. The heavens and the earth will one day be destroyed, leaving but one thing on this earth which shall stand safely through that chaos—the word of God. Luke 21:33: "Heaven and earth shall pass away but my word shall never pass away."

If the heavens and the earth are marked for destruction we ought to be thinking of something that we can hold to through that awful ruin. Jesus said his word is of everlasting endurance and Paul says, "We have received a kingdom that cannot be moved." We shall be safe then, through time and eternity, if we set our hopes on the foundation of his word and live our lives in his kingdom.

If the doctrine that we preach is in harmony with the word of Christ, then it will likewise endure forever and resist all efforts to tear it down. This should prove a test for us and for all mankind. If the teaching of the church of Christ cannot be shaken by the theories and doctrines of men it ought to establish the soundness and sureness of that teaching.

I want to submit to all clear thinking people, the fact that there is a course that is infallible and which no one denies is right no matter how extreme his theory may be. I want to say further that this course is incorporated in the doctrine of the church of Christ. To bear out that fact let us examine some of the doctrines of men and see if they do not all admit, "The church of Christ is right."

1. First for consideration are the Athiest and the infidel. One says there is no God and the other that the Bible is a myth. They both maintain that the Bible is uninspired and therefore it is foolish for one to be directed according to its teaching. Yet they would admit that into whatsoever land the Bible has gone it has brought enlightenment and the highest type of civilization. The dictatorial powers, responsible for this war, first began by suppressing the Bible and its teaching, even suppressing the very thought of God, lest those people, believing in an infinite creator, develop an inferiority complex. The Bible had to be driven out of the hearts of the people before the dictator's evil rule could be brought in.

The infidel would not want to rear his family in a land where there were no Christians. Believers in the Bible make better rulers, citizens, and neighbors. There can be no harm, then, in believing and obeying God's word. In fact it renders one better off. Then if the infidel is right the obedient to God's word are right. If we are right he is wrong and, "he that believeth not shall be damned."

2. The Universalist says, that all men will be saved for Christ died for all men, paying the price in full. Therefore divine justice could not exact the penalty twice. Then we cannot be lost no matter what we do, so if we obey the words of Christ which shall never pass away, we are still all right.

But if we are right what will be the result? His doc-

trine then can be shaken. It is extremely precarious as are all the theories of man. The best chance such a doctrine could possibly have is fifty percent and that in the face of God's statement to the contrary. Why should we not accept that which is one hundred percent sure?

3. Some profess to believe that God, before the foundation of the world, predestinated certain men and angels to eternal salvation and others to destruction, and that the number of those predestinated is so fixed that it cannot be either increased nor diminished.

Then suppose that I am one of the elect and was so designated before time began. Regardless of what I do I will be saved. If I choose to obey all of Christ's commands I will be saved, for the advocates of that theory freely admit that there are good men and women in the church of Christ who will be in heaven throughout eternity.

Suppose I am one of the non-elect. I have nothing to lose by obeying God's Word. It cannot hurt me even if I can't be helped. Then if they are right I am just as well off in the church of Christ as any where else.

But what if we are right? What if salvation hinges upon obedience to all of God's commands? If he is right we are right. If we are right he is wrong. Don't you see what the things are that cannot be shaken? Why not make your calling and election SURE so that no one will question?

4. Let us examine the doctrine of "faith only," which is, "a wholesome doctrine and very full of comfort." Faith only means that I must believe on the Lord Jesus Christ with all of my heart, but only to the extent that I admit him to be the Son of God who died to save me. The word "only" means nothing else is required and that I need not do anything about such a conviction, but shall be saved by my mere belief.

If I KNEW beyond the shadow of a doubt that faith alones would save me I probably would subscribe whole-heartedly to that doctrine, since, then, I could say to my soul, "Take thine ease." Even though I feel that gratitude would prompt me to a righteous life and to obedience, still the voice of gratitude alone might be somewhat weak in comparison to the clarion call within me to follow the ways of the world, and to that almost irresistible urge to do evil.

But if "faith only" saves it is safe to go ahead and obey in every command God has given. It will not hurt me to do that. No teacher of "faith only" would object to obedience. Then if they are right we are right, but if we are right they are wrong. Speaking about being "very full of comfort," that position looks as comfortable to me as that of a man standing in a bed of glowing coals.

5. The good moral man says: "I am not a bad man. I am a good citizen. I pay my bills. I am good to my neighbors and family. Therefore I don't think God will condemn me." But will he not admit that he would be fully as good if he obeyed the gospel and became a Christian? He might even admit he would be a little bit better. So why live in uncertainty? He could make his chances absolutely sure by living a life unquestioned by all.

6. There is a class that says all of God's commands are good but there is no need to be baptized. That is

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## Cobb-Wilhite Discussion

(Continued from page three)

ministered between these dates, Doctor?

Well, the Doctor thinks if I can answer his suggestion that the church, if not operating before Pentecost, was without a commission, blood, and Jesus did not build it because he wasn't here at that time, I'm doing well. Isn't he a peculiar man? Can't see his own contradictions. Doctor, don't you claim the statement, "I will build my church" means that Jesus did the work and not the Holy Spirit or apostles? Still you say it means BUILD UP, EDIFY and Jesus is still doing that, eh? I thought you said he couldn't have done the work on Pentecost because he wasn't there. Is he here in person now to do it? With reference to the commission and blood not being in it if not set up till Pentecost, will say that you have it set up some time before it had a commission to the world and before the blood was shed, therefore you are the one who has a church without either. Then the man wants to know what power Jesus had after the resurrection he didn't have before. Well, he told his friends to not even tell that he was Christ before (Matt. 16:20) and afterward he wanted everybody to know it. (Mark 16:15) He was never preached as the Christ, the Son of God with power until he was so declared by the resurrection. (Rom. 1:4, 14:9; Acts 2:36) And while answering questions I will tell you about my candidate for baptism and his relation to me and the Lord if you will tell me what relation the embryo has before its birth. That is the condition of the one who is about to be baptized. He is begotten but not born. And in answering his quibble about Abraham, I'll say that Abraham could not have believed in Christ as a resurrected Son of God because he wasn't that while Abraham lived, besides you said he received his son "in a figure" therefore it was not real, so as you have said I guess it was FICTION, eh? But I cast a reflection on Paul when I said he wouldn't fellowship Abraham in the church because Abraham was never in the church. Was Abraham baptized like you Baptists baptize people? Would you fellowship him in a Baptist church today? Doctor, you agree with me, but hate to acknowledge it.

The Doctor wants me to hold my "tater" till he gets ready for history. Do you remember telling the readers I was afraid of history? I'm itching for it, Doctor. You are dreading it. But you did finally get to it, and show that you are as badly in error on history as you are on Scripture, if possible. Why you even say Campbell did "not launch it all at once in one year" while your proposition says he did establish it in ONE YEAR and that was 1827. You are wrong on that too, are you, Doctor Cobb? Thanks! He also says he didn't do it by himself as his proposition says, so he's wrong on that.

On history my friend refers to Mem. of Campbell, Vol. 1, p. 236, and says Alexander tried to reform the Presbyterian church, but failed, "HE thereupon launched a movement" (my caps), while this was done before Alexander ever saw America, and done by his father. Wrong as usual, Doctor. But Doctor Cobb knows enough about it to tell us that a statement was made by Thomas, Alexander's father, which was really "the foundation of the Reformatory movement", so Alexander didn't start it, did he Doctor? You being the judge. Then why don't you just come clean and say you were wrong about it? He then says it was the church with which I stand identified and it had "its beginning at this general meeting." But this "general meeting" was while Alexander was still in the old country. Is that when it started, Doctor? You said so, but

your proposition says it was started by Alexander.

Next he attempts to connect me with that movement because they wanted us to UNITE all churches and said they would speak only as the Bible speaks. Don't you say as much, Doctor? Don't you try to have unity among all churches? Then you are connected as much as I if you do that and if you don't you are contrary to the Scriptures. Which? This all happened just TWENTY YEARS before you say the church with which I am connected started, and you connect me with them by identification while you connect Baptists by succession. Why the difference? You know identification is safe don't you? Can't you beat that on history, Doctor? Just TWENTY YEARS off and many years off on Bible. How do you like hot pepper in your hash, Doctor? Enough now. Thanks, everybody.

## Things Which Cannot Be Shaken

(Continued from page five)

non-essential and I am willing to comply with all but that. They do not register any objection to it other than, "I don't like it." Nobody thinks it would hurt them to be baptized. Therefore to be on the safe side can any one, with a good conscience reject that which cannot harm and in the event that he is wrong will save his soul?

7. A great number of people insist that one church is as good as another. Yet no one will deny that the Bible church is Christ's church, or simply for euphony, the church of Christ. Further, no one will deny that it is God's will that there be but one body, the church, belonging to Christ and called by his name. If any church is right, the church of Christ is right. If we are right all others but his church are wrong.

8. Millions of good people follow man-written creeds, as their guides in religious practice. I presume they all will agree with Paul that, "All scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17) If the Bible furnishes thoroughly or completely (A. R. V.) nothing else is needed and they will admit that the Bible is enough to save.

But suppose that the commandments of men are an abomination unto God, as Matt. 15: 8, 9 indicates. They could unite with us on the Bible as the guide in faith and practice. That is safe ground and cannot be shaken.

9. The vast majority of professed followers of Christ hold to the mechanical instrument as a part of their worship. They will admit that they could worship without it and sacrifice no principle of conscience. Therefore that becomes a factor in dividing the body of Christ. We could not worship with it without violating our belief. They could give it up without doing so. Christ commands unity. They say you can be saved without it. We say you cannot be saved and violate God's word. If they are right we are right. If we are right they are wrong.

Do we believe in taking the safe course in life? We wouldn't invest our money in an institution, the soundness of which was questioned. Why then will we put our soul in a position from whence it may fall into eternal ruin?

The Bible doctrine is unshakeable. It cannot be shaken by doubt. The theories of men fail when examined beside it. Why won't you plant your hopes on the sure foundation of faith in Christ and obedience to his word. With such a foundation upon which to base that hope it will remain sure and steadfast, standing firm through the passing away of heaven and earth, bearing you safely to the shores of eternity.

ONE OF OUR ASSOCIATE EDITORS \* \* \* \* \*



The publishers of THE GOSPEL LIGHT are happy to present this week as one of our new Associate Editors, Brother John W. Wilson of Lazbuddie, Texas. Brother Wilson has written several articles for the paper in recent months and we have found him to be an able, true-to-the-Bible teacher. We feel fortunate in securing his services in this capacity, and we are indeed grateful to him.

Brother Wilson obeyed the Gospel in April, 1936 in Dallas, Texas. Brother W. L. Oliphant, minister of the Oak Cliff congregation baptized him and assisted in getting him started in preaching. For several months he filled in when the regular preacher was away at Ennis, Farmersville, Plano and Arlington, Texas. In 1937, through Brother Basil C. Doran, Brother Wilson made contact with the brethren at Bristow, Oklahoma. He began his first full time preaching there and worked with these brethren until June, 1938, at which time he was invited to take up the work with the Eighth Street congregation of Okmulgee, Oklahoma. He remained with this congregation until January 1, 1940 at which time he moved to Checotah, Oklahoma and began work there. From Checotah, Brother Wilson moved to his present location January 1, 1942.

He is 30 years of age, and in addition to local work conducts several Gospel meetings each year, including as many mission meetings as possible. Although he has been in the church a little more than six years, he has engaged five different opponents of the truth in public discussion. He is deeply grateful to all who have assisted him in whatever measure of success he might have attained.

\* \* \*

THE ACID TEST

In prosperity our friends know us; in adversity we know our friends.

NOTES—REPORTS

H. H. Dunn, Huntington, Arkansas, December 20: "Closed a very good meeting with the West Union, Missouri congregation the first Sunday night of this month. One was baptized. The song service was good, conducted by Glen Morgan and Lewis Conner, two of the local boys. Will, if the Lord wills, be with those good people in another meeting next year. I am enjoying this month's stay with my family. Ready to answer any calls for meetings after the first of the year."

\* \* \*

Gus Winter, 1436 Second St., Webster City, Iowa, will be available for meetings in Arkansas, Missouri and Oklahoma after March 15, 1943. Over thirteen years successful experience in holding Bible Schools, revival meetings and in "teaching publicly and from house to house." First come, first served. Brethren, write me about your needs.

\* \* \*

Mrs. J. H. Curry, Hoxie, Arkansas: "Inclosed find \$1.00 to pay another year's subscription to the GOSPEL LIGHT. The paper is fine, and may God bless you in your good work." Thank you Sister Curry. Sister Curry is the widow of one of our faithful preachers of the Gospel for more than forty years.

\* \* \*

A. H. Bryant, Braman, Oklahoma, Dec. 30: "I want to congratulate the publishers of the GOSPEL LIGHT for the fine paper you have sent out the past year, and wish for you that 1943 will be the best of all."

\* \* \*

J. W. Gorden, Clayton, Oklahoma: "This is to notify you that my time on your paper will be out December 31. I am asking you to please stop it at that time as it carries items that I think are detrimental to the cause of Christianity and articles that are contrary to the teaching of the New Testament. A brother in Christ and for a closer relationship to the teaching of the New Testament."

\* \* \*

P. F. Nave, Okmulgee, Oklahoma: "Please send the GOSPEL LIGHT another year, I could not do without it. Wish you all a happy and prosperous New Year."

\* \* \*

Walter W. Leamons, Raymondsville, Texas: The venerable sister L. L. Gravier, formerly of Lone Rock, Baxter county, Arkansas, now lives at Allen, Texas according to a letter I have just received from her. One of our most faithful members here is young brother Otis Glover, blind from infancy. He enjoys cards and letters and will try to answer the ones from fellow unfortunates. Our work here goes increasingly well. The regular collection yesterday amounted to \$93.00 and the spiritual status constantly grows better.

Ira Y. Rice Sr., Dec. 31, 1942: "I preached my last sermon for 1942, as far as the Lord's days are concerned, last Lord's day at Newalla, Oklahoma. Had a very nice attendance considering the very cold weather conditions which prevailed. Brother Royal Powers of Oklahoma City preaches regularly for the church there and has done much good. He and his wife are held in high esteem by the congregation. I have enjoyed my work in 1942 very much and to Jehovah and His Son be all the praise, glory and honor for whatever I have accomplished in the name of the Lord. On next Lord's day, January 3, I am to begin preaching for the church at Coffeyville, Kansas and to labor with them through all the month of January. May God bless all the faithful everywhere in their effort to save the lost, is my prayer."

\* \* \*

J. H. Baird, 1057 Second Avenue, Laurel, Miss., Dec. 16 1942: In the large Army Air Base located here we have located some who are either members of the church of Christ, or who are friendly toward it. There doubtless are others to whom we could be of service, if we but knew as to their identity. If any of you readers have friends or loved ones stationed here, we would be glad to have the information and will, if notified, give the matter our immediate attention. The church here is making good progress and is anxious to be of service to our brethren from other localities who may have friends in the armed service here.

\* \* \*

R. A. Hartsell, Broken Arrow, Okla.: Our work is moving along as well as could be expected with conditions as they are. We had a full house last Lord's day. Our building will seat about 325. I should like to say to our many friends, who have sent greetings and cards of cheer for the holidays, that we appreciate them more than we can express. I am in charge of the Broken Arrow Office of the Tulsa county Milage Rationing Board, am therefore working almost day and night. We have been unable to respond with the usual greetings. Take this note as our best wishes for your happiness in years to come.

\* \* \*

Will W. Slater, Fort Smith, Ark., Dec. 18, 1942: Brethren, it seems that I will have to quit writing to the papers, as, seemingly, I am always misunderstood. I wrote an article last year and had a meeting cancelled as a result, because I was misunderstood. Since writing my report from Dongola, Illinois, which was written in sarcasm and derision, I have been receiving letters of criticism from all parts of the country. What I said about "learning Revelation" was said in derision. I, of course, do not believe any such "rot." I preached two sermons on the kingdom question while there, and announced publicly that I believed the brother to be "haywire", told him so a dozen times. Brother Smoot is a good man, but such a theory is foolish, ridiculous and absurd. Thanks for every favor.

**The Work At The State Sanatorium**

Our work here is making progress. Four public services are being held each week. Full time work from room to room to those who are confined to their beds is bearing fruit. Many have never heard the Gospel before and someone is obeying the Gospel almost every week. Several new members have entered the Sanatorium during the past month. They will have the opportunity of worshipping God and hearing His word preached. We appreciate the way the brethren are supporting this work, and hope that as the new year begins you will make your plans to continue the work. Many have sent in books and other material, for which we are grateful. We ask that you continue to send good books and tracts and I will acknowledge them by postcard.

At the present time we are in need of Bibles. I have found several patients who do not have Bibles, and are not able to buy them. If you read this and have an extra Bible (it need not be an expensive one), or would like to buy some, they will be appreciated.

Remember to send all contributions for this work to church of Christ, Box 389, North Little Rock, Arkansas. Send all reading material to Voyd N. Ballard, Box 235, Booneville, Arkansas.

Frank Dunn, Conway, Arkansas, Dec. 22, 1942: I have resigned from the work here effective January 1 in order to assist Brother L. R. Wilson in the work with the Denver Heights congregation in San Antonio Texas. This date marks the end of two years and eleven months of very pleasant work with the church here. During this time the congregation has increased in membership and in spiritual and financial strength. The average contribution now is about twice that of the congregation's effort three years ago. Many material improvements have been made in our facilities without the incurrance of a debt. It is with reluctance I have made the decision to leave this field of labor. However, I hope by giving my full time to the work to be able to accomplish more for the Lord than I am now able to do with my time divided between this and teaching. The Lord willing I shall return to Arkansas for meetings during August, but other than this my time will be taken up with the work in San Antonio.

Church of Christ, Minden, La. Dec. 22, 1942: This is a complete outline of our church program for 1943. A definite goal which we hope to make and we are presenting it to you, with a hope that you will give careful consideration. We of the church of Christ here in Minden want to employ a preacher for full time work. We are about 30 members and have a new church building. We have a fine location just three blocks from the business section of town and feel that much good will come from full time work here. We have talked to several preachers concerning this work and find that it will take \$150 per month to get the proper man for the job. Of course we can't do this to begin with by ourselves but we believe in time the contribution will grow

enough to take care of this amount. Our present contribution is around \$20 per week, and our building note is \$25 a month, building will \$5.00 insurance, utilities \$5.00, which total \$40.00 a month. Now if we secure a preacher that will give us an added increase of \$150.00 a month, which will bring our total to \$190.00. In which \$110 will come from contributions which we are asking a few church of Christ congregations to contribute. If you can send a regular monthly contribution, however small, please let us hear from you as soon as possible. Any help you might lend us in this endeavor will be highly appreciated by all of us here and am sure will be pleasing to our Lord whose cause we are fighting for. We wish to thank you for any consideration you might give us. If you see fit to give us any financial help you will be advised at regular intervals as to the progress we are making. Mail all contributions to: Church of Christ, Minden, La., In care of W. H. Simms, Treasurer, 417 Sibley Road. Yours in Christ, Signed: W. H. Simms, John F. Sanders, C. M. Durham, Trustees

\* \* \*

Tillman B. Pope, Alma, Arkansas, Dec. 30, 1942: My work for the year of 1942 came to a close at Christopher, Illinois, December 20. This was my thirteenth meeting since I entered the evangelistic field for full time on June 21. Since my last report I have conducted meetings at the following places: Barnsdall, Okla.; Hocomo, Elijah and West Plains, Mo., and the one mentioned above--Christopher, Illinois. I had never been at any of these congregations before. This was my first trip to Illinois. I enjoyed the meetings at each place. In some ways this has been the best year of the 20 years I have been trying to preach; but from the standpoint of attendance and additions, I think I am compelled to say it has been the least. If these dark times have softened and turned the hearts of the people to God, it is where I have not been. I was offered local work while I was in Illinois; but I gave up local work last June to enter the evangelistic field for the year round; and turned down the offer made me. The proposition was really a nice one; but since we have moved into our own home here in Alma, I would rather not move away any more. I have been offered work at other places; and I thank the brethren so kindly, but I am trying to stay in the field. I have one meeting for January and eight booked for the summer already; but I need some more winter meetings. Why not try a meeting at some other month besides July and August? I shall be happy to come and assist you. So arrange for your meeting and write me at once.

A Christian is in the world but not of the world. His citizenship is in heaven. He lives on a higher plane. He conforms his life to the divine pattern—the life of Christ.

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Gospel Light Publishing Co.  
Delight, Arkansas

# 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 6.

## Concerning The Collection

GLENN A. PARKS

In 1 Cor. 16:1, 2 Paul gives us the Lord's method of giving which churches of Christ have followed in the main through the years, at least formally so. Yet, when one looks at the passages with care he may find himself at fault as respects his ability to give in the light of his prosperity. Those who have been taught the truth concerning the collection have never questioned the time element of the reading, but it has been a long tedious process of getting the importance of systematic, purposeful giving over to the most of us. Many congregations have fallen into the delusion that since their contributions are so small each week, they must turn from the Lord's way of raising funds to some wild notion thought-up by some "idealist" in the church. We may say at this point, that any departure from the Lord's plan of raising money is at least an expression of disrespect for the Lord's word, a questioning of the Lord's wisdom, and shows irreverence toward God and his method. We wish to state here positively and plainly that the Lord has not put the matter of giving upon the basis of competition; it is not a matter of matching money with others, but a matter of doing our duty as individuals. Regardless of the size of a congregation, be it big or little, if each member of the church does his duty in the matter of giving, that church does all that God expects of it. My observation of this matter has been that the smaller the congregation, the more nearly they come of doing the Lord's will as respects giving. In larger congregations often there are found many who feel that they can coast along on the sacrifices of others, and the scarcity of their dollars will not be noticed in the crowd. Truly, the church may go along without the money that God requires of him, but that is not the question. Can he afford to go along without the Lord's approval of the matter of giving? Can he afford to miss the joy that comes from the knowledge of having done his duty? Can he afford to rob himself of the comfort that is had in knowing that his gift will be used in serving the cause of Christ and his fellowman? Truly there are graces to be enjoyed upon the part of every man who has sincerely and humbly done his duty in giving of his means as God has prospered him upon the first day of every week.

Paul here declares that the Christian is to "lay by him in store" not at his home to be collected by the apostle when he came, for he states very clearly that he wished to avoid that. However, if one waits until he comes to the meeting house before he makes any plans as to the matter of laying by in store, he will give without purpose or plan. Mentally, one should lay by in store before he reaches the meeting house. But the actual giving is to be postponed until such time the church comes

together and there placed in a common fund. He who gives accidentally very often thinks he gives two or three times more than he actually does. Often brethren give so recklessly as to be seen fumbling in their pockets among numerous coins with the look of utter indifference upon their faces. Perhaps the most certain way to increase our giving would be to keep a strict account of how little we give! It would probably be altogether revealing. It is surely not all of the matter to have "something" to give and to give it upon the Lord's day; the matter of looking into one's ability to give in the light of his prosperity also must be thought about.

The apostle declares the time when the giving is to be done, viz, "Upon the first day of the week." How appropriate a time! Associated with so many hallowed memories, and preeminently with the completion by his resurrection of Christ's great gift to us. His charity should be the inspirer of ours. The fact that these brethren were instructed to give upon the first day of the week indicates very clearly that the church at Corinth observed the day as a time of meeting together to

(Continued on page four)

### ABOUT YOUR SUBSCRIPTION

At this time of year several subscriptions to THE GOSPEL LIGHT expire. It is rather expensive for us to send "duns," and we just don't like to do it anyway. We know a very large percent of our subscribers will renew their subscription without our sending out notices, but there are some who wait until their attention is called to the matter. Personally, we're one of this latter group—we usually wait until we get a statement from our creditors before we pay a bill.

Anyway, in this issue of your paper you will find a subscription blank and a self-addressed envelope. This does not necessarily mean that your subscription has expired but if it has won't you please send us your renewal before you lay the blank aside.

Sometimes we receive a letter from a subscriber reprimanding us for not stopping his paper promptly upon expiration. Then we receive a much greater number of letters thanking us for continuing the subscription, as he did not wish to miss a single copy, but just did not have the money to spare at the time the subscription expired. Now our policy has been to continue the paper for a reasonable length of time after the expiration date unless we have a notification to stop it.

You will always find the expiration date just opposite your name on each paper, or on the wrapper in which your paper comes. Look at this date now and if the last number is not "43" let us have your renewal in the convenient envelope. Won't you? Thanks.

# Open Doors

R. A. HARTSELL

"Behold, I have set before thee an open door, and no man can shut it: for thou hast little strength, and hast kept my word, and hast not denied my name." (Rev. 3:8) People used to talk about opening the doors of the church. Of course this was a matter of lack of information. The door to the church of Christ was opened by its founder, and will remain open till time is no more. Man has no control over it. Doors to institutions over which men have control are human institutions. The fact that man can open the door to a church is proof that that church is of human origin and has no connection with the church about which we read in the Bible.

*This door is Christ.* "I am the door; by me if any enter in he shall be saved." Salvation is inside the building which has Christ for its door. This building is called "sheepfold" by the Lord; and he says there is one sheepfold. It is conclusive then, that there is but one sheepfold containing the benefits of salvation. Also, that the means of entrance to that fold stands open to all mankind. The opportunities of salvation being universal, the door is also universal.

*The door of faith* stands open to all. We are made acquainted with this portal in Acts 14:27. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Just as the Lord controlled the door to the church, he controlled the door of faith. The controls may not be the same, or even work in the same way; but God must be recognized as the authority over them. The way by which this door was opened to the Gentiles is pointed out in a statement in Acts 15:7. "And when there had been much disputing, Peter rose up, and said unto them, 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." This leaves no room to guess or quibble over the way the door was opened. Too, it compares with the statement of Paul, which reads: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) And, Jesus' signs were recorded that men might believe. (Jno. 20:30-31) Men would have to do much mind twisting to be able to see the door of faith opening in some other way. They certainly could not find facts in the Bible to lead them to any other conclusion.

We are next made acquainted with *the door of efficiency.* "A door and effectual is opened unto me, and there are many adversaries." (1 Cor. 16:9) I like the rendering given by Hinds, Noble and Eldredge, because it simplifies the statement. I give it herewith: "For a door to me has been opened great and efficient, and opposers are many." God's order is an efficient order. Man may abuse it and does; but left to its orderly operation, it is the perfect system. This indicates that God's door to the church and to faith is the efficient avenue to make contact with him. Likewise, to follow God's order of doing things, makes one equal to the task. Though Paul knew he was to be opposed in working in God's way; nevertheless, he knew that he would succeed in the undertaking.

Another thing, brethren, when we see inefficiency in our congregational work, we know that members of the church are trying to enter the wrong door. God expects "decency and order" in the work of the church.

"For this cause left I thee in Crete, that thou shouldest SET IN ORDER the things that are wanting. . ." (Tit. 1:5) "And the rest will I set in order when I come." (1 Cor. 11:34) Disgrace had been injected into the services at Corinth because they had ceased to use the door of efficiency, decency and order. Many congregations have lost their influence and usefulness in the community by haphazard methods. We ought to arise to efficiency in our work.

The natural point to follow these facts with, is: *The legal door.* "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2:5) Paul was one who used this door. Describing his activity in the matter of striving, he says: "And every man that striveth for mastery is temperate in all things. . ." Temperance is then a part of the legal door. But he goes on: "Now they do it to obtain a corruptible crown; be we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." Two things are of vital interest in this statement. They are: "Uncertainly, and beateth the air." There is no uncertainty in entering the legal door—in striving lawfully. And too, it is not an empty air beating effort. It is full of reward.

But, let us not overlook his climax in this connection. It is: "But keep under 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. 9:25-27) Subjection shows that there is a legal side to Christianity. That keeping within the lawful bounds of the Lord's system depends upon what I do about the matter. Unless we are willing to enter this open door, we may as well forget the reward offered at the end of the race.

Yes: *The door of opportunity* must be considered. There were people in the days of Christ who thought that the door was closed for certain periods, then opened at other seasons. They said: "We have yet four months unto harvest." How many times have you heard leaders of the church say: "Oh, we have six months to think of securing a preacher for our meeting?" Yes, such statements are very time and tongue worn. These fellows need to read the instruction of Christ to the ones who made the statement we have just cited. He said: "Lift up your eyes, the fields are white unto harvest." You do not have to wait for the opportunity. It is always before you. Too many of us have our eyes closed to the opportunities around us.

*The door of service* swings open unto us. Jesus said: "Whosoever would be great among you, let him be your servant." In a parable he also impresses the lesson of service in these words: "And to every man his work." The service to be rendered is work. Our Lord's vineyard is open unto us, and he said: "Go into my vineyard and work," informing us that whatsoever is right "That shall ye receive." Wages are to be paid only to the workers. Kinds of work to be done, or service to be rendered is described by James in 1:27: "Pure religion, and undefiled before God and the Father is this, that you visit the fatherless, and the widows in their afflictions, and keep yourselves unspotted from the world." Our reward in the eternal state depends upon the service we give here. And that service must be given to those with whom we meet;

(Continued on page four)



# The Holy Spirit In Conversion

JAMES H. STACKS

Much has been written about the work of the Holy Spirit in conversion. Many different ideas and opinions concerning this have been put forth by educated men. This division has caused many men to become infidels. They reason in this manner, that if the Bible teaches conflicting doctrines, it cannot be of divine origin; therefore they refuse to believe it. You may say if the Bible is of divine origin and does not teach conflicting doctrines, why is it that learned men disagree on it. The reason for this is that men read the Bible with the purpose of conforming the Bible with their belief instead of reading it with the purpose of taking it for what it says.

Many people believe that the Holy Spirit operates separate and apart from the word of God in converting the souls of men and women. Now there is no doubt that the Holy Spirit operates on the heart of man in conversion, but the question is, does it operate together with the word, or does it operate separate and apart from it. As we have the record of how people were converted in the New Testament times, there is where we must go in order to get our information. Jesus in giving the great commission to his disciples said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16) In the Hebrew letter the writer said: "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) Therefore, taking the Bible for what it says we find that we must have faith in order to please God and without that faith we will be condemned. That being true we may conclude that the first thing God requires is faith, but how do we get that faith. Paul says: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) That should settle the question forever because Paul says that faith comes by hearing the word of God and therefore it could not come separate and apart from the word as some men teach.

However let us notice the work of the Holy Spirit in conversion. First let us notice what Christ said it would do when it came. Speaking to the apostles, Christ said "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 show you things to come." (John 16:13) Again he said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:7-8) Now we want to know if the Holy Spirit did carry out its mission and if it did, how did it guide the apostles and how did it reprove the world of sin, of righteousness and of judgment? As that is a Bible question, we must go to the Bible for an answer. Let us notice Acts 2:1-4: "And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire,

and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In this we find the Holy Spirit fulfilling its mission to the apostles in that it came to them in a miraculous manner and guided them in their speech as the record says, "and began to speak with other tongues as the Spirit gave them utterance." In verse 14 we find this reading "But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." Here we find Peter beginning his sermon, but it was not the thoughts or words of Peter, himself, but was the words of the Holy Spirit preaching the word through the apostle Peter. This being true, the results of this sermon, whatever they may be, will be brought about by the Holy Spirit. Keeping in mind the fact that the mission of the Holy Spirit was to reprove the world of sin, of righteousness and of judgment, let us notice the results of the sermon preached by the Spirit through the Apostle Peter. Acts 2:37: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" This passage teaches us that these people believed what had been said or they would not have been pricked in their hearts. If someone told a mother that her son was dead, she would be pricked in her heart if she believed it, but if she did not believe it, it would not bother her in any way. Now as they did believe, we know that they were convinced of sin, convinced there was a way of righteousness and convinced that there was a judgment to come and they didn't want to have to answer for their sins in that judgment; therefore the question "what shall we do?" Then Peter answered them: "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) Verse 41 tells us: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." However, what was it that convinced them of sin, of righteousness and of judgment? It was the words of the Holy Spirit spoken by the apostle Peter because the record says when they heard this, they were pricked in their hearts. This is in harmony with Paul's statement that faith comes by hearing and hearing by the word of God. So we can see that the Holy Spirit operates not separate and apart from the word of God as some people teach, but through the word. If people would take the Bible for what it says and not try to conform its teachings to their own beliefs, they could easily understand the operation of the Holy Spirit, but as long as people are not satisfied with God's plan of salvation and try to substitute a plan of their own, there will be division. I am pleading with you to forget all the doctrines, creeds, and commandments of men and just take the Bible for what it says because the record says such worship is vain, Matthew 15:9: "But in vain they do worship me teaching for doctrines the commandments of men."—Texarkana, Ark.

## OPEN DOORS

(Continued from page two)

those who are in distress along the way of life. This fact is made clear in the picture of the judgment. (Matt. 25)

Then too, there is *the door of ability*. In the case of the giving of talents, Jesus informs us that they were given according to their several ability. Each possesses ability as he comes to the cross-road of life. When the two ways part before us, and we make our selection, we are able to render service. We may dwarf or enlarge our abilities, just as we choose; but we will be held in account for the way we develop or fail.

Ability is an interesting phase of Christianity. One thing is very gripping about it; it is: (1) we prove our ability by the way we serve. (2) We establish our right to be recognized as useful and in possession of ability, and the right to stay at the top of the ladder by reason of the type of service we have rendered. And (3) Our reward depends upon it. We might even add (4) We are just as responsible for the service we are able to render, as the most outstanding servant on earth.

We have space now for just one more: *The heart's door*. The Bible tells us that God opened Lydia's heart. (Acts 16) The record tells us that when this was done, she "attended unto the things which were said." To attend to the things said is explained in the facts which follow in the account. She obeyed God. Just the thing anyone will do when the door of his heart has been opened. There might be a question as to how it was done. I have as much right to say that God used some mechanical machine as one would to say that he used a direct operation of the Holy Spirit. We understand with the heart. (Matt. 13:15) The record tells us, "Then opened he their understanding." Thus, in opening the understanding, we are opening the heart. David said: "The entrance of thy word giveth understanding." Then when this woman entered into a study of God's word with Peter, her understanding, or heart, was opened. By this means God opens the hearts of people today.

Jesus describes the process thusly: "Lest they see with their eyes, hear with their ears, and understand with their hearts, and be converted, and I should heal them." (Matt. 13:15) Seeing and hearing the word of God, leads men to subjection. They conform to the will of Christ, being converted by his will to the higher and grander things of life.

## Concerning The Collection

(Continued from page one)

worship God through Christ. If not there was no propriety in selecting that day in preference to any others in which to make the collection. Then, if the day was observed by those of Corinth, it stands to reason that the day was observed by those of Galatia as well. The brethren of the early church met to worship then upon the first day of the week and one of the items of that worship was the giving of money. It is not said here that they should give when they "happened" to come together, as some often do, but they were expected to assemble on the first day of the week, and as regularly as they assembled they were to give. The needs of the church and the poor are constant matters, and the only intelligent way of meeting these needs is for each one upon the first day of the week share in these responsibilities as God has shared with him. Giving spasmodically will never meet these constant needs. Brethren, look to your giving; it is a serious matter; you need the

blessings that come from giving to your accumulations, and the church needs to use your gifts for the betterment of the world.

The true rule of giving as to amount is also expressed in the passage under study, viz., "As God has prospered him." This part of the passages puts the rich man and the poor man upon the basis of equality. Not that the rich man will give no more than the poor man, but in quality each shall give according to his ability to give. Too often this is not the case. It is a familiar scene to see brethren who have been prospered above others giving no more than the less fortunate. It seems to me that the knowledge of his refusal in the light of his prosperity should so disturb him that he would be led to give more in harmony with his ability to give. Brethren are often heard to say, "I will give as much as anybody else." "I will do my part." The spirit of these remarks does not take under consideration the truth of this passage, but on the other hand express an indication that the matter of prosperity is not taken seriously under consideration. It is not a question of giving as much as some one else or more than the other fellow, but the all important thing of measuring one's ability to give upon the basis of what God has given him. The matter of doing one's part means strictly in the light of the Scripture before us to give as God has prospered him, without any idea of having done more or less than his part. Also, this part of Paul's instructions takes under consideration the rise and fall of a man's prosperity. Brethren who have constantly given the fifty cent coin or the familiar one dollar bill each Lord's day over a period of years regardless of his income have either not read the passage seriously, or have consoled their consciences to the point of placidity. Just at this time people are making more money than ever at any time before, but with many brethren their giving goes on in matters of amount just as they did in times leaner than these. Personally, I had rather feel I had given a bit too much, if given cheerfully, than to feel down deep in my heart that I had not given as God had prospered me, for I am certain that it will rebound to me beyond all calculations.

Where this passage of Scripture is carried out as the apostle has outlined it there will be no lack in money matters. There will be no need of special drives, special services with emphasis upon entertainment to attract the sympathies of the people, but there will be sufficient monies to meet the responsibilities of the congregation. Too, where this rule is observed, the sin of covetousness would cease to be so prominent in the lives of Christians.—Fayetteville, Arkansas.

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# “Men And Brethern, What Shall We Do?”

LUTHER W. MARTIN, Springfield, Mo.

This question was addressed to Peter and to the rest of the apostles. The occasion which precipitated such a question was the preaching of the first gospel sermon by the apostle Peter upon the day of Pentecost. It was in the context of this sermon, that the Jews present were accused of having crucified Jesus the Christ, the Son of the living God. It was because of their belief in the things spoken by Peter that they were anxiously asking this question.

### *Peter Tells Them What To Do*

No, their request did not go unanswered. They were not instructed to go to the “mourner’s bench” and attempt to “pray their way through.” These Jews were not asked to go before the church and be voted upon before they could be accepted into fellowship. We know that they believed the truth which they had heard, else they would not have been so worried. “. . . Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ. . .” They were commanded to turn or change their way of living and be immersed, dipped, submerged in the name of Jesus Christ. This baptism was not in or into the name of some man or earthly being, but it was only in the name of the Father, Son and Holy Spirit. (Matt. 28:19-20)

### *Peter States Why They Were To Repent and Be Baptized.*

Repent and be baptized everyone of you—for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (King James Version) The first part of this above given reason for repentance and baptism, is for, . . . to, in order to or toward the forgiveness, the taking away or the remitting of your sins. The liberty has been assumed for making these changes in text only, (not in the meaning) by the many scholars of Greek in their various translations and versions of the New Testament.

As an example, let us refer to Mr. Edgar J. Goodspeed’s translation of this verse, Acts 2:38, keeping in mind the fact that he is an eminent Baptist scholar, being affiliated with the University of Chicago, Divinity School. “Peter said to them, You must repent, and everyone of you be baptized in the name of Jesus Christ, in order to have your sins forgiven; then you will receive the gift of the Holy Spirit.”

Another professor of New Testament Greek in the same school translates Acts 2:38, as follows: “. . . Peter said to them, repent and let each one of you be baptized in the name of Jesus Christ for (or literally “to”) the forgiveness (or remission) of your sins and you shall receive the gift of the Holy Spirit.”

The Southern Baptist Theological Seminary at Louisville translates the same verse: “Repent and be immersed each one of you in the name of Jesus Christ unto remission of your sins; and you will receive the gift of the Holy Spirit.”

J. R. Mantey of the Department of New Testament at the Northern Baptist Theological Seminary, Chicago, gives his explanation of Acts 2:38 as follows: “The remission of sins is conditioned by one’s repentance, turning from sin, and by one’s identifying himself completely with Christ, as baptism implied. Thus the believer turns from sin to Christ and all that Christ wants him

to be and do.”

These references made to Baptist scholars and Baptist schools, have been necessary inasmuch as there have been times when a few Baptist preachers would teach that Acts 2:38 should have been translated: “Repent and be baptized—because of—the remission of your sins,” yet even their own schools and instructors will not uphold them in such an error.

Dr. J. H. Thayers Greek-English Lexicon in no instance gives the Greek preposition *eis* such a meaning. Dr. Thayer does translate *eis* as it is used in Acts 2:38: Namely: “Repent and be baptized—to obtain the forgiveness of sins; and ye shall receive the gift of the Holy Spirit.” Incidentally, this particular lexicon is recognized the world over as being one of the best, if not the best of Greek-English Lexicons.

The Episcopal Theological School, Cambridge, Mass. gives the following statement concerning Acts 2:38: “It might be pointed out that the phrase, ‘for the remission of sins’ might naturally be taken with ‘repent,’ but in that case it is still probably connected with ‘be baptized.’” Lake and Cadbury, our best modern commentators, remark on this verse that it cannot be doubted that the author’s purpose is ‘to describe Christian baptism—(1) As containing the formula ‘In the name of Jesus Christ’ (compare Acts 8:16, 10:48, 19:5); (2) As conferring the forgiveness of sins; (3) Leading up to, if not actually conveying, the gift of the Spirit.’”

Duke University, a school of Methodism, refers to the same commentary as was quoted by the Episcopal Theological Seminary.

From the above excerpts, we can readily see that those who value their reputations as scholars will agree with the Apostle Peter. In fact, why was it ever necessary to write upon a subject such as this? It was required because a few sectarian and denominational preachers were so “modern” that they were no longer satisfied with the Bible as it was originally written.

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## THE GOSPEL LIGHT

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# They Sought Him Not After The Due Order

W. A. BLACK

"And David called for Zadok and Abiathar the priests and for the Levites. . . . And said unto them, ye are the chief of the fathers of the Levites: sanctify yourselves both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord." (First Chronicles 15:11-15) The Philistines had carried the ark of the Lord away into the house of Dagon, who was a false God. (First Sam. 5:1-2) Dagon fell down and the Philistines were smitten because they defiled the sacred ark of God. The ark is then sent to Beth-shemesh. (First Sam. 6:9) The men of Beth-shemesh were smitten because they looked into the ark. (First Sam. 6:19) The ark was then carried into the house of Abinadab of Kirjath-jearim for twenty years. David then prepared a cart and then with thirty thousand men they went to bring the ark of the Lord back to its proper place. Uzzah thought the ark was going to fall from the cart and put forth his hand to keep it from falling and God smote him dead. (First Sam. 6:6-7) David was then afraid to carry the ark on so he left it in the house of Obed-edom the Gittite. (First Sam. 6:8-9) David later returned and had the ark carried to the place he had prepared for it. This time it was carried upon the shoulders of the priest. The Law of the Lord was that the ark should be carried upon the shoulders of the priest. (First Chron. 15:14, 15) David at first, like so many people today, probably thought it did not matter how the ark was carried just so it was carried back to the house of the Lord. They might have thought that the new cart would be the very thing to bring it back on, to say the least it would make it easier on the Levites. But the Lord brought a breach upon them because *they sought him not according to the due order.* (1 Chron. 15:13) The Revised says, "According to the ordinance." Of course it is the same in meaning. In other words, they did not do what God had commanded then to do. They thought they were, but they were not. There are many today thinking they are serving the Lord but they are not. The Lord is bringing a breach upon them, or will, because they are seeking him not according to the due order.

We have other examples in the Bible where people sought the Lord not according to the due order.

Cain made an offering unto the Lord. It was an offering of the fruit of the ground. (Gen. 4:1-4) But it was not according to the due order, hence God was not well pleased with it and brought a breach upon him. "But unto Cain and to his offering he (God) had not respect." (Gen. 4:5) Cain's offering was evil, his works were evil, all because he offered not according to the due order. (First Jno. 3:12)

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put in-

cense thereon and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." (Lev. 10:1-2)

Cain, Nadab and Abihu were all worshipping God; but it was not according to the due order, and God brought a breach upon them. When people worship God "not according to the due order," he will bring a breach upon them. To do anything which God has not commanded in the worship, or to leave off anything, is to worship God not "according to the due order." To use instrumental music in the worship is to worship God not according to the due order. Nowhere in the worship of the church of the New Testament can you find where instrumental music was used. To raise money with suppers, etc., is to worship God not according to the due order, The Eunuch, Saul, and Cornelius were all seeking the Lord; but not according to the due order, before their conversions. They were all believers in God and very religious and zealous before they became Christians. There are many today which think that if one is religious he is well pleasing in the eyes of the Lord.

He who seeks the Lord by "faith only," or tries to "pray through," is seeking the Lord not according to the due order. To pray for a direct operation of the Holy Spirit upon your heart to convict and convert you is to seek the Lord not according to the due order. To relate an "experience of grace" and then have the church to vote upon the work of the Lord is to seek the Lord not according to the due order. To "join" the Methodist church, the Baptist church, the Presbyterian church, the Catholic church, the Mormon church or any other church that you cannot read about in the Bible is to seek the Lord not according to the due order. To meet in conventions, associations, synods, etc., and pass rules and laws, and write creeds and articles of faith, is to seek the Lord not according to the due order. To wear the name, "Baptist", "Methodist", "Presbyterian", "Lutherian", "Catholic," is to seek the Lord not according to the due order.

To meet upon the first day of the week, or twice, or three times is to seek the Lord not according to the due order. To give a nickel when you should give a dime or to give a dollar when you could have given two dollars is to worship the Lord not according to the due order. To lie, steal, gamble, mistreat your family and neighbors is to live not according to the due order. To "guzzle" beer and other intoxicating drinks is to set an example not according to the due order. To preach the gospel to the local church only is to preach not according to the due order. Let us all resolve and determine that we shall worship, and live, and seek the Lord according to the due order.—In The Evangelist, Longview Texas.

NOTES—REPORTS

W. A. Bennett, Ratcliff, Arkansas: Please announce that we are having preaching at Ratcliff Saturday night, January 9 by Voyd N. Ballard and Sunday afternoon at 2:30 by Brother McElhaney from Paris, Arkansas. (Sorry we didn't get your letter in time for last week, Brother Bennett. We're sure you had fine services with these brethren.)

Ira Rice Sr., writes from Coffeyville, Kansas: I began work with the congregation here last Lord's day, to continue through the entire month of January. Happy to say that I took the confession of two fine young ladies here Saturday night. Baptized them last night. To Jehovah be all the praise. May the Lord bless the faithful everywhere in their efforts to save the lost of earth, is my prayer in the name of Him who died that we might live.

Walter W. Leamons, Raymondville, Texas, Jan. 6: Our attendance is better than it was before gasoline rationing. Two members were received from San Antonio by transfer last Sunday. I keep on good terms with our two newspaper editors and they give us considerable friendly publicity. The members gave us a shower of good things and the church gave us a special check of \$25.00 during the holidays. A badly needed rain is falling now and everybody here in the lower Rio Grande Valley is happy.

Mrs. Jessie Lay, Mineral Springs, Arkansas: Please announce that Brother Harold Austin of Murfreesboro preaches here each Third Sunday afternoon at 2:30. Brother James Stacks of Texarkana also preaches here each First Sunday afternoon.

J. L. Calvert, Kingsville, Texas, Jan. 4: The church in Kingsville has just closed a good year's work. Interest has been good in all our services. We have done some work on our building, and have added some to it. Our contributions have almost doubled what they were in 1941, and I look for still greater work in 1943 than we had last year. We have many visitors, both from in town and out. Stop and worship with us when you come this way.

Luther W. Martin, Springfield, Mo.: The churches of Christ in Springfield, Missouri and vicinity are sponsoring daily gospel broadcasts over radio station KGBX. KGBX is located at 1260 kc. with 5000 watts power. Thus far, mail has been received from listeners in Iowa, Kentucky, Alabama, Louisiana, Arkansas, Texas, Oklahoma Kansas and Missouri. We would appreciate letters from anyone hearing the broadcast whether from far or near. The time of broadcast is 7:15 A. M. (CWT) every week day morning, and at 9:00 A. M. (CWT) upon the Lord's day.

J. Porter Wilhite, Houston, Texas: Recently we had Ulrich R. Beeson, Little Rock, Ark., with us in a meeting which has done us a lot of good by way of strengthening the brotherhood. He did some wonderful preaching. Since his meeting we have had several responses to the invitation. Yesterday two were baptized and two placed membership. The Sunday before we had six and the one before that we had three responses. A great body of cooperation is doing the work and we thank the Lord.

Glenn A. Parks, 646 Wall Street, Fayetteville, Arkansas: September 15 of last year we moved to Fayetteville to labor with the church. Thus far the work has been as fine as one could expect in the light of world conditions. The church has bought a lot for a new building and a home for the preacher just two blocks from the public square. Already we have paid \$2,000.00 on this project. There have been eleven additions to our forces since we came. The auditorium seats around five hundred which is practically filled each Lord's day morning. Our crowds at night are small. (Just like they are at your place.) Contributions are also on the increase. Last Lord's day we had the largest contribution in the history of the congregation. We have set our budget for the year to call for \$90.00 per week, which is above anything of the past. We feel that we can do it, God being our helper. Pray for us that God may continue to use us in the greatest of all works.

E. R. Harper Reports

E. R. Harper, Little Rock, Arkansas: I am sending you a report of our work here at Fourth and State for 1942. We have had over 200 additions to the congregation. Our building is filled to capacity every Sunday morning with good crowds at night.

The first Sunday in this month was one of the greatest days in the history of the church. We had a fine Bible study at 9:45; a good collection, and 16 additions to the church. The future looks bright.

Our budget will run near \$12,000.00 for 1942. We gave several hundred dollars to worthy calls. At the beginning of my work here the church owed about \$12,000.00 on improvements and it is all paid but about \$2,000.00, and at the rate we are now paying the debt will soon be cancelled. We then plan to lay aside enough money to build a new church building here in Little Rock when the war is over.

Our radio program is now beginning its 10th year here in Little Rock, and as you know I have pioneered this work in the state. Scores have obeyed the Gospel as a result of this radio program and some churches have been established. We are now on KLRA each Sunday from 4:45 to 5:15. You can get us at two places on your dial, 1420 and 1010. 1010 is a 10,000 watt frequency and can be heard all over the middle states. This

program is carried on by free will contributions. Let us take this opportunity to thank you for being so good to us during our nine years on the air.

Our program has been waged against everything wrong. We have fought sin in every form and error in all its cunningness. Some enemies have been made and some friends have been gained, but in all no one doubts our position on any subject discussed, so far as I have ever heard. I have simply told the truth on all my programs and in all my writings. I have misrepresented no man, no church, no institution, and am at all times ready to meet before the brotherhood any man who wishes to call in question any statement I have ever made. I have been honest and sincere in my opposition to errors that have arisen in the church today, and if all men had opposed them as this program has, we would have been free from their harm long ago. But so long as we love men and wink at their error, and condemn the men who are fighting for the truth, just that long the church will have trouble. Every error, every hobby, together with its leader should be stopped in its beginning. There is no other way out for the peace of the church. If they fail to cease their error or their hobby, then apply Romans 16:17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." If we fail to heed this admonition, we stand condemned in the sight of God, and we need to learn this lesson.

Best of luck to you and the paper for 1943. It is doing a world of good and the way it continues is an honor to its founder, my friend and brother, your fine Christian father.

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NATHAN SMITH

T. W. Croom, Nashville, Arkansas: On July 27th of last year, Brother Nathan Smith, senior elder of the Blue Bayou church, passed away at his home near by. Brother Smith had been a member of the church since early manhood. He had been elder of the church for a long time. I had known him in this capacity for more than twenty-four years. In all the time that I had known him he had become endeared to me as a brother in Christ and a conscientious leader of the church where I worship. He was held in high esteem in this community as a citizen, neighbor, and above all, a Christian.

Some time before his death, in making arrangements for his funeral, which he knew was not far away, he requested that I make a talk. I felt highly honored by this request, and though I was made sad by the passing of this good man, yet

it was a pleasure to be able to enforce more plainly to those present the certainty of death and the hope of a resurrection. In this service I was quite ably assisted by Brother John F. Reese of Nashville, Ark.

While the passing of Brother Smith was a distinct loss to the church, the community, and his family, yet we feel that the influence of such a life does not cease with death. Only eternity will reveal the full results from a beautiful life like this.

To his wife and children, and other sorrowing relatives, brethren and friends, we would say: "But I would not have you ignorant, brethren, concerning those that are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with them." (1 Thess. 4:13, 14)

TEACHERS' BIBLES



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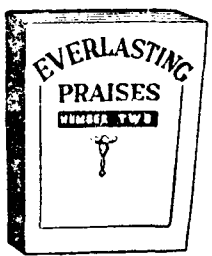
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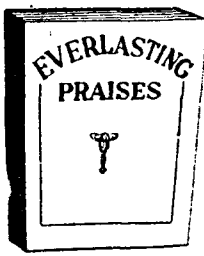
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# The Gospel Light



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

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NUMBER 7.

## Bible Classes And Literature

J. A. COPELAND

Last spring I wrote a few articles on "Extremes, Hobbits and Degression." In those articles I commented at some length on Bible classes and literature. For a few years I have met with a number of conscientious brethren, who believe it wrong for a church to divide its membership into classes on Lord's day, to teach them the Bible, and also think it wrong to use any uninspired literature in the study of the Bible. Churches are divided over these subjects, and some brethren refuse to worship with others because of their misunderstanding of these things.

I think if all of the brethren would investigate these things in fairness, we could get together, and do much more good by working together in unity. David said: "Behold how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1) Many brethren who object to classes and literature, call the brethren who use those things "Sunday School folks", and say they are "Digressive." They tell us that Robert Rakes was the founder of the Sunday School, and therefore it is a human institution, and they conclude that all who take a part in a Bible class, or use any uninspired literature, are members of an institution founded by Robert Rakes. I do not know of a church of Christ that has a Sunday school as a separate institution from the church. And while many of the churches divide into classes to study the Bible, and all who teach to any extent, use literature in some way; it is done under the supervision of the elders, as a church and not as a human institution called a Sunday School. I was talking to a brother in Oklahoma a few years ago, and something was said about another brother, and the brother in my presence said of the other, "Oh, he's gone Sunday School." His idea was that the brother had departed from the faith, and forever gone if he did not return to that extreme position that he gave up. But the truth of the matter was that the brother saw it was wrong to condemn studying the Bible on Sunday, so he gave up that extreme position. I rarely use the term Sunday School, because of such brethren. As long as there is any contention over expressions not found in the Bible, we can afford to leave them off.

But is it wrong to divide a church into classes to study the Bible? If so, why? They say it is wrong because the Bible does not tell us to have more than one class. Are we sure? May I suggest that you will find it in the next verse. You may ask, next verse to what? My reply is, you will find it in the next verse to where you read that all the church must study in just one class. For any man to say that Bible study is unscriptural unless we have more than one class, is saying too much. He is not speaking as the oracles of God. He is

legislating where God has not authorized. But for one to say Bible study is unscriptural because we have more than one class, is also saying too much. He is not speaking as the oracles of God. He is legislating without the authority of God.

### *Essentials and Incidentals*

In some of the commands God has given, he has prescribed the way or manner of doing the thing commanded. Since he has told us just how to do that thing, the way is essential, and is a part of the command. But some things he has commanded, He has not told us just how it should be done. In that case the way or manner is not essential, but is left for us to decide how the most good may be accomplished. So we want to be able to see the difference between essentials and incidentals, or between the law and the circumstances. We can see that in the examples of conversion found in Acts of Apostles. On the day of Pentecost there were Jews in Jerusalem from all nations, the apostles were there waiting as the Lord had told them, the Holy Spirit came from heaven upon them, and enabled them to speak with tongues: but these are just the circumstances, just the incidentals. But Peter lifted up his voice with the eleven, and preached Christ to that multitude, they were convicted of sin and cried out, "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 Ghost." That was the law; those were the essentials. We have several other examples of conversion in Acts of Apostles, but these same circumstances or incidentals are not found in any of them. But for the sinner to believe in Christ, repent of his sins, and be baptized, is the law; therefore, these are the essentials. A man does not have to be in Jerusalem to be saved. He does not have to see an apostle or hear them speak with tongues, but he does have to believe, repent, and be baptized in order to be saved from sin. In the third and fourth chapters of Acts, we find the conversion of five thousand. What were the circumstances? Peter and John healed a lame man, and the people looked upon them with amazement, but the law was, "Repent ye therefore and be converted that your sins may be blotted out, when times of refreshing shall come from the presence of the Lord." (Acts 3:19)

Look at the conversion of the Samaritans and of the eunuch in the eighth chapter; the conversion of Paul in the ninth, the twenty-second and the twenty-sixth chapters. The conversion of Cornelius in the tenth chapter;

(Continued on page four)

# A House Full Of Strife

R. A. HARTSELL

"Better is a dry morsel, and quietness therewith, than an house full of sacrifice with strife." (Prov. 17:1) This statement was doubtless penned by Solomon to embrace the House of Israel. Israel being separated into twelve divisions could, without but little effort, engage in striving one against the other. Though it might be a nation of sacrificing people; nevertheless, if strife filled their efforts, they would find their sacrifice of no avail. For those who were neutral in the confusion it would be better to do with less than to remain in the sin of strife. Division is something I detest, but sometimes I am tempted to conclude that open division is better than inward confusion in any congregation.

## CAUSES OF STRIFE

In Prov. 16:28 we have a cause of strife very ably set forth. "A froward man soweth strife: and a whisperer separateth chief friends." Frowardness is a characteristic of a man who is high on himself. A man who feels that knowledge and wisdom will die with him. In other words, a "know-it-all." This class uses to its advantage, the whisperer, who puts forth the propaganda which creates consternation and confusion within states, nations and churches. These are the fellows who haven't the courage to come into the open, but must slink around and peddle things against those who are true to the Word of the Lord.

Another cause can be found in these words: "He that passeth by, meddleth with strife belonging not to him, is like one that taketh a dog by the ears." (Prov. 26:17) Meddling in affairs which do not concern one is without doubt one of the main sources of strife. Preachers many times enter into the quarrels of congregations, which do not concern them, and which could be settled in many cases if they would attend to their own affairs. Many cases are known to me, where division would have been averted if preachers would have stayed out of the picture. Sometimes members of a sister congregation will put themselves into great effort just to be in the fuss and affairs of others.

Again, this bit of instruction comes at a moment of need: "Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease." (Prov. 22:10) A scorner is one who derides, slurs, drives and forces his ideas upon others. He is obstinate, making himself a disgust to honest people. People finally become desperate, resorting to strife and division to rid themselves of the boresome presence and efforts of the scorner. This character does not realize that he is imposing upon people, but if a person of this stripe will take inventory of his stock, he will find out that he is not wanted in the matter of service.

In the Proverbs we have many such statements, but here is one which strikes me with force. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." (Prov. 26:20) A talebearer is to a congregation just what the stirring of slime in the bed of a lake would be to the clear water which it contains. His efforts dingy the character, not only of the one talked about, but that of the entire congregation. The world catches the gossip; the church the reproach. It is little wonder that James instructs Christians to bridle the tongue.

In verse twenty-one of the same chapter, we find this language: "As coals are to burning coals, and wood to fire: so is a contentious man to kindle strife." I have

despair of contention in the church over foolishness. Contention over minor matters, which do not amount to the proverbial "hill of beans," has caused more division than any other source of trouble. Some think that they are contending for the faith, when it is not the faith at all—it is fake.

While we have not touched the mine of information from the Proverbs we have been citing; yet, it is time to turn to the New Testament for added information.

1 Cor. 3:3, gives us a clue to the attitude of the early church and its teachers. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" "Walking as men" is a course of strife, along with carnality. Naturally when one follows men, he is carnal. So, when people in the church turn to the ways of man, carnality enters the congregation, then comes strife. "We want to be like the nations around us," said Israel, when they ask for a king. The king was granted, and with the coming of the third king, came seeming growth; but, with the death of this king came lasting division within the nation.

Strife also results from the 'works of the flesh.' (Gal. 5:19) It is classified with murder. One who creates it within a congregation is just as bad as a murderer. This is true because he is murdering the influence of the church.

"He," says Paul, "is proud, knowing nothing, but dotting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings." (1 Tim. 6:4) Ignorance is set forth by Paul in this verse as being the root of evil. Usually the most contentious person in the congregation is one who thinks he knows but when sounded out, it is evident that he has just enough knowledge to be dangerous. "Dotting about questions and strife of words." Haven't you seen persons who fill that bill exactly? Always talking, but seldom saying anything of importance. He, too, comes along in the class of the "meddler" of whom Solomon wrote. But, this is enough on the question of cause.

## CANNOT JUSTIFY

I have heard preachers, and so have you, who try to justify the sectarian condition prevailing in the religious world. In fact, I have heard them thank God for such conditions. One man said: "If there were no denomination which suited me, I would start another." As though it made any difference with God whether he was pleased with God's way or not. God does not care if we are pleased or displeased with his plan and church. Man has the constitutional liberty from this nation—and I am glad our nation grants it—to worship as he sees fit. But he does not receive such license from God. "My ways are not your ways; and my thoughts are not your thoughts," says the Lord. Paul tells us that "God is not the author of confusion but of peace." (1 Cor. 14:34) If God is not the author, the devil is. He who thanks God for religious strife and division, should instead, be thanking the devil.

We have observed that strife results from forwardness, meddling, scorning, talebearing, contentions, human ways, carnality, ignorance and works of the flesh. Who, then, could have the face to justify it? To do so, is to justify its cause. To discourage men, as well as to point out the danger to our souls, Paul says

(Continued on page five)

JOHN W. WILSON

*Introduction*

Salvation is always a timely subject. It is the theme of the New Testament, the center of all GOSPEL preaching, the aim of New Testament evangelism, and the promise in Christ. (2 Tim. 2:10) "Thou shalt call his name Jesus: for it is he that shall save his people from their sins." (Matt. 1:21) "For the Son of man came to seek and to save that which was lost." (Lk. 19:10) The very thought of salvation is pleasant. It should cause every heart to beat a little faster. It is the purpose in this article to present the matter under five leading heads. We shall begin with the thought of man's need of salvation.

*Salvation Needed*

The need for salvation will be recognized at once in view of the following words from the pen of the apostle Paul. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God." (Rom. 3:9-11) Until salvation is enjoyed all stand desperately in need of it. All are lost. The need of salvation implies the need for conviction. If man is guilty of sin, he needs convicting of that guilt. This raises the question of how this is to be done. The answer is found in the words of the Saviour. "And when he is come, he will reprove the world of sin." (Jno. 16:8) As the verses above and below indicate, the "he" here is the Holy Spirit. It is the job of the Spirit to convict of sin. We do not need a death-bed story, grave-yard tale, or even a mourner's bench to convince the sinner. The Holy Spirit does that. He does not convict in the way that some preachers advocate. There is not a single record in the New Testament of the Holy Spirit coming direct to the alien sinner in conviction. Nor, do we have any record of such a person praying for the Holy Spirit to operate on his heart and save him. This is not the way the Spirit convicts of sin.

Let us turn to the Bible and find the Holy Spirit doing his work and see how he did it. This will settle the matter beyond question. "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4) Those filled with the Spirit on this occasion will be identified as the apostles by the following: "But Peter, standing up with the ELEVEN, lifted up his voice, and spake forth unto them, etc." (Acts 2:14) This definitely identifies the ones speaking as the Spirit gave them utterance. Now let's follow them to the climax of the sermon and see the results. Remember, the words uttered here are given by the Holy Spirit. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they HEARD this, they were pricked (convicted) in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2:36-37) Thus we have established the need of salvation, the convicting agent, and the means used to convict man of sin. We are now ready to move on to another thought.

*Salvation Provided*

In the matter of the provision of salvation there are several things to consider. We shall consider first the scope of the provision. For whom is salvation provided? Some will tell us that provision has been made for a select few. These are styled by such false teachers as "the elect." We are told that a definite number have been selected before the foundation of the world to be saved. It is taught that this number is so definite that it cannot be added to nor diminished from. If this is true, then it is a wast of time and energy to preach the gospel to anyone. There is no need for you to teach your children to follow the teaching of the Bible, for if they are selected to be saved they will be whether they follow the Bible or not and if they are selected to be lost, there is nothing they can do about it. This doctrine is among the most conducive to sin. It is not true, for the Bible teaches the very opposite. In a passage familiar to all Bible readers we have these words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (Jno. 3:16) . This fixes the scope of the provision as world wide. This salvation was provided through the sacrifice of the Son of God. "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." (Heb. 10:24-28) This salvation provided for all the world by the sacrifice of Christ, was provided while we were yet sinners. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8) Human hands had nothing to do with the provision. For this reason, we should be perfectly satisfied with what has been provided for our salvation. Having established the need of salvation and having learned the provision of it, we are ready to note the offer of salvation.

*Salvation Offered*

Salvation was first offered to the Jews on Pentecost. (Acts 2:5-38) This is the first time that an offer of remission of sins had been made to anyone. It is only natural to look for this offer after provision for such was made by the death of the Son of God. But, salvation was not only offered to the Jews, it was also offered to the Gentiles. (Acts 10:1-48) "Peter said, I perceive of a truth, that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10:34) Thus, we can see the world wide offer in the commission of our Saviour as recorded by Mark. "Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15) This gospel is said to be: "The power of God unto salvation to everyone that believeth." (Rom. 1:16)

(Continued on page five)

# THE GOSPEL LIGHT

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## Bible Classes And Literature

(Continued from page one)

the conversion of Lydia and the jailor in the sixteenth chapter, and you will find that the circumstances differ widely, for they were found at different places, under different conditions, but they were all required to obey the commands of the gospel, for they are the essentials to man's salvation.

To teach is a command. (Matt. 28:19, 20; 1 Tim. 3:2; 2 Tim. 2:1, 2) But we are not told whether we should teach in one class or a dozen. I insist that all who are interested in this subject to carefully consider the following, and read the references given.

Importance of teaching. (Deut. 6:5-8; 1 Tim. 4:11-13; 2 Tim. 3:14-17; Titus 2:11; Rom. 15:4, 10:13-17; Acts 2:37, 8:12)

Appropriate time to teach. Early in the morning. (Acts 5:20, 21) From morning till evening. (Acts 28:23) By night. (John 3:1, 2) First day of the week. (Acts 20:7) Daily. (Matt. 26:55) Ever. (John 18:20)

Appropriate place to teach. In the synagogue and in the temple. (John 18:20, 7:14; Acts 5:2, 18:7-11) Everywhere in every church. (1 Cor. 4:17) Publicly. (Acts 18:28) From house to house (Acts 10:20) Throughout the whole world. (Mark 14:9)

Whose duty is it to teach? Apostles. (Matt. 28:19, 20; Mk. 16:15; Acts 6:2-4) Prophets. (Eph. 4:11; Acts 13:1-5) Evangelists. (1 Tim. 4:11; Acts 8:4, 5) Elders. (Acts 20:28; 1 Pet. 5:1, 2; Titus 1:9) Faithful men. (2 Tim. 2:2) Women. (Titus 2:3, 4; Acts 18:24-26, 21:9; Phil. 4:3) All Christians. (Heb. 5:12)

Who should be taught? All nations. (Matt. 28:19, 20) Jews. (John 8:32) Gentiles. (1 Tim. 2:7; Acts 13:46) Aged men. (Titus 2:1) Aged women. (Titus 2:3) Young men. (Titus 2:6) Young women. (Titus 2:4) Babes in Christ. (1 Peter 2:1, 2) Children. (Deut. 4:10; 6:6-9, Eph. 6:4)

What should be taught? Jesus. (Acts 5:42; 1 Cor. 15:1-3; Acts 8:5) The scriptures. (2 Tim. 3:16) The truth. (John 8:31, 32; 17:17; James 1:18; 1 Peter 1:2) All things commanded. (Matt. 28:19, 20) The words of life. (Phil. 2:16; John 6:68; Matt. 4:4)

Method of teaching. What is method? Webster, in his New World Dictionary, defines it this: "Regular ar-

rangement of things; system; order; classification." Has the Lord ordained just one method of teaching? If so what is it? I remember one restriction in method found in 1 Cor. 14:40: "Let all things be done decently and in order." But several methods of teaching may be used, and all of them be decent and orderly. And since in the days of Christ and the apostles, they taught, "Early in the morning;" "From morning till evening;" "By night;" "On the first day of the week;" and "Daily;" and they taught "In the synagogues;" "In the temple;" "Everywhere in every house;" and "Apostles;" "Prophets;" "Evangelists;" "Elders;" "Faithful men;" "Women;" and "All Christians" taught; and they taught "Jews;" "Gentiles;" "Aged men;" "Aged Women;" "Young men;" "Young women;" "Babes in Christ;" "Children;" and "All nations," do you suppose they all used the same method of teaching?

But some say, when the church assembles on Lord's day, it is wrong to have more than one class. Who said it is wrong? God never said it is wrong; Christ did not say it is wrong; apostles never said it is wrong; in fact, no inspired writer has said it is wrong. But they say it is wrong because there is no authority for the classes. There is authority for teaching. Neither the Lord nor the apostles prescribed the method of teaching. Therefore any method that can be used that is decent and orderly is carrying out the Lord's command to teach.

The word of the Lord requires us to lay by in store on the first day of the week. But it does not prescribe the method of doing it. So if we lay our contribution on the table we are laying by in store. If we pass a hat, a basket or any other container we are obeying the Lord. One could say, there is no authority for laying our contribution on the table. No, but since the Lord did not prescribe the method of laying by in store, it is all right if it can be done decently and in order. Is it wrong for a preacher to ask a congregation to stand and sing while an invitation to sinners is extended? It is a wonder that some brethren don't say there is no authority or example for singing an invitation song. Well that is true. Oh do you think it is wrong? No, the Lord did not prescribe just how the invitation should be extended. Does the sinner have to come forward and give the preacher his hand in order to obey the gospel? No, there is no authority for that. Is it wrong? No, since the Lord has not prescribed the method, he will accept any orderly way. Congregations have been divided, some brethren have malice toward others, and will not worship with them, because of the class system. Who is responsible for this condition? Those who have legislated where God has not. Does that mean that those who study the Bible in classes? No. But if those who advocate the class system were to teach, that every church would have to be divided into classes before they could do scriptural teaching, then they would be responsible. But I know of no one that takes that position. But those brethren who say that all must be taught in one class is responsible. They have added to God's word, for the Bible nowhere says we must all be taught in just one class. And many of them refuse to worship with brethren who study the Bible in classes. Let us carefully read Prov. 6:16-19: "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren." I do not say that any of my brethren are guilty of all of these sins, but I have read this scripture to show the danger of "sowing discord among the brethren." The wise man

said the Lord hates those that "sow discord among the brethren."

What the world needs is to learn of Christ. If we could get Christ into the hearts and lives of the people, what a wonderful world we would have. We would need no jails, no criminal courts, no penitentiaries, no electric chairs. We would have better fathers, better mothers, better sons, better daughters, better husbands, better wives, better citizens; in fact, better people every where. Then let us teach people the Word of the Lord at home, at town, in private places, in public places, at the church assemblies, in one class, in two classes, in a dozen classes, if it can be done decently and in order. If the teaching of Christ could have been in the hearts and lives of the rulers of the nations of earth, this war could not have come. The teaching of Christ is opposite to war. Oh let us teach the Word of God. Look for another article.

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## SALVATION

(Continued from page three)

There is one point to be cleared before leaving this part of our lesson. That is, that though salvation is offered to all the world, it is not offered unconditionally. Neither is it offered on one's own conditions. There are certain conditions that must be met by everyone before salvation can be enjoyed. It must either be accepted on the terms it is offered, or not at all. Which suggests the following thought:

### *Salvation Rejected*

Though salvation is needed, offered, provided for abundantly, still it was, is, and will continue to be rejected by many. Note the following: "But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo we turn to the Gentiles." (Acts 13:45-46) In the twenty-sixth chapter of Acts we have the story of a king who rejected salvation. He was almost persuaded to be a Christian. (Acts 26:29) Felix and Drusillia waited for a more convenient season, (Acts 24:25) and thereby rejected salvation. The destiny of all who reject salvation is specified in no uncertain terms in the following: "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." (2 Thess. 1:7-9) We come now to consider our last point in this lesson. This is a vital part and we bid you consider it very carefully.

### *Salvation Accepted*

On the day of Pentecost when the first gospel sermon was preached in its fullness, many of the Jews accepted salvation for the first time it had ever been offered to the world. This is the first time that anyone ever had an opportunity to have their sins remitted. In Acts 2:38, these people were told to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." In verse 41, we have their reaction to this command coupled with the promise of salvation, or its equivalent. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Thus we see people accepting salvation. They did not quibble

about being baptized. They saw salvation waiting for them upon their obedience. They did what they were told by inspiration and believed they would receive what they were promised by the same inspired apostle. Peter was sent to the Gentiles to tell them what to do to be saved. "He commanded them to be baptized in water in the name of the Lord Jesus." (Acts 10:46-48) Philip went down to Samaria and preached Jesus unto them, and "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." (Acts 8:12) Philip also baptized the nobleman. (Acts 8:37-39) The Philippian jailor and his house were baptized the same hour of the night. (Acts 16:31-34) Saul, later called Paul, was told to arise, and be baptized and wash away thy sins, calling on the name of the Lord. (Acts 22:16) Many of the Corinthians, hearing, believed and were baptized. (Acts 18:8) It is not necessary to continue the list of those who accepted salvation in New Testament times. It is sufficient to conclude with the thought that salvation was and is accented on the terms laid down in the gospel, or not at all. Salvation needed, provided, offered, rejected, accepted. Now will you react to your need of salvation, to God's provision, to God's offer, my friend? Will you reject or will you accept?

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## A House Full Of Strife

(Continued from page two)

that "They which do such things shall not inherit the kingdom of God." Do you think that the Lord would approve of a thing, yet not permit entrance into the kingdom of heaven to those who indulge?

Hate and abomination are the attitudes of God, expressed by Solomon (Prov. 6:16-17), in the matter of division and strife. The man who commends these things is in accord with the very things which God detests most. No person can be informed in the Bible and its teachings, be honest, and commend division. The point to it as the ideal way, is to call in question the prayer of Jesus, which he prayed in the shadow of the cross. It also mocks his language, expressed in these words: "Other sheep have I, which are not of this fold; them too I must bring, and there shall be ONE shepherd, and his fold ONE."

In the early age of the church, Christians are described in these words: "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) Being one in Christ brought them into a state of reconciliation with God. "And that he might reconcile both unto God in ONE body by the cross, having slain the enmity thereby." (Eph. 2:16) Sectarianism is in direct contradiction to this language. It defeats the very objective of Christ, and adds to the infidelity abroad in the land.

But, we cannot consistently condemn the religious world for its strife, and at the same time engage in it ourselves. The first thing necessary upon our part is to lay aside the hobbies we hold, and get down to the real issues involved in Christianity. If you think you ought to stand in partaking of the Lord's supper, do so; but don't bind it on me. If you want to lay your money on the table, go ahead, but don't ask me to. Such contentions are only silly, and when a person wants to contend with me over pettish things, I usually smile and go on; for I have found that if one convinces another of his foolishness, one will find him contending for the same foolishness the next day.

## PARAGRAPH SERMONS

E. M. BORDEN

Good people, faithful creatures, and followers of the Lord, were not called Christians until the disciples were called Christians at Antioch. (Acts 11:26) Isaiah said that a new name would be given after the Gentiles began to enter the kingdom of Christ. (Isa. 62:2, 3) The new name, then, was not given until after the conversion of Cornelius, and at that time the name Christian was given. The Lord gave the name. Peter said: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf." (1 Pet. 4:16)

The apostles were prepared so they would be able to preach in any language. They were to take the Lord's message to man, in his own dialect. The record was finished during the lives of the apostles. Even during their lives there were men in the ministry who did not receive direct revelations, for they were told to study the word. They did not have all the record then, so they must depend on those who were inspired. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2) The faithful men have carried the message down through the years. We have the finished message, so let us preach it. This message reveals the plan of salvation. Luke in his mention of the commission, mentions repentance, Matthew mentions baptism, and Mark mentions both faith and baptism. Mark gives the design, for he gives the language of Jesus: "He that believeth and is baptized shall be saved." The first sermon that was preached under this commission, was on the day of Pentecost, at which time Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38)

The Sabbath commandment was given to Israel at Mount Sinai, but it is not binding on Christians. The Sabbath commandment was not given until after Israel had crossed the Red Sea. It was the fourth commandment in the decalogue, given at Mount Sinai. It was a memorial of Israel's deliverance from Egyptian bondage. Even Abraham was not commanded to keep the Sabbath day. We can find every commandment of the decalogue in the New Testament except the fourth, or the Sabbath commandment. 1. "Thou shalt have no other gods before me," is found in Acts 14:15. 2. "Thou shalt not make unto thee any graven image," is found in Rom. 1:21-24. 3. "Thou shalt not take the name of God in vain," is found in James 5:12) 4. "Remember the Sabbath day to keep it holy," is not found in the New Testament 5. "Honor thy father and mother," is given in Eph. 6:1-6. 6. "Thou shalt not kill," is given in Rom. 6:9. 7. "Thou shalt not commit adultery," is given in 1 Cor. 6:9. 8. "Thou shalt not steal," is given in Eph. 4:28. 9. "Thou shalt not bear false witness," is given in Col. 3:9. 10. "Thou shalt not covet," is given in Eph. 5:3. There are other places in the New Testament where these nine commandments are mentioned or commanded, but the fourth commandment, "Remember the Sabbath day to keep it holy," is not given in the New Testament, and it is not to be observed by Christians. The penalty for violating this law was death. Will the Seventh Day Adventists stone the man who violates the Sabbath commandment? We are still waiting for the answer. The Sabbath observance was a memorial of Israel's deliverance from Egyptian bondage. Are you asking for proof? Well here it is. "And remember that 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 commanded thee to keep the Sabbath day." (Deut. 5:15) There it is. It was to the Jews as a memorial of their deliverance from Egyptian bondage. When were we, as a nation, in bondage in Egypt? Then, how can we observe that memorial? We are not commanded to keep the Sabbath day "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5:3)

## The Value Of A Soul

MATTHEW 16:26

JAMES L. NEAL

God valued the soul of man enough to make it eternal in existence, like He is. (Gen. 2:7) He made it in His own likeness and image. He made it His own offspring. (Acts 17:29) God made man king of the world, before man sinned. A sinless soul is beyond human calculation in value. One's most valuable possession in all this world is his own soul.

Jehovah puts a premium upon righteous souls. He would have spared the great city of Sodom from destruction for only ten righteous souls. (Gen. 18) The economic value of righteous living is far beyond rubies, to say nothing of heaven and eternal bliss. God prepared a great ark to save only eight righteous souls from the antedeluvian world. (Gen. 6 and 7)

Jesus counted even one soul as being worth more than all this old world. He said that if a man should gain the whole world and lose his soul, it would profit him nothing. (Matt. 16:26) And, at the awful judgment day one could not give the whole world in exchange for his soul, if it were his.

Jesus valued the soul enough to purchase the church with his own blood for a place of salvation and refuge for the soul. (Acts 20:28; Eph. 5:25-27) Oh, how every soul should fly with haste into this great city of refuge.

The apostles valued the soul enough that they presented their bodies as living sacrifices upon the altar of service for their Lord, in carrying the message of life and salvation to the lost souls of earth. (Rom. 12:1, 2) They all but one suffered martyrdom in spreading abroad the gospel of Christ, that the souls of men might be saved. (Rom. 1:16) They were fully converted and wholly consecrated in the work of the Lord.

If men valued the soul as do God, Christ and the apostles, we would have a wonderful world in which to live. But, alas, poor Joseph just brought twenty pieces of silver, and Jesus was sold for only thirty pieces! Esau sold his soul for a mess of pottage. Judas sold his soul for fifteen dollars. Even members of the Lord's church bought with his own blood, sometimes sell their Lord and their own souls for much less than that! Is it well with your soul? Where will you spend your eternity? Obey Christ today.

## THOSE ENVELOPES AND SUBSCRIPTION BLANKS

Many of our subscribers have used those envelope and subscription blanks that were in last week's Gospel Light to send in their subscription renewal. For this fine response we are grateful to everyone of you.

We are sure there are others who will send in their renewal and possibly some new subscriptions very soon. We are asking for your subscription because we need the money to carry on our work of spreading the Gospel, and you and your neighbors need the many fine messages written upon its pages.

Thanks again for the subscriptions and the many expressions of confidence.



## Conversion Or Turning To God

STOY PATE

Shortly after the great Pentecost, Peter and John went up to the Temple at the hour of prayer. (Acts 3) The causes moving them were twofold. First, a desire to tell the truth, and second, to carry out the "Great Commission." They met a lame man at the gate who was begging, and Peter healed him by the power of God. The purpose of the miracle: (1) induce people to hear; (2) confirm what was said. The miracle was performed in broad daylight and openly, thus challenging the world to investigate. The council meets and decides that a miracle has been performed, a noted miracle performed, and all Jerusalem knew about it. The people fasten their eyes on Peter and John as though they had done it with their own power. Peter tells them not to do it. This was unlike the Pope today. He avoided the sin of Moses who took honor to himself.

Peter preached a sermon to the assembly, and closed it by calling on them to repent and be converted in order that their sins might be blotted out. (Acts 3:19) This indicates that man is a sinful creature and unfit for heaven, but can be by conversion. The elementary meaning of "conversion" is to change a thing or a person into something else. Corn is sometimes converted into bread. Rags are converted into paper or changed into paper. Biblically, conversion is the mental or moral change in man which begins with belief of the gospel and ends with obedience of it. David said: "The law of the Lord is perfect converting the soul." (Ps. 19:7) It is not a convulsion, and does not take place in a nightmare; nor is it the operation of the Spirit in some peculiar way that is better felt than told.

Another scripture emphasizes the necessity of conversion. It is in Matt. 18:1-3, where the disciples came to the Savior and said: "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Now, if God says you cannot enter the kingdom of heaven unless converted, I have never been able to figure out how you can. The heart of the children were pure, holy and spotless and not depraved as has been taught by some of the denominations. It matters not how much money you have, or how high you stand politically or socially, you must be converted in order to be saved.

We would like to discuss next the parties involved in conversion. A popular theory is that conversion is wholly an act of God alone. This would make man a machine, and it would make God a respecter of persons, which is untrue. (Acts 10:34) Another theory is that it is altogether man's part. This leaves God out and would be dishonoring to him and his power, which also is untrue. Usually the truth is between the extremes, and that is true in this case. In conversion God has a part and man has a part, because Paul said: "We are laborers together with God." (1 Cor. 3:9) We learn from Jno. 3:16 and Eph. 2:8, 9, that there is a divine side and a human side. God provides salvation, and man must accept it on certain conditions. When we look to God as the author of the entire scheme by which we are turned or converted, we say God does it. When we look at the instrumentality of the preacher, we ascribe the turning to him. When we look at the act of turning, we ascribe the turning to man.

We now will show the harmony between this sermon

and the one Peter preached on Pentecost. (Acts 2) Peter preached the gospel on the day of Pentecost, and Peter also preached the gospel upon this occasion. (Acts 3) This is what Jesus told the apostles to preach. (Mk. 16: 15, 16) The gospel is God's power to save. (Rom. 1:16) They believed at both places, and Peter commanded them to repent at both places. (Acts 2:38, 3:19) In Acts 2 he commanded them to be baptized, and in Acts 3 they were told to "turn again" which is just another way of saying "be baptized." The purpose was the same as "remission of sins" and "sins blotted out" mean exactly the same thing.

Man needs to be converted because he is away from God, and he is not away from God because he was born away either, but because of his own sins. (Isa. 59:1, 2) What were the steps that man took in going away from God? Devil preached a lie to Eve; Eve believed the lie preached by the Devil; Eve obeyed the lie; she became guilty, and God drove Adam and Eve out of the Garden. In order to get back to God he must retrace his steps. Man must be taught the truth; must hear the truth (Mk. 12:29; must believe the truth (Heb. 11:6); must obey the truth (2 Thess. 1:7-9); then pardoned. (Isa. 55:7) When he goes through this process he is converted and the Lord adds him to the church. (Acts 2:47)

## Living The Christian Life

MRS. PERRY EVANS

We cannot emphasize the importance of being a New Testament Christian too much. By a New Testament Christian, we mean one who becomes obedient to the gospel of Christ and is added by the Lord himself to the church as is taught in the New Testament, or law of Christ. If not, what is the purpose of the New Testament or Bible? There is nothing neglected like Bible study and putting into practice the things we learn therein. There is nothing so necessary to prepare us for eternity.

How many fine young men who are in the Army and Navy are Christians and prepared to die? Many of them will be killed and where will they spend eternity? Making even that great sacrifice, will not make them ready for a home with the redeemed. Perhaps many of them do not realize that after death, is just the beginning of punishment unless they are God's children and living according to the teachings of his book. What are we doing to teach them and others that heaven is not even promised to anyone except those who obey the gospel and live a life of repentance, prayer and service? Oh, that every man and woman would read the Book of books and find out what this GUIDEBOOK teaches. This is a sad picture. It is sad to see church members swamped in all kinds of worldliness, partaking of everything which satan approves. It is sad to see old gray-headed mothers and grandmothers endorsing, and in many instances indulging in those things themselves. It is sad but may be true, that many young men who were clean in life before entering the Army, have been led astray by attractive girls in dances sponsored by some so-called CHURCHES. What kind of a church is it that would sanction dancing, one of the greatest evils of this age? What a change has come over churches, Y. W. C. A. and Y. M. C. A. groups! If Christ were here, would he approve such revelry and shame and call is "Christian?"

NOTES—REPORTS

E. R. Harper, Fourth and State Street, Little Rock: The work here still goes on in a fine way. The largest crowd yet gathered Sunday. Hardly room for the deacons to wait on the table. Had four additions Sunday, making twenty already this year.

J. B. Priddy, El Dorado, Arkansas: Since my last report I have preached for several churches in various parts of the country. Church interest in some places is not what it should be. On the third Lord's day in November I preached for the East View Church of Kilgore, Texas. This little band of Christians impressed me very much, they seem to have a mind to work,; they are interested in keeping house for the Lord and at the same time evangelize the community. I would like to do more preaching work during 1943 than I did in the year just passed. I have three or four chart sermons that I would like to preach in every church of the state and any outside of the state that would like to hear them.

F. O. Howell, 113 Maple St., Camden Arkansas: The unusual thing has happened. I preached one sermon at Buena Vista, Ark., Monday night and eight responded to the gospel invitation, seven of whom were baptized and one was restored to her first love. Last year I conducted eleven meetings, baptized fifty, had more than that number restored to the fellowship and established one new congregation (Cullendale) and preached for the Camden church full time. This year my work will be with Cullendale, Hampton, Rosston, Troy, Bearden, Cross Roads, Buena Vista, and some other congregations now in course of arrangement. Besides these I have some time for protracted meetings not yet arranged. I mean to keep busy while I am in this part of the state. I like The Gospel Light. It is sound. Let every member of the church subscribe for it.

J. Porter Wilhite, 6316 Laredo Street, Houston, Texas: Brother C. D. Record has preached as a faithful minister of the pure unadulterated gospel for something like forty years, but has now fallen with cancer of the colon and thinks his work is about finished on earth. It is with sadness that I write this because I have known and labored with Brother Record many years, and know he is one of those who has really made sacrifices from most every standpoint to carry the gospel into remote places, and has had many debates with the various sectarian preachers. If any who remember Brother Record where he has preached in the various states of his labor will kindly remember him in a financial way at this time I feel sure he will appreciate it and the Lord will bless you. Some are helping who have never seen Brother Record. All who will, come to his rescue at this time because he is needing help. Address, C. D. Record,

Leesburg, Texas.

Wm. Wayne Allen, Junction City, Kan., Jan. 12: Two added by fellowship here the 10th. Young soldier confessed unfaithfulness to the Lord and asked for prayers of the church. Young wife of another soldier placed her membership with us. Also new soldiers in camp met with us. Our mail brings letters from various states giving names of soldiers for us to look up. Almost without exception the writers tell us they heard of the church here through one of our religious papers. You never know the amount of good an announcement of this kind may do as hundreds of our boys are moving from place to place and they need to locate a place of worship. We wish again to state our services are held in Junction City, Kansas, three miles from Ft. Riley. Sunday services, 10 a. m. and 7:30 p. m. in Adventist chapel, West 10th and Jackson. Keen interest

in Sunday evening meeting preceding preaching service and Wednesday evening meeting, also, in which many religious questions are asked, then discussed and answered from Biblical viewpoint. Also Soldier-Civilian social evenings scheduled to provide wholesome social contact for boys in the Armed Service. Distributing Christian literature. Write us about any soldier you know located here, giving his fill address if possible. Address me at: 224 East 11th Street.

The church of God is no place to recover from the revels of the night before. We pile up our revels on Saturday night and then on Sunday are patching up our worn-out bodies. In other words, we are giving God the fag end of ourselves.

The way to quit sin is simply—to quit. Even God can not do much with a backbone which wobbles.



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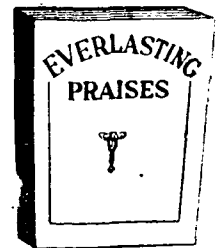
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# The Gospel Light



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

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## Snubbing Christ

MATTHEW 18:1-20  
JAMES L. NEAL

Invoking the displeasure of God upon one is the worst calamity that can befall him in this life. The same thing is true with regard to any city; or, to any nation. Numerous instances may be cited throughout the Bible as proof of these things. Jehovah destroyed the old world by a flood. He burned the cities of Sodom and Gomorrah with fire and brimstone. King Herod was eaten with worms. I had rather make angry the devil and all his angels than to knowingly do something to bring the wrath of my heavenly Father upon me. It is a fearful thing to fall into the hands of the living God.

### *The Meaning Of Snub*

Snubbing Christ is a dangerous thing to do. The word snub means an intended slight; to treat with contempt. To rebuff, check, or repress by a cutting or satirical reply. To treat with deliberate, studied, or contemptuous neglect; slight intentionally; as to snub an old acquaintance. Snubbish; snubby. The practice of snubbing may well be termed "snobism." It is one of the difficult problems of the church to solve and overcome; and so it is with the individual. Thousands of good hearts falter under the scathing, withering influence of snubbing, and sink to rise no more. Very few are able to stand up under its awful weight, and forge ahead.

### *A Personal Experience*

Some months ago I distributed a hundred copies of The Gospel Light and Christian Worker around the public square in Fayetteville, Ark. Three white men and one negro refused the papers. Likewise, three white and one colored thanked me for the copies. The rest were indifferent, and for the most part no doubt never read the papers. Only four snubbed me to my face, while possibly many more were snubby to my back.

### *Snubbing On A Tennessee Train*

The late and lamented Joe S. Warlick used to tell the interesting narrative of a great pioneer, aged preacher and his wife once traveling through the state of Tennessee on a stream-lined passenger train. In the same coach with them were a number of young people, filled with pride and frolic. They snubbed the gospel preacher and his good wife with laughter and fun, because, as they thought, they were back numbers, old and foggy. But they were used to such snobism and took it in good humor. At bed time poor Aunt Nancy was boosted up into an upper berth, where she and her husband slept till the fast engine pitched her coaches over an embank-

ment going around a curve in the mountains. Providentially no one was found to be hurt. And incidentally, all pride and snubbing were gone. They were humble enough for prayer then! The man of God assembled all together and approached the throne of grace in one of the tenderest, far-reaching and heart-rending prayers ever heard by that crowd. His clear voice rang out over the hills, through the trees, beneath the sparkling stars that night in a way to cause angels to take notice and to make men weep. After that wonderful prayer the young people covered the old brother's neck with tears and kisses!

### *Those Who Snub*

The snubbers are both in and out of the church. They find fault with the leadership, with the preachers, the teachers, the members and with the work being done, and to be done. They deliberately make fun of things and seem to have sport in it. Sometimes they even do such things during the Bible study and the sermon. Occasionally one will "hiss" the speaker. They are usually the non-supporters, and might be called the "black sheep" of the congregation and of society.

### *The Danger Of Snubbing*

It is gravely dangerous to snub the people of God. When the grand prophet Elisha, who was bald-headed, went up from Jericho to Bethel young lads came out of the city and mocked him. "Go up, go up thou bald-head: go up, thou baldhead," they said. He pronounced a curse upon them, and a couple of bears came out of the woods and tore asunder forty-two of the snubby boys. (2 Kings 2:23, 24) One had better be drowned in the sea than to cause young members of the body of Christ to stumble by snubbing. (Matt. 18:6)

### *The Snubbed*

When the snubbers have wrought their ungodly work, those who are snubbed fall into three classes: 1. The ones who fall away and quit the church and the Lord; 2. The ones who give in to the snubbing and attend, some becoming snubbers with the old snubbing gang; 3. Those who bear up under the awful weight of snobism, and continue right on in the marvelous work of the Lord. When the world snubbed Christ Jesus to death upon the cross, Simon Peter joined the blood-thirsty snubbers and actually denied the Lord three times.

It must have sent a heart-rending pain through the  
(Continued on page six)

# Not My Will

R. A. HARTSELL

"Not my will, but thy will be done," is to me the most striking statement in the Bible. First of all, it points out complete unselfishness. It shows that stubborn wills have been brought into subjection; and that one is fully resigned to the sacrifice of the future. Such we know to be true in the case of the Lord, who made the statement. He demonstrated these facts in many ways, and especially in his death. In Heb. 5:8, we are informed that he learned obedience by the things which he suffered. This was a manifestation of "Thy will be done." His sonship did not excuse him from his obligation to the will of God. Sonship does not remove the obligation of service. It is not service in the sense of slavery, but in the sense of usefulness. When one ceases to be of service, he is useless in the advancement of a business. Even though we are related to God as children—sons—and even "joint heirs with Jesus Christ," we are obligated to him for useful service.

One of the reasons for Christ's attitude in the matter of the father's will is expressed in these words: "I can of mine own self do nothing." Man, to resign to the will of God, must first come to realize that he cannot succeed and leave God out. "We are workers together with God." (1 Cor. 3:9) We are workers with him, because he has a will to which we must conform. Doing so, we work with him and he with us. The idea that man must do all and God nothing; or that God must do all and man nothing, is in direct contradiction to the word of God. Added to the foregoing statement is the words which close the verse quoted above. "As I hear, I judge, and my judgment is true." (1) Being alone, I cannot succeed. (2) Therefore, I judge as I am directed. How well this fits into man's obligation. When he realizes that he is not self sufficient, he can then work as he is directed. The true test of man's attitude to the will of God is brought out in what man does about the will. We prove that we are either resigned to the will of God by obedience, or that we are not, by disobedience.

At this point I want to give the full quotation of Jno. 5:30-31: "I can of my own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which sent me. If I bear witness of myself, my witness is not true." It is evident from this that there are two roads open to man; i. e., his own will, or that of the Father. It is also evident that pursuing either is a matter of man's effort. "I seek not my own will," shows that man is free to choose either road. Too, that he must conquer self and selfish will. "If any man WILL come after me." (Matt. 16:24) It is up to your will in the matter. Man must first will—seek—then "Deny himself"—subject his own will—in order to conform to God's. "We preach not ourselves." (2 Cor. 4) How hard it is for preachers to curb self and keep him in the background, especially when opportunity comes to enter the limelight; but, brother, when we enter the limelight, Christ is dimmed out.

This does not mean that preachers, or others, cannot and must not come to be respected in the community, and by the congregation, but it means that he must not sacrifice truth in order to push himself. The preacher of the gospel, and the church as well, should command respect in any community; but this is to be accomplished by the scriptural service they render in the commun-

ity. That service which is in keeping with the will of God. "\* \* \* That with well doing, ye may shine as lights in the world." (Phil. 2:15)

"Let this cup pass from me;" incompleted with the related words which belong to the statement, would change the entire picture of Christ. It would have him denying the will of God. He would be reverse to the purpose for which he came into the world. But, add the rest of the statement and you have the picture as those who recorded these last words in the garden saw it. "If it be possible." Or, "if it be in accord with your will," let it be done.

In prayer, or even in the things which we plan to do, we are to remember the will of the Lord. We are instructed that, "We should say, If the Lord will we shall do thus and so." "If you will, Lord, grant my wish; or, tomorrow I shall do so and so, if the Lord wills." Our every effort, then, should center around only one thing—the will of God. Jesus relied upon it, even in temptation. "It is written," said he. "It is God's will that I should not live by bread alone; or that I should not yield to you and make bread of these stones."

One thing is sure: God will not honor a man with sonship, nor with citizenship in the kingdom, upon the call, "Lord, Lord." This is not enough, our Lord has informed us. (Matt. 7:21) "My will must be considered with." You must do the will of the Father in order to reach the objective. The idea that you can "Pray through," is silly in the face of the language of this verse. You cannot believe Christ, and at the same time believe that salvation, sonship and the kingdom of heaven are rewards for prayer alone. "Why call ye me Lord, Lord, and do not the things which I command you?" The things commanded by Christ constitute the will of God, and must be reckoned with if man is ever saved.

We can better understand the expression of Christ, which we are now considering, by the attitude of the Lord, himself. In the prayer of John 17, he presents the meaning of the phrase, "Not my will." He said: "Father, I have finished the work which thou gavest me to do." God had assigned a duty to which Christ responded. Our lesson is that we have not resigned to the will of God without we do the work assigned to us. Another expression which is of interest is found among Christ's last statements, while on the cross. It is: "It is finished." The objective has been reached. I wonder: When we will have come to the end of the way; can we say, "It is finished?" Whatever the task; be it baptism, faith, or work in the vineyard, we are not resigned to his will, until it is done.

As we look at complete resignation to the will of Christ, the idea of stubbornness comes in for consideration. A lot of members count stubbornness for soundness in the faith. They exalt method and overlook duty. They contend for a certain method of doing things, and leave the duty off, all because it is not done in the way they think it should be done. There are those who contend that orphans should not be supported in a specially provided home; and because it is done that way, they do not give to the support of any in need. They will contend that such work should be done in our individual homes. At the same time they prove that they do not believe what they are contending for; for they refuse to

(Continued on page six)

## Cobb-Wilhite Discussion

### Cobb's Sixth Affirmation

Dear Readers: I'm glad to note that I have Mr. Wilhite's sympathy, seeing that I need it so badly. Sic! If there is one thing that stands out prominently in this discussion it is that not one affirmation I have made has been refuted. No, I have not said that since Pentecost that the church is under the same commission; I have said that the church was under the limited commission. He keeps harping on what it takes to put one into the Baptist church and the church of Christ. Well, the first requirement is to be saved; then the ceremonial act that makes one a manifest member is baptism. Baptism does not make one a Baptist any more than it makes him a Christian; it only declares him to be a Baptist. If one is not at heart a Baptist, baptizing him will not make him a Baptist; the Lord adds to the church those who meet his requirements for church membership. He admits that all the other commandments are just as essential as baptism, but that is some alibi as to why Mr. Wilhite and his people put so much stress on it. Well, Baptists oppose the doctrine that any other commandment is essential to salvation just as much as that of baptism. Baptists believe in keeping the commandments, but they do not believe, neither does the Bible teach, that we become the children of God by keeping the commandments. The Bible teaches an analogy between the spiritual and the natural birth; no one becomes the child of his parents by obeying their commandments, but by birth; even so we become the children of God by birth. And we are born out of God, not out of water. He did not deny that one is not born of God until the resurrection; that is the logic of his doctrine; you have to keep all the commandments, then in the resurrection you'll be born of God. He preaches his doctrine of apostasy too early; if they are not the children of God until they are born, and they are not born until the resurrection from what do they apostatize?

Then he talks about creeds. In the sense of publishing our beliefs of the teachings of the Scriptures Baptists have creeds, but in the sense of law governing the churches we have no law but the New Covenant scriptures.

Mr. Wilhite is considerably worried about the history of his church, but I did not write the history; I have been giving it as it is put down by the son-in-law of Mr. Campbell. I said plainly that what history has been thus far given was the record of the beginning of the reformatory movement. We have come to the place where they decided that it was necessary to term the movement a church, but we are still to learn that it is not yet developed, for it was without baptism. So we will proceed a little further with our historical arguments. But before doing so I will briefly note what he said about instrumental music in the church. Mr. Wilhite gives credence to Young's Analytical Concordance, and so do I. On page 783 under "Psalms" he says by way of defining it: "A song of praise (on an instrument)." Now I challenge Mr. Wilhite to give us the classical meaning of the Greek word "Psalms," and also the verb "psallo." Tell us what this word, or these words meant in Paul's day. In Revelation 14:2 we read: "And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." One thing is self-evident. John did not hear any of Mr.

Wilhite's folks harping with their harps, for they don't believe in it. Mr. Wilhite and his folks will hold close communion in heaven when they go to harping on their harps.

Now, in our last article we showed that Mr. Campbell after being rejected by the Presbyterians, decided that they would have to resolve their movement into a church. The account of this is given in *Memoirs of Campbell*, Vol. 1, pp. 365-369. I can't give all this lengthy paragraph in this article, but I will use enough of it to show my contention. Quoting Campbell's biographer, Dr. Richardson: "He had, by this time, become fully convinced that, on account of the continued hostility of the different parties, it was necessary that the Christian Association should assume the character of an independent church, in order to the enjoyment of those privileges and the performance of those duties which belong to the church relation. It was with great reluctance that he finally decided to take this step, and to separate himself from those whom he desired to recognize as brethren."

I want you to notice, reader, that it is said here of Mr. Campbell that it was with reluctance that he lent himself in the bringing into existence of the institution to which my friend says you must belong in order to get to heaven. Mr. Wilhite will, evidently admit at least that Mr. Campbell reformed the church; now I want him to tell us what became of those who died before Mr. Campbell got the church back on the right track, and after it got off that track. And too, I would like for him to tell us just when and where the church flew the track. Where was it while in its state of apostasy? Don't forget to tell us, Mr. Wilhite. We pass now to the second meeting of the "Christian Association," and quote again from the same source. "At the next meeting of the association, accordingly, the matter was duly considered and agreed to, as the attitude which the religious parties had assumed, seemed to leave no other alternative." Just stating some of the circumstances of this meeting, and not quoting verbatim, we find that Mr. Campbell (Thomas) deemed it wise to propound a test question as to fitness for membership. It was proposed that each should be required to give a satisfactory answer to the question: "What is the meritorious cause of a sinner's acceptance with God?" The answer of two were unsatisfactory, and they were left out. Then at a subsequent meeting Mr. Thomas Foster was present, and an objection was raised since he was not present to answer the test question. A. Campbell took his part and pronounced him a member as he had been in agreement with them from the beginning. Note "FROM THE BEGINNING." Beginning of what? This reformation movement that developed into a new so-called church. We further note that at this meeting Thomas Campbell was appointed elder, and Alexander Campbell was licensed to preach. Four deacons were elected and their names are given. They united in singing Psalm CXVIII, from the 13th to the 29th verses. Then on the following day, being the Lord's Day they held their first communion service. We call attention to the fact that the first communion service in the true church was held in Jerusalem, but here is the account of the first one in my friend's church. Another thing I wish you to note is that Alexander Campbell accepted Mr. Foster into the movement over the opposition of the congregation, or over their protest.

(Continued on page four)

# THE GOSPEL LIGHT

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## Cobb-Wilhite Discussion

(Continued from page three)

This is another mark of identification of these people today. The congregation has no voice as to who is received into the membership. The person merely gives the preacher the hand and is asked if he believes that Jesus Christ is the Son of God, and upon an affirmative answer the preacher says, "Thank God for this noble confession," or some like statement; the person is baptized and becomes, as they term it, a member of the family of God, the kingdom of God, or the church of Christ. But they are mistaken, the person merely becomes a member of the Campbell movement. It isn't any kin to the church of Christ. But, reader, do not forget that the first communion service of this new brand of church was on May 5, 1811, or about 1800 years too late to be the first communion service of the true church. But this church is not yet fully developed. All the baptism Alexander had was sprinkling, and others were without baptism. Thomas Campbell consented to perform some baptisms, and on the fourth of July he baptized some folks in Buffalo Creek. He did not go into the water himself, but he had the candidates to go into the waters which were about shoulder deep, and he stood on a root and baptized them. Thomas Campbell himself had not been baptized, but here he administers the ordinance to others. The account of this baptism is found in Mem. of C., Vol. 1, pp. 372-373. Then on pages 395-398 we have the account of Alexander Campbell and wife, and his father and his wife, and his sister being baptized by Matthias Luce, a Baptist preacher. The only baptism the founder of Mr. Wilhite's church ever had was administered by a Baptist preacher. Now I want to ask my friend if the baptism of Alexander Campbell was scriptural baptism? If so would baptism administered under like circumstances by a Baptist preacher today be scriptural?

## Wilhite's Sixth Negative

Dear Readers: Again I reply to my good friend in his ramblings. Doctor Cobb keeps telling you that I am failing to reply to him. Why is that necessary, Doctor?

A little boy drew the picture of a horse, then had to write under it: "This is a horse" so his teacher would know what it was. Are you in that condition? The readers know whether I am replying or not, and I am satisfied with their judgment.

He says: "I have not said that since Pentecost that the church is under the same commission." Doctor do you mean that a change took place at Pentecost? What do you mean then when you say: "Certainly every church is under the same law and the same commission as found in your last article, No. 5? Also pages 190, 191 in your Church Manual you wrote: "Each and every church is - - - under the same great commission." The one you have been claiming existed as a working body before the day of Pentecost was not under that commission, therefore, not one of the "EACH AND EVERY CHURCH" mentioned above. Pshaw, Doctor, you know too much for such things to happen to you as they are doing in this discussion.

He says I "KEEP HARPING" on the difference in Baptists and church of Christ, then he turned around and said: "John did not hear any of Mr. Wilhite's folks harping with their harps" as though we wouldn't do that, since we don't believe in instrumental music in the church. Well Doctor, maybe we will harp there without a mechanical instrument, I know you can see such mistakes. Then the Doctor says, "Baptism does not make one a Baptist any more than it makes him a Christian." Of course not. I haven't claimed it does. It takes something in addition; VOTING, for instance, A MAN-MADE CREED, and UNSCRIPTURAL OFFICERS, to make a Baptist. Doctor Cobb tells us how to organize a church—Baptist church, of course—page 47 of the Baptist Manual written by Doctor Cobb. There he says after some one agrees to act as MODERATOR and CLERK: "They THEN (my caps) adopt a Church Covenant, and adopt an Abstract of Faith, or Articles of Faith, and they are an independent church ready to work."

Before Pentecost they had no such officers, neither did they after, until they were brought into existence by man. Why, Doctor Cobb says as much: "Pastors and deacons are the only permanent Scriptural officers. YET IT IS A WISE arrangement to have a CLERK." (My caps. p. 82, Dr. Cobb's Manual; also in his 12th Art. in same creed.) From this we see Baptists have officers they know are UNSCRIPTURAL, found only in their man-made creed, which is ABSOLUTELY NECESSARY to being a Baptist, because they place IMPLICITE CONFIDENCE in them, and NO CHURCH should be without one, (Benedict's Baptist His. Preface, p. 7) as they go to them instead of the Bible for their information. (Bap. Ency., Vol. 1, p. 293) And must have one to be recognized in a Baptist Association. (Ibid, page 294) Two churches were rejected by a Baptist Association because they had no man-made creed. (History of Ky. Bap. Spencer, page 639) That was one of the differences between the Presbyterians and the Campbells, also one charge against them by the Baptists. (Spencer's Baptist History of Ky., p. 622) But we still stand for the Bible alone as all know, and the only people who do. I have a book purchased from the Baptist Book Store, and written by Frank S. Mead, p. 272: "They (we) have simplified our (Baptist) thinking on religion, cutting away the mass and dross of confusing creed and putting in its place a simple confession of Christ. They have proved that a GREAT and POWERFUL Protestant Church (they stand sixth in U. S.) can be built WITHOUT A CREED AND MAINTAINED WITHOUT ONE." (My caps) Does that smell like garlic? Benedict says Baptist creeds drove many from



them to us (Benedict Bap. His., p. 819) and it is still doing it, Doctor. Yet Doctor Cobb wrote one. Please read 2 Tim. 3:16, 17 and Rev. 22:18, 19. Are we the only people who "speak where the Bible speaks?" That's your mark whereby you identify us.

But my friend is only trying to get out of the hot water. It is not only pepper but hot water too. There is a way out; but it is the way of truth. Here he says a man is a Baptist before baptism, and in his Manual he says: "It is an **ESSENTIAL QUALIFICATION** since there **CAN BE NO MEMBERSHIP IN A CHURCH WITHOUT BEING BAPTIZED.**" (My caps) And he goes further and says: "The statement is here ventured that **NO SERVICE** of a believer **IS ACCEPTABLE TO CHRIST UNTIL THIS FIRST PUBLIC DECLARATIVE ACT IS PERFORMED.**" (Cobb Manual, p. 39; My caps) Doctor, you are getting mighty close to the truth to remain in a Baptist church. I predict that you will either get out or they will put you out. Remember the only people who will have you if you do **EXACTLY WHAT THE BIBLE SAYS**, without addition or subtraction, is that body whom you are now debating. Remember too, Doctor, you say "the same thing that puts one into the Baptist Church puts him into the Church of Christ." (Your Fifth Art.) And you say baptism puts into the church of Christ. Friend, I declare I'd accept the whole truth, getting that near it.

I now wonder if you said baptism is **NO PART OF THE GOSPEL** (Manual, p. 43) to keep in good standing with Baptists. If baptism is no part of the gospel, and it makes Baptists "**NECESSARY QUALIFICATION**", then Baptists are made by something other than gospel, but gospel makes Christians; therefore, they differ. Doctor, others see that, surely you can.

Your challenge on the Greek word is accepted and I hereby give its "classical meaning", which will show that we are the **ONE** people who can do the **HARPING** on harps where John heard such "**VOICES.**" (Rev. 14:2) Doctor, you should profit when you read. That says "voices," a thing mechanical instruments do **NOT HAVE.** Too, Paul said "making melody in your heart", therefore, the heart is the **HARP** we will have in heaven. (Eph. 5:19) That is the kind of music authorized in the church (Heb. 2:12) and that was used until a Roman Catholic authorized the other kind, over the protest of many of his people, which was objected to by all reformers, and Baptists up to a few years ago. Now some of them are following the Pope in that respect without a speck of Bible authority. "Classical meaning?" The King James, with 54 scholars and five years work; English Revised, with 101 scholars and fourteen years' work; and American Standard with 34 scholars and three years work, are the leading versions today, neither of which translate Eph. 5:19 as though an instrument was used. Psalms is translated 238 times, 161 times it is translated **SING.** Goodspeed's translation, a Baptist, says: "Sing praise to God with all your hearts." And C. B. Williams, 38 years Greek teacher in Baptist schools in his translation says: "Keep on praying and praising the Lord with all your heart" (Eph. 5:19) where you find psalms. Is that sufficient? I can multiply that many times if you would like, Doctor. You are wrong on that, too. Don't follow the Catholics, my dear friend.

My introduction to this good friend of mine was a challenge for some of us to meet him in debate on church history. Knowing they were in error on that too, I accepted. In this discussion I will leave it to any one if I am not using five times as much history and scholars as he; most all of whom are Baptists, while he

uses his own a lot. Wait and see. All the history by my brethren, so far, has shown, according to his own word, that the "reformation" started in 1809 by Thomas instead of Alexander; so he is 18 years off and has it starting with the wrong man. Besides I shall prove that the church he keeps mentioning was called a Baptist church by their leading men instead of a church of Christ. Armitage Baptist History says Thomas and Alex Campbell "were received into the fellowship of the Brush Run Baptist Church." (p. 735) And that is the very church Doctor Cobb has been describing even telling about baptizing some from a root. His proposition says Alexander Campbell started a church and he says Mr. Campbell without distinguishing between the two. Most of what he has said had reference to Thomas and not the man of his proposition. Please give dates and distinguish, my friend.

Doctor Cobb, I never have said: "the church flew the track" so there is nothing for me to answer there. But Vedder, Baptist, says a thousand years intervened when they could not trace any but the Catholic church. (Short His. of Bap., p. 8) Armitage, Baptist, says: "Pure doctrine, as it is found uncorrupted in the word of God is the only unbroken line of succession which can be traced in Christianity." (page 3) On pages 1-4 he speaks against succession saying that it is as "fallacious" as Roman Catholics tracing their Pope succession. The Doctor identifies me, so he says, with Campbell by identity and himself by succession to the Lord. Why the difference? He knows identity is safe and we all know succession can't be traced.

"From the beginning" of what he wants to know. From the beginning of Presbyterian trouble, or the time they discovered none were just like the Bible. Many have made the same discovery since, it does look like you could.

Readers can see that my opponent refuses to tell us how he defines the church he is debating against. I asked several questions on that in my last and he only answered at one; that being the music question, which he will stay off from now on. Is taking the Bible alone it? Is the Bible name it? Is the new birth as taught by the Bible it? Is taking the Lord's Supper each Lord's day it? Is singing in church it? I asked all these and more that he refused to answer. I asked if Campbell **EK KALEO** people in 1827. He didn't say. He refuses to answer my arguments and can't make any himself. He does say the only baptism we have, we got from a Baptist preacher and wants to know if such baptism would be Scriptural now. The administrator has nothing to do with the validity of it, Doctor. If Campbell was baptized as we read in one of your leading Baptist books (Trilema, by John R. Graves, p. 192) where he quotes it was done "**PRECISELY** according to the pattern given in the New Testament", and "being contrary to Baptist usages" it must have been Scriptural. Now will you tell me, was Alexander Campbell and Jesus Christ brothers? You claim they were baptized by the same kind of a preacher. What have you now done, Doctor? Jesus said his brothers were the ones who do his will (Matt. 12:50) but Alex became his brother by doing contrary to "**Baptist USAGES,**" therefore it is right to go contrary to Baptist usages; and when you fight his, you are thus fighting against the Lord himself. (Matt. 25:31-46) I am praying for you my dear sir. If you can't answer my questions get your editor, D. N. Jackson, to try his hand. He may not do it thought, because he refuses to sign up with me. Thank you folks.

## PARAGRAPH SERMONS

E. M. BORDEN

Some people are measured by the amount of money they have; others are measured by the clothes they wear; but the Lord looks upon the heart. Let us live as the Lord would have us live, and then we can be measured by the Lord's standard, and be approved.

The theory of salvation by faith alone is a very popular doctrine with some of the denominations, yet the Bible teaches differently. The Bible teaches that we are saved by faith, but not by faith only. "Ye see then how that by works a man is justified and not by faith alone." (Jas. 2:24) We are saved by faith after we have been baptized for the remission of sins. The walls of Jericho fell by faith after seven days' work.

If the doctrine of salvation by faith alone is true, then the devils are saved, for they believed and trembled, (Jas. 1:19) That is a clear case of faith alone. The devils believed but they did not obey. "Even so faith, if it hath not works is dead, being alone." (Jas. 2:7) "Faith without works is dead." (Jas. 2:26) Why preach that salvation is by faith alone, when Jesus said: "Except ye repent ye shall all likewise perish?" (Luke 3:3)

Truth has a distaste for error, and error is not in love with truth. For many years people have tried to make error presentable by putting a fancy dress on it. The offer to compromise between truth and error is common in these days. If we absolutely know the right, stand pat on it. Remember, it is truth that makes men free. Not truth mixed with error. In that case it would be too much error and not enough truth. "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15)

In the first commission that Jesus gave to his apostles, he told them to go to the *lost sheep* of the house of Israel. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." (Matt. 10:5) The time had not come for them to go into all the world and preach to all nations. This limited commission continued until the death of Christ. Jesus appeared to his apostles about ten days before the day of Pentecost, and gave them another commission. In this commission they were told to preach to all nations. This commission began to be carried out on the day of Pentecost.

When Jesus said to a certain man, "Thou shalt love thy neighbor as thyself," he asked, "Who is my neighbor?" Jesus answered him giving him the lesson of the good Samaritan. A certain man fell among thieves who robbed him, wounded him, and left him suffering. A priest came along but he did not help the unfortunate man. A Levite came that way but passed by on the other side. When the Samaritan came along he gave assistance to the suffering man. He took him to an inn and cared for him. Then the question was passed back to the man who had asked, "Who is my neighbor?" Which of the three was neighbor to the man who had fallen among thieves? The answer was clear. Then the real neighbor is not always the man who lives next door.

If Alexander Campbell had founded a church, it would have been as good or better than any other denomination. In fact, it would have been a denomination among denominations. If he had founded a church, I am sure a man could be a Christian without being a member of the church of Christ. If I am a Christian I am a member of the family of God and my name is written in heaven. If I am a Christian my name is written in heaven, and it will never be blotted out if I am faithful to him who gives us eternal blessings.

## SNUBBING CHRIST

(Continued from page one)

heart of the sinless Son of God for his foremost apostle to deny him in that terrible mock-fun trial. Cephas was ashamed to stand up for the Savior of the world! He even used bitter oaths in his flat denial. But, his speech and manner betrayed him. Many excellent members today stumble at the taboos of society and the haughty snubbers in the church, and thus become ashamed of the little body of Christ around the corner in town. Such members deny the Christ—snub him—as much so as did Peter. When they become ashamed of the leaders of the congregation, talk about them with the outside public, and fall in with the sentiment of snobism, they are no less denying the Christ than did the man Peter, who did weep aloud in repentance and came on back into the work with courage, conviction and zeal, to fight for the one whom he denied unto a martyr's death—asking to be crucified with his head downward. Dear brother, sister, don't allow snubby members in the church nor haughty snubbers out of the church to mislead you and cause you to fall and be lost. Stand ye firm for the Lord.

### *The Faithful Few*

The faithful few in the congregation are those who do not snub. They refuse to submit to snubbing. They shoulder the burden and bear the blame. Upon them depends the existence of the congregation and the church. They are scoffed, mocked, ridiculed and snubbed from within and without; but they go right on carrying their heavy loads, till they fall in death upon the battle fields of sin. No one realizes their worth to the church and to the world till they are gone. They are the ones who go to the paradise of rest when they die, and on to heaven from the judgment day.

At time's end Christ will bring all the angels with him and sit upon his judgment throne, with all nations before him; with the sheep—righteous—on the right hand and the goats—wicked—on the left hand. The righteous will go into life eternal—heaven—because of having been good Samaritans to the hungry, the thirsty, the stranger, the ragged, the sick and the prisoners. The wicked, including multitudes of church members, will go into eternal doom—hell—because of having snubbed the hungry, the thirsty, the stranger, the ragged, the sick and the prisoners. (Matt. 25:31-46) I'd rather be one of the Lord's despised few and go home to heaven with the saints of all ages, hadn't you?

## NOT MY WILL

(Continued from page two)

take children into their homes to care for. As I see it, they are too stubborn to do what the Lord said do, even when left to their own way of doing it. Such people care nothing for the will of the Lord in the matter, so long as they can raise a stir in the church. They would rather have their own way if all the orphans in the world starved to death.

We have a man in our town who will not attend the Lord's day services because some of the brethren use tobacco. I am not contending that tobacco using is right, but am trying to show the foolishness of one being so stubborn that he will refuse the commandment of the Lord because others fail to do what he thinks they should. His conduct says: "Lord, I know I should partake of the Supper, but I'll just not do my duty because I cannot run the business of everyone else." I know it is

right to give, but I will withhold my contribution, I will not sing, I shall have no part in the mutual prayer service, all because I cannot run the business of the other members of the church.

Such people have no regard for the will of the Lord. At least five commandments in the will of Christ are being disregarded by the offenders. All of this is because of selfishness, stubbornness, and because he regards his own will above that of his Lord's. We are too prone to get mad at the church, and take our spite out on the Lord.

A brother once told me that he was not giving any more, because the church had not done HIM right. The big him—the little you. Despite the fact that he knows that he is required to give, he will let personal feelings come between him and the will of God. This will not excuse him, or anyone else. Such is down-right selfishness, and proof that one has no regard for the will of Christ.

### You're Reading Our Mail!

O. S. LANHAM, McGehee, Ark.

As long as denominational people insist on being in the different churches of today, they have no right to read the letters written to the "Church of Christ."

Paul addressed the Corinthian letter to the "Church of God (Christ) which is at Corinth." Now when the Postmaster at Corinth put up the mail, he put the letter Paul wrote in pigeon hole "C". Now let's picture the different preachers of today going to the post office at Corinth for their mail. First, here comes a "Baptist Pastor" and asks for Baptist mail, naturally the postmaster looks in pigeon hole "B". (Never would he have considered giving him the letter written by Paul "Unto the church of Christ (God).") It's in pigeon hole "C".) No mail for the "Baptist Church."

Second, comes the "Methodist Reverend" and of course the postmaster looks in pigeon hole "M". No mail for the Methodist Church.

Next, comes the "Christian Church Pastor," the "Christian Science Practitioner," and the "Catholic Priest." The postmaster fingers over the letter in pigeon hole "C" (written by Paul "Unto the Church of Christ"), but that letter is not for any of them. Hence, no mail for them.

And as the church of Christ preacher had politely waited for the others to ask for their mail (he knew the postmaster would not give the letter written to "The Church of Christ," to any one of the other church representatives), he now steps up to the window and asks, "Is there any mail for the "Church of Christ?" Immediately the postmaster handed him the letter written by Paul, which he had refused all the other representatives. Then years later the church of Christ preachers began telling the other churches (gotten up by man): "You're reading our mail." That Corinthian letter written by Paul, was written "Unto the Church of Christ." (1 Cor. 1:2) Here Christ is called God, as he is in Acts 20:28. Christ purchased the church with his blood, not God the Father. Also in Rev. 20:12 Christ will be the Judge at the opening of the Books (Matt. 25:31, 32; Acts 17:31), not God the Father. (Heb. 1:8, 9) The Son (Christ) is called God, not God the Father, as he is in many other places in the Bible. No wonder the postmaster refused to give that letter to the different branches of the denomination called the "Church of God."

Again when Paul wrote the Roman letter he wanted all to know he was writing to the "Churches of Christ."

(Rom. 16:16) No denominational Reverend could have gotten that letter. "You're reading our mail."

All the other letters of the New Testament, that were written to churches were written to the "Church of Christ." How do I know? Paul says in Eph. 4:4: "There is one body," and then he explains in Eph. 1:22, 23, that that "one body" is the church of which Christ is the head, and if there is only "one" that is the one he wrote to at Corinth and Rome and addressed as the "Church of Christ (1 Cor. 1:2); "Churches of Christ" (Rom. 16:16) "You're reading our mail, denominational people!"

But maybe by reading it, you will see that it is not addressed to you, and that you are not wearing the name of Christ, of "whom the whole family in heaven and earth is named." (Eph. 3:14, 15) Also by reading "our mail" you will find in Gal. 4: 4, 5, that the Lord will adopt you into his family. The terms of adoption are the same as they were when Paul and the other writers of the New Testament gave them. Here is the way Paul was converted: He first believed on the Lord (Acts 9:6); confessed his faith in Christ (Acts 9:6); repented (Acts 9:6-12) Christ says (Matt. 21:28, 29) repentance is a change of mind and of ways. Paul prayed because he did not know what to do; the Lord did not tell him. (Acts 9:6) But he told him to "Arise and go into the city, and it shall be told thee what thou must do." And when Ananias came to him (Acts 22:16) he said: "Arise and be baptized to wash away thy sins, calling on the name of the Lord." (Or by the authority of Christ, which means in water, Acts 10:47, 48) Remember, he told Saul to "Arise and be baptized to wash away thy sins" after Saul had believed, repented and confessed Christ. And that baptism is a burial. (Rom. 6:3, 4) Also there is only "one baptism" (Eph. 4:5) and Paul says, 1 Cor. 15:1-4: "I delivered unto you the same gospel I received." Have you been converted as was Saul? If not "You're reading our mail." But that is all right, we hope that by your reading those letters written to the "Church of Christ," you will be "adopted" into the family of the Lord, then you will be reading your own mail.--In The Evangelist, Longview, Texas.

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## NOTES—REPORTS

\* \* \* \* \*

Maurice M. Howell, Corinth, Miss., Jan. 9: Mrs. Howell and I were blessed December 15 with a baby girl. We are very happy in our work here. 1942 was a splendid year at Foote Street. In a financial way it was the best in the history of the church. Our spacious auditorium was filled the first Sunday in 1943. A young lady who had been a Baptist became a Christian.

\* \* \*

John F. Reese, Nashville, Arkansas: I preached at the Blue Bayou church, where I was raised, Sunday. There was a good crowd, and I enjoyed being with my old friends as it had been some time since I was with them. They may have me to come back and hold a week or 10 days Bible school. Nothing pleases me better than to teach Bible schools.

\* \* \*

Tommy J. C. Kidd, Warm Springs, Arkansas: My work for 1942 came to a close here December 20. I preached my last sermon for the season at the Brakeville congregation. The church there is progressing nicely. This is my third year in the field. Since I began preaching two years ago I feel that I have accomplished some good for the Lord here and around this vicinity. Since that time I have baptized six and restored four. I believe that if there ever was a time when the church should realize its duty in the spreading of the Gospel that it is now. I will work with the Clearview and Washington congregations through the season. Brethren, let's put forth a greater effort this year than in the past.

\* \* \*

Will W. Slater, Fort Smith, Ark., Jan. 19: This leaves me in a fifteen nights singing school at Cash, Arkansas. Good is being accomplished. I close tomorrow night, and will begin Thursday at Marked Tree. I go from there to Hickory Ridge, beginning February 9. I taught singing in these parts 25 years ago. Am glad to renew old friendships and make new ones. "I wish the church would become more interested in singing. We are not giving our young people a square deal. If there ever was a time in the history of the church that we should be interested in the spiritual growth and development of our young people it is now. Good singing, the ability to sing, will wield a great influence for good. Brethren, let us "work while 'tis day."

\* \* \*

Nathan Church of Christ, Nashville, Arkansas: As I have been reporting some news from the church at Nathan, will try to give you a few notes this time. Our Bible reading still continues. The number of chapters read the last half of 1942 was 4,538, which was about an average of the last year and half. The interest of the young people is very good. Our interest in the Lord's day worship is fine and has been for some time. We hope to keep it that way.

Brother Harold Austin preaches for us every second Sunday in each month. He is a fine young preacher. Brother Neal Watson, who is in Harding College made a fine talk the last Sunday in December. Also Brother Clovis Crawford made a talk to the young people. We wish these boys a bright future. The Gospel Light is a welcome visitor to us all and much good is accomplished from the reading of the good writers. Let us all hope and pray the war will soon be over and the world will be at peace again. Let us not forget to carry on the Lord's work which is needed so badly.—T. L. Henderson.

## OFFICE NOTES

(F. A.)

For several weeks it has been impossible for us to get certain Bibles, Testaments and other books from the publishers. There was an exceedingly large demand during the pre-Christmas season and the supply of many editions was exhausted. However, we are glad to report that we are now getting shipments through from the publishers and hope to soon be able to handle all orders sent us in a prompt manner.

During the past week we have received large supplies of the following:

Our No. 326 Large Print Testaments at \$1.00. We save you from 25c to 75c on this number.

Our No. 259 Teacher's Reference Bible at \$1.00. This is a special price on this Bible and the best for the price in print today. Extra large, clear print.

Our No. 201-C Teacher's Reference Bible at \$3.00. This is a leather bound, red letter Bible with gold edges, concordance, helps, maps, etc. This Bible is being sold for much more.

Send us your order for all Bibles, Testaments and other supplies. We believe we will give you more for your money in a Bible or Testament and invite you to send us an order. When you receive any thing that we sell, examine it thoroughly, and if you are not completely satisfied return it to us and we will refund your money promptly and gladly. You must be pleased, so don't hesitate to order anything you would like to inspect as our money-back guarantee protects you.

## NOTICE TO MINISTERS

It is the desire of the Gospel Light to have in its file cuts of all the ministers in the brotherhood. In keeping with this we have worked out a plan whereby this can be done if we can get the cooperation of the ministers. By having two cuts made from one photograph we get a special price from our engravers. So here is what we are able to do:

You send us a good photograph of yourself. We will have two cuts made and bear the expense of the one we keep. Then we will send you one of the finest that can be made, already mounted ready to use in any paper, magazine or other

printed matter (single column—2x3 inches) for only \$1.00. So, send us that dolla. and your photograph today. You see this will help us both. •Your photograph will be returned to you. We would appreciate 10c extra to cover the return of your photograph and cut, however this is not essential.

You cannot hide your meanness from God, no matter how many soft fleecy lamb skins you wear. A hypocrite can never hide from God.

\* \* \*

Lots of us, God is going to spew out of his mouth. How many of us will cry for mercy at judgment day and find none? Too late, brethren! Too late! We will just weep and moan and take our place among the goats. Dear ones, let us pray, work and love each other more.

## 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



# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS, FEBRUARY, 4, 1943

NUMBER 9.

## Public Schools And Dancing

GEO. B. CURTIS

(Radio sermon delivered over KHBG, Henryetta, Oklahoma, January 24, 1943.)

Much agitation is being heard of late relative to high school dances. I want to commend the unequivocal stand taken by Brother Will M. Thompson in his radio address of last Sunday morning. Also to commend Brethren W. D. Bills and L. O. Sanderson in the matter of challenging the ear-ticking Tulsa pastor to defend by the word of God his advocacy of school dances. Let the church of our Lord let her voice be heard unmistakably on this scheme of the devil for the corruption of youth and maidens. I still believe, personally, that "All work and no play makes Jack a dull boy," or Jill a dull girl. But all play and no work comes very near making Jack and Jill both worthless youngsters. More youngsters have been ruined by underwork than overwork. Yet, there must be recreation for youth.

The trouble with most folks, when they think of recreation they confuse it with fleshly gratification. Youth can be happy and wholesome without necking and jittersbugging. In Okmulgee the student council with only one dissenting vote voted for school sponsored dances. I'd guarantee that if we could look behind the scenes we'd find plenty of politics played by painted cigarette puffers on this student council group. The church of Christ, with its minister and elders in Okmulgee are squarely against such an infringement upon decency and home rights.

In spite of all some would be social reformers may say, dancing is a moral and religious issue. And, it is not a dead one. Moral right and moral wrong are principles as old as the human race is old. The man or the woman that tells you that they can engage in a modern dance, legs and arms entwined, bodies held in close contact, and go through the sensuous and ungodly contortions of the dance, and no unholy emotions stirred is either not a normal human being or a colossal liar—usually the last.

I know it is unpopular to preach against the modern dance. I know it is regarded old-fashioned to oppose modern pastimes. Yet, I know a child of God will not participate in the dance. The Christian is as old-fashioned as the New Testament and the New Testament condemns revelry and dancing is revelry. (Gal. 5: 21) The Christian is warned against worldliness, and dancing is worldly in the extreme.

I heard this story: A woman who prided herself on being a great Christian also was a great dancer. As she glided over the floor snug in the arms of her partner, she talked religion to him, while arms, legs, body and breasts aroused in him every passion but of holiness. One night she asked the young man with whom she danced:

"Are you a Christian?" He gave her the right answer. He said: "No. If I were a Christian I would not be here, neither would you." And he was wholly right.

Another story: A young woman, a Christian, a member of the Lord's church, was induced by some friends, so-called, to attend one of these good dances—so-called. Drunks were there. They usually are. An altercation ensued. A gun flashed. Women screamed. Our young woman slumped to the floor. A stray bullet had pierced her heart. We read in the book of Jude that Michael the archangel contended with Satan over the body of Moses. (Jude 9) So in our story we assume the Lord contended with the devil for this young woman. The Lord said: "She is mine. She heard the gospel of my Son, believed it, and obeyed it." The devil answered with all the devil's cunning, "Yes, but she died on my territory." Dancing is in the devil's realm not the Lord's. I don't want to die there. Do, you?

Not many years ago almost every denomination in America was opposed to dancing both within and without their respective religious groups. It was condemned from pulpit and pew alike. The Methodist Discipline of a half a century ago, and clear back to John Wesley, the founder of Methodism, spoke out against the dance in no uncertain terms. The Baptist pulpit thundered the anathemas of high heaven upon it. Presbyterianism condemned it. And so through the whole catalog of Protestantism dancing was condemned. How about it now? Most of the denominations have thrown open the door of liberalism, so-called, and brought the dance into the sacred precincts of the church itself. In instances innumerable the walls of chapels erected for prayer to God have resounded to the strains of the jazz band and to the noise of shuffling feet. The youth and maiden whose hearts should have been fired from the sacred altar of God's heaven, instead have found their animal passions fired by the intimate contact of this disinfected dance. The fires of hell have been fanned, and the sacred fires of heaven lie smouldering under the ashes of worldliness.

The devil has entered the religious world with his fiddle and dance. Worldly mothers have trotted Johnny and Mary off to the dancing school to learn the newest steps. The innocent mind of the child sees no evil and his little feet trip gaily the path to hell, selected for him by his own mother. There is said to be an adage in the Catholic world that says, "Give me a child until he is seven years of age, then you can have him from there out. He's mine." Early lessons are lasting lessons. May I digress from my theme long enough to observe that from non-Catholic homes right here in Henryetta

(Continued on page four)

## Classes And Literature - - No. 2

J. A. COPELAND

Some brethren tell us, we have as much authority for instrumental music in worship, as we do for classes in Bible study. But remember the rule we have given. If the Lord gives a command and prescribes the manner of obeying the command, then it cannot be done any other way and the Lord be pleased. But if he does not prescribe the manner of doing the thing commanded, then we may do it any way which does not violate any teaching of the Bible. The Lord has not prescribed the manner of teaching. In other words, he has not told us whether to have one class or a dozen. We can have one class and obey the command to teach, or we may have several classes and we are still obeying the Lord, for we are teaching the word of the Lord. But not so on the subject of instrumental music in the worship. Yes, the Lord said make music, and told us the kind to make. He said: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19) Emphatic Diaglott reads this way: "Speaking to one another in psalms, and hymns and spiritual songs, singing and making music in your heart to the Lord." Yes, Paul said make music, but did prescribe the kind of music. Did he tell how to make music? Yes, he said SINGING and making music in your heart to the Lord. The kind of music prescribed is singing, and the melody is to be made in the heart, and not on a mechanical instrument. Find the scripture that says, Let the teaching be done in one class, and you will find us all teaching it that way. Brethren, are you causing division over things the Lord did not prescribe?

Let us study again the subject of literature. We discussed that subject also a few months ago, but some will see this that did not read those articles, and that is still an issue with some brethren. I was in meetings in three communities last summer, where brethren were somewhat divided over these things.

Is it wrong to use uninspired literature to aid us in the study of the Bible? Some brethren say it is, but I feel sure that they are wrong. What do they need, abuse? No, it will do them no good to abuse them. Should we ridicule them? No, that would not put them in the proper frame of mind to reason on the subject. Should we try to make them mad? No. Yet some brethren say, "Make 'em mad." Then what do you do when you make one mad? Webster defines the word mad as follows: "Mentally disordered, insane, furious rage." So if one differs from us, make them "mentally disordered", drive them "crazy," put them in a "furious rage." I thought the Bible was addressed to the intelligence of man. The Lord said, "Come now, and let us reason together." (Isa. 1:18)

What is literature? Webster says literature covers the entire ground of letters and books. Then all Bible teachers use uninspired literature in some way. A dictionary is literature. Do you use a dictionary in the study of the Bible? In the study of the Bible, if we find a word of which we do not know the meaning, would it be wrong to turn to a dictionary to find its meaning? All commentaries made by men are uninspired literature. All gospel papers, tracts and books written by men are uninspired literature. One of the most strange things to me, and the most inconsistent, is a religious paper filling its pages with articles condemning uninspired literature. But some say, Oh we use commentaries, papers, tracts and books of sermons

at home to help us understand the Bible, but it is wrong to carry them to the church. Where in the Bible do you find the passage that gives one rule for studying the Bible at home and another rule for studying it in the church assembly? They give such passages as these to prove it is wrong to use uninspired literature. 1 Pet. 4:11: "If any man speak, let him speak as the oracles of God." 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."

Do those passages mean that a man cannot comment on the scriptures? Must he at all times just speak the exact words of the Bible? Then our teaching and preaching would be just reading the Bible. According to that way of reasoning if he comments on a passage, he is not speaking as the oracles of God. If a preacher or teacher can comment on the Bible and tell what it means in oral speech, may he not write his comments in a gospel quarterly and let the people read it? Then if the people go into a church assembly, and a teacher reads and comments on the Scriptures, by what rule is he forbidden to carry a gospel quarterly into the same assembly, and read the comments of such men as H. Leo Boles, Alexander Campbell, Barton W. Stone, Walter Scott and others, went out under that slogan, "Where the Bible speaks, we will speak: and where the Bible is silent, we will be silent." Do you think they meant they would not comment on the Bible? Do you think they meant they would never write any books, tracts or papers explaining the Bible? They had no such idea. They wrote books, tracts and papers galore, to get the real teaching of the Bible before the people. Their slogan meant this, what the Bible requires, we will require. Or, what the Bible teaches, we will teach.

A few years ago, a brother told me that where he worshiped the brethren would not have any Bible classes, nor use any literature to teach their children, and many of their children would go to a Methodist Sunday school instead of going to the church of Christ. I have observed that in those churches where they have Bible classes, the young people go to church and have a much better knowledge of the Bible than those young people in the congregations where they do not have the Bible classes. Brethren, are you going to cheat your children out of that Bible knowledge that they will gain in the Bible class, rather than to give up your extreme and unscriptural position?

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# *Alienated From The Life Of God*

JOHN W. WILSON

The above is a part of a quotation which you shall read as follows: "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 unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:17-19) In order for you to understand the lesson that I hope to teach in this article it will be necessary for me to clearly define the term "alienated" and the phrase "life of God."

Alienate means to estrange, as the affections; transfer to another, as property. Alienated means that which has been transferred to another, or one who is estranged or whose affections have been transferred to another. Life of God, as used in the above scripture, means the scriptural life God gives to all His children; that connection with God sustained by those who are in fellowship with him. Hence, to be alienated from the life of God is to be cut off from the benefits afforded by such a life. If you were alienated from the life of America, you would be cut off from all that is meant by the American way of living. None of the benefits of such a life could be enjoyed by you so long as your alienation continued. Just so with one who is alienated from the life of God. Now, let us have a look at the cause for such a condition and see how it might be overcome.

The condition, being alienated from the life of God, is prefaced by this phrase: "Having the understanding darkened." They are said to walk in the "vanity of their mind," to be "ignorant," "blind," to be "past feeling," given over unto "lasciviousness," and to work all "uncleanness with greediness." Thus, we have the causes, any one of which would be enough to alienate one from the life of God. An analysis of the above conditions will show how so many continue to be alienated from the life of God.

Let us begin with the last phrase first.. "Uncleanness with greediness." Un is an inseparable prefix signifying not; used to express negation, opposition, or lack of completeness. Clean means to be pure. Unclean means not clean, impure. Uncleanness means the state of being unclean or impure. Of a character this may be true from a moral standpoint, or from a spiritual standpoint. Many are clean from a moral standpoint, but unclean from a spiritual point of view. This seems to us a very great shame. However, I am wondering whether it is a more terrible sight to the Lord than for one to be made clean spiritually and then turn unclean morally.

One meaning of the word greediness is covetous. This sin will alienate from the life of God. Brethren, we had best watch this one. Who being past feeling have given themselves over unto lasciviousness. Lasciviousness means impurity. Past feeling means that their feelings were no longer stirred by an appeal from higher and nobler things. Their emotions were no longer acceptable to the love and goodness of God. What a terrible state. No wonder Paul said they were alienated from the life of God.

"Because of the blindness of their heart." Blindness is one of the most horrible of all afflictions. From a physical standpoint I can think of nothing to dread more. There is nothing more pitiful. Yet, it is still more fearful to be blind of heart. This condition may be volun-

tary, or through no fault of one's own. A person is blind to anything that he does not see. He may not see a thing because he has not the ability, or because he has not the desire. I do not see a million dollars in my bank book, not because I have not the ability nor because I have not the desire, but, because it just isn't there. The reason that so many people do not see the need for church-membership is because there just isn't any need for it in the church to which they belong. That church offers nothing of value that cannot be had outside of it. They are looking at the wrong church. If they should focus their vision on the church of the Bible, they would see something that they have never seen in a church before. By the way, if they should take a look at the church in your community claiming to be the church of Christ, what would they see, brother? What are you doing to make the church of Christ where you worship what it should be? Something to think about, isn't it? Blindness may also be caused by an object which obstructs the view. I cannot see a squirrel if he is on the opposite side of the tree. You cannot see the truth if you are looking at a discipline, manual, creed or catechism. You cannot see the church of Christ if you spend all of your time looking at a denomination. Many people do not see the need for baptism because they spend all of their time looking at "faith only."

The next trouble that Paul suggests is caused "through the ignorance that is in them." One is ignorant of anything that he is not aware of. If I do not know a thing, I am ignorant of that thing. It is not necessary to be insane to be ignorant. President Roosevelt is ignorant of the color of my wife's hair. When Paul addressed the men of Athens, he spoke to some of the wisest people of his day. Yet, he spoke of their ignorance of God. (Acts 17:23) They did not know God, therefore they were ignorant of Him. We can only know God today as we know the Bible which reveals Him. I am afraid that there is still more ignorance of God than there is knowledge of Him. How much of the Bible do you know, friend? You can know no more of God than you have learned from a study of His holy word. What do you know about the war effort? Where did you learn what you know? You only know what the news reveals. How interested in your country are you? Then, how well do you keep up with the news? How much time do you spend in listening to the radio and reading the paper? You should be interested in the news, but you should be just as interested, if not more so, in your God. Read your Bible and help dispel much of the ignorance of the God of heaven.

"Having the understanding darkened." This suggests that the light of God's word had been driven out of their minds. The only way to illuminate a dark place is to turn the light on it. The majority of the world has its understanding darkened, so far as knowledge of God is concerned. The need of the hour is not a style setting, handshaking, backslapping, community-pleasing, pastor of the church, to put the church on a more friendly basis with the sectarians, but a straight forward, uncompromising, gospel preaching church of Christ. The sin-darkened world does not need a preacher who can make them feel at ease, but the "glorious light of the gospel of Christ to shine unto them." (2 Cor. 4:4) The god of this world has blinded their minds long enough.

(Continued on page six)

# THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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## Public Schools and Dancing

(Continued from page one)

are children in parochial schools. In the language of James, "Brethren, this ought not to be." Some one is ready to cry out: "We must be tolerant." "We must be liberal." "We are all American." Then let Catholicism abolish this intolerant, illiberal, un-American institution, the parochial school, and come to a common democratic system of education. I wouldn't want to be like the old woman who lived in the shoe, of the nursery rhyme, and be faced with the problem of knocking the little fellows in the head or sending them to the Catholic factory—the parochial school. I'd hate to have to use the hammer on them. Wouldn't you?

But back to the subject. Not satisfied by invading the church with the dance, the promoters of the shake and shuffle brigade have for a number of years been using the softening up campaign to introduce its protege into our public school system. This they have almost succeeded in doing. It is going to take the best efforts of all of us to keep it out and to put it out where it has been brought in. I love the public schools. I know something of their problems. I know something of their strength. I know something of their weakness. I spent a quarter of a century in the work of the public school. I believe I know something of the high school mind, and of the problems common to high school groups. I want to speak from the standpoint of a parent. Wife and I have six children. All finished high school. Two are graduates of the Henryetta school. I do not believe that we had a child (and wife agrees with me, they are smart) capable of instructing his instructor in physics, history or English. We sent them to be trained, not to train. Neither did we send our children to our public schools to make rules for the government of the school and to mould its moral course, but to conform to the rules made by mature and wiser heads and to be moulded to a moral course tried and proved. Don't misunderstand me. I'm not opposed to a student council body. It is a splendid thing in its place. I'm not opposed to its use, but to its misuse. I'm not opposed to a dog wagging his tail. But when the tail begins to wag the dog, that's another matter.

Dancing is either basically wrong, or it is basically right. If basically right, I'm missing something. If basically wrong, somebody is going to hell over it. I am told that dancing is a splendid exercise. I suppose it is. So is walking, or running. I am told that it is enjoyable. I suppose it is. But I believe if I must resort to this form of enjoyment, I'd rather take my neighbor's wife or daughter to a quiet secluded spot where we could neck without so many diversions and prying eyes. Oh yes, that is the basis of the appeal of the dance. Take the feel of the female body, the clasp of female arms, the nearness of female charms away from the dance and it would be as flat as a pancake. Some women and girls may not know that the popularity of the dance rests wholly upon sex appeal, but every man and every boy knows it. Don't you boys? You're not kidding them any. Every boy knows why he likes to dance. How long would men dance with men, and women with women? How popular would these hops be provided each sex be kept to itself? If indiscriminate necking, hugging and pawing over women other than your own wife is uplifting, then dancing is uplifting. If it is a mark of chastity for women and girls to snuggle up in the arms of men other than their own husbands, press their bodies against the bodies of these men, then dancing makes for chastity. As long as modesty, chastity, fidelity of husband to wife and wife to husband are virtues dancing will be wrong. If there come an age in which it is right for sex barriers to be broken down and an indiscriminate mingling of sexes desirable from the standpoint of goodness, then dancing will be right. But as long as God is in heaven, and his decree that one husband love and nurture one wife and one wife love and nurture one husband, dancing belongs to the devil, and all the church endorsement, or school endorsement in the world can't take it away from him. It's one of his most cherished institutions.

Dancing is both a moral and a religious issue. The attempt to foist it upon the public through the medium of our public school system is a violation of one of America's most cherished principles—freedom of religion. The Presbyterian preacher cannot enter our public schools and spread the doctrines peculiar to Presbyterianism, nor the Methodist preacher the doctrines peculiar to Methodism, nor the Baptist minister make the public school system the medium for the spread of Baptist doctrine. No more could I enter the public school to preach up the doctrine of the church of Christ, nor to preach down the doctrines of others. This would violate the spirit of the religious liberty clause of our constitution and our state governments have thrown a legal safeguard around the sacred right of the individual to worship God according to conscience's dictates. The invasion of the dance upon the precincts of our school system is a violation of my conscience and that of every God-loving man and woman of America. Its advocacy by a group of teachers, a student council body, a Parent-Teachers Association would stand on a par with the plea to teach Catholicism, Methodism, Presbyterianism, Mormonism or any other set of religious doctrines, or to teach against them, for dancing is a religious issue. The school has no right to foster the dance. To do so violates a principle bought by blood of patriots from Lexington to Yorktown and for which the blood of Americans flow now on every continent and sea and most of the islands of the Seven Seas. Shall a group of dizzy dames and adolescent student councillors wave the magic wand of recreation over this soul-destroying, hell-filling, devil-sponsored institution—the dance—disinfect it thereby, place it upon a plane of respectability in our schools, and thereby nullify our religious liberty, and

cause my children and yours to violate principles as old and as sacred as our flag? They shall not. If the individual student, or the group, wish to seek the pleasures of a dance in a home or a honky-tonk that's an individual moral problem. If a student, or a group, wish to seek the pleasure of a bottle of beer or glass of whiskey that's an individual moral problem. But when a student, or any group, attempts to bring dancing and drinking into any public school function, that's "a bay horse of another color" entirely. We've already had too much foolishness along that line. "They shall not pass." The God-fearing, liberty-loving, home-respecting patronage of our schools aroused, will not permit it. If certain parents and pupils, persist, mothlike in singeing their wings around the open flame of the dance, let them furnish their own candle. The school must not. The school belongs to the people, and some are still people, not jitterbugs.

An old adage states: "Tell me thy company, and I will tell thee what thou art." The dance has always kept company with, and continues to keep company with, drunkenness, gambling and prostitution. Is there a drunkard in the community? You'll find him with his reeking breath, his obscene and profane speech and his flair for trouble at the dance. Is there a gambler? He'll be found at the dance, too. Is there a prostitute in the community? She'll be there, plying her disgusting business of selling her defiled body to equally defiled devotees of the dance. Don't misunderstand me. Some respectable folks will be in attendance at dances, but they'll rub shoulders with drunkards, panderers, thieves, thugs, prostitutes, whoremongers, adulterers. The respectable will not stay respectable in such company. Yes, the dance is the common meeting place of wine, women and wrong, of lust, license and lewdness; of revelry, wreck and ruin; of danger, disaster, disease and death. Here the prostitute and the panderer alike inoculate their victims with the world's most loathsome diseases, gonorrhoea and syphilis. Here the blood thirsty, fired by drink, commits again and again the crime of Cain. Here blood has flowed red and hot, and so needlessly. Here souls are hurtled headlong and heedlessly into hell. This is the same dance some would bring into our public schools and all but force your son and mine, your daughter and mine, to participate.

A Christian mother the other day told be that her Christian daughter, a pupil of the Henryetta school complained that the pupils who refused to dance were regarded old-fashioned, and were left out of the social affairs of pupils. This is too often true. But can the young Christian afford to sell her birthright for this mess of pottage. Can she afford to disgrace her Lord and bring reproach upon his church by engaging in dancing? Yes, I've heard of dancing Christians. I've never seen one. You let a member of the church get the dance craze and that member's usefulness is done. That one becomes a liability, not an asset, to any congregation. If dancing Christians were selling at 10 cents a dozen on an open market and you needed a dozen Christians badly, I'd advise you to buy a 10 cent war stamp with your dime. I've never known of dancing feet fastened on to praying knees. They don't go together. So, young Christians, have the courage to do right, and you know what right is in this matter. Don't you?

Wise and good men and women of all generations have warned against the dangers of the dance. These men and women have based their judgment upon mature wisdom. Such men as Calvin, Luther, Wesley, Spurgeon and thousands of others have cried against immorality. They have classed the dance as immodest

and immoral. They were not mistaken. God's word warns us to abstain from the appearance of evil. The dance appears evil. It keeps company with evil things and evil persons. It is evil.

Is a group of high school students competent to pass on the question of dancing as a moral and religious question? Is youth sound always in judgment on moral issues. To illustrate: The screen star Errol Flynn has for days been on trial for statutory offenses against girls of tender age. Enough proof has been submitted to set him before the public as a moral reprobate. Yet, in an Associated Press article concerning the trial, he is pictured as having his progress blocked to and from the court room by girls of high school age clinging to him and begging for his autograph. It is a sad commentary on our youngsters when a defiler of maidenhood, a sadist and rapist is idolized. Yet, this is but an open manifestation of the degrading influence of the movie business on youth.

I would not deny youth youth's pleasures. I would shield and protect it from its own follies. I would restrain those youthful tendencies that mar, blight and destroy. I would guard youth against youth's pitfalls. Paul warned Timothy to flee youthful lusts. This warning is opportune now. The lusts of youth can blast the mature lives of men and women. The lusts of youth can send souls to hell. The dance is an able abettor of youthful lusts.

Every act of every Christian ought to be weighed with the utmost care. At least three questions should be asked by a Christian before he does an act that may have any religious bearing: (1) What effect will this act have upon me personally? (2) What effect will this act have upon me in relation to the church? (3) What effect will this act have upon my friends not members of the body of Christ? Let's apply the matter of dancing to the Christian in the light of these questions. (1) What effect will dancing have on me personally? Do I sin if I dance? Face the issue squarely. Don't dodge. (2) What effect will my dancing have upon my influence as a member of Christ's body? Again face the question honestly and fairly. You know and I know that you wouldn't want me, your minister, to attend dances, would you? You would not feel proud of any preacher of the Lord's church to see him sliding up and down the dance floor with some of the dancing sisters in his arms. Yet, we preachers have as much right to dance as you have. Yet, the usefulness of any minister of the Lord's church would end when and if, he engaged in this so-called harmless recreation dance. (3) What effect will my dancing have on my companions not in the church? Could you lead your companion to Christ if you yourself are of the world? Your religion becomes with them the joke it is. They regard you no better than they. And one hundred and one times out of one hundred they are right.

"When the lights come on again all over the world," when again peace smiles from pole to pole, when the cruel heel of oppression is lifted from the necks of prostrate peoples of Europe and Asia, when your boy and mine shall have finished his work in suppressing the Hitlers, the Mussolinis and Tojbs, when he comes back to us, what will he and others find? Do you think they are dying in the jungles of New Guinea and Guadalcanal, on the sands of Africa with a desire to see their sisters and baby brothers brought up in a jitterbugging school system? Do you think they go down in submarines, up into the azure skies over enemy cities or above the sub-infested seas, to establish a school system of jazz for the education of America's youth.

When the war ends America will be the breadbasket

of the world. Starving nations will be fed from American bounty. We must feed empty stomachs. But, more important the world must be fed spiritually. Christ must be brought to them. The churches of Christ of America have this responsibility. This is a task of stupendous magnitude. It is no job for dancing feet, but for an earnest, God-fearing, knee-bending people.

Every member of Christ's body owes it to him who gave his life for us, to walk worthy of the vocation wherewith we are called. That vocation is a Christian life. Dancing is not worthy of that vocation. The Bible tells us that we are bought with a price, therefore we must glorify God in our mortal bodies. God is not glorified in the dance.

## Paragraph Sermons

E. M. BORDEN

For many years denominational leaders have tried to prove that baptism is not essential to salvation. As a result many people think they are saved without baptism. Such men should realize that they are going contrary to the plain teaching of the word of God when they say they are saved without baptism. Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) Is it safe to deny what Jesus said? Let us hear Paul: "Taking vengeance on those who know not God, and that obey not the gospel." (2 Thess. 1:8) According to this statement, the Lord will take vengeance on those who are not baptized, for the Lord commanded that it should be done.

In what way could a man do himself harm by believing what the Bible says about baptism? The Bible says that we are saved by faith, but that does not mean that we are saved by faith without baptism. The Bible tells us that the walls of Jericho fell by faith, but the Israelites marched around the walls for seven days—thirteen times—before they fell, yet the Bible says they fell by faith. We are saved by faith, but not until after we are baptized. Jesus said: "He that believeth and is baptized shall be saved." This does not leave faith out, but it does show that faith saves after we are baptized. James said: "Ye see then how that by works a man is justified, and not by faith alone." (Jas. 2:24) Yes, we are saved by faith but not by faith alone. Paul tells us that we are saved by grace through faith, but that does not mean that we are saved without baptism. People must obey the gospel in order to be saved.

The Bible is our greatest literature. Its various writers gave information that we could not otherwise obtain. This record came at different times and under different circumstances. One of the writers of this wonderful record has told us how this record came. Listen to it. "For precept must be upon precept; line upon line; here a little and there a little." (Isa. 28:10-12) These manuscripts gathered together make a wonderful record. These are things that we should know. He, the great head over all, has, through the years, and through mighty men, prepared the record, which tells of the origin of man, the fall of man, and his preparation for the world to come. "The law of the Lord is perfect converting the soul." (Psa. 19:7) This record gives us things that pertain to life and godliness. (2 Peter 1:3) The message is complete and must not be added to. (Rev. 22:18) It is also dangerous to take away from this record. (Rev. 22:19) Let us live up to this record, for it will be the standard in the judgment

day. We will not be measured by the standards of men. The creeds and doctrines of men must be left with the men who made them, and all people must be measured by the word of the Lord.

Is it possible for a man to be a Christian, a member of the church of Christ, and not belong to a denomination? If so, then why belong to a denomination? There is no salvation in denominationalism, but there is salvation in Christ or in the church of Christ. The New Testament church was founded by the Lord, but denominations are founded by men. The most of the present denominations were founded in what is called, the reformation. They are too young to be the church of Christ. The Lord added people to the church he founded in the first century, and he adds to that same church now. (Acts 2:47) Peter told the people on the day of Pentecost to repent and be baptized for the remission of sins. (Acts 2:38) The Lord adds penitent baptized believers to the same church now. There is no such thing as a person becoming a Christian and then joining the church of Christ. If a man is a Christian he is a member of the church of Christ. The church that was founded in the first century is still here. The gates of hell did not prevail against it. Alexander Campbell became a member of it when he was baptized on a simple confession of his faith in Christ. The Lord added him to the church.

## Alienated From The Life Of God

(Continued from page three)

When all of the sectarians are patting a preacher on the back and loving him to death he is not a gospel preacher, although he may be working for a church of Christ. If he is allowed to work for a long time for such a congregation, it too, will cease to be in favor with God. The world needs an eye-opener, not a lullaby.

Jesus said: "Ye are the light of the world." (Matt. 5:14; John 8:12) He also 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) The word of God is light. Light dispels darkness. The world is in darkness. The word of God, which is light, radiates through Christians. Therefore, if the darkness is ever dispelled it will be through our efforts in spreading the light. But, we are to let the light shine that the world might see God, not the preacher. How many of we preachers are really trying to show God to the world? Well, all of us will tell ourselves we are trying to show God to the world. But, I am wondering if we do not so hold ourselves up that the world sees but little of God. Congregations sometimes make such a show of their preacher that the community sees little of the Lord. Let's be careful, brethren.

Finally, Paul charged these people with "walking in the vanity of their mind." Empty conceit, pride, fruitless desire or endeavor; idle show; emptiness. All of this alienates people from the life of God. Let us beware lest we fall into one or the other of these snares of Satan,

# Broken Cisterns Vs. Fountain Of Waters

J. A. McNUTT

Jeremiah, the weeping prophet, acting as God's spokesman in the gloomy days of Israel's apostasy, said, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." (Jer. 2:13) The prophet's contrast is so vivid, in this striking illustration, that the truth is impressed and stands out clearly.

## *The Penalty Of Digression*

The prophet has plainly painted a word-picture of the futility of digression and the introduction of human inventions. When man turns from Jehovah, the Fountain of Living Waters, to seek spiritual satisfaction elsewhere, he is faced with rows of cracked and broken cisterns "that can hold no water." Man has "sought out many inventions" but none of them have added to his peace and contentment, very long. Israel had forsaken Jehovah to turn to the broken cisterns of idolatry and sin, but her discontent was national, and her doom impending.

God's handwriting against national corruption was just as clearly revealed in the predictions of Jeremiah, though not so spectacularly, as it was recorded on the wall of Belshazzar's banquet hall. Soon, Israel was forced to weep over the penalties of idolatry in exile and in slavery. The nation as a whole, or the individuals that compose it, may come under God's indictment. (Ps. 9:77) Hear the prophet again, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And 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." (Jer. 18:7-10) The wise man truly said: "Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. 14:34) A nation must serve God, or perish. (Isa. 60:12) "It is not in man to direct his own steps." (Jer. 10:23)

## *Ancient Examples*

God's people gathered upon the plain of Shinar, felt their self-sufficiency, and purposed to build a tower whose top would pierce the heavens, and permit them to walk in unassisted and enjoy the highest human achievement. God confused their speech and scattered them over the face of the earth. (Gen. 11)

Jehovah granted unto Nebuchadnezzar great dominion, glory, and power. (Dan. 2:37) But when he became proud and turned from the "Living Fountain" to the cisterns of idolatry and iniquity, God cut his reign short, and taught him "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 4:25)

Belshazzar failed to learn by the example of his father before him, and excelled Nebuchadnezzar in the practice of intemperance and vice. God wrote his sentence upon the wall of the banquet hall, while the king quaked with fear, and that very night saw the execution of the sentence, as death came to Belshazzar and dissolution to his kingdom.

The kingdom of Babylon is inscribed on the pages of history as a synonym of worldliness and corruption, and Belshazzar stands as a type of a godless ruler's ultimate destiny. Let the dictators of earth who shed innocent blood, and slay the helpless, face the penalty.

## *The Fountain Of Living Waters*

Of Jehovah it is said: "For with thee is the fountain of life: in thy light we shall see light." (Ps. 36:9) In His provisions for man's spiritual welfare (Jno. 3:16), and in the manifold blessings of the plan of redemption through Christ, he has "abolished death and brought life and immortality to light through the gospel." (2 Tim. 1:10)

This was foretold by prophetic promises, clothed in symbolic beauty. "In that day there shall be a fountain opened. . . for sin and uncleanness" (Zech. 13:1); "Living waters shall go out from Jerusalem" (Zech. 14:8); and "The law shall go forth from Zion." (Isa. 2:3) These prophecies have been fulfilled in Christ. (Jno. 7:37; Jno. 4:14) One may have through Christ, complete remission of all past sins, all spiritual blessings, and a perfect law (Jas. 1:25) to guide his footsteps on the path to life eternal.

## *The Only Hope Of Men and Nations*

World wide turmoil and strife, war, bloodshed and death by violence is directly traceable to a fundamental cause. The world has exchanged the Fountain of Life for the cisterns of man's own contrivance. Remember the prophet said Israel had "hewed them out cisterns" of their own designing. The world at large has "hewed out" its own standards, turned away from God, and erected its own idols. The mad rush in recent years, for immediate physical pleasure, the acquisition of wealth, the grasping after earthly power, is an example of the vain search for satisfaction from cisterns that have been found broken and empty for centuries. They can hold no lasting satisfaction.

Those who turn to Modernism will find that they are feeding their souls on the husks of a false, devalued, form of religion. The broken cisterns of ancient infidel philosophy, has been remodeled and presented under the guise of modernism, but even one of its greatest advocates admits. "There was power and depth in that old fashioned Christianity which sometimes we modernists lack."

Denominationalism, with its multiplied divisions, mocks the Savior's prayer for unity. (Jno. 17:20, 21) Paul condemned such division as carnal (1 Cor. 3:3), and implored unity of thought and action (1 Cor. 1:10), among all Christians. If it be said that the denominations are but branches, then where is the trunk? Or if they be regarded as streams of water, where is the fountain? Why should the thirsty soul be content with less than to drink from the Fountain of Living Water? *Enough* of these broken cisterns, back to the first century Gospel, and the New Testament church, and some day the Lord will "lead us unto living fountains of waters: and God shall wipe away all tears from our eyes." (Rev. 7:17)—In The Evangelist, Longview, Texas.

ANOTHER OF OUR ASSOCIATE EDITORS



Ted W. McElroy was born October 6, 1917. He received his common school and high school education in Okiahoma, finishing his high school work at Haskell, Okla., while serving this congregation as their minister. Brother McElroy did a year's college work at Searcy, Arkansas, and while there, and after leaving, strove to remedy some of the faults of the school.

Ted began work with the Bentonville, Arkansas church in 1938. There he met and married Miss Estalee Tennyson. His work with the Bentonville congregation was outstanding for progress and ability. From Bentonville, Arkansas he went to Colorado Springs, Colorado in 1940 to work with the congregation there. His work there was another piece of able and constructive work. He accepted work with the church of Christ at Del Rio, Texas in 1941. His work there is highly satisfactory. He has one son, Dale Alexander. Sister McElroy is a worthy helpmeet.

(Note: I asked Brother McElroy for a life sketch, and he appeared too modest to toot his own horn. He asked me to give a short sketch for the Gospel Light. Personally I consider Brother McElroy in the very forefront of our young preachers.—Geo. B. Curtis.)

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NOTES—REPORTS

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Ira Y. Rice Sr. writes from Coffeyville, Kansas, Jan. 28: I am closing my work here with this congregation next Lord's day, of a month's duration. I was engaged by this congregation latter part of December, 1942 to come and work with and preach for them for the month of January. I have spent the time here very pleasantly, and we hope and pray

profitably. I find some very fine Christian men and women here that compose the membership of this congregation. Willing to sacrifice for upbuilding of the cause of Christ in the world. I will go home from here for a short visit with my family, and then leave for the West coast of California for some gospel work, song drill and preaching work which is to begin February 7. May Jehovah bless all the faithful every where in their efforts to save the lost of earth, in my prayer in Jesus name.

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C. L. Weaver, Marked Tree, Arkansas: The congregation in Marked Tree began meeting in August, 1942, with about 25 members. Some have since moved away, leaving six male members, about 18 members all told. We purchased a dwelling house, removed all partitions, and fixed up as a church building complete, at a cost of \$1100.00. The congregation at Nir-e Wander, a small rural church, four miles out, contributed \$52.00; Tyrnza church, \$11.00; church at Morriston \$25.00; church at Beach Grove, \$5.00; C. W. Bell, Osceola, \$25.00; a sister, Corinth, Miss. \$1.00; Clide King, a Baptist, \$5.00; about \$275.00 by the members who are all farmers and poor in this world's goods. We owe \$700.00 on the building. Any financial help will be appreciated very much. Brother Rex Turner of Montgomery, Ala. conducted the first meeting, and Brother Owen Stroud, of Wheeling, assisted in a meeting in October. Brother Will W. Slater, of Fort Smith, taught a singing school in this month, helping us to better our song service. The work has been hard, and the burden heavy, for the few members here, but we are determined to "carry on" in the Master's work. Remember us in your prayers.

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T. B. Crews, Houston, Texas: The Lord's day of January 31 will bring to a close two years and five months of work with the Kashmere Gardens congregation of this city. My mission with that group has been completed. The first Sunday in February Brother A. E. Findley, now with the West End congregation, will take up local work there. This will be their first local minister as I have been earning my livelihood otherwise employed. I am now free to continue this work elsewhere close here. When I began at Kashmere Gardens I labored with around 35 or 40 members who contributed \$8.00 to \$10.00. Most of these were weak and easily led astray. After spending almost a year of preaching to the church practically every male member repented of past erring ways and some of the ladies did likewise. Since that time the congregation has taken a more honorable place among sister congregations. Four fine gospel meetings have been conducted by A. E. Findley, Thorton Crews, Oscar Smith and O. C. Lambert. The building has been papered and painted and the lot put in much better condition. Two by membership and one by membership and restoration last

Lord's day gave us a total of 68 members. Many more have moved in and moved out, and two families that were charter members have moved away. The collection is averaging about \$35.00 and promises to reach much higher with the new burden. A new baptistry recently was installed in the building and has been used several times. My prayer is for God's word to ever be with this congregation and much success to Brother Findley.

DOCTOR W. T. WHITE PASSES

On Tuesday, January 26, I preached the funeral of Dr. W. T. White, of Ratcliff, Arkansas. Dr. White was born December 29, 1880 and died January 21, 1943 at the age of 63 years. The burial was in Cemetery Ridge cemetery, eight miles south of Ozark, Arkansas.

Doctor White began the practice of medicine at the age of nineteen and continued to do so for the period of 41 years until his death. He had been out family doctor long before my marriage. As a doctor my family felt that he could not be beat.

Doctor White's first wife died February 24, 1927. He leaves to mourn his passing his second wife, six children, nine grandchildren and a host of other relatives and friends. His children are: Cecil White, Kansas City, Mo.; Mrs. Cora Waldron, Ozark, Arkansas; Mrs. Fae Harris, Salinas, Calif.; Mrs. Merl Emberson, Benton, Arkansas; Mrs. Kyle McElroy, Ozark, Arkansas; Mrs. Madge Young, Kansas City.

For the past 20 years Doctor White's medical practice had been in the vicinity of Webb City, Ratcliff and Paris, Ark. On the afternoon of the funeral service the weather was very cold and a light blanket of snow covered the ground, but a large crowd overflowed the building where the service was held. They had come to pay their last respects to the man that had helped to cure their aches and pains for nearly half a century.—Voyd N. Ballard.

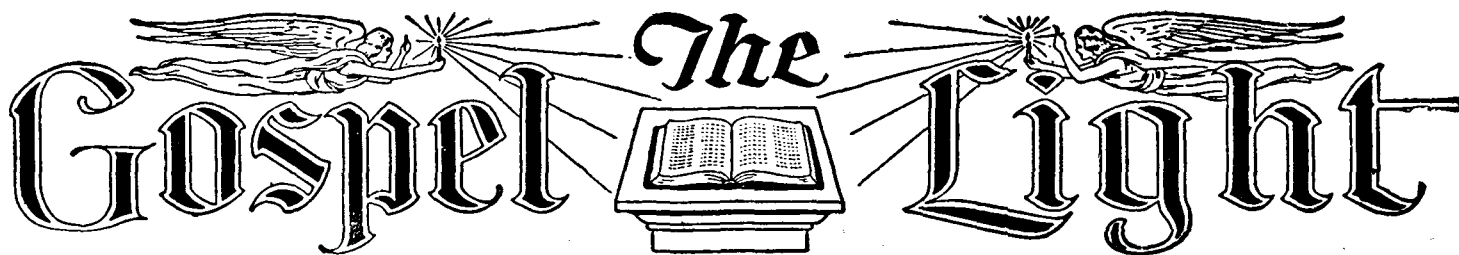
CURTIS TO WINSLOW, ARIZONA

In a letter just received from Brother Geo. B. Curtis, he informs us that he is moving from Henryetta to Winslow, Arizona, where he will begin work with the church at that place on February 14.

Brother Curtis says that he will continue his close cooperation with the Gospel Light in his new location and will enlarge its circulation as far as possible. We highly appreciate the valuable assistance he has rendered the paper in the past, and hope that he will continue to consider himself one of us in the propagation of the Gospel through the medium of the printed page.

For the present his mail will reach him in care of Church of Christ, Winslow Arizona.





# The Gospel Light

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

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## Walking By Faith

MARK McELHANEY

In second Corinthians 5:7, Paul suggests that there are two ways by which men may walk or direct their lives when he said, "For we walk by faith and not by sight." Sight refers to the realm of knowledge as is experienced by the senses of man. Faith refers to the realm of belief.

We do not know, but we believe, that Jesus of Nazareth was born of a virgin, that he lived among men for a little over thirty-three years, and that he died on the cross. We do not know that he was raised from the dead, we believe that. We do not know these things because we were not there; we believe all this because men of his day, who had seen him, had sat at his feet drinking in every divine word, and who had actually handled him, wrote of his life and miracles, and we have accepted their testimony.

We do not absolutely know of the existence of a number of great men in the past. We did not see them. We have the testimony of their contemporaries that they lived and died, and to the extent of our belief in the reliability of such testimony we have conviction that those men once moved about on earth's stage of action.

This leads us to a more specific definition of faith. It is belief resting upon the testimony of some other person which brings to us "a conviction of things not seen." If the testimony is sound then our faith is well founded. Perhaps we do not realize the importance of faith. Some may think the church of Christ does not emphasize the importance of it, but, I'm sure that is a mistaken idea. Faith is the most important element in man's part of his salvation, in that it is the foundation upon which all else rests. Without it no one believes he could be saved. Without faith no one could believe in salvation.

Consider how important faith is in every day life. Without belief in the coming summer sun and showers no farmer would plant the grain and vegetables to feed the world. Without faith in the continuance of a demand for his commodities no manufacturer would continue to pay men to produce those articles. Without faith in the forthcoming of a pay-check at the end of the week those men would not work for him.

Without faith we would be without information in history, for we depend upon the testimony of others for our information about the progress of the human race in civilization. We depend largely on the word of other people for scientific data in chemistry, physics and biology. In fact if we could believe only those things which we see, we would not realize even that we have a brain. We have never seen it. And in what a sad state that would leave us!

More important than all this, we depend upon faith

for all information regarding man's eternal destiny. Why is there such suffering on earth today? Faith answers, because man, who once lived on a holy plane in God's presence sinned and was cast out from before his face. What shall become of us after death? Faith answers, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." What shall be done with the good and the bad? Faith answers, "Then shall the king say unto them on the right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . then shall he say also to them on the left hand, Depart ye cursed, into everlasting fire, prepared for the devil and his angels." How should we live while we stay upon the earth? Faith answers that for us through the writing of inspired teachers whom God directed to write the letters we call the Bible. All the information we have concerning God, our life, death and life hereafter depends upon faith, and that faith is based on the Bible. No matter what man has written concerning heavenly things, our duty here or our reward hereafter, it all must be based upon the Bible, for that is our only source of information. If those writings are doctrinal and are exactly like the Bible they are superfluous. If they differ from the Bible they are wrong because the Bible is right and is our only source of information.

Since faith is based on testimony and that testimony is God's word, any person who has a religious conviction should be able to open his Bible and point out the reference where the scriptures teach that which he professes to believe. If we are practicing in our worship of God anything not taught in His word we cannot have faith in that act of worship, and Paul plainly states in Hebrews 11:6: "Without faith it is impossible to please God."

Walking by faith involves two definite attitudes. One attitude is positive and the other negative. The positive attitude is embraced by a desire to know all that God would have me to do, and to obey the commands of God without question and without hesitation. I may see no reason nor any logical connection between the command given and the remission of my sins or the salvation of my soul, but if I am walking by faith I will perform that command just because God said do it. To know that the religious world is not walking by faith we need only listen to the average conversation.

One person says: "I believe anyone can be saved outside the church." But you can't believe that. Faith comes by hearing the word of God and the Bible no-

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# Walking Together

R. A. HARTSELL

"Can two walk together, except they be agreed?" (Amos 3:3) Although this is a question; nevertheless, it presents an exception. In this exception we find an answer to the question. We would write it this way today: "Men cannot walk together unless they are agreed." Sure, two men can walk physically in the same direction, on the same path, and at the same time; but more is involved in the statement than just physical voyage. Together signifies unity of purpose, object, direction, etc. But it is well just here to give the meaning of the word "together." "In company or association; mutually; in union or concert; uninterruptedly."—Webster. Thus, not only shall there be association in our walking; but there must be uninterrupted harmony. This is exactly what Amos had in mind when asking and answering the question.

## RECONCILIATION

Before there can be harmony, there must be reconciliation. Man cannot walk with God, and at the same time be out of relationship with him. Unity of God and man must be established. Therefore: "Be ye reconciled to God." Not, "God, come down and be reconciled to man." This idea would lower God, and at the same time leave man on the same plain which he occupies while in sin. Instead of God's coming down, man must come up. Yes, to a plain where God can meet him. Surely, there must be a point of contact before men can walk together, and the same is true in walking with God. Several times in other articles, I have called attention to this meeting place. To refresh your memory, here it is once more. "God was in Christ reconciling the world unto himself. (2 Cor. 5:19) Thus, the meeting point has been established. No man can walk with God until he has met God in Christ.

Another thing is: You cannot be reconciled to God, without being reconciled to his people. Eph. 2:16 establishes this fact. "And that he might reconcile both unto God in one body by the cross. All saved people in a given community have met upon the same plain, unity has been established and agreement between them is realized. Also at this point God and man agree. Thus, you cannot agree with God and not agree with his people. 1 John 1:3: "That which we have seen and heard declare we unto you, that ye also may have FELLOWSHIP WITH US: and truly our fellowship is WITH THE FATHER, and with his Son Jesus Christ." Comment is not needed for us to see the three-way reconciliation.

## WALK BEGINS

The walk begins at the same point with each person and God; for all must meet God at the same point—in Christ. To the Romans Paul said: "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) In the face of this fact, do we need to be told where and when this walk begins? Only those who are willingly blind would need to be told. There are just two ways open for religious pedestrians. These are explained in Matt. 7:13-14. God is on one way and the devil on the other. Newness of life begins on the narrow way. Baptism brings us into newness of life. Newness of life is with God; so, one who has not been scripturally baptized is not walking with God, but with the Devil.

## IDENTITY OF THE WALKERS

Those who "walk together," are walking in Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye IN HIM." (Col. 2:6) This suggests position, place, or location. Then, in order to walk with God, one must be properly located. "Oh, just anywhere will do. Just so you walk. One denominational position is as good as another." From the view point of salvation this is false. It is deluding and degrading. Christ knows nothing about denominationalism. It is as foreign to the Bible as daylight from dark. If you are in a denomination, you are the loser. It makes a difference to God what you are, and where you are. "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13) Does this look like the idea that one is as good as another?" "If the Lord build not the house, THEY LABOUR IN VAIN which built it." (Ps. 127:1) How does this coincide with: "It makes no difference?"

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16) Identity is being established. Everyone who walks with God; walks also in Christ and in the Spirit. It is easy, then, to begin to see that all of God's children are reconciled to each other as well as to God. But, let us notice another point of identity. "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) Those who walk in Christ and the Spirit, are also walking in the light. Furthermore, they have access to cleansing from all sin. Then there is but one cleansing avenue open to man: it is: Christ, Spirit and light.

But, we must not stop here. In Eph. 5:2, we are informed: "And walk in love, as Christ also loved us, and hath given himself for us an offering and sacrifice to God for a sweetsmelling savour." Love is the fourth point of identity. Jesus said: "If you love me, keep my commandments." Again: "If ye love me, ye will keep my words." It is easy to test the person professing to walk with God. He is not doing so, if he refuses to obey God's commandments. He who calls them in question is on the broad road. One more will suffice for now. It is: I rejoice greatly that I found of thy children WALKING IN FAITH, as we have received a commandment from the Father." (2 Jno. 4) Also: "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou WALKEST IN THE TRUTH." (3 Jno. 3) Yes, John could identify them with ease. They were following the truth, by which men are freed.

## CONDITIONS

We are aware of the conditions leading one into the walk, but often overlook those which enable us to continue walking in the right direction. Position, or location alone is not enough. The conditions are just as essential. Let us begin our observation of this phase of study by learning a condition from Eph. 4:1. "I therefore, the prisoner of the Lord, beseech you that ye walk WORTHY of the vocation wherewith ye are called." "Worthy" denotes condition of life. "Vocation" signifies occupation. Serving God constitutes the occupation of Christians. To manifest the worthiness of this calling, one must make oneself worthy. Trust-

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## Cobb-Wilhite Discussion

### Cobb's Seventh Affirmation

Dear Readers: My friend asks me if a change took place at Pentecost? No, the authority of the church was merely extended. No change whatsoever in the church as an institution. Woodrow Wilson was once president of Princeton University; later he was elected President of the United States. Was there any change in Mr. Wilson? No, of course not, his powers were only extended.

Yes, I said you "kept harping," but I didn't say you kept harping on a harp, did I? John said in Rev. 14:2 that he "heard the voice of harpers harping on their harps." He comes back and tries to argue that because it says "voice" that it was vocal. But the Greek word "phone" means sound as well as articulated voice. So that doesn't help you, Mr. Wilhite. He says he accepts my challenge and says: "I hereby give its classical meaning," but he didn't quote a single authority. He just tells us how it is translated in different versions. Pshaw! Mr. Wilhite, the word "psallo" in Greek just as clearly signifies playing on an instrument as the Greek word "baptize" signifies the immersion of a person in water.

From the Interpreter of Aristophanes, 200 B. C., I quote: "Psallo, the sounding of the cithara." In 250 B. C. the Scholiasts defining the word "psalmos, used about a century and a half earlier by the Aristophanes said: "Psalmos, properly the sounding of the cithara." Then the Scholiasts, defining the word used by Plato, about 357 B. C., Lysis 209 B.: "Pselai, to touch the strings with the fingers without a plectron." In 364 A. D. Basil, commenting upon the 44th Psalm, said: "For it is a song (ode) and not a psalm (psalmos) because it is rendered with musical expression, by the voice alone, without the accompaniment of the instrument." Now this was before Catholicism was born. Maybe the early churches did not have instruments; neither did they have church bells, song books as we use today, and other things that we have, but that does not invalidate their use. You are just wrong on this as on other questions, Mr. Wilhite.

Then he brings up the question of creeds. He says we are governed by creeds, and not by the Bible. Well, where did you learn that? Baptist confess in their Articles of Faith that the Bible alone is the rule of both faith and practice. Yes, we have creeds, that is, written confessions of what we believe, but they are not binding upon the churches as law. Your churches have the "LIVING ORACLES" by Campbell: is that binding upon your churches? Certainly when a church comes into a Baptist Association we want an expression of just what they believe. If it were not for that some of your churches might get in with us like they did in Campbell's day. See?

He ridicules the idea of a church clerk. Give us the chapter and verse that forbids a church keeping records of what she does. The church had a record of 120 names as members on the day of Pentecost; was that wrong? The same arguments can be made against a treasurer as against a clerk. The first church had a treasurer; did the Lord do wrong in appointing one as treasurer? In the day of Benedict some people may have been deluded by the cry of creeds just as some are fooled by that quibble today. You ask, "Are we the only people who speak where the Bible speaks?" You say that is the mark whereby I identify you. No, it is

that expression, not the fact. I am unable to find any agreement between you and your people and the Bible. I have been calling upon you to give us the chapter and the verse where the church was established on Pentecost, and we are still anxiously waiting. You haven't produced it, and that is just half the story, you cannot produce it. Now, so far as creeds we have them. A creed is defined by Mr. Webster as "a brief statement of belief." Baptist have no law except the New Covenant scriptures. The word "creed" is derived from the Latin "credo," which means, "I think." Those who have no creed have no thoughts. So I'm glad to be identified with a people who are not afraid to publish to the world what they believe, and their belief is based upon the pure teachings of the word of God.

Now as to the readers being confused over the historical statements I have introduced, if they are confusing your own historian is to blame. I have given him verbatim. However, I think the people are seeing it straight. They are learning how the reformation, as you call it, started, and they shall see how this developed into your church. You say that you have never said the church flew the track. Well, why was there any reformation needed? I again respectfully ask you to state just what reformation was needed? From what was the church reformed? Tell us where the church was before the reformation was started by the Campbells. You stated in our public discussion that you believed in church perpetuity. So explain this to us now. If the doctrines have been kept through the ages there had to be a people to perpetuate them, didn't there, Mr. Wilhite? "Is taking the Bible alone it?" he asks. You do not take the Bible alone. The Bible substantiates none of your doctrines.

There is no scriptural command to take the Lord's Supper every Lord's day. Yes, Campbell "ek kaleo" as you say some people, but Campbell's calling out a group of people is somewhat different from Christ calling them out.

He asks if Campbell and Christ were brothers, since both were baptized by Baptist preachers? Well, I hope Mr. Campbell was a brother to the Lord, but if he was it was his birth of the Spirit that made them so, and not his baptism. Mr. Wilhite seeks to leave the impression that Dr. J. R. Graves admitted the scripturalness of Campbell's baptism. Graves did not even intimate such a thing. On page 192 of Trilemma Graves quoted Campbell. Now I will quote Graves and let you see what he thought of the Campbell movement. "It was out of those who, like himself, were excluded for heresy, that Mr. Campbell originated his scheme he calls a church." (Trilemma, page 193) Dr. Graves says on same page, same book: "The whole sect is manifestly and confessedly without Christian baptism." I admit that the brothers of Christ will do his will, but I deny that Mr. Wilhite and his people, in any sense, do the will of Christ in teaching for doctrines the commandments of men. The very idea that the administrator has nothing to do with the validity of baptism! According to that an alien sinner, or Satan himself, could perform the act of baptism and it would be scriptural. There must be a scriptural administrator before there can be scriptural baptism. Come again, Elder!

My friend boasts of giving five times as much history as I. Well, you have a pattern of his historical quotations above where he makes it appear that Graves said what Campbell said. And since he has garbled this

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statement, and made it appear as the statement of one of the most learned Baptists of modern times, I quote you another statement of Dr. Graves, and he was fully competent to speak as a historian, and this is what he said, referring to my friend's church: "This modern sect was originated by Alexander Campbell, in Bethany, Virginia, in 1827." So there my friend, you have an authentic, definite statement from a reputable historian who lived not so far from Campbell's time. I have given this statement earlier than I had intended, but your misapplication of Dr. Graves' statement provoked me to do so. I now return to my general line of historical arguments.

In closing my last article, I showed that Mr. Campbell was baptized by a Baptist preacher, Matthias Luce, and he tells us now that it doesn't make any difference who administers baptism, but his people don't take Baptist baptism now; they used to but they have quit. After Campbell's (Alexander) baptism by Luce we note that he became the chief promoter of the system. Quoting from Mem. of C., Vol. 1, page 401: "From the moment that Thomas Campbell concluded to follow the example of his son in relation to baptism, he conceded to him in effect the guidance of the whole religious movement." So from now on A. Campbell becomes the chief promoter of the system. After his baptism by Luce, Mr. Campbell and his Brush Run church was received into the Red Stone Association of Baptist churches. He escaped exclusion by the Baptists by forming and uniting with a church in Wellsburg, and going into the Mahoning Association. Now the reader will remember that A. Campbell was baptized by Luce in 1812. Now in 1823 Mr. Campbell made a wonderful discovery relative to the design of baptism. He discovered that it was in order to the remission of sins. He made this discovery while preparing for a debate with McCalla. Proof of these statements is found in Mem. of C., Vol. 2, page 84, and in the Campbell-Rice Debate, page 472.

In the statement in the Mem. of C. it is said that the design of baptism was fully understood and publicly asserted, but it was reserved for Walter Scott to make a direct and practical application of the doctrine a few years later. A. Campbell laid the egg of baptismal salvation, and Walter Scott hatched it according to this

statement. Then we find in Mem. of C., Vol. 2, pages 211-212 the account of the first one to be baptized in order to the remission of sins, and this was Robert Amend, and this was on the 12th of November, 1827. It is stated that this was the first since the primitive ages. What became of those poor people who died before this great reformation?

## Wilhite's Seventh Negative

My Dear Readers: No doubt you detected Dr. Cobb's mistake in his illustration with reference to President Wilson, who was once president of Princeton University, later President of the U. S., and the Doctor seems to think his power was only extended. It was not extended, but it was a total change. While president of the university he was NOT president of the United States, and when he was made President of the United States he was NOT president of Princeton. He said all this to save his anti-Pentecost church which he is about to lose. In fact, it is gone from you Doctor.

It has been said by Doctor Cobb that "Each and every church is \* \* \* under the same great commission." (His Church Manual, page 191, as well as his fifth article) And he knows the great commission began to operate on the Pentecost, I say, with his scholars, was the birthday of the church of Christ. If that is true, and it is, the church before Pentecost, if there had been one, was NOT UNDER the SAME COMMISSION he claims to operate under today.

J. M. Pendleton, author of their most popular church manual says the apostles "showed their understanding of the commission of their ascended Lord" for the first time on Pentecost. (Three Reasons Why I Am A Baptist, page 20) D. N. Jackson says: "The world-wide ministry of the church did not begin until the day of Pentecost had dawned." (Holy Ghost Baptism, page 12) And he says: "The churches are the divine custodians of the gospel." (Conventionism Refuted, page 14) Therefore the gospel in its completeness began on Pentecost. The church was its caretaker—custodian—therefore it could not have been before there was a church; still they teach it began with John and the church started later. Don't know when. Baptists acknowledge that the great commission started on Pentecost (see above); "at which time Peter opened to the Jews THE GOSPEL SYSTEM OF SALVATION." (Orchard, Baptist History, page 6) And the church started there. (Several Baptist scholars referred to already) However, Doctor Cobb's own statement as above shows he can hardly help believing it, especially is this manifest when I call your attention to statement found in his Baptist Church Manual, page 200: "One church working alone cannot fulfill the great commission," but on the day of Pentecost even Dr. Cobb will say there was only one church. Therefore, that MOTHER CHURCH, the Lord set to work on that day could not carry out the great commission. I want the Doctor to tell us when the commission started.

Not only does Rev. 14:1-3 say VOICES, but it says these voices "SUNG AS IT WERE A NEW SONG" and thus we see it was singing and not playing on a mechanical instrument such as the Catholics introduced into modern worship. It is true that the word "psallo" like all words, has changed. But in New Testament times it meant simply to SING, says a letter which I have from Yale University which is a recognized denominational institution. Doctor, you are wrong, surely you see.

Readers, notice Doctor Cobb says: "Yes, we have creeds, that is, written confessions." "Now, so far as

creeds we have them." Of course they do. A lot of people don't know that on you Doctor, but debates bring it out. He even offers one as proof of what they believe, and trouble was settled by one in the courts of Murfreesboro, Arkansas in 1929. But the Doctor says we have one called "LIVING ORACLES" by Campbell. I'm astonished at such a statement from an intelligent man like my friend Cobb. If you don't know better than that, Doctor, I pity you. Living Oracles is a translation of the New Testament which is quite different to a human creed, besides it was not Alexander Campbell's translation, and I doubt finding one in a dozen churches of Christ in Texas. You say you want an expression of what a church believes when they come into a Baptist Association, lest some of my brethren or churches get in. Yes, I see. Well Doctor, we try them by the Bible (1 John 4:1; John 12:48) and you try them by your man-made creed. I guess you have to if they are Baptist churches, because you can't read of such an institution in the Bible. We can read of our church. Besides, Doctor, you need not fear a church of Christ getting in a Baptist Association today because Baptists "have moved away from the ground of Scriptural authority," says one of your brethren, H. Wheeler, M. A., D. D., (Life and Faith of Baptists, page 52) and we still stick to that old Book. It is our ONLY MANUAL. Why a Baptist Association was never heard of in New Testament times, but Benedict, one of your leading historians says they started in 1650. (History of Baptist, Benedict, page 304) But if I should come to your Association offering ONLY the NEW TESTAMENT to get in on, will they accept me? Ha. ha, I know. They know better than accept such sin'e Campbell, et al, got in on Bible only. They can't stand that Book without some changes. You better take us if you can, because Jeter says we helped you. (Camp. Ex., page 368) W. P. Throgmorton, Missionary Baptist, in his debate with Lemuel Potter, Primitive Baptist, page five, said: "There are some things which both Hardshells and Missionaries hold and practice for which there is no direct New Testament precept or example." Mentioning the Association, voting and church clerk as some of them. Still you contend that a clerk is scriptural. Give the scripture.

My friend wished to know why a reformation was needed in Campbell's day, if the church had NOT flew the tract. Your BIG brother. Jeter says if you were just "tolerable acquainted with their condition" you would know. (Camp. Ex., page 25) So I suggest that you ask your BIG brother, he says one was needed. Benedict says something about a "new Baptist REFORM" that took place among you in 1825. (Fifty Years Among Bap., page 129) If you were "TOLERABLE ACQUAINTED" you wouldn't ask such questions.

I have never claimed to believe in church succession as Baptists teach. However, I can trace what we believe a long ways further back than you can read of a Baptist church. Why don't Baptists call us Stonites, Jonites, O'Kelleyites, Haldanites or New Lights? These all, or most of them, taught practically what Campbell did before he taught it, still you say he originated it. And before any of them it was taught in New Testament times. Even Alexander Campbell was accused of following after Sandeman. (Mem. of Camp., Vol. 2, page 132) Doctor John Clark had Separatists in his church, the second in the U S. (Newman, Baptist, A Century of Baptist Achievements, page 16) and they were what is called New Lights and suffered most of all Baptists, says Mr. Armitage. (Baptist His., page 743) The New Lights agreed with Barton W. Stone, one of my brethren (Ky.

Bap His., page 522) who agrees with Alexander Campbell (Ibed, 643)

Doctor Cobb says there is no scripture for taking the Lord's supper each Lord's day, but Baptists didn't know that some years ago. Cramp, Baptist, says Baptists did it in the 17th century. (Bap. His. 385) Armitage says Scotland Baptists did. (Bap. History, page 577) Benedict says Doctor Mercer of Georgia did it. (Fifty Years Among Bap., page 49) Vedder says it is Scriptural. (Bap History, page 21) Jeter, Baptist, did not OBJECT TO RETURNING to such a practice because it might "increase their piety and usefulness." (Camp. Ex. page 288) It might help you Doctor if you would practice it scripturally for a while. (Acts 20:7)

I asked if Alexander Campbell ek kaleoed people in 1827. I had to ask more than once to get an answer, but the Doctor said YES he did but it was different to Jesus when he called them out. I am somewhat surprised at the gentleman saying that Campbell CALLED OUT a people in 1827, which he claims is to establish a church, but it was all the Doctor could do under the circumstances, because he is trying to prove that Alexander Campbell started a church in 1827. To start a church he says is to call them out which is the same as ek kaleo in Greek. When Jesus did that he says Jesus started a church. He then said Alex Campbell started a church in 1827, therefore, Campbell had to ek kaleo—call out—a group of people that year. Now I wish you would cite me the history which so states, Doctor. Besides, you claim the Baptists turned Campbell and a group out of the Baptist church in 1827. Is turning people out equal to them calling themselves out? Ah, Doctor Cobb you are about to get hung on history like you do so often on Bible. Did Campbell call them out of the Baptist church or did the Baptists turn them out? I doubt either, but you tell us.

The gentleman turns around and says Campbell was a brother to Jesus, he hopes, but baptism didn't make him such if he were. Still baptism makes a man his brother in the Baptist church. What makes two Baptists, brother Baptists? Both being baptized by a Baptist preacher they teach. Doctor Cobb and Baptists say Jesus was a Baptist because John the Dipper (Cobb's Manual, page 105) baptized him, and the Doctor said in closing his sixth article that we had only Baptist baptism, therefore I contend that we are brothers of the Lord if we were both baptized in the same way and for same purpose. But my friend misunderstood me about Doctor Graves. If you will re-read what I said you will see I said as Graves "QUOTED." I know Graves said Campbell was never really baptized, but he also says, as you quoted, they "were excluded for heresy" and I am made to wonder how Baptists could exclude them if they were never baptized into a Baptists church. Can you tell us, Doctor? Also PLEASE, PLEASE, give us the name of THE CHURCH which TURNED ALEXANDER OUT. Will you do it? ?No, you can't. I know it. Then why do such great "authentis" "reputable historians" who are "fully competent to speak as an author" like you say John R. Graves is, say Alexander Campbell was turned out of a Baptist church, when he knows better. He was so full of prejudice he couldn't give justice on that subject, still this REPUTABLE, COMPETENT AUTHORITY says John 3:5, born of water, means to be baptized. Is he such good authority on that, Doctor? Don't go back on such wonderful authority.

Doctor Cobb doesn't think we have the Bible "in any sense." but his BIG brother, who actually lived in Campbell's day and who refused to debate with Campbell (Mem. of Campbell, Vol. 2, page 613) being a Bap-

tist who said they were duty bound to defend their teachings (Bap. Principles Reset, page 130) said also, "No intelligent Christian can object to the end which Mr. C. proposed to accomplish." (Camp. Ex., page 22) Baptists differ, don't they?

But my opponent thinks a man must be a Christian else his baptism—work—wouldn't be worth any thing. What if the man who baptized you were not what you thought him to be? Would that make your baptism worthless? You don't know any man's heart. (1 Cor. 2:11) If that is true, since you can not trace modern Baptist baptism very many years back, you are all unbaptized, therefore not Baptists. You remember Roger Williams' Baptist baptism, as well as John Smyth's, don't you? Smyth baptized himself and Williams was baptized by an unbaptized man, and that is modern Baptist baptism. Your WONDERFUL John R. Graves wrote the introductory to Orchards history of Baptists in which he says Baptists claim all "as belonging to our communion and of primitive character" who are being baptized, (Int., page 14, Orchards Bap. History) and since we are of that class Graves claims us too. Who are you fighting, me or Graves? Why he said Methodists were not gospel preachers because they didn't preach immersion (Trilema, page 77) and Doctor Cobb says baptism is no part of the gospel. (Manual, page 43) Too, Cramps Baptist History says the Methodists saved their succession. (page 500) Be ashamed, Doctor.

Let me tell you the reason we don't accept Baptist baptism today is because of what you are doing in this discussion, fighting baptism for the only purpose it was ever said to be for. (Acts 2:38) Campbell was baptized for that purpose, even mentioning Acts 2:38 as the services. (Mem. of Camp., Vol. 1, page 397) That belief caused him to be immersed. (Trilema quotes, page 195, Christian Baptism, page 521) 1812 is referred to as a time when "this system" was in existence. Was that system a "CALLED OUT BODY?" Look out, Doctor. Then he tells us of Wellsburg, the second church they had in 1823, still the man is trying to prove it wasn't started before 1827. But from what could they exclude them, Doctor? Campbell says he was never a member of a Baptist church. (Mem. of Camp., Vol. 1, page 438) Tell us too, what become of the Mahoning Association to which A. Campbell belonged in 1827? So he discovered no such things as referred to by Doctor Cobb in 1823, and if he did he was a Baptist they claim while teaching such. Why had the Baptists been against him for some time if just now discovering what they hate? (Mem. of Camp., Vol. 1, page 489) You have him laying the second egg for other men to hatch. Maybe as far wrong as you are on names and dates. Better read your notes again, Doctor. November 18 Wm. Amend was baptized after reading and praying over the matter. He simply read himself into it as any will if not molested by some sectarian preacher who teaches contrary to Mark 16:16 and Acts 2:38. It was the first those people had seen because they had been taught against the truth by Baptists and others. But this man read it, believed it and obeyed it; all of which was based upon the Bible. History? Come on. Thanks.

## Brethren, Some Questions For You

ALFRED H. REEVE

Brethren, these questions are not directed toward the Baptist, Methodist, Holiness or any other denomination, neither are they given to the infidel. They all have many questions to answer but these are directed to YOU; you who are in the Lord's work and stand as members of his army. Why are we not growing as fast and converting people in large numbers like they did in the apostolic days, or in the early days of the restoration movement? Maybe that is too hard for the first one. Let us begin with some easy ones. Let me suggest that you take a pencil and paper and write down the answers to these easy ones as you read them.

1. How many people have you invited to attend worship this last week, or in the last month?
2. How many hours have you spent in studying the Bible or other religious subjects in the last week, outside of the Bible classes? I am guessing that many will have to mark zero for that one. There are one hundred and sixty-eight hours in a week. No time for one full hour in private Bible study?
3. How many dollars have you given to the church work in the last month? It looks bad when a man who has the ability and the desire to spend full time on the firing line preaching the Gospel to have to take time out to make a living for himself and his family. The U. S. Army boys do not have to do that.
4. How many services did the church conduct in the last month in which you were not present? Those services were planned to help you.
5. How many times in the last week have you had the opportunity to discuss religious subjects with a friend and failed to do so? It is too late now; the opportunity has passed. There may be other opportunities, but those of last week are gone forever.
6. How many days did you let pass last week without spending a few moments with God in prayer? "The effectual fervent prayer of a righteous man availeth much." (James 5:16)

Now let's look back over the answers. It may be easy now for us to answer the question: "Why are we not growing as fast as they did in the apostolic days, and in the early days of the restoration movement?"

Then the last question for this time: "What are you going to do about it?" In this inquiry it is not so much what the elders are going to do about it, or what the preacher is going to do, or what your neighbor is going to do, but what are YOU going to do? The devil has not gone on a vacation just because the world is at war and tires and gasoline are hard to get. He is working overtime and taking advantage of the confusion to do his deadly work on the church. Wake up soldiers of the cross and rally to the call. Our Lord will lead us to victory if we will follow him, and are faithful in his services.

"This is the victory that overcometh the world, even our faith." (1 John 5:4.—Springdale, Arkansas,



## Paragraph Sermons

E. M. BORDEN

Jesus is prophet, preist and king. God speaks to us through his Son in this age of the world. "Hath in these last days spoken unto us through His Son." (Heb. 1:1) The law of Christ will be the standard for us in the last day, when the destiny of men's souls will be announced. "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4) Jesus is the author and finisher of our faith.

There are many members in the body of Christ. These members have been saved from their past sins, and the Lord has added them to the church. The church is greater than any one man. The man who sows discord among brethren is a great sinner, and he must answer to God for his sins. God has seen fit to place apostles, prophets and teachers in the church, but these men are not lawmakers. Jesus Christ is the lawmaker in the Christian dispensation. Elders and deacons are not lawmakers, but they are supposed to govern by the laws that have been given.

If a man should be baptized today on a simple confession of his faith in Christ, as Philip baptized the eunuch, to what church would he belong? Did the eunuch join a denomination? No, he simply obeyed the gospel and the Lord added him to the church. Has the Lord quit adding people to the church? If there should be a similar case today, to what church would he belong? Would the Lord add him to some denomination, or would he add him to the church that he founded in the first century? "The Lord added to the church such as should be saved." (Acts 2:47) Did the evangelist take the eunuch to Jerusalem and have the church pass on his case before baptizing him? The fact is, there are some preachers who would not baptize a man on a simple confession of his faith in Christ. If the eunuch were here today would he be in line with denominational ideas as to church membership? How can we be wrong if we do what the Bible says?

I once heard a man say: "There will be no churches in heaven." Of course he had reference to denominations, and he is right about that, but the great family of God will be there, and that family of God exists today. A part of the great family of God is already in heaven, and the rest will be there later. That is, those who remain faithful. Paul speaks of the whole family in heaven and on earth. (Eph. 3:15) All will admit that a man can go to heaven, and enjoy all of the blessings of God, without having membership in any denomination, but a man must be a member of the family of God. The family of God exists now and will exist then. On the final day the church will be presented to God as a spotless garment, but before that is done there will be gathering out of those who are not faithful and true. (Matt. 13:41) When all the unfaithful members are gathered out, then the church will be presented to the Father. (1 Cor. 15:24) There are many ecclesiastical ships on the sea of time, but the one that Jesus built is the one that will sail on the ocean of eternity. Think what a privilege it is to be a member of the family of God. That family is the church.

One of the great lessons of the New Testament is the lesson of forgiveness. Jesus manifested that spirit when he said: "Father forgive them, for they know not what they do." (Luke 23:34) In the prayer that Jesus taught his disciples to pray, he told them how to ask for forgiveness. "And forgive us our debts as we forgive our debtors." If we do not have a forgiving spirit, how may

we expect God to forgive us? "For if we forgive not men their trespasses; neither will your Father forgive your trespasses." (Matt. 6:15) This does not mean that to forgive others is the only condition of forgiveness, but when all others have been met, this one cannot be eliminated. We must satisfy the demands of the Lord in order to be forgiven.

## Calling On The Name Of the Lord

VIVON CLOER

"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 in him of whom they have not heard?" (Rom. 10:13-14)

Christ said: "He that believeth and is baptized, shall be saved." (Mark 16:16) Now, how can we believe in the Lord and not believe what he said? Before we can call on a person we first must hear about him, then go where he can hear us.

Paul prayed. (Acts 9:11) Yet, he was commanded to arise and be baptized and was away his sins and call on the name of the Lord. (Acts 22:16) "Not every one that sayeth 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)

Certain disciples that were baptized unto John's baptism were rebaptized in the *name of the Lord Jesus*. (Acts 19:1-5) I wonder how many today have a church named after Cousin John? "And he commanded them to be baptized in the name of the Lord." (Acts 10:47) The name of the Lord is in baptism; also the name of the Father and the Holy Spirit, for in Him dwelleth all the fulness of the God-head bodily. (Matt. 28:18, 19; Col. 2:9) The Lord is with us in baptism. "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." (Col. 2:12) How then can we be raised through that great faith without being buried with Christ in baptism?

Now I don't think baptism alone will save anyone. We must have faith (Heb. 11:6); must repent (Acts 2:38); must confess that Jesus Christ is God's Son. (Matt. 10:32, 33; 16:16; Acts 8:37) We can believe *unto* and confess *unto* (Rom. 10:10) but there are only two places in the Bible that tells how we are put *into* Christ. Just "so many as," and "as many as" are baptized *into* Christ. (Rom. 6:3-5; Gal. 3:27) How many would that be? Christ is put on in baptism. (Gal. 3:27)

"Wherefore my brethren ye 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, that we should bring forth fruit unto God." (Rom. 7:4)

When we put on Christ in baptism we should wear the name Christian. Some people say there is nothing in a name. Well, there is no salvation in just any name. "Neither is there salvation in any other, for there is salvation in any other, for there is none other name under heaven given among men whereby we must be saved except the name of Christ." (Acts 4:12)—Springdale, Arkansas.

## Walking By Faith

(Continued from page one)

where teaches such a doctrine.

Another will say, "I believe it is not necessary to be baptized." Where does the Bible say it is not necessary? Oh, I just think it isn't necessary." Well, then you are not walking by faith. You had better come back to "The old paths where is the good way, and walk therein." Walking by faith, we would accept the word of Christ in Mark 16:16: "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Many voice this idea: "I believe one church is just as good as another." Is that statement made by faith? If so where is the evidence upon which your belief is based? Remember that faith comes by hearing, and hearing by the word of God." If the Bible teaches that it is of faith. If the word of God does not so instruct it is not of faith. "And whatsoever is not of faith is sin." (Rom. 14:23)

That brings us to the negative attitude by forcing us to conclude that no doctrine is acceptable to God unless he has authorized such teaching, and therefore no act of worship is acceptable unless God has expressly commanded us to perform that very act. Phil. 2:13: "For it is God that worketh in you, both to will and to work for his good pleasure." Then if it is for God's good pleasure and not for yours and mine we ought to be careful to try and give him what he wants in our acts of worship. I might think a dish of ice cream along with the bread and fruit of the vine at the Lord's supper would be all right. I might see no harm in it, especially if I had become used to that practice. God never said anywhere, "Don't you do that." Why then isn't it all right? Just because God did not command it. If He had wanted it He would have so instructed. It is not of faith and therefore it would be a sin to do it, and so it is with other similar practices.

But some object and say, "I want to be broad minded and do as I please." Can't you hear God say, "Depart for I never knew you—you didn't do like I said." "But I don't see any sense in that." Naaman, the Syrian army captain, could see no sense in dipping seven times in the Jordan for the remission of his leprosy. He let that fact be known. He could see no connection in dipping and being healed. Yet when he suppressed his prejudice, and by faith obeyed God's word he was rewarded.

Probably the blind man could see no logic nor curative powers in the clay and spittle applied to his eyes, and in washing in the pool of Siloam, but when he followed the instructions of Christ he came seeing.

If you and I are following the trend of man's wisdom and thinking, we will not see a reason for every precept of Christ. If we did we might do those things for the sake of reason, thus leaving God out of our worship. When we obey because Christ our king has commanded and our sole desire is to accomplish his will, then, not until then, we will be walking by faith.—Paris, Ark.

## Walking Together

(Continued from page two)

useful service. One who has served a business faithfully for a decade, establishes his right to recognition in higher degrees of business usefulness. This makes one worthy of trust on the basis of integrity.

Other interesting information along this line is also to be found in the letter to the Ephesians. (5:15) "See then that ye walk circumspectly, not as fools, but as wise." You will note three conditions in this statement. Two of which belong to God's people; while the other is ruled out. Let us take the negative first. "Not as fools." Examination will show from two examples what the writer had in mind. First: "The fool hath said in his heart, there is no God." He first rejects the idea of God; therefore, secondly, he leaves him out. To try to be self-sufficient in the matter of religion, makes one a fool. And, secondly, "I will say to my soul: Soul, thou hast much goods laid up in store, take thine ease." To whom God said: "Thou fool, this night will thy soul be required." (1) Depending upon riches, (2) And taking one's ease about it, makes one a fool. This shows what "walking as fools" means.

"Walking circumspectly" is commanded, and becomes a condition. It means: "Cautious; prudent; watchful worthiness is a condition which we establish through on all sides."—Web. Caution is a watch word, often appearing in this phrase: "Safety first." Safety first will be followed, only when one follows the Bible. It is the only safe guide in matters of Christianity.

Now let us have a look at the third condition mentioned in the verse. "But wise". Wisdom is as much a part of the system of Christianity as any other condition. A lack of wisdom brings much difficulty into the Lord's work. "Wisdom hath hewn out seven pillars," is a forceful statement of Solomon. I know of no better pillars in the realm of seven, than those carved by the apostle Peter—which see. (2 Pet. 1:5-11) Neither do I know of more fitting examples than that recorded in Matt. 7:24-29. Both the foolish and the wise are presented in the closing words of the sermon.

Speaking of the Wise, it is well to recall the fact that Jesus built his house upon the rock. (Matt. 16:18) And Paul, the "Wise master-builder, built on the death, burial and resurrection of Christ. This, he informs us, is the only durable foundation; "For other foundations can no man lay than that which is laid, which is Christ." (1 Cor. 3:9-11)

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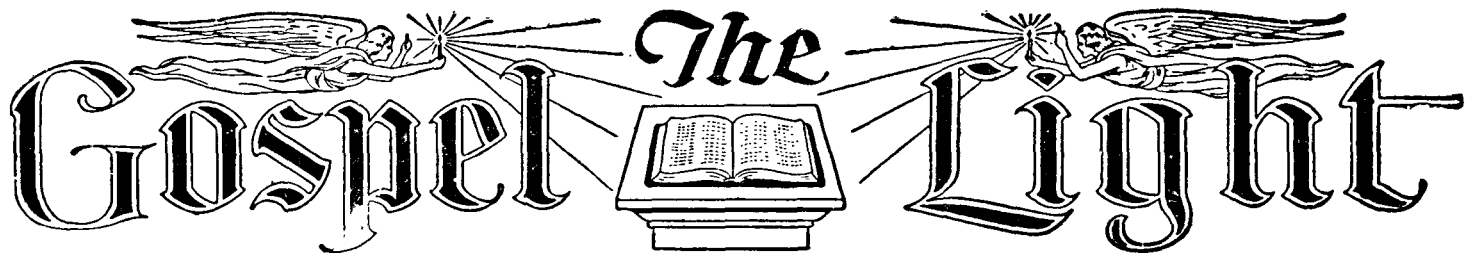
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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## Contacting Spirits After Death

R. A. HARTSELL

I picked up my "Tulsa Tribune this afternoon, and beheld a photo of two women, conspicuously located right on the front page. The story under the picture told a tale of disappointment. Poor deluded Mrs. Beatrice Houndini was gently covering the red of her chin and drying the tears from her cheeks, caused by gaining the knowledge that she could not talk to the spirit of her late husband, who passed on ten years ago. After trying for, lo, these ten years, she not only found out that such was not possible; but also learned that she was "skeptical about any form of life hereafter." "If I cannot prove my point, then I will reject everything," is the so often expressed attitude, not only of this deluded soul, but also hundreds of others.

What about the spirit anyway? What is it? And, what becomes of it at the death of the body? These are questions which invite our attention, and have caused scores of debates throughout the country. It seems to me that if we apply ourselves, little confusion should exist over it. The Bible is filled with information concerning these questions. We shall not be able to touch the hem of the garment in so far as the abundance of information is concerned, but hope to touch the high points along the line.

Man has a spirit. This is proved time after time in the Bible. First, let us have a look at just a few of the statements along this line. In James 2:26, we are made acquainted with the fact that man's spirit separates from the body in bringing about the death of the body. John 4:24 points out that man must have a spirit in order to worship God. Heb. 12:9 informs us that God is the father of spirits. Paul presents the fact that man is composed of body, soul and spirit. (1 Thess. 5:23) Much more could be added, but this will prove to any honest person that man possess a spirit.

This spirit is independent to the body; for we are told by the Lord that, "A spirit hath not flesh and bones, as ye see me have." (Luke 24:39) It is, therefore, not composed of the elements of flesh and bones. The fact that man has the three elements, body soul and spirit; and spirit is not flesh and bones, man's spirit is a unit of man within itself. The mere frame which we see, and call body, is not all of man.

The spirit is discussed in the Bible in such way as to call for a number of statements in finding out just what it is. The fact, which we have learned already, that God is the father of spirits, and that they are not flesh and bone, gives us a foundation upon which to start. Adding to this the fact that man worships with the spirit, and other facts, which we give herewith, in outline form, will define it. (1) Not flesh and bone. (Luke 24:39) (2) God is its father. (Heb. 12:9) (3) Man wor-

ships with it. (John 4:24) (4) Stirred within man. (Acts 17:16) (5) It is the Bible heart. (1 Peter 3:4) (6) The spirit wills. (Matt. 26:41) (7) Sighing comes from it. (Mark 8:12) (8) Rejoicing comes from it. (Luke 10:21) (9) Groaning from it. (John 11:33) (10) Troubled in. (John 13:21)

There are many other attributes of the spirit, which could be offered, but these are enough to show us that man's spirit has the same attributes as the mind, the intellect, the reasoning faculties. In fact, Paul teaches us that the spirit is the conscious, knowing part of the individual. In 1 Cor. 2:11, we have this language: "For what man knoweth the things of a man, save the spirit of man WHICH IS IN HIM? Even so the things of God knoweth no man, but the Spirit of God." The spirit, then, is that knowing, understanding, reasoning part of man. This is the person which God addresses. This part of man is reached in the new birth. (Jno. 3:6)

### MIND—HEART—SPIRIT

In 1 Chron. 28:2, David said: "I had in mine *heart* to build an house unto the Lord." Again, referring to the same thing he said: "My son as for me, it was in my *mind* to build an house unto the name of the Lord my God." Solomon, in after years said: "Now it was in the *heart* of David my father to build an house for the name of the Lord God of Israel." I do not believe that it even takes comment for you to see that the Bible heart is the mind, and the mind is the Bible heart. "But," you ask, "What has that to do with the Spirit?" Just this: "For God is my witness, whom I serve with my *spirit* in the gospel of his son." (Rom. 1:9) And: "I thank God through Jesus Christ our Lord. So then with the *mind* I myself serve the law of God; but with the flesh the law of sin." (Rom. 7:25)

We do not have to tell you that the mind, spirit and heart are used interchangeably in the Bible. Sufficient proof has been offered to establish this point. One more, however, is in order; and we have offered it once, but here it is again. "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3:4) You ask, "What is the heart?" It is the spirit.

Not only does the apostle say that the heart is the spirit, but he also informs us that it is NOT CORRUPTIBLE. If it is not corruptible, it is incorruptible—IMMORTAL. Yet, in the face of this, there are those with the affront to say that man is wholly mortal. The Greek word from which we have the word incorruptible, in its several forms, means: "Incorruption, immortality, incorruptness; imperishable." Then the apostle said that the

(Continued on page four)

## Our Wettest War

In our New Testament we read, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." It is perfectly plain, both from the example of Jesus and the apostles and from the whole logic of Christianity, that the supreme loyalty of a Christian is to God.

Yet it remains true that governments are ordained of God. Insofar as they endeavor to maintain order and justice they are to be recognized as being, in the broadest sense, agencies of necessity. The question then arises, If I am putting God and His righteousness first in my life, can I "render unto Caesar the things that are Caesar's" without any care or regard for what Caesar does with them? Can I accept certain responsibilities to my government—which all of us do—and lightly cast aside others?

### *The Might Of Right*

I know what some one wants to say immediately. You want to say, "Mr. Preacher, do try to be realistic for a moment. Remember that the government is colossal and I am tiny and powerless. What can I do to influence the course of things in favor of righteousness?"

If you are the vigorous, red-blooded friend and follower of Christ that you ought to be, then your business is to stand up and be counted on the side of righteousness whether it seems to do any good or not. It isn't success that you will be judged by; it is principle.

Moreover, you have no right to be so sure beforehand that when you act, together with other God-fearing people, nothing will come of it. Have we lost faith in prayer? Let us hope not. At the same time, let us admit that prayer without deeds may turn out to be a mockery. Prayer for our President and those in authority may be a pious fraud in the eyes of God unless we chain to our intercessions the chariot of action. Prayer for our millions of men in the service may strike the Almighty as being a bit absurd unless we use every means at our command for helping Him to answer those prayers.

Righteousness in action! That is what we need in this country. We can't get all of it that we want, but if we are the friends of Jesus Christ our Lord we should be out for all we can get.

### *Facing The Facts*

We are in the most difficult, the most complicated, the most baffling and the most dangerous war in our nation's history. I am one of those who believe that exciting things have been said in the recent past for the purpose of building up the war mind and, what is much worse, kindling the fires of hate in the breasts of our people. For the moment, I am not concerned with such ill advised propaganda. I did not like such utterances when they were made; I do not like them now.

But I am concerned to say that the hour has well passed when we can afford to minimize the seriousness of our situation. On all hands we are being told that this is a life and death struggle. While I do not believe for a moment that church of Christ as such is at stake, I do believe that the church has a tremendous stake in this whole dark affair. I believe that our democracy, our American way of life, is at stake.

### *Unrecognized Sabotage*

Our government is closing on those persons and groups in our society who are working against us. The word "saboteur" has been taken over from the French and made a household term in war-conscious America. Do we blame the government for keeping such a watchful

eye? We do not.

Upon the contrary, the thing that surprises some of us is that the government is so slow to recognize sabotage when it sees it. Let me give you a quotation from a printed address given recently by President George Barton Cullen of Colgate University:

"The American people pay to the liquor dealers \$4,000,000,000 a year for legal alcoholic beverages. Some authorities estimate that nearly as much is paid for illegal liquor. Let us be conservative and place the total at \$5,000,000,000. Dr. H. M. Pollack, mental hygiene statistician for the New York State Department of Health, estimates that the economic loss to the nation of those who have indulged in alcohol sufficiently to be arrested for intoxication is over \$5,000,000,000. In addition to this one group and this one item, are the economic loss of the larger group who drink and are not arrested, the extra cost for the police, the mails, the prisons, the courts, the insane asylums, the hospitals, the accidents, the alcoholic-induced diseases, the alcoholic-induced crimes, further reckoned at an additional \$5,000,000,000. These three items all conservatively estimated, total \$15,000,000,000 a year of the nation's wealth. This estimate is nearly half the cost of the last war to us, and is about a quarter as much as we are spending yearly on this war."

And for this tremendous sum that must be set down under the head of waste, what does the government get in taxes? It receives approximately \$1,000,000,000!

I ask you: Does it make sense—especially in war time?

### *Food Into Booze*

On January 7 of this year President Roosevelt said, "Food is an essential war material." Yet in 1941, according to the Alcohol Tax Unit, the distilleries and breweries used up 31,571,034 bushels of corn and corn products. And corn is food—good food. In the same year they used up 6,463,535 bushels of rye. And rye is food—good food.

Again I ask you: does it make sense?

We don't like the things that Adolph Hitler and his goosestepping legions stand for. But like it or not, we shall have to admit they have given a powerfully fine—or should we say frightful—account of themselves as fighting men. Do you know that for several years Adolph Hitler has been keeping drink away from the youth of Germany? And do you further know that Hitler is seeing to it that alcohol is made available to those conquered countries which he wishes to destroy?

Some time ago Japan cut the manufacture of alcoholic beverages by 50 percent. Russia too has imposed restrictions both on manufacture and distribution.

But England and the United States, in defiance of history and of what her enemies are doing, go merely on their way, unwilling to discipline themselves to abstinence and sobriety. Indeed, so fantastically crossed have we got our wires that, in some instances, we have actually been building ships to take wheat to England to have that wheat processed into whiskey and the whiskey shipped back to the United States.

Again I ask you: Does it make sense?

Unfortunately the wettest spot on the map of our nation is none other than Washington, D. C. In 1940 Nevada was our wettest state. But in that year, when Nevada's consumption of alcohol was 2.6 gallons per person, the consumption in Washington was 4.2 gallons per person. There, at the nerve center of our imperilled nation, where we need the clearest heads, the steadiest

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# Two Evils That Menace The Church

A. H. BRYANT

Religion is by far the most antique, most talked of, most generally advocated theology known to man. Religion is as old as mankind and has played an important role in the life of man in every age of the world. Christian religion promises most in return for service rendered. A happy and eternal home in the paradise of God is its reward. Representatives of various, and widely differing forms of religion may be found in every city, town and community. The soul of man is decidedly more valuable than material and perishing things of life. The word of God appeals to the intelligence of man. The New Testament institution—the church—demands the respect and confidence of every accountable person. Without question, "The best life to live is the life of a Christian," yet there are many in almost every community who make no religious pretension. These are usually quick to give their reasons for not being Christians, and feel they have just cause for same. Conditions should not exist that would give occasion for such claims.

Perhaps the most satisfactory approach to a solution of this problem would be to personally contact those who are anti-religious. They should know, and be able to give reasons why they make no claim of being religious. Various reasons, or excuses may be given. However, these may be summed up under one of the following heads: "There are too many hypocrites in the church;" or, "Too much division in religion." These two charges often made against religion are pronounced. They are outstanding. These charges, though true, will not provide just cause for disobedience on the part of anyone, yet should serve notice on religionists everywhere to give more careful consideration and thoughtful investigation to our manner of life. If not true some reasonable explanation should be given. If true, all who are in any way responsible should hang their heads in shame. Let not those who offer only an empty hull—make a mere pretense to Christianity—or teach doctrines contrary to God's holy word, thus create and foster division, think they will escape the vengeance of eternal condemnation.

Sincerity is definitely marked by zealous devotion and a ready willingness to sacrifice for religious ideals. If one is religious merely for financial gain, he will usually flirt with those who spend money freely. If for popularity, he will join all the clubs and seek leadership in all the social functions of the church. The Saviour gives an apt description of this class in Matt. 23:13, 27, 33: "But woe unto you, scribes and Pharisee, hypocrites, for ye shut up the kingdom of heaven against men, for ye will neither go in yourselves, neither suffer them that are entering to go in. Ye are like whited sepulchres, full of dead men's bones, and of all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The sin of religious division lies at the door of those who "teach for doctrines the commandments of men." (Matt. 15:9) This is a grievous charge and must be well founded to be entitled to the least degree of credence or respect. However, men who, "Arise, speaking perverse things, to draw away disciples after them," can find no excuse for doing so. These are no less hypocritical than they who choose to live a lie, only to gratify the lust of a carnal, selfish heart. They too, have reasons peculiarly their own. Such teachings are evil, presump-

tuous and full of deadly poison, usually prompted by evil designs, empty delusions and vain imaginations. Honest soul, when you read this, stop and consider with us for a moment, Is the Lord pleased with the present divided condition that exists in the religious world? If so, why did he pray so earnestly for all who believe on him to be one? (John 17:20, 21) And why did he charge the church at Corinth with carnality because of division there? (1 Cor. 1) Did he fail to make plain his word so we are unable to understand? Why all this confusion? Did the Lord or any inspired man ever talk about more than one body, or church? Did they say one could get saved and then join the church of his choice? Did they say anything about candidates for church membership relating a Christian experience and being voted on to qualify for baptism? Did they refer to baptism as a non-essential? Can one be confidentially certain that sprinkling was ever authorized by the Lord, therefore pleasing to him? These are only a few of the things that men teach that are responsible for religious division.

God does not give man the right to add to, take from, substitute for or go beyond what is written. (1 Cor. 4:6; Rev. 22:18, 19; 2 John 9) In every age, however, men have been guilty of disobedience to God's commands. For this they have, and will always suffer the consequences. Those who "wrest the scriptures," do so to their own destruction. (Psa. 56:5; 2 Pet. 3:16) Present conditions seem to offer unusual opportunities for the perverter to exploit in the realm of religion at the cost of the souls of men. Many who have never given religion any careful or serious consideration have paused for the moment, with listening ear and longing heart. They yearn for some word of encouragement from the ministry. With fathers and sons in foreign lands, facing the enemies of all civilization, imminent dangers threatening on every hand, with but little knowledge of God's word, they are quick to follow religious leaders, thus may be led by men of evil designs and selfish aims into such unscriptural practices as, "a week of prayer," "World's worship Sunday," or "Easter communion." Thus, ignorantly they follow the precepts and doctrines of man in a vain and idolistic worship. Worship for which there is no hope of reward beyond material things. Such worship offers nothing beyond this present evil world.

God has not authorized much of the so-called worship that men engage in, and according to His word, will not be pleased with the same. Neither does the present chaotic condition give occasion or excuse for such. Instead, chaos and confused conditions demand the very best there is religiously.

Some day our sons who are now facing the most dreadful foe of all time—some of them—will return to parent and home. Many of us are even at this time looking forward with hopeful anticipation to this happy event. What a day it will be when we can grasp the hands of those we love and hold them in the same tender embrace as of long ago. When we can sit by their side in the comforts of home and hear from their own lips the thrilling stories they tell of dangers, perils, cold, hunger and sleepless nights, fighting for "our religious liberties." Then what response will we be able to give? Then can our hearts truthfully say, "Son, I have been

(Continued on page four)

# THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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## Contacting Spirits After Death

(Continued from page one)

spirit is immortal, and imperishable. (Defs. from Berry's Lexicon.)

Much more could be said on the immortality of the spirit; and more will be said at the proper time. but for now we shall consider another phase of the subject.

We want to consider the Greek word from which we have our English word spirit. It is: "pneuma." Its meanings as given by Berry, page 81, are: "The wind, the air in motion, the human spirit, a temper or disposition; any intelligent, incorporeal being—as the human spirit, the undying soul." Yes, it sometimes means wind, or even air in motion; but note the fact that when referring to the human spirit, Berry gives "the undying soul" as the sense in which it is used.

Foolish, indeed, is the man who will say that it must be translated wind or breath when referring to man. Try this meaning in the light of Acts 17:16. Or, use the word breath instead of spirit in John 11:33. Try, if you will, worshipping God with the breath (John 4:24); or better still, "God is a breath, and seeketh such to worship, as worship him in breath and truth." "God is the father of breaths." (Heb. 12:9) In the face of these statements, and countless others, a man is either ignorant, or down right mean, who will say he believes it means breath when referring to man's spirit. This is rude, but it puts the point over: If breath means spirit when referring to man, a horse has more spirit than a man; for his intake capacity for air is greater than that of man's. If God is interested in saving breath, he should have made a better plan for horses than for man; and should have made a greater sacrifice in that direction than he did for man.

Like cause produces like effect. The reason you have a body of flesh and bone, is because your father and mother had a like body. God is the father of spirits. But God is immortal. Like cause produces like effect; therefore, man's spirit is immortal. God is its giver in addition to being its father. He also is the giver of breath. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giv-

eth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5) Breath and spirit. Yes, God gave man air for the oxygen; and in addition he gave him spirit—that which He, himself is father of. While air gave man oxygen, spirit gave him intellect. It was this element which raised man above the beast of the field.

At the death of the body, the spirit goes out. "And her spirit came again, and she arose straightway: and he commanded to give her meat." (Luke 8:55) But, per the Materialist, her spirit was with her all the time. Poor Luke, he needed to have them there to correct him. James, too, made a bad mistake: "The body WITHOUT the spirit is dead." (James 2:26) Solomon was also among the inspired mistake makers; for he informs us that at death the "body goes to the earth, from which it came; but the spirit to God who gave it." (Eccl. 12:7) And this, Mrs. Houndini, is one reason why you could not contact your husband's spirit.—To be continued.

## Two Evils That Menace The Church

(Continued from page three)

true to my religious convictions. I have not lived a lie. I have prayed and earnestly contended for that unity in religion for which my Saviour prayed and died. I have never betrayed the confidence and trust your life has manifested in me. I have faithfully upheld the faith for which you have so valiantly fought. I have taught and practiced only those things for which I have authority from the Book divine."

Seriously, my friend, are you sure you are not being deceived? Are you to be among the number that will plead with the Lord in the last day saying: "We have in thy name done many wonderful works?" (Matt. 7:22) Are you positive that every act of worship you engage in is authorized by the Lord? If the Lord in the last day tells you to depart, will you plead innocence by subterfuge or the claim of having been deceived? Why not investigate now? Would this not be better than to wait until the cry is gone out, "To late, too late." If you do not recall the scripture that authorizes musical instruments in the worship, why not ask your preacher, elder or deacon for such information. If he knows, he will certainly tell you where to find it. If he evades the issue by telling you that he can see no harm in it, that is only an admission that he does not know where to find it. He thus places himself in the same position as Naaman when he said, "I thought," or Saul when he tried to shift the responsibility of his sin upon the people by saying, "For the people spared the best of the sheep and oxen, to sacrifice unto the Lord thy God." (1 Sam. 15:15)

Honestly and earnestly, don't you think this is a splendid time to call a halt? Don't you believe that America has played at religion quite long enough? Like Israel who had gone astray after Baal and the worship of idols, we should now be admonished by the words of the prophet Elijah, 1 Kings 18:21: "And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word." What shall our answer be?



# Paul's Charge To The Elders At Ephesus

Acts 20:17-38  
T. B. CREWS

When a preacher of the gospel leaves behind Christian friends, many of them converts by his own efforts, he wishes to leave an everlasting message of warning and exhortations from God's inspired message to man. When that audience comes together for a last time before his voice, he realizes the necessity of reaching saved and unsaved alike, that the saved may follow the pathway of righteousness and that the unsaved may heed to one final sincere effort. Paul's message in the above text affords thoughts for just such a lesson and may my efforts to enlarge upon it reach the open ears of both Christians and non-Christians, and may the results be to God's glory.

With deep consideration read first the entire nineteenth and twentieth chapters. Let your soul be filled with courage from Paul's own experiences. After reading it see if you can find one reason for your present unconcern with spiritual affairs. He corrects the disciples of John, he speaks boldly in the synagogue, disputing and persuading the things concerning the kingdom of God. Leaving the synagogue he spends two years of like work in the school of Tyrannus. Seven sons of Sceva are unable to perform miracles as he and flee naked and wounded. The rest of his travels are adventures of Jews lying in wait for him day in and day out.

But let us note the chapter of the text, verse 18: "And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, (v. 19) serving the Lord with all humility of mind and with many tears and temptations which befell me by the lying in wait of the Jews." Paul had faithfully been with this church in Asia at all seasons. Jew or no Jew, courts or no courts, uproars, trials, disputes and all, Paul preached on, never pausing to grumble over trials that befell him. He was well capable of writing to young Timothy, 2 Tim. 4:2-4: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away from the truth and shall be turned unto fables." When the word of God steps on our toes shall we be guilty of saying, "Brother, don't say that." Has your feet grown to the extent your toes are always in the way? The way some brethren complain about their toes being stepped on, they must have oversize feet. Did Paul ever dodge, or say to dodge any part of the truth? He most assuredly did not and so his warning to Timothy will remain a just one to pass on and to be guided by. If I ever lower the torch into a hidden darkness from whence it cannot shine because I failed to preach the word, may I be called quickly in question and may God forgive me of such a black sin. To first look over an audience and see denominational members present and then to hold back the truth for fear of hurting their feelings is certainly unlike Paul. May God's people everywhere determine that such shall not be.

Verse 20: "I kept back nothing that was profitable." 2 Tim. 3:16: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction unto righteousness; that the man of God may be perfect, thoroughly furnished unto all

good works." Your soul is of greater value than all the world. Valuable things are profitable things. Your soul being so valuable the thing that saves it is certainly a profitable thing. The inspired scriptures have unlimited profits in all departments mentioned. I am justified in assuming Paul never held back the profitable inspired scriptures. The old time tested method of saving souls by the saving power is mine and may it be yours. Elders, leaders of congregations and members alike, should rise up and with a loud voice denounce any individual that holds back the profitable power of God. (Rom. 1:16-17) The greatest compliment that can be passed my way is, "he preaches the Word."

Verse 22: "I go - - - not knowing the things that shall befall me there." Old Joshua came to the end of his trail but in a blaze of glory he says, Joshua 24:15: "As for me and my house we will serve Jehovah." We cannot look into the future and foresee all that shall befall us along the way, but we can prepare ourselves with a determination to serve Jehovah. The field is always bright and ripe unto harvest, but difficulties may arise throughout the harvesting, therefore prepare to face the future by the will of the Son of God. God's blessings are for efforts put forth and not in the number of results..

Verse 27: "I have not shunned to declare unto you all the counsel of God." How much of that counsel did Paul declare? Unhesitatingly we must answer, he declared it all. He wrote, Gal. 1:8: "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." Paul preached faith, repentance, confession, baptism and faithfulness. Paul upheld the faithful, rebuked and reproved the erring. In preaching all the counsel of God he had to do this. Christ saves the obedient. (Heb. 5:8-9) He saves the body. (Eph. 5:23) The body is the church. (Col. 1:17) The church consists of baptized believers. (Acts 2:38, 2:41) On and on we might go but the fact here is, I must preach it thus. Not only me, but everyone else alike must preach the gospel as it is thus written. Even Paul with his power of miracles who wrote inspired letters would be accused if he failed to preach it. Another would not do, only that which Paul preached could serve the purpose as God would have it.

Verse 29: "Grievous wolves shall enter in among you."

Verse 31: "Therefore watch." These two timely warnings are ever at our reach. Grievous wolves who fail to come at all seasons, who fail to preach the word, who fail to determine to serve God, shall enter our lives and shall threaten our peaceful congregations. Wolves seeking power and leadership are not uncommon and we must watch. Those who cannot endure sound doctrine are always hunting easy work to travel and their ears are always itching for soft soapings and unearned praise. Brief is this message, but long is it beneficial in that the dangers are ever near.

# Paul's Resurrection From The Dead

GEO. B. CURTIS

Recently the idea has been advanced to me that Paul attained a special resurrection, that is, a resurrection prior to the resurrection of the rest of the saints. This theory is built around Philippians 3:11. It is argued that the resurrection from the dead here stated, means the resurrection "from among the dead," and that certain translators have thus rendered it. I have examined the dozen translations in my library and give these translations in this article. I find among the translations examined by me two of doubtful authority thus renders the passage—Emphatic Diaglotte and Rotherham. To my mind the passage means no more, nor less than the expression of a determination to attain to the glorious resurrection. In Daniel 12:2 we find, "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." Jesus says, "The hour cometh, in which all that are in the tombs 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 judgment." (Jno. 5:28-29) Paul labored to attain to this resurrection of life and to avoid this resurrection of judgment. Through this self-determination to reach this glorified state re-inspires us to a like determination—to attain to the resurrection of life.

I pass along these translators and commentators to those who may not have the time, the inclination, or the opportunity of reading them for themselves from the texts.

## Philippians 3:11

### Translations:

1. Sawyer: "That I may attain the resurrection from the dead."
2. Berry, Greek-English: "If by any means I may arrive at the resurrection of the dead."
3. American Revised: "If by any means I may attain unto the resurrection from the dead."
4. King James: "If by any means I might attain unto the resurrection of the dead."
5. Syriac: "If so be, I may attain to the resurrection from the dead."
6. McKnight: "That any how I may arrive at the resurrection from the dead."
7. Emphatic Diaglotte: "If possibly I may attain to the resurrection from among the dead."
8. Twentieth Century: "I may possibly attain to the resurrection of the dead."
9. Ellicott: "If by any means I may attain unto the resurrection from the dead."
10. English Revision: "If by any means I may attain unto the resurrection from the dead."
11. Wesley's Translation With Notes: "If by any means I may attain unto the resurrection of the dead."
12. Rotherham (Emphasized): "If by any means, I may advance into the out-resurrection, that from among (the) dead."

## Philippian 3:11

### Commentaries:

1. Wesley: "The resurrection of the dead—that is, the resurrection to glory."
2. Adam Clark: ("The resurrection of the dead.) That is, the resurrection of those who having died in the Lord, rise to glory and honor; and hence St. Paul uses a peculiar word which occurs nowhere else in the New Testament, *ezanastasis*. The words as they stand

in the best MSS, are as follow: *eis ten ezanastasin ten ek nekron, to that resurrection which is of the dead.* This glorious resurrection, and perhaps peculiarly glorious in the case of martyrs, is that to which St. Paul aspired. The *anastasis* signifies the resurrection in general, both the just and the unjust; *ezanastasis* may signify that of the *blessed* only."

3. Patrick Lowth: "Resurrection of the dead. (Promised by him to all his faithful servants and sufferers.)"

4. McKnight: "That any how I may arrive at the resurrection from the dead.)—This is the literal translation of *ei pos katantess eis ezanastasin nekron*. The apostle changeth his allusion from a voyage to a race, and likening himself to one who runs a race, he represents 'righteousness by faith' and 'resurrection from the dead,' its consequences, as the prize for which he was running. His running consisted in his having fellowship with Christ in his sufferings, and in being conformed to his death. And as, in the Olympic race, the prize for which the athletes contended was placed on a tripod at the goal, he expresses his obtaining the prize by a word which signifies his arriving at it: *katanteso eis ten ezanastasin nekron*. It is generally supposed, that the apostle is speaking of the spiritual resurrection, as he doth Romans VI. II; Ephesians II. 5, V. 14. But in these passages the spiritual resurrection is represented as the immediate consequence of faith. Whereas the apostle, in verse 12 of this chapter declares that he had not yet received the prize for which he was running, nor yet was made perfect, but he pursued, if verily he might lay hold on it. For these reasons, I think the resurrection from the dead which he was endeavoring to obtain, was *not* the spiritual resurrection. That resurrection he had obtained already, being eminent for his faith and holiness. As little was it the resurrection of the body in general, as shall be shewed immediately. But it was the resurrection of his body, fashioned after the glorious body of Christ, as mentioned in verse 21. This with righteousness from God by faith, was the prize for which the apostle ran. But neither of these he knew, would be bestowed on him till he had finished the race. He therefore speaks of them as future; and of himself as continuing to run, that he might obtain them, ver. 12. In the sacred writings, the word to denote he resurrection is *anasasis*, which is commonly followed by the preposition *ek*. In this passage the preposition is compounded with the word, so as to make *ezanastasin*. Wherefore, *ten ezanastasin nekron* is rightly translated, the resurrection from the dead.' Since the apostle represents the resurrection from the dead, of which he is speaking, as a matter very difficult to be obtained, it cannot be the restoration of the body simply for that the wicked shall arrive at whether they seek it or not; but, as was before observed, it is the resurrection of the body re-fashioned like to the glorious body of Christ, mentioned ver. 21 which is a privilege peculiar to the sons of God, and that by which they are to be distinguished from the wicked at judgment. See 1 Thess. IV. 16. Note 2."

5. Johnson: "If by any means I might attain to the resurrection of the dead. This great consummation of a glorious resurrection to a heavenly life is worth attaining by every sacrifice, and by every possible means."

## ANOTHER OF OUR ASSOCIATE EDITORS

This week we are glad to give to our readers the likeness of another of our associate editors. To this fine, Christian gentleman and minister of the Gospel, The Gospel Light owes



a debt of gratitude. Since the inception of the paper more than twelve years ago he has shown an interest that is characteristic only of those who have the cause of Christ at heart. We have always found his suggestions wise, his judgment sound, and his criticisms constructive. It has been worth much to us to have the support of a man such as James L. Neal of Springdale, Arkansas.

To a large number of our readers Brother Neal needs no introduction. He has written many timely articles for The Gospel Light, and through his

mimeographed paper, "The Gospel Age," he has endeared himself to the hearts of people in several states.

He was born at Weeks, Arkansas December 23, 1893 and lived near Weeks and Bates until 1925 at which time he moved to Springdale. He was married to Miss Montez Upchurch in August, 1915. They now have two daughters, Janis and Christine, 18 and 23 years of age—both Christians. Janis is married to Emmet Roberson, a fine Christian boy and they live at Paris, Tennessee. Brother Neal was baptized in 1914 and Sister Neal in 1915—both at the hands of Brother Neal's father, who was a faithful Gospel minister.

Brother Neal completed the eighth grade in the rural schools and finished high school by correspondence with the American school of correspondence, Chicago. He taught five years in the rural schools of Scott county and one term in Leflore County, Oklahoma. He has studied vocal music quite a bit and is an excellent song leader. He is an overseer in the Springdale church.

In addition to his religious pursuits he has been carrying the mails in the U. S. postal service for twenty-five years, subject to optional retirement in five more years.

Brother Neal has expressed a desire to contribute several articles teaching against infidelity. We feel this is a subject that is being somewhat neglected and we hope he finds the time to give us several articles on the subject.

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## OUR WETTEST WAR

(Continued from page two)

hands, the stoutest hearts and the highest morals, they are drinking the most booze.

I ask you: Does it make sense?

### *A Fallen Queen*

I want you to look across the Atlantic for a moment. Try to picture in your mind all that you have read and heard in the last two years about the smashing collapse of France and her fighting machine that was supposed to be "tops" among all the nations of the world. Look at her, a bedraggled queen, pushed about by a relentless bully who bears the name of Hitler.

Now listen to this. In 1925 the famous French editor, Payot, wrote, "Alcoholism, under the indifferent eyes of the authorities, is indeed destroying the nation." But

it was a voice that went unheeded.

Fifteen years later France fell—fell in a matter not of months or years but of days before the onrush of Germany. And in one of the statements subsequently issued by the French government I read these words, "Alcohol was the chief cause of the French armies' collapse, and the worst of France's four greatest problems."

Said Marshall Petain, "Our soldiers were drunk and could not fight. Since the victory of the World War, the spirit of pleasure, of riotous living and drinking has prevailed over the spirit of sacrifice."

There you have the history that has been made right under our eyes. I ask you: Does it make sense for us to ignore it?

### *Across The Pacific*

When I hear people singing, "Remember Pearl Harbor," I wonder if anything very important is going on inside their brain. Pearl Harbor, my fellow Americans, should be remembered for something beside the treachery of the Japanese. It should be remembered for the treachery of one whom we symbolically and often too humorously refer to as "John Barleycorn." *More than half of the 428 liquor licenses which were held in Oahu at the time of Pearl Harbor were issued to Japanese.* Do you think I could believe that there was no connection between that fact and the fact that Japan's leaders picked a Sunday morning for their daring attack?

For seventy-seven days after December 7 there was prohibition in Oahu, and during that time the average of arrests for drunkenness dropped to 3.3 per day. By military order prohibition was then lifted. The first day afterward there were seventeen men and five women convicted of drunkenness, and during the next thirty days the average was over seven times what it was during the period of restriction.

I now ask you another question: Do you not think it possible that 77 days of prohibition before December 7, instead of 77 days after December 7, might have spared us from the worst naval defeat this nation has suffered in its 166 years of history?

### *"I Am From Tennessee"*

A little while ago the Traveler's Aid lady was sitting at her desk in the railroad station in El Paso, Texas. "A boy came in here," she said, "on his way to the navy. He was so young. He looked almost like a child. He said to me, 'Where am I?' I said, 'You are in El Paso, Texas.'"

"Where is that?" he asked. I never knew this country was so big."

So the lady got out a map and pointed to the spot marked El Paso. Then she asked him where he was from.

"I am from Tennessee," he replied. "I was never away from home before."

He then named his home town and asked her if she could find it on that map. She did, and pointed to it. Whereupon he put his hand on the spot and kept it there. In a moment he withdrew his hand and lowered his head as if he were going to kiss the spot where home was. He didn't kiss it, however. Instead of that, the lady heard him say in low tone, all choked with emotion, "Mom, I'm coming back some day. You be there when I get back."

I hope he does get back, don't you? But I wonder—merciful God, I wonder—what kind of boy he'll be when he does. Will he come back sober or a drinker? Will he come back clean or morally and physically diseased?

(Continued on page eight)

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## NOTES—REPORTS

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Judson Woodbridge, Fort Smith, Ark., Feb. 15: Seven responses yesterday at Park Hill, four membership, two baptized and one from the Christian church. One baptized the week before. The work moves on in an encouraging way.

A. E. Wickham, 226 McFuly Ave., Steubenville, Ohio: Began a meeting in Mentone, Ind. February 10. Fine congregation. I'll begin in Paden City, W. Va., February 24th to continue over March 7. I'll meet a Jehovah Witness in debate at that place February 25 and 26. From March 9 over the 21 I'll be in a meeting in Beallsville, Ohio. Will be at Arlington Street, Akron, Ohio, March 23 over April 4.

Maurice M. Howell, Corinth, Miss., Feb. 5: During the month of January four Baptists became members of the Foote Street church of Christ. In the past seven years I have baptized well over two hundred who had been Baptists. There was one other baptism, one restoration and one placed membership. The attendance was above 400 each Sunday morning of January (better than before gas rationing), contributions were never better, and the Sunday night audiences were the largest in the city.

W. M. Grooms, Texarkana, Texas: We had the pleasure of attending services at Hope Sunday night and hearing Brother Taylor Davis preach. They seem to be going along in a fine way. I preached at Corinth last Fifth Sunday to a good crowd. Was the first trip I had made up there but hope to return again the first opportunity. I am preaching each Lord's day morning at Fouke, Ark., Troy the second Sunday afternoon, and Fulton the third Sunday afternoon. We are having an increase in attendance each Lord's day at Fouke and hope to continue building and growing stronger in numbers and spiritual strength.

O. S. Lanham, McGehee, Arkansas, Feb. 1: After holding two meetings near Dumas, Arkansas, a city of about 2,000 population, 20 miles north of McGehee, I was successful in getting the members and trustees of the Christian Church at Dumas to deed their meeting house (worth about \$8,000) to the church of Christ. The deed now recorded, contains the clause restricting the use of mechanical instruments of music and all other innovations practiced by denominational churches. This was all obtained through a little effort and the consideration of

one dollar. I preach thre every Lord's day afternoon, and we were so encouraged last Sunday, January 31, to have more than seventy present. The church at McGehee is making progress also. One fine young man just recently left the Baptist church and was baptized for the remission of sins. We need your prayers.

C. D. Crouch, Springhill, La., Feb. 3: The work of the chuch here moves along perhaps as well as we have right or reason to expect. The work here is young, and we have a very small group of brethren here. It is through the liberality of missionary-minded disciples elsewhere that I am enabled to labor in this field. We have made appeals for aid to build a house of worship here. I have written personal letters, and have also appealed through some of the papers. There has been a very liberal response upon the part of some. We have thus far received the following amounts: Haynesville, La. Church, \$100.00; Baltimore, Md. Church, \$100.00; Lubbock, Texas Broadway Church, \$100.00; Waco, Texas, Columbus Ave. Church, \$50.00; Texarkana, Walnut Street Church, \$25.00; Fulton, Ky. Church, \$25.00; Gainesville, Texas Centerville Church, \$25.00; Couchwood, La. Church, \$25.00; Christopher, Ill., Antioch Church, \$25.00; Taylor, Ark., Pleasant Hill Church \$25.00; Cottontown, Tenn. Church, \$41.80; Christopher, Ill. Church \$15.00; Ashland City, Tenn. \$15.00; Dallas, Texas, Edgefield Church, \$10.00; Patmos, Arkansas Church, \$10.00; Magnolia, Arkansas Church, \$10.00; Tusculumbia, Ala. Church, \$50.00; Spearsville, Va. Church, \$25.00; Mart. Texas Church, \$5.00; H. P. Head, Franklin, Ky., \$5.00; Dr. J. W. Pittman Belton, Texas, \$10.00; Dr. Glover Speer, Houston, Texas, \$25.00; Phillin Sudano and wife, Dowell, Ill., \$15.00. It may be that I have overlooked some contributions and perhaps a few donations have been sent to our local treasurer that I have not listed above. And there were some contributions received before we really launched the present building campaign, which I have not listed above. We have now received the necessary authorization from the War Production Board, to proceed with the construction. We must have additional help to complete the building. We have the greater part of the material we shall use, fully paid for, and the best bid we have received for the construction is \$1250.00 cash. We shall probably need that much assistance to complete the job. Brethren, we must not fail now. Please send your contribution at the earliest possible moment.

### State Sanatorium Work

Progress is still being made in the work here at the sanatorium.

I am on the job every day, preaching and teaching as I have opportunity. I conduct four public services each week. Two of these are on Lord's day when we have the communion for those who are members. These two services are conducted in different buildings, as the patients are not able to leave their buildings, but are able to attend a service held in the same building where they are. The superintendent and others in charge of the sanatorium are very nice to us in this work. They permit us to use a room in each building where we can conduct the service, and they have given permission for all patients in these two building to attend these services whether they are members of the church or not. This affords an opportunity to teach others as well as for the members to worship each Sunday.

Besides these two services on Sunday we go from room to room among the members that are not able to meet in a public service and take the communion to them. It is our desire to reach every member of the church each Sunday, and the only way we miss one is because I do not know where they are. Members are asked to remember that the sanatorium is a large place with nine buildings housing patients and each building having many, many room. (Nyberg building alone has 528 patients.) In all there are between twelve and fifteen hundred patients in the sanatorium. If members of the church do not let me know about it when they enter it is possible for them to be here several days before I find them. If you know of members or others who you would like me to visit, send me their names and I will look them up.

Much good is being done with the books, tracts and pamphlets I am giving out here.

We appreciate the way brethren have responded to this work. I have received books, tracts, papers, Bibles and Testaments from brethren in Arkansas, Oklahoma, Missouri, Texas, Kansas, Tennessee, Illinois, Utah and California. We sincerely thank each one for your help and trust that we may have your support in the future.

Right now I need some Bibles and Testaments. Many patients are not able to buy a Bible and I have requests daily for them. In all I have received 21 Bibles and 65 Testaments and all of these are gone. The most of the Testaments were sent by the church in North Little Rock, and the Bibles by different brethren. I have already acknowledged these personally and through the paper.

If you desire further information about this work, write to me or the church in North Little Rock and we will be glad to send it on request.—Voyd N. Ballard, Booneville, Arkansas.

*I say that part of the answer—not all of it, to be sure, but part of it—depends on what our Government does for his welfare, and the welfare of millions like him. And what the Government does will depend in no small part on what you and I do to let Washington know how*

*we feel and what we want.*

I repent it, then: here is a chance for us to act together in seeking first the kingdom of God and His righteousness. Let your government know what your convictions and desires are.—Paul S. Rees, in Christian Digest.

# Gospel *The* Light



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

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## *The Lord Is Our Guide*

Gilbert Copeland

The Lord is our guide, our instructor, our Captain and our head. In all things he must instruct our living and be our leader in every walk of life. To rebel against Christ or to reject his law is to invite the wrath of Heaven upon us and be rejected in the last day. (Jno. 12:48) It was Jesus who said, "I am the way, the truth, and the life; No man cometh unto the Father, but by me. (Jno. 14:6) If Jesus is the way, then all other guides must be rejected. Christ alone must be the instructor, that is, His way is the only one to be considered. Since he is our captain, (Heb. 2:10), He commands and we must obey. If, then, Christ is to be our guide religiously, all others are to be rejected. With this thought in mind, let us notice a few guides that are not safe.

1. *The Devil.* Certainly the devil is a fatal guide. The great enemy of God has a vast influence in controlling the world's tendencies and movements. He seeks to satisfy "the lust of the flesh, the lust of the eyes, and the pride of life." His nature is entirely sinful. All that he does is sinful. He was a sinner from the beginning, a "murderer from the beginning" and "the father of lies." Just as surely as all that he does is sinful, just so surely is he connected with all sin. His name is expressly identified with the sin of Adam, the murder of Abel, the rebellion of Saul, the departure of the children of Israel, the treachery of Judas, the wicked lies of Ananias and Sapphira, and a constant opposition to the Kingdom of God. But remember this one very important fact, that the Devil does not do his work personally, but through his agents, *men* and *women*. And another thing is to be remembered. All of the Devil's agents are *not* drunkards, or thieves, or adulterers, or adulteresses, or immoralists of one kind or another, but the Devil's best agents are those men and women who stand high in

society, who command the respect of the town and neighborhood, those who are leaders in community affairs, and are often leaders in the most popular churches in town. Am I unkind to thus accuse? Then let us notice. Jesus was speaking to a group of such when he said, "Ye are of your father the devil, and the lust of your father ye will do. . . ." (Jno. 8:44).

An evil man or woman injects an evil thought or suggesting into the hearts of others. "For as he thinketh in his heart, so is he" (Prov. 23:7). Just as God uses the heart (the thinking) of man to elevate him, so the Devil, seeing that God doeth all things well, uses the heart, the thinking, of man to degrade him. And too, just as God uses man as his agent to inject good thoughts and high ideals into man's hearts by preaching, (1 Cor. 1:21), so also does the devil use his agents, which are men and women, to inject evil thoughts and every kind of sin into the hearts of men by preaching. And it is certainly a mistake to think that the devil uses only those people that have no self respect or influence over others. I repeat, the best servants the devil has are those men and women who are the best loved and the most highly respected of their neighborhood, but are, none the less, servants of satan.

Those who pervert the right way of the Lord are servants of the wicked one, (Acts 13:10). Therefore, those who fail to teach the truth of God, whatever the nature of the teaching be, are agents of the devil. Paul said, "also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:30) Besides the "wolves" that enter in (Acts 20:29), there are also agents of the devil that arise among the children of God. Those who do not teach the truth of God and those who through their influence cause people to turn from the right way of the Lord. This is done through the heart. . . through

teaching

The devil put it into the heart of Judas to betray Christ, (Jno. 13:2). He, like a bird, that picks the seed out of the ground, picks the word out of the hearts of those who hear the truth before they obey it. (Lk. 8:12). He can and does fill a man's heart so as to instigate falsehood, (Acts 5:3). He works through people to do every undermining and mean thing. He has worked through man to establish hundreds of denominational churches, which are all perverting the right way of the Lord. "The right way of the Lord" was and is for all his people to be ONE in him. (Jno. 17:20-21).

The devil well knows that all the issues of life proceed from the heart. Therefore, he has established his agents in every conceivable business to pervert the thinking of man, and to lead the human race from the truth of God and the commands of the Bible. Certainly the devil's agents do not confess to be such. Just as the spies (fifth columnist) of Germany, Italy and Japan pretend to be loyal American citizens, so do the agents of Satan pretend to be preachers of the gospel of Christ. But we do not accept the claims of Hitler's agents. We try them, watch their works and their words. But Lo, too many people are ready to swallow every word that any man says if he "claims" to be a preacher of the gospel of Christ. Such is not wise. Do we not know, or shall we never learn that men and women are the devil's agent's as well as God's agents? And that the devil's agents "claim" to be God's preachers? Does someone doubt it? Then let us read what Paul said on the subject: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works," (2 Cor 11:13-15). What more can be said? It is read-

(Continued On Page Six)

## Cobb-Wilhite Discussion

### Cobb's Eighth Affirmation

Dear Readers: Yes, I'm sure you saw the point in the illustration with reference to President Wilson; Mr. Wilhite couldn't see because he does not want to; [it ruins him. He is dying hard, but die he must; there just simply isn't a single hint in the scriptures that the church was established on the day of Pentecost. The church was in existence, and had a commission to preach the same gospel before Pentecost that was preached after Pentecost except that the commission that the church began to operate under on Pentecost was to preach to all nation, and the one before was just to the Jews. Peter's sermon on the day of Pentecost was to the Jews; the door of the gospel was opened to the Gentiles at the house of Cornelius, and my friend should have learned that by this time. Yes, I agree with Drs. Pendleton, Jackson, et al as to the church beginning her operation under the world-wide commission on Pentecost, and they agree with me that the gospel was preached to the Jews before Pentecost. The church is the custodian of the gospel, and she was that before Pentecost. If one church alone could have preached the gospel to all nations and thus have fulfilled the great commission there would have been no need of other churches, but one could not do it; hence other churches were organized like the first one which Jesus himself organized. Mr. Wilhite's church has no commission and no authority to preach the gospel, and what he and his people preach is, as Paul calls it, another gospel. See Gal. 1:6.

Then my friend makes another artful dodge on the instrumental music question. He makes Revelation 14:1-3 say that voices sung as it were a new song. It says no such thing. It says, "And they sung as it were a new song before the throne." Having reference to the one hundred forty and four thousand, not to the voices. Why don't my friend give us some of the lexicons on it. I gave some. He says the meaning changed; then perhaps the meaning of "baptizo" has changed too. Yes, Baptists have had troubles settled by their written confessions so have men had land disputes settled by their land deeds; baptist creeds agree with the Bible; my friend's doesn't. But the Baptists are no more bound by Manuals as law than my friend's people are by The Christian System. Remem-

ber those people who don't have a creed don't think. He asks me to prove that Campbell was ever turned out of a Baptist church; I have not said that he was, but an association withdrew from him, or rather he took his church out to keep the association from withdrawing from him. And his quibbling about being brothers to Campbell; if Campbell and the Lord were brothers or if he is a brother to us it was his birth of the Holy Spirit that made him so, not his baptism. Then talk about Campbell being baptized in order to the remission of sins. I showed you in my last article that he discovered the design of baptism, eleven years after his baptism by or what he thought was its design, Luce. No, he was not baptized in order to the remission of sins, and according to your own doctrine Campbell is lost. Campbell discovered this new design of baptism while preparing to debate with Mr. McCalla. This was in 1823, and he was baptized by Luce in 1812. Yes, I still want you to tell us about that church perpetuity you say you believe in. He says why don't baptists call us Jonesites, New Lights, Sandemanites, etc. Well, I suppose they believe in giving honor to whom honor is due so they just call you Campbellites. I mean no personal reflection, and baptists do not; they are just putting the honor where it belongs. Now, please tell us about your church perpetuity; where was the church when Campbell or the Campbellites reformed it, or where had it been? Yes, he claims Robert Amend prayed and read his way to the truth; say, what good did it do him to pray; you say God will not hear a sinner pray, don't you? Your historian says of Robert Amend's baptism by Scott that he was the first to be baptized for the true purpose since the primitive ages. Tell us, please what became of the multiplied thousands who died between the times of the primitive ages and this baptism? Where was the church all that time? Had gospel truth perished from the earth? Tell us something about your church perpetuity, please. Mr. Wilhite would have us believe his doctrines and his church existed before these days; oh yes, he says, his doctrines are taught in the Bible. Well, I would like to know which one of his doctrines. Baptism in order to the remission of sins is not taught in the Bible; the God dishonoring doctrine of apostasy is not; that the church began on

Pentecost is not; salvation by works is not; which one is, Mr. Wilhite? Yes, he also wants to know more about the church clerk. Well, I showed you that the church had a record with one hundred twenty names; and in the Acts we have the records of church actions; in the 13th chapter we have the record of a church sending out missionaries. Was it wrong to have these church actions recorded, Mr. Wilhite? I said there is no scriptural command to observe the Lord's Supper every Lord's Day; I agree with others that there is no wrong in observing it that often if the true design is had in its observance, but there is no New Testament law as to how often it must be observed. If so, show it, please. Now, let me give you a little more history. In the Enc. of Rel. Knowledge, p. 463, Campbell said: "The Baptists had, in the year 1827, declared non-fellowship with the brethren of the Reformation. This by constraint, not of choice, they were obliged to form societies out of these communities that split upon the ground of adherence to the apostle's doctrine." Now, how much does Campbell himself lack of acknowledging that his church began in 1827? He says they were non-fellowshipped by the baptists doesn't he, Mr. Wilhite? He tells us that it was by constraint, not of choice, that these societies were formed. That doesn't look like the Lord was having much to do with it does it? If the Lord had been leading Mr. Campbell do you think he would have said that it was by constraint, not of choice? It would have been a poor confession, would it not?

Let us hear Campbell some more concerning baptism. Christian Baptism, page 531 he says: "Remission of sins cannot be enjoyed by any person before immersion. . . . Without knowing and believing this, immersion is a blasted nut—the shell is there, but the kernel is wanting." You believe that statement, don't you, Mr. Wilhite. This is another mark of identification. Unless the candidate believes and knows that his baptism is in order to the remission of sins he just isn't saved, that is all. It doesn't make any difference says Mr. Wilhite, who does the baptizing, and so said Campbell in effect, just so the candidate believes, and knows it is in order to the remission of sins, otherwise baptism wanting; it is just be dipped or be is a blasted nut, and the kernel is damned, it doesn't make any difference who does the dipping. But Baptists take the Bible and believe that the authority of the one doing the baptizing has something to do



with the scripturalness of the act. It will do your cause no good because Williams was baptized by an unbaptized person, and because John Smythe in England baptized himself; why I do not even deny these things, but Baptists do not go through these men; they were not Baptists in the true sense of the term, and no church, that is, baptist church started from either of them. You quote Graves in his introduction to Orchard: He said he claimed all who had or were believers and were baptized as belonging to their communion, then you say he would claim to "since we are of that class." No, no, he wouldn't claim you if he were living; he didn't when he did live; for you do not believe in the sense he meant; he didn't mean that any one that believed in baptism in order to the remission of sins, he meant those who believed in Christ in order to be saved.

Now for another historical statement, and the authority undoubtedly is good for it was Campbell himself. In *Millennial Harbinger*, New Series, Vol. 2, page 86, he says: "I received a letter from Madison County Kentucky, from one of my earliest friends and acquaintances in that state, a gentleman who heard with extraordinary attention by whole debate on baptism in 1823, when its true meaning and design were for the first time promulgated in America." Get it now, reader: Mr. Campbell for the first time in America in 1823 bell tells us here that he preached in his debate with Mr. McCalla the true meaning and design of baptism; that is, that it is in order to the remission of sins. Again I insist that our friend tell us what became of the poor people who died before Campbell's time? Then again in *Millennial Harbinger*, Vol. 3, page 573: "How will they (the Baptists) answer to the Lord for casting out of his church on earth (as they call the Dover Association) those whom they have every reason to think are esteemed as much the children of God as themselves?" So this is more evidence that Campbell was non-fellowshipped by Baptists. Again as to the origin of his movement he says: "The rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors, is of recent origin." *Rel. Enc.* p. 462.

In *Apostolic Church Restored*, p. 137, John F. Rowe says: "Simultaneous with the movement of the Campbells in Washington County, Pa., there was a similar movement in Kentucky, led by a man of pronounced abilities, Barton W. Stone, whose movement for reform was

subsequently absorbed in the stronger movement of the Campbells." This movement under Stone was called the Christian Church, and the one under Campbell was called Reformers. When the union of the two movements was effected in Kentucky in 1822 it took the name of church of Christ. Thomas M. Allen, not Jesus Christ, suggested the name. From *Mem. of C.* Vol. 2, p. 384 we read: "Thomas M. Allen coming to Lexington, induced them to complete the union and to transfer to the new congregation thus formed under the title of, 'The Church of Christ' the comfortable meeting house which they had previously held under the designation of The Christian Church. This wise measure secured entire unanimity, and was especially gratifying to the Reformers, who had been meeting in a rented building." Thus is seen when the name was born. Now let us take another statement from a celebrated authority. Henry Clay wrote a letter of endorsement for Mr. Campbell which he took with him to Europe. In this letter Mr. Clay said: "Dr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety and as the head and founder of one of the most important and respectable religious communities in the United States." Here, reader, is the statement of a great American citizen who lived in Campbell's day. Do you think he could speak with authenticity, and with authority upon the subject of the origin of a religious movement? If there had been a movement like this, or a people who taught like the Campbells taught before this time do you believe Henry Clay would have known it? But let us hear another witness. Ziegler, in "History of Religious Denominations" says, "The Christian or Campbellite Church was founded by Alexander Campbell, of Virginia, in the year 1827." Here is some more authentic history, reader. Does this look like friend's church began at Pentecost? Again we read in the *International Reference Work*, Vol. 2, page 449: "Becoming dissatisfied with Calvinism, he and his father, also a noted minister, organized a church at Brush Run, Pa. . . . In 1827 he organized the denomination now called Disciples of Christ or Christians, though formerly called Campbellites" *The University Enc.* Vol. 2, page 1172: "Alexander Campbell founder of the sect known as 'The Disciples of Christ.'" Similar statements can be produced from other great Encyclopedias, but why go on?

I have given irrefutable evidence of the fact that A. Campbell is the father of my friend's church. Mr. Clay says he was the "HEAD and FOUNDER" (caps mine) of the so-called church of Christ, the name they want to wear today. Thank you.

## Wilhite's Eighth Negative

Dear readers and Dr. Cobb: You remember I am still asking for the theory my opponent is fighting. Never yet has he defined what I believe, was started by a man in 1827. I dare you to tell ONE thing, Dr. Not only that, but the man can't get history to correspond with his belief. Well Dr. I have told you time and again that you are wrong, surely you are beginning to see it. In his last article he gave more history than he has in any article. Yes, he gave eleven references to history, but only ONE of the eleven says what he wishes he could prove. He desires to prove that Alexander Campbell started a church in 1827. Less than one tenth of his history helps him and that one is unknown to me. I have searched some of the best public libraries for two or three of the books referred to by Dr. Cobb with no success. Dr. who is that fellow Ziegler who you say wrote a "History of Religious Denominations"? He is the ONE who says A. Campbell started a church in 1827. To what DENOMINATION does he belong? I may call for some of these books. Four of his references gave no date while the Dr. says it was 1827. How do they help? Another one uncertain as to the date, saying, "ABOUT" 1827. Two of them said Alexander AND some one else started a church, and you say ALEXANDER ALONE. Two of them say nothing about the starting of a church, or who was connected with a church in any way. Two say Baptists declared non-fellowship with Campbell et al, and you say he EK KALEOD--CALLED THEM OUT. How does that help? One speaks of 1823 and one of 1832 and you say 1827. Your history helps none. In your Baptist Manual, p. 214 you say "the U. S. Census Bureau" is about as authoritative source as one could obtain," and that report says "In 1926 certain changes were noted: \* \* \* a new denomination came out of the Southern Baptist Convention, called the American Baptist Association". (*Baptist Bodies*, p. 3) Dr. is that not your name? Is the government report correct? Are the Encyclopedias right? Is Webster right? Webster says "BAPTISM—the application of water, \* \* \* effusion, or immersion." If you refuse to take

AUTHORITY, don't blame me if I say some of your authority is prejudiced, or else gives only what he thinks. One man's opinion. Even Dr. Jackson, editor of the Baptist paper carrying this discussion says they had a church as early as 1811. (See his editorials in same opening where you read this debate.) He continues to refer to it as a church "sort of a Campbellite church. (Nov. 2) Of course it is alright for the editor to help you, Dr. Cobb, because you need it. But I wish, if you cannot get the books that you not depend on what other men say, because you are even wrong on some of your quotations, names and dates. Dr. Cobb is too honest to make such mistakes purposely, so I am blaming others. Dr. Jackson says Robert Amend was baptized first by Walter Scott (Am. Bap. Dec. 24, 1942) and you say it was Robert. Dr. don't be misled. Read your reference. If you don't have it, I will send it to you. It was Wm. Amend you wanted. See reference you gave. It was 18th of November instead of 12th too, Dr. You can't depend on notes gathered from other men, especially when they are so prejudiced. Dr. Jno. R. Graves also gets you in trouble. You can't depend on the he and Jackson quote only a part, little book he wrote—Trilema. You, thus leaving wrong impressions. Each of you think Alexander was not baptized for the remission of sins, but Graves quotes "Belief of this TESTIMONY is what impelled us into the water" (Trilema, 195) He says he quotes from Christian Baptism, p. 521 while you and Jackson say it is page 531 and the Christian Baptist I have has only 444 pages. Don't rely on such prejudiced men and thus expose yourself to so many readers Dr. You and Jackson leave off the part that says he was baptized for that purpose while Graves quotes from Campbell without giving page in Trilema p. 193, saying that the Baptists excluded Campbell and on same page he says they were not baptized Scripturally, then on page

196 he says one who has not been baptized scripturally is not a member of the church. Now Dr. tell me how they could exclude him if he had not been baptized. Will you do that? If you can't, get someone to help you.

Dr. Jackson shows (?) that this church joined Red Stone Association in 1813. (Am. Bap. Nov. 23, 1942) and Frank S. Mead, Baptist, says "They were Baptists now, not "Campbellites" as the frontiers HAD called them. They remained Baptists for some twenty years." (See These Banners Go. p. 260) So they had been called "Campbellites" before 1813 he says, and Jackson says they were a "sort of Campbellite church" back there, but Dr. Cobb has signed a proposition to prove they started 1827. Bap. Ency. Vol. 1, p. 335 says it is improper to call them Campbellites, but some do that which is improper. Dr. Cobb doesn't. 1823, when Campbell started his paper the Baptists claimed him. (Camp. Ex. p. 32) but the first issue was infidelity. (Ky. Bap. His. p. 591) Same book p. 609, 610 says he was a Baptist till 1829 and Cobb says 1827. But the Bap. Ency. Vol. 1, p. 651 says "The formal separation began in 1829, but not completed till 1835, when Campbell became a distinct sect" etc. Even as late as No. 1843 when he debated Rice Benedict, great Baptist historian says he was defending Baptists. (p. 280). Regardless of his INFIDELITY, when he did good deeds Baptists wanted him, even "loved" him (Camp. Ex. p. 76) and said he was a tower of strength and has the purest of character, (Hurst Baptist History, p. 557-559) still he was an infidel, and had such an awful church as Dr. Jackson is describing in his paper at this time. (While Dr. Cobb and I are debating the same subject, ha.) But there was a church of Christ before Campbell ever came to America. Dr. Cobb has told you that he came here in 1809 and there was a church of Christ at Rocky Springs, Alabama in 1807 according to letter to which

affidavit was made as read by my friend Cobb. There was one at Mt. Vernon, Ill., as early as 1821 and I have a church letter testifying to that fact, then we read of seven in Kentucky in 1803. (His. of Ky. Dis. p. 50) besides the History of Bap. in Kentucky says 1752 some people taught "substantially the same that are now held by the Campbellites" (p. 89) How about your proposition Dr. It says this started 1827. You have already lost, haven't you?

But the Dr. says I preach another gospel which Paul condemned. Well they do such things, still they say they don't fight people, but good natured Baptists are always persecuted and never persecute anyone. Graves said because Methodists did not preach immersion they didn't preach the gospel. (Trilema, p. 78) and Mason says Baptists are the only ones who are members of the church of Christ. (Church that Jesus Built, p. 57) and D. B. Ray, in Baptist succession, says all others are daughters of Rome and are HARLOTS and "Baptists have no more business to affiliate and commune with these mystic daughters of Rome than the faithful wife has to become the associate of the abandoned women of earth" (p. 367, 368) These are men Dr. Cobb stands by. But he will quit his most cherished, Dr. Graves, on John 3:5. He thinks I must stand by Campbell and says he gave us a CREED, first he said it was Living Oracles, now says it is Christian System. Order one of our creeds from any book store and I'll pay for it and give it to you, unless it is a prejudiced Baptist store.

He wants me to tell where the church was during the dark ages. I can't any more than you can. Head was in heaven and it flew like an eagle. Rev. 12:14. Trace it Dr.

The Dr. gave one authority he claims on instrumental music in worship, which was Young. This is good authority, Dr., but you did not notice the main part you wished to establish by Young is inclosed in parenthesis? What does that mean, Dr?

## THE GOSPEL LIGHT

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# Contacting Spirits After Death

(No. 2)

R. A. Hartsell

He simply gave the mind of people today, while your brethren say it was not used by Baptists until late years. (Benedict, Fifty Yrs. Among Bap. p. 206) In 1876 Baptists objected to it in their church in Denton, Texas. (J. N. Razors; History of Denton Co. Bap. Associations, p. 26, 27) A. M. Harmon, Dept. of Classics, Yale University under date of April 19, 1931, says, "In the N. T. all the authorities that I have seem agreed that psallo means simply to sing a religious son. \* \* \* I doubt if any real distinction can be drawn between psallo and hymno, both meaning essentially to sing a song of praise." Of course that is right. God condemned it in David, Dr., as you doubtless know. (Amos 6:1-5) Goodspeed, Baptist says, "In the N. T. it means to sing hymns, to sing praises." (Letter, 4-10-31)

Now if you will show where a church used such in N. T. times and how Alexander Campbell was turned out of a Baptist church; who was custodian over the church from the cross to Pentecost, and how a Baptist church is the same as a church of Christ, when it takes baptism to get in one and it doesn't to get in the other, then show that I teach that originated with Campbell, I'll believe you have something. I also wish you would tell us about Campbell CALLING OUT, a body of people in 1827. Don't forget to give us the history of that, please. Too, you might show us how we can be under the same commission that a Baptist church was before the crucifixion. Did you forget to tell us when the great commission started? Again I ask, "IF I SHOULD COME TO YOUR ASSOCIATION OFFERING ONLY THE NEW TESTAMENT TO GET IN ON, WOULD YOU ACCEPT ME?" I guess you forgot that too. (?) Remember Graves is "AUTHENTIC," "REPUTABLE," "FULLY COMPETENT," and he says Baptists EXCLUDED Campbell, when he was not baptized scripturally; and you say he wasn't EXCLUDED by any Baptist church. Don't get out of such hot places, lest it gets hotter. But one other thing I mention before closing. Jesus was baptized by John and that made him a Baptist; you say to do the Father's will is to become His brother, Matt. 12:50, and Campbell was baptized like Jesus, you claim, and since Jesus was made what he was by baptism, Campbell doing the same, he was what Jesus was. If not why not? Still you fellows are fighting this brother to the Lord. Shame on you. Thanks.

It will be both interesting and profitable to look into a document written by a doctor who was connected with the Spiritualist movement. It is from this movement that the idea of contacting spirits after death was pressed. So nothing better in the way of information could be presented to know the real inside of the cult than words from one of its supporters. The quotation is a bit long, but you will appreciate it enough, I am sure, that length will not hinder you learning the facts.

"Fifteen years' critical study of Spiritual Literature, an extensive acquaintance with the leading Spiritualists, and a patient, systematic, and thorough investigation of the manifestations, for many years, enable us to speak from actual knowledge, definitely and positively of Spiritualism as it is.

"Spiritual communications, full of the wildest fancies, and the most absurd and contradictory teachings, have been so common that it is no wonder that men of science and sound sense, who have not had the most ample tests of spirit manifestations, look upon the whole thing as the vagaries of a diseased brain; the hallucinations of a moon-struck imagination, or the tricks of the vilest imposters.

"Among the innumerable follies of which Spiritualists have been guilty, the greatest is following the advice of free-lovers, libertines and low spirits, in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practicing the most detestable trickery, deceit, fraud and falsehood. That leading teachers, noted mediums and popular speakers, have deserted companions, obtained divorces gone off with affinities, or practiced promiscuous intercourse to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many affectionate wives deserted by affinity seeking husbands, many once devoted wives have been seduced and left their husbands and tender, helpless children to follow some higher attraction; many well disposed but simple-minded girls have been deluded by affinity notions, and led off by affinity hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark

and criminal to hide their shame. Yet, in the face of all this, at the National Convention of Spiritualists at Chicago, called to consider the question of National Organization, the only plan approved by its committee especially provided that no charge should ever be entertained against any member, and that any person, without regard to moral character might become a member.

"The fact of so much immorality is mainly due to three things: and licentiousness among Spiritualists. The teaching of seducing spirits, who have constantly and persistently, in every possible way, from the gentlest and most covert, to the boldest and most reckless, assailed the binding force of marriage bonds. Nearly every case of affinity, folly or free-love crime, from first to last, has been approved, if not planned by spirits. 2nd. The magnetism of low selfish, sensual, deceitful spirits, tends to develop the same traits in mediums subject to their influence. The downward course of many mediums is owing to this cause. 3rd. Sensual, deceitful, spirits, naturally seek mediums of like character whom they aid and incite to practice the most debasing and detestable trickery, deceit and sensuality. The private history of many mediums if made public, would astound and disgust the better class of Spiritualists."—Wm. B. Potter, M. D., Appendix, Religious Denominations of the World, Written by Vincent L. Milner, and published by William Garretson and Co. The Appendix is edited by J. Newton Brown, D. D. And the pages are 533-534.

Reader, this coming from one who had for fifteen years been on the inside of this organization should open the eyes of honest people to the fakery of Mediums.

The three points of cause, which Potter set forth, might well be summed up in one; namely, if good spirits can be called back from the spirit abode, and influence people; then evil spirits can also be called back, well working their evil influences on the same people. Thus, they are furnished an alibi—perfect—for their sins. People in all religious bodies sin, but none have so perfect an alibi. And I am made to wonder if this doctrine isn't used by most of them for that reason. I may make mistakes, and do, but I will not lay the blame on departed spirits of persons who have lived

(Continued On Page Seven)

## The Lord Is Our Guide

(Concluded From Page One)

ily agreed that Jesus prayed for unity. (Jno. 17:20, 21). That he established one church, the body, (Mt. 16:18; Eph. 4:4; Col. 1:18), and that all the modern denominations were born many years this side of Christ. It is also freely admitted that one may hear, believe and obey the truth of God without hearing one of these modern denominations. It must be admitted that these denominational bodies keep people divided, so the conclusion naturally follows that those who preach for such churches, work for such churches, live in such churches must be helping the devil's cause, therefore are the agents of Satan.

I know, full well, that all people who live and work in some denominational body do not intend to be helpful to the forces of wrong. Indeed they do not know that they are thus engaged. Just as many would-be loyal American citizens have been deceived and persuaded to believe that some subversive organization was alright, and, therefore, joined it, just so many people who want to be loyal to God have been deceived by these denominational preachers and teachers and have joined these subversive organizations, under the hypocrisy of churches of righteousness. For these people we pray, we preach, we sacrifice, we work, we plead. To all these sincere and honest people we say, Wake up to the sense of your duty, your responsibility, your opportunity and your hope; come out of your prejudice if indeed you have any, and consider the truth of God, the unity of the New Testament and the undenominational church (the church of Christ), and obey the gospel before it is too late. Please remember to never swallow what preachers say when they have no scripture from God's word as a basis of what they say. Always follow the apostles' instruction, "Prove all things; hold fast to that which is good, (1 Thess. 5:21) "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11).

Though satan is tempter of men, their sins are no less their own, and man is responsible for his actions. People who yield to the devil are called the "children of disobedience" because they refuse to obey God. Instead they obey their "pastor" or their lust. These are they that are "carried away captive by the devil at his will." (2 Tim. 2:26) People are warned, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (Jas.

4:7). Jesus put him to flight with the word of God. (Matt. 4) Because they cannot stand the truth of God's word, the devil and his people have long opposed discussions. Yes, they have learned not to believe in debates.

2. *The Flesh.* This is the next fatal guide that we shall consider. I know that in the true sense of the term one who follows the flesh is a servant of satan. But let us consider it more specific. The word "flesh" is a term that covers more than the mere sins of the body. The works of the flesh cover a wide field. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God, (Gal. 5: 19-21). If space permitted, we could go into each of these terms, to show their meaning and the exceeding sinfulness of each of these sins. But we must leave it to the reader to study and ponder these well, since "they which do such things shall NOT inherit the kingdom of God." The "lust of the flesh" has its outlets in the desires of the flesh and mind. Jude spake of "ungodly lust" in certain people (Jude 18). The connection shows that this has reference to those who fail to have a regard for God. In Titus 2:12 Paul speaks of "worldly lust" in warning against the evils of the present world. In the absence of God, people run out to the evils of the world. Timothy was warned, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. 6:9). In this the writer speaks of those evil things that one may be tempted to do in order to be rich. The Ephesians were told to put off "deceitful lust" (Eph. 4:22). This kind of lust fails to give the honest seeker of the truth the desired information and results. The FLESH cannot be trusted as a guide. It deceives, leads astray, and causes one to sin and forget God. We certainly have to go contrary to the way of the flesh leads instead of going with it.

3. *The World* is our next consideration. Sinners walk according to the course of this world. They have interest in things of the world, rather than the things of God. One does not have to be a genius to tell people are interested in and where their heart is. "The whole world lieth in

wickedness." (1 Jno. 5:19) Just as surely as we are not in the family of God, the church, we are in wickedness. No wonder Jesus said, "Ye must be born again". (Jno. 3:7) Born out of the state of sin into the institution that cost the blood of Christ. (Acts 20:28)

The world will love her own, but not the followers of God. (Jno. 15: 19). Remember that Jesus said, "And ye shall be hated of all men for my name's sake" (Lk. 21:17). If the world loved God's children and God's ways, they would obey the gospel by gladly accepting his word and come into the family of God. (Jno. 14:15, 23) The world and its people certainly acts wise in their own way to bring about their desired results, Namely, THE DEATH OF MAN. Even Jesus said that the children of the world were wiser in some cases than the children of light. (Lk. 16:8) That is, they are wiser in use of the opportunities at hand in gaining their purpose. The world is a great creature for OPINION, TRADITION, SENTIMENT and HABIT. These are preached instead of the gospel of Christ and send the people the world and its sinful lust. Each age has its own peculiar drift or tendency, which makes influential in some way. The spirit of the age cannot command the homage of the Christian, except so far as it works in line with truth and righteousness. He who would try to take in with the ways of the world cannot please God. "Ye cannot serve God and mammon." Furthermore, it is the solemn duty of every Christian to oppose the course of the world. It is not enough to refuse to participate, we must condemn. (Rom. 12:2; Jude 3) The Christian has not received the spirit of this world, but the spirit of God. (1 Cor. 2:12) We must be lead by the spirit of God. We must have the spirit of Christ. (Rom. 8:9, 14) Many things stand high with man, and is in accordance with the spirit of man that are an abomination in the sight of God. Let us not be deceived into thinking that the *world*, *satan*, or the *flesh* are safe guides. They are all in opposition to God.

If then the Lord is to be our guide, we are not to let any of these enter into our lives. Christ and his word is to guide us while we stay here, and will judge us in eternity. (Jno. 12:48; Rev. 22:18, 19). The Lord does not guide us personally, but has left us his law, "the law of the spirit of life" (Rom. 8:2) to guide us. Let us then pick up this law, the last will, the Testament (Heb. 10:9-10), and live by it that we may not fear to be judged by it.

## Contacting Spirits After Death

(Concluded From Page Five)

before.

Spirits are not subject to man's control after the death of the body. It is just as reasonable to suppose that if they could be called back and controlled two years after they leave the body, they could be called back thirty minutes thereafter. If so; why not put them back in the body, causing life to continue. If the spirit would obey the voice of the medium and return to converse; why wouldn't it also obey and re-enter the body? If it would obey and re-enter the body; why could not the same medium arise just before death and command the spirit to remain in the body? If it will obey once, why not all of the time?

Yes, I know that we have the case of the "witch of En-dor," who called Samuel back. Too, I know that the record tells us that she had a "familiar spirit." Our study of "familiar spirits" should develop some interesting things; so let us have a look. When God destroyed the counsel of Egypt they sought familiar spirits and wizards. (Isa. 19:3) At the same time they sought these kind of spirits, they sought idols. Thus, when people go off after "familiar spirits," they go into idolatry. Again: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them I will even set my face against that soul, and will cut him off from among the people." (Lev. 20:3) Such was the fate of king Saul, wasn't it? Finally; God administered an awful penalty to those who had such. "A man also or woman that hath a familiar spirit, or that is a wizard, will surely be PUT TO DEATH: they shall stone them with stones; their blood shall be upon them." (Lev.

20:27) Now if spirit callers want to use the case of the "witch of En-dor; let them account with these statements.

Moreover, I am aware of the fact that Moses and Elias appeared at the call of the Master. I am also acquainted with the fact that those who were there in audience, not only heard, but saw, and were able to tell who they were. Why do not the mediums cause all in the crowd to see and recognize the person called back? Evidently there is something different about their work to that of the Lord's.

There are supposed to be five kind of media in this cult. They are: Writing media, hands are supposed to be directed by spirits in penning their message to people. Speaking media, speak under the direction of spirits. Seeing media, able to see the spirits. Discerning media, able to read sealed documents by placing them on their heads or in their hands. Normal media. These speak in natural state, but are supposed to have spurts of inspiration. Strange that the "witch of En-dor" didn't have to have help in the case of Samuel, isn't it? But, if they are going to practice under the guise of religion, and use this case from the Old Testament, they ought to confess that they are witches and have familiar spirits.

I know that they cannot call the spirits of the wicked back, for the "are reserved in chains of darkness, unto judgment." (2 Pet. 2:4; Jude 6) They would have to break God's reservation and unshackel them to accomplish that. They, therefore, cannot lay the blame for their sins, which were pointed out by Doctor Potter, on to the wicked spirits. Granting that they could call the righteous back, they would have to blame the righteous for crimes. This puts them in a very bad state, don't you think?

(More to Follow)

build up the cause in the community. A large number of our religious neighbors are taking an interest in Brother Griffith's messages, and his association with them is breaking down much of the religious prejudice. We ask for the prayers of Christians everywhere and invite you to visit us when in this vicinity. Though sometimes we get a little discouraged and our physical bodies stagger under loads because of weak members failing to do their part, but the love we have for Christ spurs us on and we take courage and press on, ever looking forward to victory in Christ our Lord. That is the only way to be happy, just be faithful in the service of the Lord. Pray for us.

Will W. Slater, Fort Smith: The singing school at Marked Tree, was hindered by cold, zero weather. Some good was accomplished. I am in a good school at Hickory Ridge, will close Saturday night. I am to preach at Newport Sunday. Will begin a school Monday night with the Nice Wander church. From there I go to Bokchito, Oklahoma for a school. It will close my singing work for the season. My meetings begin March 23rd, and will be busy until November. My only son is in the army and my baby daughter has joined the WAVES. Wife and I need your prayers.

## Paragraph Sermons

E. M. Borden

Should not the gospel of Christ, the conversion of souls, and the worship of God, be the outstanding features in every preacher's work? Should we not seek to convert men and women to Christ instead of to some man's theory? Should we be more interested in financial support than in the conversion of men and women to Christ? Should a preacher fail to preach the truth lest he should offend some ungodly brother? Should a preacher put on the soft pedal in order to get an increase in his salary? I am just asking.

\* \* \*

The guilt of sin lies at the door of every man who lives in sin. The guilt of murder was placed at the door of Cain, who killed his brother. He committed other sins as well. It was crime added to crime. The guilt of sin lies at the door of sinners until the sins are forgiven, and the Lord tells us how we may obtain forgiveness. John the Baptist asked some of the people to bring proof of their repentance, and there is no repentance without godly sorrow. Not sorry that he was caught in sin, but real sorrow on account of sins.

\* \* \*

One of the first duties of members

## NOTES—REPORTS

Maurice M. Howell, 815 Sixth Street, Corinth, Mississippi: A member of the Christian church became a member of Foote Street last Sunday.

### Texarkana Radio Broadcast

A nice letter just received from Harvey Scott, minister, Walnut Street church, Texarkana asks that we announce the radio service of the church over KCMC, 1450 KC, Monday through Friday each week, 12:30 to 12:45. On Sunday the

program is heard from 6:30 to 6:45. We urge all in reach to tune in this program regularly.

Mrs. W. L. McDougald, Rt. 5, Prescott, Arkansas: Brother Morgan Griffith, a teacher in the McCaskill schools is our worthy minister here. He preaches the first Lord's day in each month. We rejoice in that his sermons are full of Gospel and presented in the humble spirit of the Lord. Brother Griffith is kind and considerate of every one and I am sure his work here will be long remembered by those with whom he comes in contact. We are very few in number but rich in faith and doing our bit to



of the church was to help others. In their regular worship they "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." In order to have fellowship we must do our part. Do I feel right when I fail to do my part? "Give and it shall be given you; good measure, pressed down, shaken together, and running over shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again." (Luke 6:38) "Every man according as he has purposed in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." (2 Cor. 9:7) Do we believe these passages? Remember, God loveth a cheerful giver." Is it not the duty of members of the church to support those men who labor in word and doctrine?

"As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22) It is clear that death came to the human family on account of Adam's sin. It is also clear that it is physical death. God said to Adam: "The day thou eatest thereof thou shalt surely die." (Gen. 2:17) In the margin it reads, "Dying thou shalt die." God drove Adam and Eve out of the garden of Eden and away from the tree of life so they would die. "As in Adam all die," had reference to physical death. The verse before says "Since by man came death, by man came also the resurrection of the dead." This proves that the penalty for Adam's sin was physical death. Paul's statement also teaches a universal resurrection. We are not sinners on account of Adam's sin. We are not born sinners as some people teach. We are sinners when we transgress the law of God. (1 Jno. 3:4) The whole family is subject to physical death, babies and all, but the Bible does not teach that babies are under condemnation to eternal ruin from their very birth.

There is no need of miraculous tongues today. We have the Gospel and people are converted by it. (Rom. 1:18) For instance, here is a congregation of people, every person having a Bible in his hand. A man arises to speak in another tongue. What did he say? The interpreter arises and interprets it as, "He that believeth and is baptized shall be saved." Can you see any need for that? Did they not have that in their Bibles? Well, suppose it is an entirely new message? Then he is in danger, for a curse is placed on a man who will come with another message. (Gal. 1:7, 8) Now, after talking about the gifts in the

church at that time, Paul says: "Covet earnestly the best gifts, and yet I show unto you a more excellent way." (1 Cor. 12:13) Those miracles have accomplished their purpose. The record is complete. "That which is perfect" has come, and "That which is in part" has passed away.

EVIL SPEAKING

The inspired Word commands us to "Grieve not the Holy Spirit." There are many ways in which men grieve the Holy Spirit, but the one we deal with here is evil speaking among professed Christians. Someone has said that the command to "speak evil of no man," was just as plain a command as "thou shalt not murder."

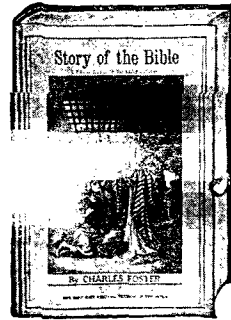
Evil speaking is not the same as lying or slandering. All a man says may be "true as the Bible," and yet the saying of it is evil speaking. For evil speaking is neither more or less than speaking evil of an absent person; relating something evil which was really done or said by one who is not present when it is related. The above is one of the most common sins among those who profess to be Christians, and has caused more trouble, sorrow, contention and ultimate division in the church of Christ than possibly any other evil. It is also a fact that the devil is a master at painting, especially in black, and generally succeeds in getting professors of religion to exaggerate the story and carry forward his unholy business of ruin.

Why spend time exploiting the faults and failures of others? If a brother or sister has erred, or even fallen into heinous sin, is this not a moment to exemplify the spirit of the Master by rushing to their aid? What would you think of a person who would see his neighbor's house on fire and the whole family in danger of being burned to death, and run to his neighbors and exploit the faults, failings, or sins of the members of that household, rather than rush to the house enveloped in flames, and doing all in his power to help in the rescue. And yet millions of professors of Christianity are doing this very thing. They run to their neighbors and exploit the faults and failures of their fellow Christians, instead of rushing to them ready to do all in their power to help.

How often a few words of explanation would have cleared up the matter, and saved such sorrow and wreckage in human lives! It is God's plan that we be instruments in His hands, reclaiming the fallen, and adding a word of cheer and encouragement to the struggling weak one. *May we never be guilty, as many have been, of spreading the faults and failures of our brother, and thereby widen the chasm between him and us, whilst destroying his usefulness, and unfitting ourselves for the kingdom of heaven.*

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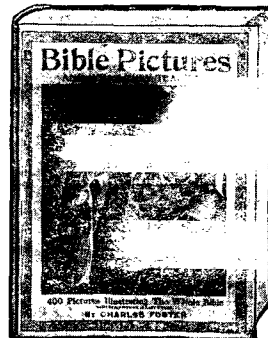
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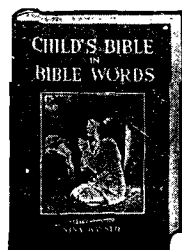
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# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS. MARCH 4, 1943

NUMBER 13

## Miracles Described By Names

TED W. McELROY

To define a miracle is a little difficult, the definitions given by the authorities I have read are enigmatic, and seem to me to omit some essential characteristics; some definitions include sheer circumstantial matter which are not only superfluous but are misleading. I am sure that most of the readers of this article are believers of the miracles of the Bible; in fact it is downright infidelity to disbelieve. Christianity was ushered into the world with a halo of miracles, and these miracles contributed to the rapid growth of the new religion; but in contrast to the fact that miracles were in this early stage of Christianity an aid to faith, they are now attacked and declared incredible by skeptics and regarded as a grave hinderance to faith in the gospel.

The possibility of miracles ever occurring is predicated on the existence of God. The well known and well established law of causation, that every effect must have a cause is applicable here: the miracle is the effect, and the cause is the power of the Supreme Being which we worship—the God of heaven. Miracles took place not from natural causes, nor can they be explained by the laws of nature; but were the result of exertion of the Divine power. Adequate proof of miracles lies in authentic history, and this proof of miracles can also be considered evidence of the existence and power of God, and that His will to man is revealed in the gospel.

The distinctive features of a thing are many times presented to us in the names applied to the thing. I think it will prove profitable in the study of miracles to examine the names the scriptures apply to them. Several features are suggested in these names, i. e. the source, the purpose, and the effect of miracles. Limitation of space prohibits an exhaustive study of all the names applied to miracles, but I have selected

some of the most prominent ones, and will offer some suggestions concerning them.

The name most commonly used is "miracle," this is fitting and proper because it is a scriptural term. This word occurs some 30 times in the New Testament, and is translated from two greek words; i. e. "semeion" (often translated, signs) and "dunamis" (often translated, power). Rather than seizing upon and presenting some peculiar feature of the event, the word "miracle" is a comprehensive word and covers nearly all phases of the subject—source, purpose, and effect. The other words, Bible names for miracles, focus on a distinct feature, without much reference to other sides of the subject.

Portraying the source of the miracle the inspired writers of the New Testament used the greek word "dunamis," this word is translated "power", and "power" is its primary meaning. God bestowed the power to work miracles upon the divine messengers. (Rom. 15:9; Acts 6:8; 10:38) The word "dunamis" naturally came to signify the use of the power, that is the miracle accomplished by it, hence it is rendered: "wonderful works" (Matt. 7:22), "mighty works" (Mt. 11:20; Lk. 10:13), "miracles" (1 Cor. 12:10, 28; Gal. 3:5), and finally is used with the greek "teras"—the combination is translated "miracles and wonders" (Acts 2:22; Heb. 2:4) Hence we see that this word signifies the "power" to work miracles which God gave to his servants, and was used to stand for the miracle itself, since the miracle was dependent on the power. This is a very essential feature of miracles, that we understand that the power to perform them did not rest inherently in the men who worked them, but was rather a power granted them by the eternal Father; hence the workers of miracles were not to be praised or glorified, but the praise be to God.

Depicting the astonishment that the miracle aroused in the people

that beheld it, we have the word "wonder." A few scriptures where the word may be found are: John 4:48; Acts 2:22; 4:30; 14:3; 15:12; 1 Cor. 12:12; Heb. 2:4. There are some four or five original words translated "wonder", and the idea of the translators was to show the amazement created by the miracle. Of course we know that there are many things that will cause wonder, amazement and astonishment besides a miracle; even a magic trick or one especially skilled in something will have this same effect. It is significant that a miracle is never called a "wonder", without an additional word to further identify the miracle as a manifestation of divine power. This "wonder" and amazement was only the initial effect of the miracle, and was the first step in the divine plan and was designed to lead to something beneficial, i. e. recognition of the heavenly messenger. If "wonder" and amazement was the complete effect of the miracle, it would be of no real value; but the miracle caught the interest and further investigation revealed that the power of God was the fundamental cause, and that the miracle was the token and proof of the revelation spoken by the miracle worker.

A word to express the divine design and purpose of miracles has been chosen, it is the word "sign." The real value was not so much in what the miracles were or what they accomplished, but in that they were "signs" or tokens of the working of God. Miracles were "signs" and pledges of something more than themselves, they served as the confirmation of the message. The word "sign" is applied to miracles in the following scriptures: John 3:2; Acts 8:13; 2 Cor. 12:12. The use of the miracle as a sign is stated in the words of the scripture, Mark 16:20: "The Lord working with them, and confirming the word by the signs that followed." Heb. 2:3-4: ". . . was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts

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## Contacting Spirits After Death (No. 3)

R. A. HARTSELL

I have had many people ask me what difference it makes as to the nature of man. Upon first thought it makes no difference at all, but when one considers the bases of Materialism and Infidelity, it makes much. In fact, what you believe about the subject either spells the Lord's way or infidelity. You cannot accept Materialism without granting the bases of infidelity to be true. Mr. Smith, president of the A.A.A.A. Society, says that Materialism is the basis for the doctrine of Evolution. Mr. Huxley, Mr. Darwin et al., join with him in this claim. You cannot be an Evolutionist without first accepting the doctrine that all things are composed of matter, and there is nothing above it.

The next step is naturally that "might makes right." If all things are wholly matter, then the mightiest has a right to survive. "Might makes right" leads to the "survival of the fittest." A living, active example of Materialism is being presented on the battle fields today. This war is the outgrowth of the doctrine. Nothing counts, except material gain. Hitlerism is Materialism. Hitlerism is Paganism. This puts the two together. It is a fact that Foe, father of China's pagan system, was a Materialist. "At the age of thirty he became a god." So, we can see from this that raising the creature above the Creator is another link in the chain. But, allow me to give some interesting facts about Materialism from a historical point of view.

"The interior doctrine of this sect, (Foe's Paganism, R.A.H.) which is kept secret from the common people, teaches a pure, unmix'd atheism, which admits neither rewards nor punishment after death; believes not in a providence, nor the immortality of the soul; acknowledges no other God but the *void*, or *nothing*; and which makes the supreme happiness of mankind to consist in a *total inaction*, an *entire insensibility*, and a *perfect quietude*." (Religious Denominations of the World, page 462) It would not be necessary to offer more proof to show you the connection between Materialism and Infidelity. And, more need not be said to establish the fact that it makes a difference what one believes about it; but we shall offer another statement.

The early church had to contend with the problem just as we do today. I give just here another quo-

tation from the above named history, page 430: "The Materialists were a sect in the ancient church, composed of persons who, being prepossessed with that maxim of philosophy, nothing can arise, had a recourse to an eternal matter, on which they supposed God wrought in the creation, instead of admitting Him alone as the sole cause of the existence of all things. Tertullian vigorously opposed them in his treatise against Hermogenes, who was one of their number." Then debating was engaged in over the subject in the early age of the church. Infidelity has always fought against God, and will continue to do so. Oftentimes it must wear the cloak of religion; when it does, it never hesitates to do so. Materialists are religious (?) infidels wearing the cover of religion. Yes, it makes a difference.

In debate with the leading light of Materialism in the central U. S. A., the matter came to light that they taught that God was material. He was forced to admit, per his position, that God was not immortal; or that matter was immortal. Yes, if the doctrine is true, one or the other of these positions must be true. To say that God is wholly mortal, is to place God on a plain with man; thus not above man. If he had said that God was immortal, then man is made in his image; therefore, man possesses immortality. "God is the father of spirits;" hence, man's spirit is immortal. On the other hand; to say that God is matter, but is immortal, is to teach the eternity of matter. Man being matter, per their position, and matter being immortal, man would be immortal.

Seed and soil must be of the same nature. The reason that a stalk of corn withers and returns to the soil, is because the seed from which it came is mortal (matter). The soil into which that grain of corn fell is also matter. Thus the seed and soil are of like nature. We are informed that the word of God is the seed of the kingdom. (Lk. 8:13) The word is incorruptible. (1 Pet. 22-23) Therefore the soil into which it is planted must be incorruptible. But the soil into which the seed of the kingdom is planted, is the heart of man. (As we have established already, the heart is the spirit.) Thus, man's spirit is incorruptible—IMMORTAL. David said, "Thy heart shall live FOREVER."

An example of the heart, soul, spirit, living forever is presented in Revelation 6. After the body had

been beheaded, and was dead, and the life's blood had been poured out in sacrifice for the Lord, the souls went on living. Read it! "And when he had opened the fifth seal, I saw under the altar the SOULS of them that were slain for the word of God, and the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" But, let us look for them again. Now in Rev. 20: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; AND THEY LIVED AND REIGNED with Christ a thousand years." John said that the souls lived. Also, they "cried with a loud voice." Do you believe that they could be living, crying with the voice and asking questions; also reigning, and at the same time not even exist or be conscious?

Materialism denies God. It says man is wholly mortal. That Jesus was no more than a beast. That there is no personal Holy Spirit. No heaven to gain or hell to shun. Infidelity says the same. Will you kindly tell me the difference? I have never been able to get one of their debators to do so. Many times I have written on the board the two words, then wrote the charges just given directly under each, stop and challenge my opponent to tell me the difference—no they haven't yet. Really, does it matter what you believe about it?

Life is not death, and death is not life. Life cannot die; nor can death live. They are the exact opposite, just as light and darkness, bitter and sweet. Life does not die. It is the body that dies, but life goes on. Man's life is in the spirit; for, "The body without the spirit is dead." All of the elements of the body are in tact; then why is he dead? If all that composes man goes to the grave at death, why does he die? David said concerning his departed child, "I cannot call it back, but I can go to it." He was not in accord with Spiritualists; nor did he believe the Materialist position.

Turning now to death, a few thoughts are in order; especially concerning the grave. Death comes and the body is buried. It is placed into what we call the grave. "Sheol" (Hebrew) and "Hades" (Greek) are

(Continued On Page Six)

# Some Essentials For Successful Evangelizing

A. H. BRYANT

## *Three Necessary Elements*

Sam Jones once said three things were necessary to the success of any religious undertaking: "Grit, grace and greenback." The preacher, he



said, furnished the grit, which seems to be generally true, while others furnish the grace and greenback. The need of each of these three elements is almost universally recognized. Greenback is conspicuous in most any such effort. The need for it being definitely understood. There may arise, however, many and varied opinions relative to grit and grace and the purpose they serve. Very likely the grit he had in mind was in reality the zeal, courage, determination and ability required to inspire others to a greater degree of service, sacrifice and interest in the lost souls of men and women. In this way grace sufficient for any reasonable undertaking would be amply supplied.

## *Plans Should Be Carefully Outlined*

Evidently there is, can be, no definitely established rule or outlined program for conducting meetings. Many successful meetings have been conducted where no preparation had been made, while many efforts have been considered failures when plans had been carefully discussed and definitely outlined. Success or failure cannot always be determined by pre-arranged plans. Many failures may have been averted, however, if due consideration had been given conditions in the community where effort is to be made. Nothing is likely to be lost, and usually much will be gained by careful and wise planning.

## *Financial Support Necessary*

Financial support of any such effort must be given due and thoughtful consideration. This usually gets first place in any well organized effort. There are many—far too many—places now where successful meetings could be conducted, that are being neglected for the reason that no arrangements have been made to properly finance same. This condition should be given immediate and prayerful consideration by congregations everywhere. Some definite plan should, and perhaps could be worked out whereby this evil condition would be largely overcome. A lack of financial aid has been, is and will likely continue to be one of the greatest barriers to the promulgation of the truth and progress of the church. Some favorable progress has been made in this direction, and apparently much more is in the making, all of which is encouraging. All local congregations should strive to preach the gospel in nearby communities where there is no congregation. The congregations that meet this obligation are only carrying out the command of the Lord to "Preach the gospel to every creature." Let all who do this be assured they will by no means lose the reward.

## *Moral Support Equally Essential*

Another essential and outstanding element or requirement to successful evangelizing, and one that has been sorely neglected, is moral support by congregations. For lack of support and in many instances where such could have easily been given, many failures have been registered against the church. Failure on the part of individual members and the church as a whole to cooperate with the preacher in an effort to establish the church in nearby communities is an evil for which there is no excuse and has been responsible for many failures as well as to lower the church in the estimation of those we hope to interest in our plea for New Testament Christianity. Half-hearted efforts should be made at no time, failures only tend to discourage and hinder efforts that might be made in the future.

## *Assurance Of Protection Important Factor*

Local efforts are sometimes made for the purpose of building up, or strengthening the local congregation. In this event provisions have been made to care for new converts. They become a part of home congregation and entitled to all the care and pro-

tection that others receive. In the event a new congregation is to be established, then necessary provision should be made prior to the effort to provide that safety and protection be assured all members of the new church. Folk can be more easily interested if they have reasonable assurance of protection from the hisses and snarls of Satan's agents, often transformed into angels of light. It is unfair to lambs in the fold to be left without a shepherd to nourish and care for their souls. A well rounded out plan, intelligently outlined and publicly announced will serve as a great factor for good in establishing congregations. The spirit of confidence on the part of those making the effort will also be an influence for good. A half-hearted, "Maybe we can win" attitude is already doomed to failure. Such an attitude offers no encouragement to others and belittles the institution for which our Saviour died.

## *Prudence Must Be Exercised*

Efforts to evangelize new communities should have the same wise consideration as is given to similar efforts at home. Wise discretion and sane judgment should be characteristic of every such effort. Elders who have oversight of congregations sponsoring such effort should with diligence, select, as nearly as possible, the right man, the right place and the right time. Be sure the man you choose will preach the truth in love, yet without compromise. Make such effort at a time most convenient to all. Manifest the highest regard possible for, and confidence in the work. Let the conduct of all be such as to demand the respect and confidence of all who will hear. The church is a worthy institution. She was not born of men. Don't be afraid. The Lord offers rich rewards for labor.

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# The Vengeance Of God

ROMANS 12:19

JAMES L. NEAL

All men need daily to have their lives sweetened by humility and their hearts softened by prayer and thanksgiving. Why should the spirit of mortal man be proud! Dead certain realities face humanity constantly. The awful reality and mighty power of God, death, the great judgment day and unending eternity should bring bended knees three times a day, without ceasing.

## What Vengeance Is

In its proper use, vengeance is the infliction of a deserved penalty for the vindication of justice; retributive punishment. This is the sense in which it belongs to God. No hatred, malice nor spite are to be charged to the heavenly Father. He simply deals out justice to fallen men in sin, as they deserve.

In a bad sense, as men try to exercise vengeance, it means wrathful or spiteful avenging of a wrong; revenge, mischief, evil; doing an injury to one for another injury; rendering evil for evil; infliction of punishment in the spirit of personal retaliation. Mean hearts desire vengeance. They want to avenge themselves, regardless of consequences. This is directly opposite from Scriptural teaching along this line.

## The Vengeance Of Men

Deliberate and willful rebellion in Christian duty is the most dangerous thing one can do on this earth. Read Heb. 10:25-30, and fall upon your knees! One cannot escape eternal doom, if he simply neglects heaven's great, redemptive plan of salvation; much less to rebel in stubborn vengeance against it. (Heb. 2:1-4)

Vengeance follows hatred, which comes from envy, which comes from peevishness. Hatred is murder, whether the overt act is committed, or not. (1 John 3:15) One cannot go to heaven with vengeance in the heart. "Thou shalt not hate thy

brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him." (Lev. 19:17) "Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah." (Lev. 19:18)

Forty men of the Jews bound themselves under a curse that they would neither eat nor drink till they had killed Paul. (Acts 23:12, 13) These Jews were strictly religious, all right; but, it was not the Christian sort of religion. They had vengeance in their hearts. They had malice and hatred in their hearts for the grand old apostle, simply because he taught the simple gospel of Christ, which conflicted with Jewish theology and tradition. Shame on any people who will allow petty prejudice to create the spirit of revenge in them against innocent people of God!

Claudius Lysias, the chief captain, ordered two hundred and seventy armed men to carry the apostle Paul by night from Jerusalem to Caesarea where he was placed in prison under governor Felix. Thus, he was rescued from death at the hands of those blood-thirsty Hebrews! The providential hand of God was in the matter, as it always is with His righteous children; and He would not allow the angry mob to take vengeance on Paul.

## The Vengeance Of God

A banker once smuggled five dollars of a deposit for the church. He was carefully shown his error, but would not correct it. He afterwards lost his position in the bank. The affair was left wholly up to him and to God. Beloved suffering Christians do not worry when you do your best—leave the vengeance to God, and to designing men, if they choose to render such to you—Jehovah sees, cares, and HE WILL RE-PAY! Those who spitefully use you God will put down at your feet

many times along life's way; if you but faithfully worship and serve Him. (Rev. 3:9-11)

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, AVENGE NOT YOURSELVES, but rather give place unto wrath: for it is written, *Vengeance is mine, I will repay, saith the Lord.*" (Rom. 12:19) Moses ascribed vengeance and recompense to God. (Deut. 32:35) David said vengeance belonged to God. (Psalms 94:1) Paul forewarned the Thessalonian brethren that the Lord is the avenger of all fraud and deceit. (1 Thess. 4:6) Jehovah avenged forty snubby lads for mocking His profit Elisha. (2 Kings 2:24) God destroyed Sodom and Gomorrah with fire and brimstone, because of their gross wickedness.

## Avengers Will Be Cursed

In making the great two-fold promise to Abraham in the long ago, God told him He would bless them that blessed him, and would curse them that cursed him. (Gen. 12:1-3) Of course, these two promises were incidental to the other two great promises. The great promises in these verses are: 1. The land promise and multitudes in posterity; 2. Jesus the Christ to bless all nations for all time spiritually. God's great purpose of human redemption was bound up in these two promises to Abraham. Incident to these He said He would: 1. Bless those who favored Abraham and his descendants; 2. Curse or avenge those who wronged or hindered them. It was a matter of justice that He should do that. It was for our good that He did.

When Abraham and Sarah journeyed down into Egypt in the land of Gerar, he told a small fib about his wife to King Abimelech. He said that she was his sister. She was his half-sister; but, she was also his wife. Abraham misrepresented matters this way because he thought the people of that nation had no fear of God, and that they would slay him

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for his wife; for she was a pretty woman. Though he was a great man of faith, he had forgotten that God had told him that He would curse those who might harm him. In this strange land he should have told the plain truth and leaned upon God for protection.

King Abimelech took Sarah into his own quarters, and though he did her no harm whatsoever, and notwithstanding his innocence in the situation, God gave him to understand that he was good as a dead man, unless he restored to Abraham his wife. (Gen. 20) Regardless of the innocency in the matter, a great sin and curse had come over the king and his whole nation. This too, in face of the deception given out by Abraham as touching his wife. Needless to say Abimelech restored to Abraham his wife, had him to pray for the removal of the sin and then bestowed upon him a lot of goods.

In later years Abraham's only son by Sarah, Isaac, not only forgot the promise of God to his father, but failed to profit by his father's mistake as well. He dwelled in the land of Gerar and told the same thing about Rebecca, his wife. But King Abimelech had not forgotten it. He gave Isaac the rebuke he needed. Why will people fail to learn, even by both precept and example?

#### *How Marvelous and True Are God's Ways*

How marvelous are the blessings and protection of the great Jehovah; and His ways past finding out! *All glory to His holy omnipotence!* Throughout the fifteen centuries of Jewish national life, we note God's providential favor and blessings upon Abraham's posterity, and his curses against those who fought against His people. When the Israelites followed His commands, He never failed to avenge their enemies; but, when they disobeyed, He let them fail.

#### *A Strange Vengeance!*

God chose to bring the broad promise of the Christ through Abraham to fulfillment through Jewish flesh; and yet, those very people refused to accept Him when he was born yonder in Bethlehem of Judea, exactly according to their own prophecy. They even crucified their King and Savior! What a shame and pity! How weak is sinful man in the flesh! Where, oh where would we be without this Savior?

Did God let this gross mistreatment of His darling Son go without vengeance? Nay, verily. He told those Jews that they would become a proverb, a hiss and byword among the nations of the earth; and besides, without a national home. And this

prophecy is being fulfilled all the time now, and has been ringing true throughout the doleful nineteen centuries of the past. (Deut. 28:36, 37)

#### *But, A Greater Vengeance Still!*

It took God forty centuries to bring heaven's sweet redemptive plan to man, in complete fulfillment with Christ's powerful resurrection from the dead and Peter's first gospel sermon on Pentecost of Acts two. Because of deadly sin all this had to be. But now we have the remedy and cure—Christ's blood through the gospel. Wholehearted faith in Christ as King and Savior, deep convicted repentance, confession of this faith in Christ and baptism into Christ to reach the cleansing blood, and faithfulness in Christian duty till death, bring God's favor and eternal blessings.

But, disobedience to and trampling under foot this gospel will bring the vengeance of Christ forever, some day. See 2 Thess. 1:7-9; Heb. 10:24-30. Let every accountable soul study and memorize these verses, and come to Christ before it is too late!

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## Questions Answered

West Helena, Ark.  
January 11, 1943

Dear Brother Curtis,

I hope you will explain some scriptures for me, rather explain the word "prophesying" in 1 Thess. 5:20. Is Paul talking about prophesying by revelation or by teaching, or preaching as we do today?

Brother Curtis, I am a young gospel preacher having come from the Baptist Church. Yet, I believe in 1 Thess. 5:20, Paul is speaking about preaching as we do today and not by revelation. I believe we should teach the Bible in truth, this is why I am coming to you to help not only me, but the church for which Christ died. If you will explain this word "prophesying", giving book and verse, if wrong, it will help me and the church. I know there is a great responsibility resting upon me in preaching the Gospel. (Gal. 1:6-9) I shall have the utmost faith and confidence in your answer, and shall submit to the truth of God's word.

Remembering you always in my prayer.

Sincerely in the one Faith,

J. W. Smith

P. S. I believe the prophets and apostles spoke by the revelation of God.

Henryetta, Okla.

Dear Brother Smith:

In regard to the meaning of "pro-

phesying" in 1 Thess. 5:20, the word translated prophesying comes from the Greek "propheteias." Thayer defines the word in this particular place, "plur. the gifts and utterances of these prophets, 1 Cor. 13:8; 1 Thess. V:20." (Thayer, p. 552) The primary meaning of the word is given "prophecy, i. e. discourse emanating from divine inspiration and declaring the purpose of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. foretelling future events." (Thayer, p. 552) The word may refer to future events or it may not. Any type of teaching may be properly designated by the term in the original. In Berry's Interliner, he states (p. 86, Greek-English Lexicon) "That the meaning *foretell* is secondary and incidental."

Dr. McKnight in his commentary makes this observation: "Me ezou-theneite" (The Greek for *despise not*) "literally do not set at naught. —This precept, in a more general sense, is designed for those who neglect attending the public worship of God, on pretence that they are so wise, or so well instructed, that they can receive little or no benefit from it. But such should consider, that spiritual life is maintained in the soul, not so much by new knowledge, as by the recollection of matters formerly known, and by serious meditation thereon." (Dr. McKnight, p. 493)

Adam Clark, in his comments on this passage says: "Despise not prophesyings. Do not suppose that ye have no need of continual instruction; without it ye cannot persevere the Christian life, nor go on to perfection. God will ever send a message of salvation by each of his ministers to every attentive hearer. Do not suppose that ye are already wise enough; you are no more wise enough than you are holy enough. They who slight or neglect the means of grace, and especially the preaching of God's word, are generally vain, empty, self-conceited people, and exceedingly superficial both in knowledge and piety."

You can see by these quotations the trend of thought by scholars on this verse "Despise not the knowledge to be gained by preaching." There certainly is no thought in the passage that would command us to honor the despicable ravings of modern would be prophets.

I have answered your inquiry rather hastily, but I think I have given you the cream of scholarly thought on the subject.

Brotherly,  
Geo. B. Curtis

## Paragraph Sermons

E. M. BORDEN

Brother, have you considered the coming of the day of the Lord? In that day we must all stand before him. We will not be judged by our own estimate of ourselves; nor will we be judged by the estimate that our friends have of us; but we will be judged according to our works. That day will be a day of rejoicing for some and a day of sadness for others. It will be useless to plead our cause, as some will undertake to do, for Jesus knows all about us. Our record is before him. We will have no bribed or biased witnesses to testify in our favor, for Jesus knows our lives. Remember, as we die, we will appear before the Great Judge in that day. There is no place for repentance between death and the resurrection. The rich man learned that lesson.

"Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) From this passage we learn that a time has been set, for he "Hath appointed a day in which he will judge the world." Man is not informed as to when that week, day or month will be. This passage also tells us that Christ will be the judge in that day. Jesus gave us the New Testament, and it will be the standard in that day. "That every one may receive the things done in the body, according to that which he hath done, whether it be good or bad." (2 Cor. 5:10) If we expect to meet the Lord's approval in the last day, we must live right while we are here in the flesh.

"For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17) Only those who continue faithful until death will be able to stand. Some will be offended and cease to be active Christians; some will betray one another and cause a falling away; some will follow false teachers and drift away from the truth; some will become discouraged on account of the abundance of iniquity and will wax cold; but those who endure to the end will be saved. They will be able to stand in that day. (Matt. 24:9-13) "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10)

There will be many disappointments in that last day. Many, whose estimate of themselves is good, will be disappointed when they learn that they do not fit the measuring reed. Jesus pictures this class in the sermon on the mount. "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 have done many wonderful works? and then I will profess unto them, I never knew you; depart from me ye that work iniquity." (Matt. 7:22, 23) These people, being deceived, will be sadly disappointed, for, according to their own estimate of themselves, they feel like they will be able to enter into the city of God. "There is a way that seemeth right unto man, but the end thereof are the ways of death." (Prov. 14:12)

No man will be saved eternally who has neglected to obey the commandments of the Lord. The plan of salvation is very clear, but some people look upon it as a very light affair. Jesus said: "He that believeth and is baptized shall be saved." "But he that believeth not shall be damned." (Mark 16:16) Salvation, then, is promised to the baptized believer. In the face of that statement, can any one say that salvation is without baptism? The passage is too clear to be misunderstood. We are also told that Jesus will take vengeance on those who do not obey the gospel. (2 Thess. 1:8) Then there are commands in the gospel to obey. Baptism is one of these commands. The penitent believer is to be baptized for the remission of sins. Then Jesus will take vengeance on those who are not baptized. "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." (Rev. 22:14) Are we really commanded to be baptized? "And he commanded them to be baptized." (Acts 10:48)

## MIRACLES DESCRIBED

BY NAMES

(Continued from page one)

of the Holy Spirit, according to his own will." To illustrate this feature: A badge is worn by a policeman to identify him and show his authority to act in the name of the law, in this same way miracles served the apostles and early Christians as their badge of authority, the miracles they performed showed that they had a right to act and speak in the name of God. In John 2:18 the Jews said, "What sign showest thou unto us?" In other words they were demanding proof of his authority, in much the same way that we would examine the credentials of an officer. Miracles were his (Christ's) and also the apostles' credentials.

The written record of the "signs" and miracles of Christ was made that we "may believe that Jesus is the Christ, the Son of God." (John 20:31)

## Contacting Spirits After Death (No. 3)

(Continued from page two)

words relied upon by Materialists to indicate the grave. And, if one listened only to them, one would never know that both the Hebrew and Greek have words which do mean grave. They are "queber" in the Hebrew, and "mnemeion" in the Greek. These words are used relative to place of abode after death along with "sheol" and "hades." Since the spirit leaves the body after death, going to God, and the body going to dust, a different destination, two words in each language were used. One to denote the destination of spirits, while the other the destination of body. If the Lord had wanted us to think of the rich man as being in the tomb, isn't it strange that he used "hades" instead of "mnemeion?"

One example in this connection will serve the purpose. In Matt. 27:50-54, we have the account of the earthquake and the resurrection of the saints which slept. I want you to note in verse 53 that they "came out of their GRAVES." Now: "They came forth out of their MNEMEION"; not out of "their HADES." Why didn't the Lord use the word "hades?" Only one answer could be given. It is: Christ wanted them to know that something came out of their tombs. He thus distinguished between the abode of the bodies and spirits. He tells us in the record that "many of the BODIES of the saints" came out of their mnemeion. So this tells us exactly what goes to this place.

Lord Jesus, receive my spirit "pneuma," said Stephen. His spirit wasn't going with the body, or else Jesus was in the tomb. Stephen saw him at the RIGHT HAND OF GOD. Yes, his body was going to one abode, and his spirit to another. That, my friend, is the reason we have two Greek words to denote the difference in destination. When Jesus was dying he said: "Father, into thy hands I commend my spirit." His spirit went into the hands of the Father, but his body was consigned to the tomb. Yes, he could say: "Touch me not; for I have not yet ascended to my Father;" for in his resurrected form he had not been there: only his spirit. For lack of space we must wait until next week.

We have just received from the publishers a large shipment of Johnson's New Testament With Notes. Your order filled promptly. See ad on page eight.



## Arkansas State Sanatorium Work

## OBITUARY

Voyd N. Ballard

## NOTES—REPORTS

W. F. Bohannon, Limestone, Arkansas: On February 19 Russell Davis, a faithful member of the church got his house and everything he had in the house burned. Mr. Davis is the father of five children who range in age from three months to ten years, all girls. Brother Davis and family have been left in destitute circumstances. Anyone wishing to contribute to their support please send direct to Russell Davis, or to W. F. Bohannon, Limestone, Arkansas. Anything that you have to spare them will be appreciated.

\* \* \*

Ira Y. Rice Sr. writes from Paso Robles, Calif., Feb. 18, 1943: I am here conducting a song drill for this congregation, and preaching on Lord's days while here. My son, Ira Y. Rice Jr. is the located minister here for this good congregation, but he is at this time on a preaching tour in parts of Texas and Oklahoma. I find this to be a wide awake group of people that compose this congregation, willing to work and sacrifice for the sacred cause of our Lord. Brother George Darling is a member of this congregation, and I find him to be an able gospel preacher, and a congenial brother with whom to labor. I am enjoying my work and association with these good people. I close here Sunday night, and go (the Lord willing), to King City, Calif. Monday and begin a song drill there for the church Monday night, the 22nd.

\* \* \*

C. E. McCord, Dyess, Arkansas, Feb. 24: My work with the church here at Dyess came to a close the last Sunday in October. However, I haven't been idle by no means. I've preached two Sundays in each month at Keiser, Arkansas, one at Trumann and one at Lepanto. I preached last week end in Tennessee; Friday night at Troy, Sunday and Sunday night at Obion, Sunday afternoon at Oak Ridge. Met a fine group of brethren at each place. We plan to leave Dyess as soon as school is out. We have a number of places under consideration, but no definite arrangements made. Would like a place in higher climate where I could preach full time for one or more congregations. Have time for some meetings this summer. If interested, write me at above address.

\* \* \*

Walter W. Leamons, 1637 San Felipe Courts, Houston, Texas, Feb. 23: It was hard to leave Raymondville, as all the members urged us to stay, but the work here offers greater opportunities. I am minister of the West End Church of Christ, 718 Malone Street. It is just off Washington Avenue and is served by West End, Cottage Grove and Washington buses. We are always glad to have visitors. Brother A. E. Findley did a good work with the congregation which makes it easier for me.

I am happy to report that the work here at the sanatorium is still moving along in a good way and that much good is being done.

New patients come here every month, and many of them have the opportunity of hearing the Gospel for the first time in their life. Some that enter are already members of the church and it is a great consolation to them that they can worship each Sunday while they are here.

The following have sent books and tracts during December and January: T.-S. Meryle E. McConaughy, 6577109 "A" C. A. (AA), A.P.O. 954, San Francisco, Calif., % Postmaster; R. R. Bright, Hercul. Ark., Mrs. H. D. Hubbard, Watts, Okla.; Miss Argi B. Smith, Stephenville, Texas; Mrs. W. A. Bennett, Ratcliff, Arkansas; Guy N. Woods, Vernon, Texas (Brother Woods sent five copies of his book "Sermons On Sin", and five of "Where Are The Dead?" These are very good.)

The following have sent Bibles: Mr. and Mrs. E. G. Garner, Camden, Arkansas, one Bible; Mrs. W. L. McDougald, Prescott, Arkansas, two Bibles; Mrs. Tom Hunter, Morrilton, Arkansas, one Bible; Ladies Bible Class, Warren, Arkansas, 15 Bibles (sent by Mrs. C. A. Blackwood). This makes a total of nineteen Bibles received to date. We are very thankful to the above for the literature and Bibles. There are several patients who have requested Bibles and I will see that they are supplied as far as these will go. If others wish to send Bibles and Testaments they will be appreciated and I do not know of another place that you could send them where they will be read or used more. I loan the books and take them up again when patients have finished with them. We give the Bibles to patients that need them, as everyone needs a Bible all the time.

This work is sponsored by the Sixth and Olive Streets Church of Christ, North Little Rock, Arkansas. We urge you to send a regular contribution each month to the church to help us in this work. Listen to the radio program each Sunday at 4:45 p. m. A report of this work is given over this program each Sunday, besides good Gospel preaching. This program is heard over radio station KLRA, 1010 on your dial.

If you have friends or relatives in the sanatorium I shall be glad to visit them if you will send me their name. All members of the church entering the sanatorium should contact me so that I can arrange for them to worship. Further information about this work will be gladly given upon request.

Send all contributions for the work to Church of Christ, Box 389, North Little Rock, Arkansas, and all literature and books to Voyd N. Ballard, Box 235, Booneville, Arkansas.

Mrs. N. A. Lamb, nee Tilda Kelley, was born in Pike County, Arkansas, May 23, 1884, and died February 9, 1943. She was married to Brother Nathan Lamb, July 7, 1900. To this union were born eleven children, two daughters and nine sons. She is survived by her husband, one daughter, seven sons, four sisters, three brothers, four half-brothers, seventeen grand children, and a host of other relatives and friends.

Sister Lamb was an outstanding character. I have known her since we were children, and there are but few people in her class, as a modest devoted woman. From childhood she was humble, modest, kind and had a pleasing disposition. She became a Christian when she was about fifteen or sixteen years of age, and was faithful in the service of the Lord until the end. She never had any disposition to make a display, or make herself conspicuous in any crowd, but was always ready to do what she could, not seeking any honor or praise. She was indeed a real Christian wife. It was her delight to make things pleasant for Brother Lamb, her children, and in fact, for all with whom she came in contact. She was indeed a mother to her children and two of her grandchildren, whom she partly reared. Yes, in fact she was a mother to all of her grandchildren. She and Brother Lamb have reared a fine family, all of their children being members of the church, and one of their sons, Barden, is a fine gospel preacher.

Sister Lamb never stirred up any trouble in a community, and rarely if ever said harmful things about others. Is it not wonderful to live a life above reproach? I stated to different ones privately, and to large crowd publicly, that many times when our friends pass away, doubts would arise in our minds as to whether or not the one passed away was prepared to die, but with Sister Lamb, I had not a single doubt. And all who expressed themselves would say, there is no room to doubt. We are not weeping because of the life Sister Lamb lived, but we are weeping because she could not live longer with us here. Brother Lamb walked by her side and enjoyed her sweet association forty-three years, but how lonely without her. But remember, Brother Lamb, we won't have many lonely years to spend, and you can help that daughter and those sons to live the life that mother wanted them to live. To that daughter and those sons, let me say you had a good mother, and no doubt you feel like if you could bring her back, how gladly you would do everything that she would want you to do. I know what she would want you to do. She wants you to live right, so you can meet her in that world where these sad partings will never come. May the Lord help you to live just such a life, is my prayer.—J. A. Copeland.

**WHAT THE MISSIONARIES OF THE CHURCH OF CHRIST ARE DOING**

Bernard V. Veteto

I have been reading a lot about the work the missionaries of the church of Christ have been doing and is continuing to do. I have just finished reading of the work that was done in Utah last summer, as Jerelene Warren of Rotan, Texas gave it in the January, February and March issue of the World Vision, and was greatly impressed by the work done. I wish that every man or woman who professes to be a Christian, could read of the work that was done. I am sure that it would move all to do more for the cause of our Lord.

We find in the 16th chapter of Mark, verses 15 and 16, the great commission that the Lord gave us: "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." These are our orders to march into the world to do our part in the salvation of the souls of men. Our orders to march out to combat the forces of sin. We are to march against Satan, the schemer of all sin in the world, to carry out these orders. We can not just sit at home and twiddle our thumbs and say: "We'll just stay at home and let things work out the best way they will. I can't do any good if I do go, and there are many men who can do a lot better than I can do." That is not the attitude that God wants us to assume.

When Paul (Saul) was converted to the way of the Lord, the first thing he wanted to know was, "What wilt thou have me to do?" He didn't just sit around and let some other man do his part in the work. He began work just as soon as he was taught what he was to do. When he had learned what he was to do he was just as zealous in that as he was in the persecution of the Christians before he was converted to Christ.

Brother Otis Gatewood is to be commended for the great work that he has done and is continuing to do. Anyone can readily see that he didn't sit down on the job. He realized that he would not

get to that beautiful home of the soul, if he shirked his duty to God. He knew that he had a job to do and he is striving day by day to do that job. Equally so with many of our brethren that are doing what they can toward evangelization of the world.

Look at what we could possibly have stopped had we gone out into the world, preaching the Gospel of our Lord Jesus Christ; this terrible war, the murdering of our fellowmen, the slaughter that the force of sin has brought upon us. Some of our brethren are beginning to see the great need of work being done in the foreign fields. Some have said that at the close of this war would be a great opportunity to go to Berlin to teach the German people the way of Truth. They had as equally great an opportunity at the close of the first world war, but they would not take advantage of it, just as they will do with the next opportunity.

**PEOPLE'S  
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By B. W. Johnson

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They will say that the German people will not accept the teachings of the Bible, and the time would just be wasted. Such an attitude is NOT accepted by the Lord.

A goodly number of Harding College students are planning to go to some desolate section of our nation to teach the word of the Lord Jesus Christ. Most of these are student preachers who can hardly wait for the close of the spring term of school, so that they can be doing their duty to God to the best of their ability and the extent of their knowledge.

You don't have to be a preacher in the pulpit, you can do personal work, making house to house calls, teaching the word of God to people who possibly never attend any type of religious service and possibly would become interested in the cause of our Lord as a result of your effort to teach them the great truths as revealed in God's book. If in your efforts you convert one soul to Christ, you have done a great service to God. We learn in James 5:20: "Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Also in 1 Tim. 4:16: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear you."

He that does not utilize his resources to the glory of God will be held accountable in the judgment. So let me urge you to do your part in the saving of the world, and may God's riches blessings rest upon you in doing so.

Whoever wins this war, it will be for the best, for God's Will will prevail, neither will God's children suffer in the end if they are faithful until death, though we may be bombed or shot by Germans or Japs.

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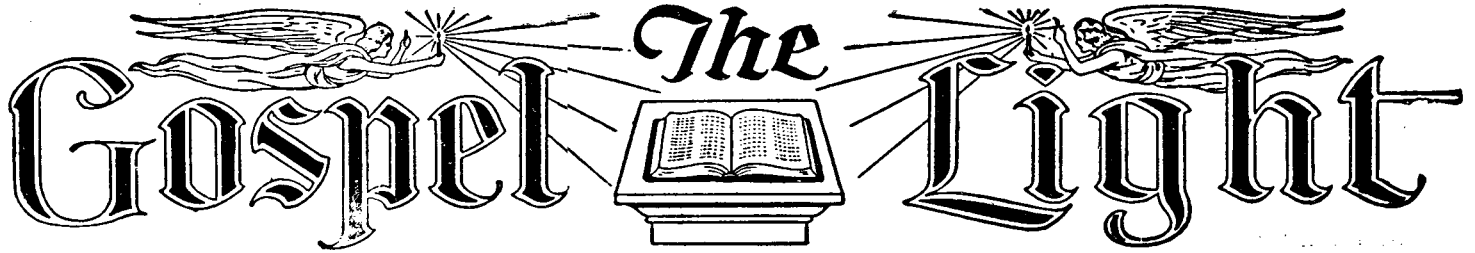
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# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS. MARCH 11, 1943

NUMBER 14.

## To The Church Of Christ Everywhere

GEO. B. CURTIS

Dear Fellow Christian: We are engaged in the world's most important job—salvation of souls. We are all partners one with another; and more impressive still we are partners with God and Christ. Our job is indeed important. Heaven and earth join hands in our work. Two worlds are affected by our labors, and two destinies decided by them.

The work of the church is co-operative. I have my share, you have yours. If I neglect my work, some one must do more than his share, and the cause of the Lord is also hindered. If you neglect yours, and the cause of the Lord is hindered, someone else must do more than his share. Souls will spend eternity in hell if I fail to do my work in the Master's vineyard. Souls will go to hell if you fail to do your work in his vineyard. If you and I fail there will be weeping and gnashing of teeth in eternity. There will be calls for water to cool the tortured tongue. We must not fail. Remember God is a part of this partnership, and He will not fail. Neither must we.

The work of the church requires our attention in every phase of its service. The church engages in the following activities: (1) worship, (2) education, (3) Christian living, (4) charity, and (5) finance. Every member from the youngest to the oldest, and from the greatest to the least has his part in every activity. And, he alone can do his part.

Worship is an individual matter. The items of worship are prayer or praise, communion with the broken body and shed blood of the Lord, and fellowship in all of God's work. The manner of worship is "in Spirit and in truth." The object of worship is God. The place of worship his church. God cannot be worshipped by proxy. Neither can he be worshipped in any manner other than decreed in his will, nor by any item not decreed in His word. "In vain do they worship me, teaching for their doctrines the commandments of men." (Matt. 15:9) We can worship God only according to the will of God. We can know his will only by His word.

The educational program of the church consists of the Lord's Day Bible study, the sermons preached, the mid-week classes, the distribution of literature, and whatever other means may be employed for the spread of the knowledge of the truth. You are a vital part of that program, (a) from the standpoint of disciple—pupil, and (b) from the standpoint of a teacher. In the early church everyone hearing and believing the word hasten-

ed to tell others the "good news"—gospel. But before one can do a creditable job of telling the "good news" he must be grounded in the knowledge of the truth. Is the work of teaching worthwhile? Then just remember that you have a part to play in this work too. You cannot attend the Bible classes by proxy either. So be there, and be there on time.

Christian living is individual. You are a living advertisement. If your life is clean and pure, you set the church before the world well. If your life is sordid and hypocritical you set the church before the world in a bad light. What kind of advertising are you doing?

Charity is love of humanity. It is sharing our fortune with the less fortunate. It is Christianity at work. It is Christianity on trial. Our soul's destiny will depend upon our answering the call of the widowed and the orphaned. (Read Matthew 24: 31-46)

Finance is a ticklish subject. Preach giving and some are offended. Neglect preaching giving and the cause of the Lord is not properly supported. How much can I give to the work of the Lord? How much has the Lord prospered me? How much have I purposed in my heart? I know congregations that spend more for the gratification of the flesh—foolishly spending "for that which is not bread"—than for the advancement of the kingdom of Christ and the salvation of souls. Which would be better to deny ourselves a coke, a cigarette, a candy bar, a useless trip, or any other non-essential and give to the sending of the gospel to the destitute fields and for its spread at home? We are stewards of God's money and sometime we shall be called up for a reckoning of our stewardship.

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### Is Your Gospel Light Late?

Despite the fine job which our overloaded transportation system is doing, all kinds of transportation in wartime are uncertain. We have received several complaints recently of subscribers not getting their Gospel Light on time. The Gospel Light is mailed from this office each Wednesday and ordinarily should reach all subscribers before the following Lord's day. If your Gospel Light is late, it is due to conditions beyond our control. If it would better serve our subscribers it is possible for us to set up the mailing date of the paper by one day. Let us know your wish in the matter.

# Cobb-Wilhite Discussion

## Cobb's Ninth Affirmation

Dear Readers and Friend Opponent: It is amusing to watch my friend dodge the real issue in this discussion. When historical data is offered which proves my proposition indisputably it hurts. I sympathize with him, but I can't offer him any consolation so long as he remains in a human institution. I have been fighting the unscriptural theory that the church began on the day of Pentecost; he says he is still asking for the theory I've been fighting, and he has been doing his best to meet the arguments, and has utterly failed; now he says he doesn't know what I'm fighting. Right soon I shall be exposing other of your unscriptural theories, but I suppose you won't know what I'm fighting. It isn't my fault that the editor of this paper is giving the history of your origin simultaneous with our discussion; that's his business. He has the right to publish it; he is doing it, and I know it hurts, but the best way to fix it is to get into the true church that can stand the test of all her doctrines.

He asks if he will come to our association with the Bible only as his rule of faith and practice will we receive him? Yes, if he will come the scriptural way we will. The Bible doesn't sustain a single one of your doctrines. He says, "Are the encyclopedias right? Is Webster right?" Sure they are right, when they state historical facts. And that is what they have done with reference to the origin of your church. What does it avail your cause if, as you claim, there were those before Campbell's day who believed substantially the same as you? We are discussing the origin of your church, and the historians are against you. When I say that Campbell was withdrawn from by the Baptists I am saying no more than he said himself. I have given you the quotation from him where he said that it was by constraint, and not by choice that he made his move to start his church. You keep saying Campbell was baptized in order for the remission of sins. You know that statement will not stand up. The record says that he discovered the design of baptism while preparing for a debate with McCalla and that was eleven years after his baptism by Luce, a Baptist preacher.

Now I will give you a statement from Campbell in his work on baptism, page 390: "So then, brethren, we are not sons of the bond woman, but of the free. We are not baptized because of our fleshly descent from members of any church, but because born from above, born of the Spirit." *Does this sound like he believed that baptism was for the remission of sins then?* No, he had not made his wonderful, new discovery then. Campbell is the father of your system, friend Wilhite.

Well, he finally told us a little about his theory of church perpetuity. He says the head was in heaven, but he doesn't know where the church was, and wants to know if I can trace it? Well, we'll see when I get to denying your affirmation if I can trace it. Now, bear in mind, reader, that Mr. Wilhite is contending that the church began on the day of Pentecost. Then he goes to Rev. 12 and tells us about the woman who delivered a man child, and he says that was the church; and after she was delivered of the man child she fled into the wilderness. Now, listen, if this woman was the church she brought Jesus into the world. Was Jesus not born before Pentecost? And, too, if this woman was the church, not only was she the mother of the Savior, but according to my friend's theory she married her own Son. Now that is a picklement, isn't it? The church did not exist until Pentecost, yet she brought Jesus into

the world, then turned around and married her Son. That takes the cake.

Now let us look into my friend's theory of salvation a little bit. He teaches that baptism is essential to salvation. The Bible doesn't teach such a thing, but it is my friend and his brethren who teach this. My friend gets his theory by a misinterpretation of such passages of scripture as Acts 2:38, Mark 16:16, Romans 6:3, Gal. 3:27, etc. Let us examine some of these and see if they really teach that baptism is in order to the remission of sins. I here submit this proposition: Jesus said, "Follow me." To follow Christ in baptism means that we must follow him in design as well as in act. We must be baptized for the same purpose he was baptized for. If he was baptized in order to become the Son of God then we must do likewise; if he was baptized in order to declare himself, or to manifest himself as the Son of God then we must do the same. See John 1:30-34. We are not baptized in order for the remission of our sins, but because our sins have been remitted, and in baptism we are manifested as the children of God. Now, in Acts 2:38 Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." My friend contends that "for" in this passage means "in order to;" I and my brethren contend that "for" means "because of," and the general tenor of scripture, teaching, reason, and common sense are on our side. We can easily understand how water can cleanse the body, but how can it cleanse the soul, which it can by no means touch? What can wash away my sins? Nothing but the blood of Jesus." It is the blood of Christ, not water, that cleanses from sin. "The blood of Jesus Christ cleanseth us from all sin." Then how much sin is there left for water to cleanse? I here assert that Baptists are the only people who baptize just as Jesus was baptized; they are the only ones who really and truly follow Jesus in baptism. To be baptized in order for the remission of sins is to mock Jesus, not follow him. I now list some objections to my friend's position on Acts 2:38:

1. If "for the remission of sins" in Acts 2:38 means "in order for the remission of sins," then Peter contradicts himself, for he says in Acts 10:43: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." If then he says in Acts 2:38 that baptism is in order to the remission of sins he contradicts himself in Acts 10:43 for he here says we receive remission of sins by believing in Jesus.

2. If baptism is in order to the remission of sins, then the Lord's Supper must of necessity be for the same thing. Acts 2:38: "Be baptized for the remission of sins." In Matt. 26:27, 28, Jesus said: "Drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins." Here is the same expression, "for the remission of sins." The wine represented the blood of Christ, and they were commanded to drink the figurative blood. Now, Mr. Wilhite, if you fail to eat the Lord's Supper, what will happen? Is it "for the remission of sins" also?

3. My friend's position cannot be true because "repent" and "be baptized" are not joined together to procure the same results. The grammatical structure of the verse will not admit of such an interpretation. The law of language is that verbs must agree with their subjects in person and number. "Ye" understood, is the subject of repent, and it is plural number and second person, and repent must, of course, agree with its

subject. "One" is the subject of "be baptized" and is singular number and third person, and "be baptized" must agree with its subject. Hence it is seen they are not joined to procure the same result.

4. If Mr. Wilhite's position is true then Acts 2:38 contradicts all these passages: Matthew 18:6; 1 John 5:1; John 1:12, 13; 3:14, 16, 18, 36; 5:24; Acts 16:31; 10:43; 13:39; 14:23; 19:4; Phil. 1:29, et al. All these passages teach that we get remission of sins by believing in Jesus.

5. Repentance is toward God faith is in Jesus Christ. See Acts 20:21. It would be incongruous to say repent in the name of Christ. Hence it is seen again that repentance and baptism are not joined together to procure the same results.

6. The fact that we are commanded to repent many times, but baptism is necessary but once proves that repentance and baptism are not joined together to procure the same results. If baptism is joined to repentance as the law of pardon then every time one sinned he would have to be baptized as well as repent.

7. Repent and be baptized cannot be conjoined to secure pardon for something might intervene between repentance and the act of baptism that would hinder the act of baptism from being performed. Some condition might arise that would make it impossible for the one who had repented to be baptized.

8. To grant for argument's sake that "for" in Acts 2:38 means in order to, it does not follow that it is in order to the remission of sin, but in order to declare the remission of sins. Answer these point by point, please.

Galatians 3:27 does not teach that baptism is essential to salvation for Paul tells us plainly that we are the children of God by faith in verse 26. Are faith and baptism synonymous terms? We become the children of God by faith, then we imitate Christ by being baptized and thus manifest our faith in him. In Romans 13:14 Paul told the Roman brethren to "put on Christ." Did he mean for them to be baptized? Certainly not for they had already been baptized. Then baptism is not the only way to put on Christ is it, Mr. Wilhite?

Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The last clause shows plainly that it is faith that procures pardon, and not baptism. If baptism and repentance or belief were joined together to procure the same result the Lord would have said in the last clause: "but he that believeth not and is not baptized shall be damned." This shows that believe and baptize are not connected or joined in this verse to procure salvation. Baptism is a physical act, and physical acts cannot produce moral changes. Hence baptism cannot produce the moral change that is attained in salvation. Repentance and faith are moral acts, and they procure the moral change attained in salvation. Thank you.

### Wilhite's Ninth Negative

Respected Readers and Friends: With all of Doctor Cobb's amusement as he watches me dodge the issue, it will be remembered that he has simply surrendered his proposition, even when he had only fairly started. His proposition says the church to which I belong began with ONE MAN, in ONE YEAR. It reads, "originated with Alexander Campbell in 1827;" and in his fourth article he said, "It was not launched all at once in one year \* \* \* (Also) there was more than one man", implicated in it, so down goes his proposition. Possibly you can now see, Doctor, why some refuse to sign that proposition. Doctor Jackson would not and is now helping you work on me in his paper. That is where I get amusement watching you two, as you say practically the same thing, even getting the name Robert instead of

William, alike. Talk about fun, I'm in it.

Too, it is quite noticeable that you have failed to notice so many things mentioned in my last even. Have you given up history as a bad job? I don't blame you. In almost every article I have asked the gentleman to tell us what I preach that originated with Alexander Campbell, at last he says he is fighting the theory of the origin of the church on the day of Pentecost. Well you better get some of your BIG brothers straight on that, Doctor. Most real scholars teach that just as I do and if that makes me a follower of Campbell, they are too; yet you fellowship them, but refuse to fellowship me, therefore, I can't believe that is the main issue. But he says he is going to fight other things I teach. Well, get at it, Doctor. I'm waiting.

My friend says he would accept me in a Baptist Association ON THE BIBLE ONLY; if I come the scriptural way. If it is Bible only, surely it will be the scriptural way. But J. N. Rayzor, in his history of Denton County, Texas Baptist Associations, page 120, tells how to organize as Association and says they must "present such Articles of Faith, adopted by them, AS SHALL BE ACCEPTABLE TO THIS BODY." (My caps.) In other words, he says one can't get into that which W. P. Throgmorton, another Baptist says is not scriptural (Debate with Lemuel Potter, page 5) without a man-made creed, a thing first thought of by the Catholics and later adopted by most sects including the Baptists. Even Dr. Cobb says you must have such to have a Baptist church. (Cobb's Manual, page 47) Doctor, you need not try to hide the real issue here. If you are ashamed of it, get out. We will take you on the Bible alone, but others will not. You can't even get in a Baptist Association on the Bible alone.

In closing my last I told you if you would show where a church in New Testament times used an instrument of music in worship, how Alexander Campbell was turned out of a Baptist church, who was custodian over the Baptist church from the cross to Pentecost, how a Baptist church which is made with baptism, is like the church of Christ, which you claim is made without baptism, show what I teach that originated with Alexander Campbell, how Campbell called out a body of people in 1827; how you now work under the same commission you claim the first Baptist church worked, before the resurrection; and how you and Doctor John R. Graves agree on John 3:5 and on the exclusion of Campbell from a church he was never in, I'll think you are proving something. All these and others are still staring you in the face, Doctor. People, Doctor Cobb is a fine man. Yea, too good to have to take such punishment, and I hate to do him this way. I pray God he will get into the true way before too late.

My friend thinks it helps me none to find what I teach before Campbell's day, but that is the way he tries to prove a church existed before Christ was crucified. Doctor, people can see these things. Why expose yourself so? It's the doctrines, folks.

If the readers will look back they can read these too: "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." (Fifth Aff.) In his sixth he says: "I have not said that since Pentecost that the church is under the same commission." Then before Pentecost if there was a church it was not a Baptist church after the fashion of friend Cobb's, because it was limited in its scope, therefore not missionary, besides it was ONE then and Doctor Cobb says, "One church, working alone cannot fulfill the great commission." (Cobb's Baptist Manual, page 200) So the Doctor MUST give up his anti-pentecost church theory from one standpoint or

# THE GOSPEL LIGHT

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another. I'm sorry, Doctor, but if you will get straight with the word of God we can't hobbly you.

But my honorable opponent thinks Campbell was not baptized for the remission of sins. Doctor, if you don't have the work, and just getting garbled extracts from Doctor Jackson, et al, you better study some before debating this question. I am sure you have John R. Graves' Trilema. Look at page 195, where he quotes Campbell as saying: "Remission of sins cannot be enjoyed by any person before immersion. BELIEF OF THIS TESTIMONY IS WHAT IMPELLED US INTO THE WATER." (My caps.) You quoted a part of that, but left off that part which shows he was baptized for that purpose. Read up, Doctor.

Not only does Doctor Cobb show inability to handle history on the subject, but he is off on Bible too. So many little Baptist preachers now know all about Revelation since Doctor J. Frank Norris discovered something in that book, and Doctor Cobb even placed articles of faith in his late Manual on the question of the thousand years reign. When I introduced a reference in Revelation he thinks I have messed myself up. But, Doctor, as usual you are all wet. The woman in Revelation 12 is the church and the man child is the increase, or members thereof, and not Christ as any can see with a careful study. Of course, Christ will rule, and so does his children. You gain nothing there, Doctor. I again have the most reliable commentaries on my side on this question. Friend, you only show yourself up and really "take the cake" for lack of Bible knowledge.

Next I see my friend says he will notice my theory of salvation and refers to four passages of scripture he says I rely on to prove baptism is essential to salvation, saying I misunderstand them. Well I do believe each of these passages as they read, while Baptists spend their time trying to explain them away. But these are not the only ones by far. However, I shall follow the gentleman who is now in the lead, as he says we MUST FOLLOW CHRIST in the design of baptism as well as in the act. Pshaw! Doctor you no more follow Christ in design than a mule does, not comparing you to a mule either. If we must follow Christ in that particular, then we are all goners, because he was baptized not only to fulfill righteousness (Matt. 3:15) but also to be "made manifest unto Israel." (John 1:31) Can you do that,

Doctor? Did the Father acknowledge you as his son for the first time when you were baptized, like he did Jesus? Ah, Doctor, you have sprung something that is too hot for you to hold. Try again.

Baptists would give half their lives almost to find a passage that would disprove the truthfulness of Acts 2:38; 1 Pet. 3:21; Mark 16:16, et al, but you can't do it, Doctor. Dr. Cobb says one is baptized because of the remission of sins, or baptized because you are already saved, while Peter said we should be baptized for the remission of sins. (Acts 2:38) But Doctor Cobb should be the last man to speak against baptism being essential to salvation since he says "the statement is here ventured that no service of a believer is acceptable to Christ until this first public declarative act (baptism) is performed." (Cobb's Manual, page 39, 40) He here says a person can't do a thing pleasing to God, or that God will accept until he is baptized, still to be a Baptist he is arguing against what he wrote in his manual. Baptist doctrine's the cause.

Doctor Cobb says Baptists believe "for" means "because of" while me and my brethren say it means "in order to", and he is right I suppose, so far as little fish among Baptists are concerned. Hovey, one of the BIGGEST Baptists, says: "In order to the forgiveness of sins" and says baptism is as much for the forgiveness of sins as repentance. (American Com.) And Thayer, not a Baptist, but none doubt his scholarship, says the same and so does Wilmarth, Baptist, and many others. G. E. Jones, in his debate with me, says he does not know of a recognized translation or Greek Lexicon that says the Greek word under consideration means BECAUSE OF. If you Baptists are right on it, Doctor, why don't you show your brethren, like Mr. Jones, where they can learn that? Why Dr. Cobb says it generally means INTO and I say it is ALWAYS PROSPECTIVE. The word "for" in English does sometimes mean "because of." but the Greek word is not EIS when it is so translated. But Doctor Cobb says Baptists are the ONLY people who baptize like Jesus and I wish he would tell us which branch of the Baptists. I DENY. And let me invite any one who might have an opening for an oral debate between Doctor Cobb and me, just let us know because we are the best of friends and will do you good instead of harm. Just invite us, please.

Neither did Peter contradict himself in Acts 10:43, but simply means as is most common that a true believer is an obedient believer, and as Jesus said the believer who is baptized is the believer who is saved. (Mark 16:16) The Lord's Supper is not said to be for the remission of sins in Matt. 26:28, but the blood is, and if it doesn't mean to obtain in Acts 2:38, which is exactly parallel, then Jesus gave his blood in vain. Doctor Cobb says repentance and baptism are not to procure same results and Doctor Hovey, a real scholar among Baptists, say they are, and so does J. M. Pendleton, the man who wrote the most popular Baptist creed (Three Reasons Why I Am A Baptist, page 20). C. B. Williams in a personal letter says, EIS in Acts 2:38 does not mean BECAUSE OF. All these are real Baptist scholars with whom Doctor Cobb agrees when he says: "The waters of baptism separate us from the world that is perishing" (Manual, page 43) and no act is acceptable to God without it. (Ibid, page 40) Then he tries to contradict belief with baptism. Might as well try it on repentance and belief. Next he says repentance is toward God and belief IN Christ, but Acts 20:21 doesn't read that way. So we are commanded to repent many times, and pray too, but we enter Christ but once, when we are baptized. (Rom. 6:3; Gal. 3:27) But Baptists have them saved out of Christ. (2 Tim. 2:10) Thanks,



# How To Identify The Church Jesus Built

L. J. OWEN

In Matt. 16:18 Jesus said: "Thou art Peter, and upon this rock I will build my church. . ." There is no doubt in our minds but that Jesus built his church for he told Peter he would build it in Matt. 16:18 and in Acts 2:47 the Lord was adding to the church he said he would build. So we can see that sometime between his promise to build it and the day he was adding to it, it had been built or was being built. (Acts 2:47) Let us keep in mind Jesus said he would build his church. Whose church? His church. Then if it was his church it could be no one else church. Did Jesus say he would build his churches. No, he said his church, one church; not two hundred or more churches.

Since Jesus built his church and added three thousand to it in one day we know it is in existence and will be until Jesus comes again to receive it without spot or blemish. (Eph. 5:27) There is no question about whether the church is in existence, it is here and he who wants to can identify it among all the two hundred or more so-called churches among us. Yes, it is easy to identify. No reason for any one to say I don't know which church Jesus built. With a clear description of anything it is easy to identify.

If we have a complete description of any person or thing, we can by reading and studying it easily identify it. Jesus and his apostles have given us a complete description of the church he built in his book, the New Testament. When it was built, where it was built, the name of it, how to enter it, name of its members, its officers, its rules and regulations and its mission in the world.

The first thing Jesus did after he announced he would build his church was to tell his disciples where he would build it, and when he would build it. Isaiah prophesying concerning the church Jesus would build, said that out of Zion shall go forth the law and the word of the Lord from Jerusalem. (Isa. 2:3) Jesus, in Luke 24:47-49, said it was to begin at Jerusalem and for the apostles to go to Jerusalem and tarry until they were endued with power from on high. This they did. Read Acts 1:4-8. Jerusalem was the place for it to begin. Luke, through the inspiration of the Spirit, in Acts 2:1-4, says when the day of Pentecost was fully come (this is the time) the apostles were all of one accord and in one place and that suddenly there came a sound from heaven as of a rushing mighty wind and filled all the house where they were sitting, and they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. Now this occurrence was noised abroad and the people came to see what had happened. About seventeen nationalities of people came to see; they all spoke a different language. They at once began to accuse the apostles of being drunk, but Peter stood up with the eleven, just the eleven, not the one hundred twenty as some want to infer, and they all heard and understood him in their own language and remember that there were seventeen languages who heard and understood Peter's words—that is, speaking in tongues. Peter said these are not drunken as ye suppose seeing it is just the third hour of the day, but it is that which was spoken by the prophet Joel that the Lord would pour out his spirit on all flesh. (Joel 2:28) The spirit came with great power and Peter preached the first Gospel sermon under the guidance and influence of the Holy Spirit in Acts 2nd chapter, and convinced this great assembly and caused them to cry out

to Peter and the rest saying, Men and brethren, what shall we do? Do for what? Do to be saved; for Peter proceeded to tell them what to do to be saved. He said: "Repent and be baptized every one of you for the remission of sins and you shall receive the gift of the Holy Spirit." (Acts 2:38) Meaning the guidance or influence of the spirit. This is what they were required to do to be saved. He did not tell them to seek for the Holy Spirit or to pray for it, he only said when you do what is commanded you will receive the gift of the Spirit. No you don't have to pray or seek for the Holy Spirit. If you did it would not be a gift but to the contrary a price paid for your seeking it. Peter did not tell these people to believe. Why? Because they were already believers; they were cut to the heart. So Peter only told them to repent and be baptized for the remission of their sins. Three thousand accepted the Lord's commands and were baptized and the Lord added them to the church that day. (Acts 2:47) What day? Pentecost. Where? In Jerusalem.

Friends, don't you believe if you were to do the same thing these people did, right now that the Lord would save you and give you the gift of the Holy Spirit and add you to his church as same as he did them then? If not, why not? The Lord is no respecter of persons and is the same yesterday, today and forever. Never before this time—the day of Pentecost, or at any place except Jerusalem—was it ever said that the Lord added anyone to his church. Why? Because he had no church and that is the reason and only reason why people had not been added to the church Jesus built—there was no church to add to until it was built on Pentecost.

We have been told where the church Jesus built began, when it began and what people did to be saved, became members of it and were added to it by Jesus himself. The place was Jerusalem; time, Pentecost; terms of salvation or entrance into the church viz.: Faith in the Lord Jesus Christ, repentance of all our sins and baptism into the Lord Jesus Christ for the remission of sins and the gift of the Holy Spirit. That looks like enough description to identify the church Jesus built, but that is not all the evidence or description he gave of the church.

He gave us the name of the church. Paul in 1 Cor. 1:2 and 2 Cor. 1:1, calls it the church of God. It's called the church of the firstborn. (Heb 12:23) Christ was the firstborn so it is his church. Again it is called just the church; such as the church at Ephesus. (Rev. 2:1) It is called the household of faith Gal. 6:10); The household of God (Eph. 2:19); the family of God (Eph. 3:15); the churches of Christ (Rom. 16:16); also the house of God. (1 Tim. 3:15) Now according to the evidence given by divine inspiration these are some of the names by which the church Jesus built was known and not by a single one of the over two hundred now in our midst, such as Catholic, Mormon, Adventist, Holiness, Pentecostian, Methodist, Baptist, etc. None of these denominational churches came into existence for several hundred years and most of them not until after the year 1500 A. D. and even on down to the present time. None of them can be the church Jesus built because none of them began at Jerusalem in A. D. 33, or on the day of Pentecost, and are not called by any of the names Jesus mentions anywhere in the entire Bible. Did someone say there

(Continued on page seven)

# “Not . . . . Peace, But A Sword”

J. A. McNUTT

“Think not that I am come to send peace on earth: I came not to send peace, but a sword.” (Matt. 10:34)

## *The Ultimate Purpose Vs. Immediate Conflict*

Christ is the “Prince of Peace” (Isa. 9:6; Lk. 2:14), and as such was destined to bring “Peace on earth, good will to man.” How can it be said then that he came not to send peace but a sword? Why should the “Prince of Peace” be the occasion of variance and strife among relatives? How could he consistently break the harmony of family relationships, and cause a man’s own household to hate and oppose him? (Mt. 10:35, 36)

No one will deny that the Lord’s primary object is to bring peace but the path to peace is often the course of immediate upheaval and conflict. The Lord was under no illusions, as to the attitude man would take toward the gospel. He knew the immediate effects of unsheathing the sword of righteousness, would be world-wide opposition from the forces of sin and selfishness, error would fight for its life. Some of the pioneer preachers thought that sectarianism would be swept from the earth by the universal acceptance of the gospel, but the Lord knew the heart of man well enough to anticipate conflict and bitterness, opposition and incessant warfare. The sword would sever the dearest ties of a man’s home and make of him an outcast. It would set cities in an uproar (Acts 17:5) and provoke a mob to stone Stephen, and kill the apostles. “And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.” (Mt. 10:21) The word of God would first cut as the sword (Heb. 4:12), overthrowing sin and spiritual wickedness, and then Christ’s ultimate purpose of peace would be achieved among all who accepted the gospel and obeyed it. The immediate results of preaching the gospel is to “send the sword,” and arouse hostility among the ungodly, but the ultimate victory is the peace and happiness of those who obey it. Men of God have “fought the good fight” against error, martyrs have died, and the battle continues. The sword comes first then peace follows.

## *Sword Swipes At Jewish Leaders*

With the Scribes and Pharisees as an audience Jesus said, “Why do ye also transgress the commandment of God by your tradition?” (Mt. 15:3) And again, “But in vain do they worship me, teaching for doctrines the commandments of men.” (Mt. 15:9) It is easy to see how the Lord wielded the sword that produced hostility and conflict among the Jewish leaders who were unwilling to repent, when he said, “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.” (Mt. 23:27) Their hearts were full of hypocrisy, envy, pride, lust, and malice. Drastic action was needed to turn them from their sins, so our Lord thrust the sword, a symbol of justice and authority, into the vitals of a corrupt and decadent leadership. No wonder they were anxious to see him crucified.

## *Casting Out And Cleaning Up*

Jesus didn’t want peace and complacency at the expense of continued corruption and perversion of God’s service. The spirit of this age is to disturb no one, appease the false teachers, and cry “peace, peace when

there is no peace.” Warfare is better than complacent corruption. Instead of trying to “love the error out,” as some modern preachers have proposed, Jesus told the profaners of the temple to “get out,” or rather he “cast out all them that sold and bought in the temple.” (Mt. 21:12) You can see the sharp edge of the sword in this indictment, “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” (Mt. 21:13)

The church at Ephesus was given credit for a number of fine characteristics, one of which was, “thou canst not bear them which art evil”. (Rev. 2:2) They refused to tolerate and fellowship evil men and the Holy Spirit records it to their credit. Who can doubt that many congregations would have a greater power for good, if discipline was exercised in the ranks? (2 Thess. 3:6) But this would mean an upheaval and friction, then let the sword come first and the congregation can have peace with God’s approval. A painful amputation is better than death to the whole body, not that we are to cast people out of the church as Christ cast out those who were profaning the temple but no congregation is obligated to countenance and fellowship drunkards, fornicators, or false teachers, just for the sake of maintaining an outward form of peace and harmony.

## *When Gospel Preaching Caused A Riot*

Some evangelist is credited with the statement that when Paul preached in a city he either had a “revival or a riot.” This is an exaggeration and the fault was never with the preaching but with the hearers. However, Paul and Silas by “reasoning from the scriptures” stirred up quite a commotion in Thessalonica. They were accused of “turning the world upside down,” and the Jews set all the city in an uproar against them. (Acts 17:5, 6) Christ evidently sent, “not peace, but a sword” in the hand of Paul to Thessalonica.

Paul spent three months boldly preaching in the synagogue at Ephesus, then moved to the school of Tyrannus for two years, and stirred all Asia with his teaching. Demetrius the silversmith, called a “labor union” meeting of all his fellow-craftsmen who made silver shrines for the idolaters of Ephesus, in an effort to get rid of Paul. The sword of the Spirit was cutting at the foundations of idolatry and the incomes of these craftsmen were in danger. Not anything wounds some men as much as a well directed stab at the pocketbook, an uproar shook Ephesus, and Paul’s life was in grave danger. (Acts 19) A false religion that has been commercialized is hard to overthrow, the lovers of money will uphold it right or wrong.

## *Why Be Offended By The Truth?*

The greatest friend you will ever have is the one who teaches you the truth. Why be a foe of the one who seeks to save your soul by declaring the gospel to you? Your Savior wants you to believe in him (Jno. 8:24) with all your heart. He commands you to repent lest you perish. (Lk. 13:3) He calls upon you to confess him before men (Rom. 10:9, 10; Acts 8:37), and then as a believing, penitent person to be baptized for the remission of sins. (Acts 2:38; Mk. 16:16) Finally, he expects you to live the Christian life that eternal peace and happiness may be yours. (2 Pet. 1:5-11)—In The Evangelist, Longview, Texas.

## How To Identify the Church Jesus Built

(Continued from page five)

is nothing in a name? Paul says whatever you do in word or deed do all in the name of the Lord Jesus. (Col. 3:17) And in Acts 4:12, there is no other name whereby we can be saved, and that name is Jesus. So there is something in a name. We cannot be saved only in Jesus' name. These so-called churches do not believe there is nothing in a name when the argument is pressed against them. They have to agree there is.

Do any of the two hundred denominational churches tell sinners exactly what Peter did on Pentecost to be saved; nothing more or less? (Acts 2) No, none of them do. You examine all of them yourself in order to convince your own mind about it. None of them will do it.

The Holy Spirit through Paul gave us the name by which the members of Christ's church were to be called or known. They were called Christians first at Antioch. (Acts 11:26) They were called disciples, saints and brethren. Don't let any one persuade you to believe that the name Christian was a heathen name given to them by their enemies; it was not. They were to be given a new name when the Gentiles came in, by the Lord, and this was the new name. (Isa. 62:2) The name Christian honors Christ. You cannot speak the name without honoring his name. Peter says if any man suffer as a Christian let him not be ashamed but glorify God on this behalf. (1 Pet. 4:16) They were called saints. (1 Cor. 1:2; 1 Thess. 3:13) They were called saints and brethren. (Col. 1:2) There is no mention of any of the followers of the church Jesus built ever being called by any of the modern sectarian names such as Baptist, Methodist, Presbyterian, Catholic, Pentecostians or any of the two hundred denominational churches. Why? Because there were no such people in the days of Christ or the apostles. Then why be satisfied to wear such names; names not even mentioned in God's Book and in no sense honor Christ. They are all just human names, names coined by man and foreign to the Bible. Why accept them?

Jesus has also taught that the church he built was to have elders in it; more than one in each church. (Acts 14:23) Not just one elder for several churches as some denominational churches have. The Bible says nothing about presiding elders. Elders and bishops are the same in the church Jesus built. They are not two separate officers as found in denominational churches, such as one presiding elder over a few churches and a bishop over a large number of so-called churches. The church Jesus built did not have such in it. It did not have any one in it called Father, Doctor or Reverend. All these and many other names have been added by man. The church Jesus built did not have any musical instruments in it such as organs, pianos, violins, etc. Man added these too. Paul said for them to sing and make melody in the heart. (Eph. 5:19) Melody in the heart, not on instruments. No authority for musical instruments in Jesus' church.

The church Jesus built did not have societies in it such as the Ladies Aid Society, The Epworth League, Christian Endeavor, suppers, dances, shows, etc. These have all been added by man. The church Jesus built did not have any creeds, disciplines, confessions of faith, prayer books, etc. in it. These were added by man.

Dear reader, I want you to please turn and read the following scriptures before you go further: Rev. 22:18-19; Gal. 1:7-9. Now what do you think about adding

to God's word? Look at all the above mentioned things the church Jesus built did not have in it. The Bible and it alone, is all the church of Christ needs in it, and all anybody wants who wants to follow Jesus and not man. The gospel is the only thing to preach. It is the power of God unto salvation to all who believe it. (Rom. 1:16; 1 Cor. 15:1-4; Rom. 6:17-18)

Now let's summarize all we have learned. Any church that began in Jerusalem in the year A. D. 33, on Pentecost, and preached what Peter preached in Acts 2, (What did he preach? Jesus Christ, faith in him, repentance of sins, baptism in the name of Jesus Christ for the remission of sins and the gift of the Holy Spirit.) who wears no other name only Christian, disciples, saint or brethren; who have only elders in every church, deacons and ministers; who sing and have no musical instruments; who have no societies, leagues, shows, plays, etc.; who have no creeds, disciplines, confessions of faith, prayer books, etc. and take the Bible only as their guide; who preach nothing only the things found in the Bible like Peter, Paul, Philip, James, John and all the other apostles; who wear no human names such as are common among us today, is the church Jesus built. No other institution or church at any other place or time, that preaches anything more or less than the apostles, that practices things not found in God's revealed Word, is the church Jesus built.

Friends, I am calling on you to think these things over seriously. They mean our eternal destiny. God does not excuse ignorance now. Get your Bible and investigate all these things I have said to you. If you find them true accept them. You cannot make a mistake by taking the Bible only as your guide. Read 2 Tim. 2:15 and 2 Tim. 3:16-17. You can and will make a mistake by following man's teaching. A mistake made in this life cannot be corrected in eternity. Many will say in that day—the judgment day—Lord, Lord, have we not prophesied in thy name and in thy name done many wonderful works? (Matt. 7:21-23) People will still be deceived for Jesus will then tell them he never knew them. Why will he tell them that? Because he said you did not do the things I commanded you. Now who were those people? They were people who prophesied or preached. Yes, they may be preachers. Jesus says, why do you call me Lord, Lord, and won't do what I say? (Luke 6:46)

Friends, don't let anyone influence or prejudice you against the truth of God's eternal word; it is dangerous. No, not even your nearest kindred or loved ones; they could be mistaken. Don't listen to man altogether; study and search the scriptures to be sure you are right. You can't be wrong in this; it's worth all your time. Life is too short and eternity too long to be deceived and have the Lord turn you away and say, I never knew you, depart into eternal punishment. Try yourself and just see if you can identify these denominational churches with the one Jesus built. May God speed the day when man will lay down prejudice and read, believe and accept God's word as it is in his divine Book, the Bible; and the church he built in Jerusalem on Pentecost in the year A. D. 33, as his only church.—(Enville, Tennessee.

NOTES—REPORTS

Walter W. Leamons, Houston, Texas, March 4: Arkansas people in attendance at West End church of Christ, 718 Malone Sunday included Brother and Sister A. E. Stevens, formerly of Harrison, who placed membership with us. Also Brother Norman Crouch, of near Atkins, whose wife I baptized several years ago. War jobs are bringing thousands of people to Houston. We have many visitors at our services. Our building is near bus lines. My telephone is Capitol 2765.

A. E. Wickham, Paden City, W. Va., March 2: I am in a good meeting at this place. A few nights ago we closed the debate here with a Jehovah's Witness. It was a great victory for the truth. More than 500 people present at each debate. We had from eight to ten preachers. We may have another debate before I leave. We hope to have our 20 days debate with an Adventist soon. Begin at Beallsville, Ohio next week. I'll be with the Arlington Street, Akron, Ohio from March 23-April 4. Then to Kenington, Ohio, April 6-18.

Tillman B. Pope, Alma, Arkansas: My wife's father, G. O. Edwards, passed away on January 12th. He was 68 years old. Not a member of the church, but a fine moral man. We miss him so much.

Harold Ensley, Joplin, Mo., March 1: After spending most of the past two years working with the church at Davenport, Okla., we have moved to Joplin to work with the congregation here at Fourth and Forest. The work at Davenport was pleasant and a more faithful group would be hard to find. Through the effort and cooperation of the Davenport church a new congregation was started at Stroud, last spring. The members there have been steadfast, and we are confident that the cause is firmly planted there. Brother Lee Starnes, who is working with the church at Drumright, is going to be with them on Sunday afternoons until a preacher can be located at Davenport, and the brethren at Davenport are to help them one night each week.

Edwin C. Stillings, Cornerville, Ark.: I would like to know if there is a church or two where I can preach one or two Sundays each month. I am not a hobby rider of any kind; I just want to preach the Truth. I want to help in spreading the Gospel. I'll need financial help in transportation since I have no way to go. This is my main obstacle. The church needs to be close to a bus line. I am near Star City.

State Sanatorium Work

Another patient has been baptized since I last reported this work to the papers. The work is still doing good with much interest being shown among the patients.

For the past week I have been in bed

with the measles, but I am sure I will be able to be at work again before this comes to print.

The following have sent books and New Testaments for this work since last report:

Max T. Neal, Mexia, Texas, 100 tracts; Mrs. E. G. Williams, North Little Rock, Arkansas, 10 tracts; Church of Christ, Malvern, Arkansas, 20 testaments; R. C. Stewart, Little Rock, Arkansas, 31 testaments; James D. Bales and Woodrow C. Whitten, Berkley, Calif., 10 books; Ethel Southerland, Bowie, Texas, four books; Iona Wylie Lincoln, Arkansas, one book; Mr. and Mrs. A. W. Mitchell, McRae, Arkansas, 1.00 for testaments; Mrs. E. G. Williams, North Little Rock, Arkansas, \$1.00 for testaments.

We sincerely appreciate these books and Testaments and will do our best to use

**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*

them to the glory of God.

I am having calls every day for Testaments and am supplying the patients as fast as the Testaments come in.

We thank all who are helping us in this work, and ask that you remember the need for a work like this among these many patients.—Voyd N. Ballard.

Testaments For Sanatorium

As the need for Bibles and Testaments in the work of Brother Ballard at the Booneville Sanatorium has been made known, several have responded. There are thousands of patients there and many of them have never heard the Gospel preached before, and do not have a Bible or Testament. These patients should by all means have access to a Bible or Testament.

A very fine example was set this past week when the Midway church of Christ, a small congregation near Utica, Mississippi, sent us one Lord's day contribution and requested that we send as many Bibles and Testaments as possible for the amount to Brother Ballard. The amount sent was \$7.75. For this sum we are sending to Brother Ballard \$10.25 worth of Bibles and Testaments—four large print Testaments, two reference Bibles and 17 handy size (25c) red letter Testaments. Receipt of these will be acknowledged by Brother Ballard direct to the donors.

Any other individual or congregation desiring to contribute Bibles or Testaments to this or any other worthy cause will find the Gospel Light ready to assist in any way.

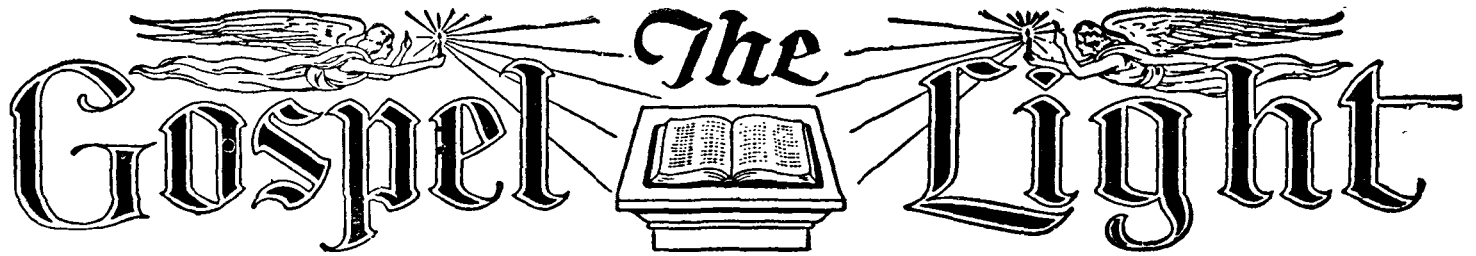
Report Of Webster City, Iowa Work

The following is a report of the work of Webster City, Iowa for the month of February:

Bibles Classes, Lord's day	4
Bible Classes, Thursday	4
Preaching, Lord's Day	8
Testaments, Acts and Gospels Dis.	25
Tracts and Gospel papers distributed	100
Home and hospital calls	60

A total of \$84.00 was contributed by nine churches and five individuals, plus \$12.50 additional by Omaha, Nebr. brethren and a sister in Missouri to be used for radio broadcast if sufficient contributions of others justify such attempt. Over our larger stations more than 100,000 souls could be reached with each broadcast. But remember, Seventh Day Adventists and Mormans (and other religious cults) tithe their incomes and do not lack funds for spreading their false, soul-destroying teaching. This is taking place here in Iowa where the New Testament church is almost unknown.

Attendance of children from the neighborhood at our Lord's Day Bible classes and Thursday evening Bible study is steadily increasing. We are reaching more homes with sound Bible teaching than ever before. Saul of Tarsus once asked a great question: "Lord, what wilt thou have me to do?" This question still has point.—Gus Winter.



# 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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## Mormonism

GEO. B. CURTIS

The system of Mormonism stands or falls with the book of Mormon. The book of Mormon rests its claims upon the prophecies of Joseph Smith, hence it stands or falls with the claims of Smith. If Smith were a true prophet of God, then the book of Mormon is from God. If Smith were a fraud the book of Mormon is a fraud. These truths are self evident. In this first article we wish to examine briefly the history of the founder of Mormonism—Joseph Smith. I am indebted to J. V. Coombs for much of the material in this paper—from his splendid book, "Religious Delusions."

Joseph Smith was born in Vermont in 1805. At the age of ten he moved with his parents to Palmyra, N. Y. where he lived until he was twenty years of age. At about the age of fourteen Joseph became anxious about the future. Finding no comfort in the teachings of the denominations he appealed to the Lord in prayer to guide him in the joining of the right denomination. It was then that God sent his angel to the lad and warned him that all denominations were wrong, and he was to join none of them. Three years later another angel visited Smith, proclaimed himself to be an angel of God, informed Joseph that he was an instrument in the hands of God, and told Joseph of the hidden plates. Smith was permitted to go to the hill of Cumorah and see the plates but was not permitted to take them until four years later. Joseph Smith is the only witness to these wonderful visions, and upon the testimony of this one illiterate man the Mormon hierarchy is founded.

Mohammed had epilepsy, saw an angel, founded Mohammedianism. Mrs. Eddy was hit upon the head with a flat iron, saw visions, founded Christian Science. Joseph Smith had visions, saw angels, gave us the book of Mormon, founded Mormonism. Every false system came about in almost the same identical way. Mormonism is not an exception. Some say that Joseph overindulged in cabbage and pork to bring up his celestial visitors.

Let us visit the hill of Cumorah with young Smith to obtain the Golden Bible. The year is A. D. 1827. The plates are these awaiting Smith. They were seven inches wide and eight inches in length. The whole volume was about six inches thick and weighed about sixty pounds. Each leaf was the thickness of ordinary tin sheets. These were deposited by one, Moronie, in A. D. 350. The history of the ancient peoples of America was to be found on these plates. This is briefly the story as told by

Smith and believed by his followers. It flies in the face of every scientific fact and is adverse to the opinion of every scientist. It takes a heap of credulity on the part of anyone to swallow the story. Yet Mormons are credulous enough to gulp it down.

Along with the plates were discovered two transparent stones bound together with a silver bow—a kind of magic pair of spectacles. The characters upon the plates were said to be a reformed Egyptian language, but when Joseph got on his magic "specs", lo and behold, miracle of miracles, the Egyptian became English. Martin Harris became associated with Smith as scribe. He was unlearned and greedy. Harris saw in the publication of the new bible (so-called) the chance for the making of a fortune. The translation was begun. Several pages were finished. Harris took them home with him. They were stolen. This confused the makers of the new bible. They reasoned that if another translation were made the missing sheets might turn up and be in harmony with the re-translated pages. About this time another man comes on the scene—Oliver Cowderly. Smith and Cowderly met first on April 5, 1829. In two days they had gone into business together in earnest. Smith was translator and Cowderly was scribe. Soon the golden plates were taken away from Smith by the Lord. Unholy eyes had looked upon them, and "presto," they were whisked away. We are not told whether they again rest in the historic hill of Cumorah, or, are at the bottom of the deep blue sea. But the golden pages of the golden bible were gone. The history of the ancient peoples of America was gone with them. Do you think that this daunted Smith and Cowderly? Not one whit. Smith had been a "peeper" anyway, that is, he was accustomed to gazing into the "seer stone" and telling fortunes thereby. He digs out his old standby, a kidney shaped stone dug from the bottom of a well, translucent in appearance. This stone plus an old hat, and the two are ready for divine revelation. Smith sits with his head pressed into the hat. The seer stone is in the hat. Cowderly sits at the table with goose-quill pen poised ready to write. He waits for the Lord to speak from the hat, through Smith, through the seer stone, to an awaiting world.

Next week, "God Speaks, or Does He?"

# Against Bible Classes And Literature

J. A. COPELAND

Since I have been writing some in The Gospel Light on "Bible Classes and Literature," I have received some letters from brethren telling me that I am wrong on these subjects. I will first call attention to one by Brother Hayden Mahan of Damascus, Arkansas. Brother Mahan asked me to reply to his letter either privately or through The Gospel Light, and I prefer to reply through the paper. Brother Mahan impresses me that he is sincere and fair in investigation, and wants to know what is right. As he suggested that I may print my reply, in justice to him I give his letter in full. It is as follows:

"Dear Brother Copeland: I read The Gospel Light and enjoy it. I sang for your son over at Center Ridge, in his meeting there. He stayed in my home one night and it was then I subscribed for the paper. I would like to meet you in person, for I learned to love your son, Gilbert. The article you have in the last issue, entitled, 'Bible Classes and Literature,' has aroused my interest. I have read it with care, and the purpose of this letter is for information further on the subject. Now I think no one would deny the importance of teaching. I see a great need in the church today of teaching, but the right kind of teaching, and according to the Lord's plan. The church is stunted badly today for the lack of good, sound teaching. Now to the method of teaching is where the difference is. You stated that we have no method laid down in the New Testament for teaching. If we didn't have the New Testament wouldn't be a perfect law. It's not the time and place as here you refer to, that is not the question. It is the way all may hear and all may learn, and all may be comforted. If 1 Cor. 14:31 is not a method, then explain what it means. The way most congregations do it here, is nothing short of confusion. About four or five classes in one room, no one could be edified in such manner. Paul said plainly, "Let all things be done unto edifying." "Decently and in order." Now the truth of the matter is this: they don't do it to edify, but just because others have the system, they have it too. They want to be like others, like Israel did when they got tired of God's order, and wanted a king. Now think seriously about the matter Brother Copeland. It has got to be a formality, and the true worship is never reached. According to your article, you left the impression for women to teach. Of course you know what Paul said in 1 Tim. 2:11, 12, about women teaching, and also 1 Cor. 14:34, 35. To give them the right to teach would contradict the plain teaching of the spirit. I realize Paul told Titus for women to teach, but whom and what? There must be a limit to it. It would have to be private, would it not, and not when the church comes together for worship? I have been taught and so understand the Scriptures leaving modernism out. Brother Copeland, you are much older in the Lord than I am, and know much more about the Bible than I do, but I think what we need to do is to return to the old paths. We as the body of Christ are drifting from the true religion of our Lord Jesus Christ. It is time we should wake up out of sleep and put on Christ, seek to please the Lord, and leave man out. Instrumental music could be justified by the same arguments you make on the classes. If I am wrong I want the light. My heart is open. Reply publicly or privately. Yours in Him, Hayden Mahan."

I shall try to manifest the same good spirit in my reply that Brother Mahan did in the letter. Where there

is a difference some one is wrong. I don't want to be wrong, and I am sure he does not. I will not mention everything in the letter, since we agree on some things he mentioned, so we will not discuss those things.

Brother Mahan said, "I think no one will deny the importance of teaching." I suppose not, but in my experience in traveling among the churches, and holding meetings, I find the majority of those churches where they have no Bible classes, do such little teaching it would be hard to convince the people around them that they attached any importance to it. He says the difference is in the method. He says: "You stated here that we have no method of teaching laid down in the New Testament. If we didn't have the New Testament would not be a perfect law." I am afraid you do not understand what the word method means. Webster's New World Dictionary defines it thus: regular arrangement of things; system; order; classification. Note, where is the Scripture that gives the "regular arrangements" of Bible teaching on Lord's day when the church assembles? System: Where is the book, chapter and verse that gives the system? There are several different systems of teaching. Some use the lecture system, that is the teacher reads and comments. Some the question and answer system. That is, the teacher asks questions and others answer and discuss the passages. Then there is an outline system; the teacher puts an outline on the board, and teaches from it. Where is the scripture that tells us just which one of these systems to use. Well they are different methods.

Another word Webster uses in defining the word method is "order." What does the word order mean here? Does it mean to be quiet and not talk lest you disturb someone? Then the best method would be for the teacher to write the lesson on the board and all read without speaking. But if he wrote just the Scripture they could read the Bible without writing it on the board. But if the teacher explained anything, that would be uninspired literature. What does the word order mean then in this definition? The regular occurrence of the parts. Matthew's order of the great commission is, "Go, teach, baptize." Mark's order is, "Go, preach, believe, baptize."

One more word I find in the definition of the word "method" is, classification. Will you give book, chapter and verse, whether we have one class, two classes or several classes. But Brother Mahan says: "If we didn't have the method of teaching laid down, the New Testament would not be a perfect law." Well where is it laid down in the New Testament? He gives 1 Cor. 14:31: "For we may all prophesy one by one that all may learn and all be comforted." These prophets were guided by inspiration. The New Testament was not written at that time. If you will read all of the chapter down to the 31st verse you will see they were receiving direct revelation.

Now note the 29th and 30th verses: "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn and all be comforted." Is there anything in this scripture that would suggest we should teach all of the people in one class today. Of course we must have the classes arranged so there would be no confusion. But I have seen as much confusion where all were

(Continued on page four)



# Contacting Spirits After Death - - - - No. 4

R. A. HARTSELL

In our last article we studied the state called death; and more especially its relationship to the spirit of man. Too, that Materialism is the basis of infidelity. I should like to take a few statements relied upon by Materialists to prove their position, and see just what, if any, proof they contain, which would help the argument of Materialists.

The number one passage is found in Eccl. 9:5, which says: "For the living know that they shall die: but the dead know not anything, neither is there any more reward: for the memory of them is forgotten." The part which they stress is found in these words: "Know not anything." They conclude that this means that there is not a conscious state beyond death, and before the resurrection. Now, if we could see only the words which they want us to see this would be proved beyond doubt, but there is more in the statement than they allow you to see, if they can hinder you.

First, let us apply their rule to the entire statement of Solmon. Using the comma as they use it, and leaving it out as they do when it does not please them, let us consider verse three of the same chapter. "This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and MADNESS is in their heart WHILE THEY LIVE, and after that they GO TO THE DEAD." I have followed their rule of emphasis. Madness is an act of consciousness. But madness is in the heart of man while in life, and after he dies too. Therefore, man is conscious in death as well as life. So their rule of fixing things to suit them only proves too much for them by their own proof.

Again, it proves too much for them; for it not only says they "know not anything," but it says "neither have they any more REWARD." Thus, the proof text says too much for them. It denies rewards after death. NO HEAVEN TO GAIN. No wonder Materialism is so popular with infidelity—it says exactly what they say.

The truth is this: Solomon is pointing out that which belongs UNDER THE SUN. "Neither have they any more portion in anything that is done UNDER THE SUN." (V. 6) When death overtakes one, there is nothing left for him under the sun; and his contacts are no longer with friends on earth. He has moved to another realm—to God. (Eccl. 12:7) God then places his spirit where it should stay in waiting for the resurrection. The wicked are reserved in "chains of darkness." (2 Pet. 2:4; Jude 6) The righteous await in *Paradise*. (Lk. 23:43; 2 Cor. 12:3-4)

Another favorite argument by "Soul Sleepers" is based on Job 4:17. It says: "Shall mortal man be more just than God? shall a man be more pure than his maker?" They contend that Job said this; and for this reason man is "wholly mortal." In the first place Job never made this statement. But suppose he did; this does not prove that man is WHOLLY mortal. Paul tells us that it is the body that is mortal. (Rom. 6:12; 8:11; 2 Cor. 4:11) It is man's body or flesh that is mortal. We have already shown that the spirit of man is distinct from the body—it is not "flesh and bone." The flesh is mortal; but the spirit is not flesh. Therefore, the spirit is not mortal.

But, let us have another look at the statement attributed to Job. If you will read the first verse of chapter four of Job, you will see that Eliphaz the Temanite is the worder of the statement. He was one of Job's

friends. Job was debating with these three fellows, just as gospel preachers are often called upon to do with Materialists. Job represents God. Now hear what God said to Job's opponents concerning what they had said, against that which Job had said. "And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: For ye HAVE NOT SPOKEN OF ME THE THING THAT IS RIGHT, as my servant Job hath." (Job 42:7) God simply said that the doctrine of Materialism is not the truth. No more is needed to burst the balloon of infidelity, which carries Materialism across the face of the earth.

There are, my friends, many statements in the Old Testament which look at first glance like they might give some credence to the doctrine, but when one takes the facts into consideration, their hopes fade, just as they have on the two passages we have examined. But there is one statement which is enough to answer every argument offered from Old Testament passages. It is: "Life and immortality were brought to light by the gospel." If brought to light by the gospel, then we cannot hope to find those in the first ages fully informed in the matter.

Just here allow me to offer this argument. Hope is an act of consciousness. A thing which does not possess consciousness, cannot exercise this joy. Paul says: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15) Hope, therefore, extends beyond this life. Since hope is an act of consciousness, man's consciousness reaches beyond this life. Love is another act of the conscious individual. We are informed that "Love never faileth." (1 Cor. 13) Therefore, consciousness never fails. Consciousness belongs to the spirit. (1 Cor. 2:11) Hence, it is the spirit that remains conscious after death. Only the body becomes unconscious.

Such statements as Matt. 10:28: "And fear not them which kill the body, but are not able to kill the soul," prove to any honest person that man possesses something which cannot be subjected to death. Paul pointed out this fact in these words: "But if I live in the flesh." (Phil. 1:22) The man, Paul, lived. He lived in something. This he called flesh. He did not say that my life is the flesh. Indeed! Flesh is not the life. But, he goes on after this fashion: "For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better." "I want to depart." The real Paul could depart—go. His destination after leaving was Christ, not the grave. Only the flesh in which he lived would go to the grave. Now let us read verse twenty-four: "Nevertheless to abide IN THE FLESH is more needful for you." Paul could go out of the flesh, or abide in it. As long as he remained in it, he was with them. When he left the flesh, he was with Christ. This Paul, who could leave and be with Christ, is the something which men cannot kill.

They preach most powerfully who live most Christ-like.

\* \* \*

Habit is a cable; we weave a thread of it every day, and at last we can not break it.—Horace Mann.

\* \* \*

Either give up sin or give up Hope.—Charles H. Spurgeon.

# THE GOSPEL LIGHT

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## Christian Living

COPELAND MOBLEY

The word Christian means to be Christ-like. We are in our every day work to be an imitator or follower of Christ. Paul in Cor. 11:1 says: "Be ye followers of me even as I also am of Christ." If then we intend to enter into heaven we must follow in the footsteps of Christ.

In these modern times in which we live there are many things to draw our minds from Christ and cause us to follow after Satan. But as soldiers of the Cross we must "Abstain from all appearance of evil." (1 Thes. 5:2)

One of the greater evils we have today is the picture show. This is doing more to hinder the cause of Christ than any one other thing. The picture show is just a school to train the mind of all the evils. In them one can see almost everything imaginable. Murder, drunkenness, dancing, adultery, hatred, grief, envy, stealing, etc. Yet Christians (?) will crowd into the theaters with their children several times a week and spend their time and money supporting such evil and sending their children to the school of the devil. Yet if they attend one of the services of the church during the week (and getting there late then) they think they are making a great sacrifice. Are we being Christ-like when we do such things?

The children see such scenes as breaking up of homes, divorces, dancing, etc. so much, when they grow up it doesn't seem anything out of the ordinary for such things to happen. They have been schooled and taught by the work of Satan in the theaters that these things are all right. They can give you the names of nearly every movie star but I dare say that they could not give you the names of a dozen Bible characters.

We need not try to fool ourselves into the idea that we can help carry on the work of the devil and live a Christian life, too. Here are some questions one should ask himself when about to enter into something of the worldly nature. Will this be all right with Christ? If Christ were on earth would I find him at a place like this? We do not have the promise of another hour in this world, will I be prepared to meet Christ by being in a place like this?

Some of these things may seem radical but just as sure as we live we will have to give an account to God for the way we live here on earth. When he comes will we be found Christ-like?—Camden, Arkansas.

## Against Bible Classes and Literature

(Continued from page two)

taught in one class, as I have ever seen where there were several classes.

Brother Mahan said that if we did not have a method of teaching laid down, then the New Testament would not be a perfect law. In 1 Cor. 16:1, 2, we read: "Now concerning the collection for the saint, as I have given orders to the churches of Galatia, even so do ye. 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 gathering when I come." What method is revealed in taking up the contribution? Must we lay the money on a table? Is that the revealed order? Must we pass a hat? Remember, Brother Mahan, you said that if no order is given then the New Testament is not a perfect law.

In extending an invitation after a sermon, we usually have the congregation to stand and sing and the sinner is invited to come forward and give the preacher his hand. Where is the authority in the New Testament to stand and sing? But according to Brother Mahan, the New Testament is not a perfect law.

Brother Mahan does not seem to understand the difference between the essentials and the incidentals. In telling the sinner what to do to be saved, we give the essentials: faith, repentance, confession, baptism. But there are different ways he might make his desire known. He may go up and give the preacher his hand, or he could arise and say, "I want to obey the Lord."

To lay by in store is essential, but whether we put the money in a hat, in a basket, or on a table is left with us. To teach the Bible is a command, it is essential, but whether we teach in one class, two classes or a dozen classes, is left with us. That is just an incidental. In another place Brother Mahan in speaking of those that have classes, says: "Now the truth of the matter is this, they don't do it to edify, but just because others have the system, they have it." How can you see the hearts of other people? How do you know why others do it? I know for myself that I am sincere, and I do not take part in Bible classes because others do, but because I can see the church is edified much faster in that way. In public schools all understand it would not be wise to teach all from the first to the twelfth grades in the same class.

You should not be too hasty in judging the motives of others. For I know you misjudged me in the above statement. In another statement you say: "It has got to be formality, and the true worship is never reached." Again you are passing judgment about something you do not know. Teaching in one class can become mere formality with some, while others have their hearts in the work. The same is true when several classes are used. Some brethren have more zeal than knowledge, while others have more knowledge than zeal. Zeal and knowledge are both important.

Brother Mahan says, "Instrumental music could be justified by the same arguments you make on the classes." I think I answered that in an article published just after Brother Mahan sent this to me, so I feel sure he saw it as he reads The Gospel Light. He also mentioned women teachers which we will discuss later if we have time. Let us be fair with each other for judgment is coming.

# What The Church Needs

GRANVILLE W. TYLER

It has been pointed out already that the church of Christ is a divine institution and that no improvement whatsoever can be made on the divine side. But since the church has a human side, is made up of weak human beings who are constantly failing on their part, there are many things needed from man's side. Several things which the church does not need were also suggested sometime back.

God's law governing the activities of his people is perfect and cannot be improved upon; but man has made a miserable failure in his responsibility pertaining to that law. Man does not have to worry about making new laws or improving those already made, but it is his business to become better acquainted with, increase his respect for, and bow in humble submission to that sacred code. A serious charge was given people in Old Testament times to learn and teach that law. They were to think and talk about it constantly, write it upon their door-posts, use it as frontlets between their eyes, and continually teach it to their children. (Deut. 11:18-20) Was this law more important than the one given through Christ? Here is the inspired answer: "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. For if that first Covenant had been faultless, then would no place have been sought for a second." (Heb. 8:6-7) This writer points out further the importance of knowing this law when he quotes from Jeremiah the following: "For this is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: . . . And they shall not teach every man his fellow-citizen, and every man his brother, saying, know the Lord: For all shall know me, from the least to the greatest of them." (Heb. 8:10, 11) James adds his inspired voice, confirming this fact, in these words: "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." (James 1:25) Take a close look at that verse. Who is the man that is "blessed in his doing?" Why, it is the man who looks, continues to look, remembers, or does not forget, this law and who acts in accordance therewith.

A spiritually strong, healthy and courageous membership is desperately needed, now as never before, by the Lord's church. But this condition cannot be brought about and maintained by simply consuming and digesting material food. Jesus said, when tempted by the devil, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) These words are just as pertinent now as they were when spoken by our Lord. In many sections of the world, due to the demands and destruction of the war, there is much sickness, suffering and death from malnutrition. This term could be used to describe the weakness and failure of many members of the church. No, it is not a lack of material food for in spite of rationing we still have plenty and to spare; but there are many who are spiritually undernourished, dwarfed, "weak and sickly and not a few sleep," for lack of spiritual food (and it has not even been rationed). Peter's words are apropos here: "As new born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (1 Pet. 2:2) In

Heb. 5:12-14 a stern rebuke is given Christians for "when by reason of time" they should be teachers and fullgrown men in Christ they still need to be taught "the first principles of the oracles of God;" they still need milk, baby food, and not "solid food" which "is for fullgrown men." The great need actually goes beyond the food itself, there must be created a desire, an appetite for the sincere Word. Just as there is something wrong with a man physically when he does not desire material food, so there is something radically wrong with a man spiritually when he does not "hunger and thirst" for spiritual food. Sometimes by continuing to taste and eat a food that does not appeal to us at first, we develop, not only a liking, but a desire for it. Therefore, if we read, continually read, thoughtfully, diligently and prayerfully, the word of God we shall be able to say with David: "How sweet are thy words unto my tastes! Yea, sweeter than honey to my mouth." (Ps. 119:103)

We need not expect God to miraculously supply this need by filling us with a knowledge of his law without an effort on our part. Parents are responsible before God for the teaching and training of their children. Members of the church can never be well informed nor realize fully their responsibility as Christians until parents heed the divine injunction: "But nurture them in the chastening and admonition of the Lord." (Eph. 6:4) Gospel preachers who know, believe, love, obey and faithfully preach the truth of God without fear or favor are essential in supplying this need. A membership aroused from lethargy, willing to study hard (2 Tim. 2:15) and put forth every effort to teach and admonish one another, (Col. 3:16) will fill the breach as nothing else can. Nothing in the world can take the place of a knowledge of the Bible. An ancient prophet uttered a perennial truth when he said: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will reject thee, . . . Seeing thou has forgotten the law of thy God, I also will forget thy children." (Hos. 4:6) Ignorance of the truth is just as destructive now as ever; and it is possibly more prevalent now among members of the church than at any previous time.

Only those who study the Bible can know the truth; but only those who realize the blessings to be received from such a knowledge will put forth the effort. We should do our best to call the world and the church back to the Bible, and impress them with the necessity of "learning of him." While endeavoring to lead the world out of darkness by the light of the gospel, let us not forget that church members desperately need this light. Christians should be seen as lights in a chaotic world of sin and suffering. "holding forth the word of life." (Phil. 2:14-15)—In The Evangelist.

## "WHAT THINK YE OF CHRIST?"

Youth: Too happy to think—time yet.  
 Manhood: Too busy to think—more gold.  
 Prime: Too anxious to think—worry.  
 Declining Years: Too aged to think—old hearts harder to get.  
 Dying Bed: Too ill to think—weak, suffering alone.  
 Death: 'Tis too late to think—the spirit has flown.  
 Eternity: Forever to think—God's mercy past. Into hell I am righteously cast. Forever to weep my doom!

## Is A Man Saved Out Of The Church?

E. M. BORDEN

Many people think that a man is saved and then joins the church of his choice. They do not seem to understand that if they are saved they are in the church of Christ. "And the Lord added to the church daily such as should be saved." (Acts 2:47) Then if a man is saved he is in the church of Christ. There is no salvation in denominationalism.

The church of Christ is a likeness of the Jewish tabernacle. The tabernacle had a holy place and a most holy place and the "holiest of all." God would meet the high priest in the Most holy place once a year to accept his offering he made for the people and also himself. Christ is the high priest in the Christian dispensation, and he is in the holiest of all, "in the church. He is seated at the right hand of the Father, after having made the atonement for the people. So, in the holiest of all, in the church of Christ, salvation awaits all who will come, but we enter the holy place—the church here in the flesh.

If a man can be saved without the blood of Christ, he can be saved out of the church of Christ. But can a man be saved without the blood of Christ? All who are in the church of Christ have been purchased by the blood of Christ. (Acts 20:28) If I am purchased by the blood of Christ, I am saved and in the church of Christ. If I can be saved out of Christ, then I can be saved out of the church of Christ. But can I be saved out of the body of Christ? "For his body's sake which is the church." (Col. 1:24) Then to be in the church is to be in the body of Christ. "The church which is his body." (Eph. 1:22, 23) Then to be in Christ is to be in the church of Christ.

If I am in Christ I am a branch of the true vine. Jesus said: "I am the true vine." "As the branch cannot bear fruit of itself, except it abide in the vine: no more can you except ye abide in me." (John 15:4) Jesus also said: "I am the vine and ye are the branches." (John 15:5) If I am in the vine, I am in Christ, and if I am in Christ I am in the church of Christ. Can I bear fruit if I am not in the church of Christ? So, to bear fruit, I must be a branch of the vine or I must be a member of the church of Christ.

Paul tells us that we are grafted into the true olive tree. "If the firstfruit be holy the lump is also holy; and if the root be holy so are the branches." (Rom. 11:16) Now, if I, as a branch, be grafted into this olive tree, I can partake of the root and fatness of the olive tree. (Rom. 11:17) If I have not been grafted into this olive tree, I am as a dead branch, for I cannot bear fruit. If I am a part of the olive tree I have life and can bear fruit. The root of the olive tree extends back to Abraham, for to him the promises were made. God promised the land of Canaan to the Israelites. He also promised salvation to all through Christ. The line of Christ came down through Abraham, Isaac, Jacob, Judah, David and then to Christ. Now to make the matter clear, I will give a quotation from Paul: "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:26, 27) This shows that we enter this relationship by faith and baptism, for that is the way we get into Christ. "And if ye be Christ's then ye are Abraham's seed, and heirs according to the promise." So, to be in the olive tree or to be in the vine is to be in Christ, and to be in Christ is to be in the church of Christ. If the olive branch can live without being in the olive tree, then we can be saved out of Christ. Then in order to have spiritual life I must be in the vine or in the olive tree. The branch cannot bear fruit unless

it is attached to the vine or the olive tree. What about it, my friend? Will you contend that you have spiritual life, when you are not attached to the olive tree? Both Jews and Gentiles are grafted into this true olive tree. I am of the seed of Abraham, spiritually, if I have entered by faith and baptism.

## The New Testament Kingdom

Some of my writing in The Gospel Light in the recent past seem to draw fire from a few hearts here and there. Word from J. W. Dalton, Route 3, Boswell, Oklahoma, states: "Brother Neal: In your treatise of 'The New Testament Kingdom,' you say that 'the time and place are so well fixed that no infidel has ever been able to change them.' I am doing everything I can to keep from being an infidel. I want to know how you make the New Testament begin with Matthew and the church begin with the second chapter of the Acts of the Apostles, 33 years later."

Readers will find the above subject treated in the issue of this paper for December 3, 1942, which kindly find and review, if you can. When I made the statement noted by my friend Dalton I had in mind those who do not believe the Bible to be the Word of God. But I see now that I should probably have used the word "atheist" instead of the word "infidel." Infidels believe parts of the Bible and dis-believe parts of it. There are thousands of infidels to each atheist in the world. An atheist does not believe any of the Bible to be the word of God; nor, even in God—he doesn't think there is a God who created all things! If he does not believe that, "he that believeth and is baptized shall be saved," (Mark 16:16) he is an infidel on that particular verse of scripture. Christ makes baptism here a condition of salvation. If one disbelieves that, he cannot even have *faith* for salvation, because that is what Christ said; and one must believe what Christ says in regard to salvation in order to have saving faith in him.

Friend Dalton tried not one time to refute any argument on the establishment of the New Testament kingdom. His conscience would goad him half to death, if he should.

The queriest wants to know how the New Testament can begin with Matthew and the church or kingdom with Acts the second chapter, 33 years later. That is a bit peculiar question for a grown man to ask; but, it ought to be easy to answer. The New Testament is the law of the kingdom of Christ. Naturally the New Testament would begin with the birth of Christ in the flesh, since he had to be born that way in order to bring salvation to men in the flesh through the kingdom. Matthew starts the New Testament with the genealogy, lineage and birth of Christ Jesus our Lord. See chapter one. But Christ had to purchase the kingdom or church with his own blood upon the cross, before it could be established. Matthew closes his book with the crucifixion, burial, resurrection and ascension of Christ. Luke gives the dispatch of the kingdom with the Holy Spirit on Pentecost of Acts two. (See Mark 9:1; Acts 1:8; 2:1-4) The whole New Testament revolves right around Acts the second chapter; and so does the rest of the Bible. That is the beginning point—the birthday of the kingdom of God among men. Study these truths, friend Dalton, and be guided to the glory world by them. Let all others do the very same thing.

### ANOTHER BACK-FIRE

My old time friend, A. H. Bryant, now of Braman, Oklahoma, confesses "consternation of my article that

appeared in the Gospel Light of September 17," last. He thinks I am entirely too figurative and symbolic with Revelation twenty, in this treatise. Hunt up your paper for September 17, 1942, and notice the subject under question—"There Will Be Just One Literal Resurrection." Notice these pages for a notice of Brother Bryant's rebutal, as soon as I can find the time. There needs to be a lot of teaching and talking done along this line. In the meantime roll in the subscriptions to The Gospel Light. People are crying for the truth and the church is beginning to awaken. Subscribe for the paper now! Send the paper to a friend. Don't wait till later—that will be too late!—James L. Neal.

## "Catholics Can Eat Meat During Lent"

Under the above caption the Winslow Mail of March 5 has an article in which is stated that Bishop Daniel J. Gercke of the Catholic church permits Catholics in the Tucson diocese to eat meat this year during the season of Lent. The following days are excepted: Ash Wednesday, all Fridays and Holy Saturday morning. Seems to me like we have been "jipped." I was counting on kind of getting a few Catholics' steaks and chops during Lent, but Gercke "has gone and done it," he's turned the whole Catholic fraternity loose to eat fish and fowl and frog, ham and horse and hog, bacon and beef and bull, steak and stew and sausage. In the language of Dagwood, "there ought to be a law."

Now, if Daniel J. Gercke thinks he can get ahead of me in this matter of letting folks eat meat during Lent, he's got another think coming. I want every one in my diocese to take notice. The bars are down. The gate is open. You are at liberty to eat meat every day during the Lenten season except the days you find it forbidden in the New Testament. Read the chapter closely that gives the Christian's observance of Lent, and "I lay no other burden upon you." I'd suggest though that on Ash Wednesday, all Fridays, and Holy Saturday morning that you eat no horse flesh, skunk meat, tadpole tails, nor Turkey buzzard. Such meats as pork, lamb, beef, poultry, etc., you may freely eat provided, I am an invited guest at your table, or a quantity brought my way in a covered dish. This will in a measure compensate me for inducing the Lord to let down the bars during the Lenten season. In the meantime you may sleep on your side, your back, or your stomach, only watch about swallowing your false teeth. I permit you to drink water freely and take a bath when necessary. No Catholic prelate can be more liberal than I. I'll show 'em.—Geo. B. Curtis.

### THE ART OF SELF-DEFENSE

"Do you think it wrong for me to learn the art of self-defense?" asked a young man of his pastor.

"Certainly not," answered the minister. "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the 15th chapter of Proverbs, 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."—Unknown.

Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning.—Cardinal Newman.

## When Hitler Meets God Alone

In a striking article in her "Listen World" column, Elsie Robinson address herself to Herr Hitler.

She says in part: "I'm wondering about you tonight, Adolph, and how you tick when you've left the balcony and gone away from the shouting mob into your own bedroom at night—*alone*."

"I wonder what happens to you when you take off your false front and face your real self, Adolph. Does something catch up with you. . . grab you by the throat . . . something that even your body guard sleeping outside your door, can't foresee or prevent?"

"Do you think of your toppling dreams then, Adolph . . . those dreams of world power which warmed you through your frustrated youth . . . those dreams which once seemed so near to glorious consummation but which are so bloodied and beset today?"

"Or does arrogance still wrap you in delusion until you sleep? But when you sleep—what then, Adolph? Sleep's a queer thing—perhaps you've found that out."

### *Poor Deprived Of Bread*

"We can hold off reality by day . . . but when our eyelids drop, something happens. Then our front fails us . . . then we face the truth we've submerged all day. Do you face that Truth when you sleep at night, Adolph?"

"Once you were poor. Do you remember, in your sleep, the countless poor you have deprived of their last bit of bread? Do you see the dead wagons of Greece carting off their dreadful, daily toll of skeltons—poor bones covered with tattered skin?"

"Do you see your own starving German peasants—their sunken eyes staring dumbly after the trucks which have robbed them of their last ounce of harvest?"

"Once you were humiliated, Adolph. You had not known that you were not like other boys. You had not guessed that you were born nameless. Then the other boys told you—sneered at you—hinted, even, that you had Jewish blood. Maybe you crept off and cried as any little child will cry under cruelty."

"Do you recall those cries now, Adolph—when you hear the screams of the thousands of helpless innocents you have mutilated—murdered? Do their terrified faces circle around your bed?"

Continuing, she confessed: "Queer thing, Adolph—once I wanted to kill you. I was a big husky then, tall blond and strong as any of your vaunted German frauleins. In the Far West, where I was born, I had learned about guns and varmints. One well-aimed shot, I thought, would rid the world of the vilest varmint it has ever known."

"Yes, I wanted to kill you once. But I'm different now. I know that a Straighter Shooter than I can ever be, will take care of you in His own good time."

"For some day you're going to face a reckoning from which no Storm Trooper or armored car can protect you . . . and you'll face it *alone*. Your struts won't avail you then, Adolph—nor your oratorical shrieks and sobs. The world you ravished will have dropped away and you'll be *alone with God*—and your millions of dead! And even I pity you when that hour comes!"

Do you suppose Elsie Robinson was thinking of such words as: "God shall bring every work into judgment, with every secret thing." (Eccles. 12:14)

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God! So then every one of us shall give account of himself to God." (Romans 14:11-12)

"The wicked shall be turned into Hell, and all the nations that forget God." (Psalms 9:17)

We too pity Herr Hitler and all others who will stand *alone* before God in their sins.—Selected.

\* \* \* \* \*

## NOTES—REPORTS

\* \* \* \* \*

J. T. Gabert, Oak Grove, La.: Since we came here last October and began to plant "the seed of the kingdom," several have been baptized and regular Lord's day worship goes forward. To those who have contributed to the cause here, I would say, Thank you, and may our heavenly Father which seeth in secret, reward you openly. This is a wild mission field of hundreds of square miles thickly settled and 98 percent of the people have never heard a gospel sermon. Truly a wonderful place for any one who will work and sacrifice for the sake of souls, but no place for salary hunters.

\* \* \*

### Report Of Sanatorium Work

A list of those who have sent Bibles, Testaments and books for the Sanatorium since last report:

Mrs. Lizzie S. King, Sulphur Springs, Texas, eight books; Ethel Southerland, Bowie, Texas, one Bible; Chester Estes, Longview, Texas, 100 copies of The Evangelist; Mrs. F. O. Watson, Tillar, Ark., two Bibles; Mrs. W. A. Bennett, Ratcliff, Ark., one book.

We sincerely thank those who are helping us in this work. This is a great mission field with almost 1500 patients, with much time to read and study. Many of them have learned and obeyed the truth as a result of the work we are doing here. This work consists of visiting among the patients and teaching in a personal way, passing out books, tracts and good literature. Besides the personal work four public services are conducted each week, and the Lord's Supper is made possible for all members of the church every Sunday. We now have about a hundred members of the church who are patients here.

The work is sponsored by the church in North Little Rock, Arkansas, and we are trusting the brethren everywhere to help in the support of this work. We hope that all who read this will send something to help us keep the work going. You may not be able to send much but if all will do their part with even a small offering it will help us to keep going.

Send your contribution to: Church of Christ, Box 389, North Little Rock, Arkansas. Send all books, Bibles and Testaments to: Voyd N. Ballard, Box 235, Booneville, Arkansas

\* \* \*

### A CALL FOR HELP

A vision appeared to Paul to come over into Macedonia and help us. That same vision appeals to the churches of Christ of the South and elsewhere.

If we are to have the Gospel preached in the uttermost parts of the earth, the writer believes that preaching should begin at home, before we take a boat ride far off to other missionary fields. Here in the west central part of Illinois the harvest is plentiful but the labors the few.

A church of Christ was planted at Moline, Illinois some three years ago by the help of elders and ministers from the Burlington, Iowa church of Christ. We, being few in number, have been praying for God's help, that some day some church would send their evangelist here to establish a prosperous working church.

Moline is better known as the world's largest implement manufacturing area, with a population of 37,000; Rock Island, joining with a population of 46,000, and Davenport, Iowa, across the river, with a population of 75,000. Within this population only a handful of church of Christ members. We have a membership of sixteen and all are poor in worldly goods. We appeal for your support, to look toward Macedonia.

We stand ready to give such information to all that are interested by writing to: Ross Wilson, C. Miller, Robert Reynolds, 611 41st Street, Rock Island, Illinois.

\* \* \*

### OBITURARY

#### Willie Henderson George

Willie Henderson George, son of Mr. and Mrs. E. N. George, was born in Murfreesboro, Tenn., May 22, 1870; departed this life February 19, 1943, at his home in Ada, Okla. When a boy of four, his parents moved to Arkansas, where he made his home until moving to Texas. Later he moved to Arkansas. On December 6, 1896, he and Miss Bertie Hill, of Melbourne, Ark., were united in marriage. Five children were born to this union—four sons and one daughter. Two of those sons died in infancy. He is survived by his good wife, one daughter, Miss Doreen George, Washington, D. C., two sons, Joe, of the United States Navy, and Elvan, of Ada. He left two brothers, L. O. George of Drumright, Okla., and Herbert George of Pitcher, and two sisters, Mrs. Mabel Meyers, of Mesa, Arizona, and Mrs. Mattie Boaz, of Sapulpa, Okla. Brother George was baptized into Christ about fifty-five years ago. A few years later he began to proclaim the gospel, and he continued in this work until his passing. He conducted meetings in several states and did local work at many places in Texas and Oklahoma. Brother George was faithful to the Lord during those years. The funeral service was conducted in the Main Street Church building on Sunday, February 21. A large crowd of brethren and friends were in attendance to pay their respects to this "old guard of the gospel." A number of preachers were there. Perry Cotham and G. W. O'Neal led the prayers, and Delmar Owens read the lesson. Will M. Thompson, his coworker in many gospel efforts, delivered the address, which was a fitting eulogy to his faithful life.

\* \* \*

#### Adell Rollans

Adell Lavern Rollans, daughter of Brother and Sister W. R. Rollans was killed February 16, 1943 in perhaps the most horrible bus tragedy in the history of our state. Seven other children and Brother Willie Carter, mathematics

teacher in the Dardanelle High School, were killed.

Adell, a student of the Danville school, was born in Yell County of this state on November 14, 1929. On the date of the accident she was visiting the school of a chum. Little Miss Berry, who had been visiting in Adell's home had gone with Adell to the Danville school Monday; then both girls went to Miss Berry's home school (Dardanelle) on Tuesday. As the bus was taking them home, a collision with a state highway truck, between Dardanelle and Danville, resulted in nine deaths and several injuries. The little Berry girl was killed also. She was the grand-daughter of Brother and Sister Rufus Ward of Chickalah.

Adell is survived by her parents, three brothers, Odell, Virgil and Robert Ray; four sisters, Mrs. Edith Mayors, Mrs. Imogene Deeds, Misses Wanda Lee and Lillie May Rollans. Adell was the baby of the family and a very sweet little girl. Her little body was laid to rest on Sunday, February 21, in the family burying place in the Deleware cemetery.

The writer was called to conduct the services, with Brother B. A. George assisting. Song service was directed by Charlie Campbell. Adell's favorite song ("I Am Going Where the Roses Never Fade") was sung by the two Misses Derrick who had taught Adell to sing the song.

Time only will ease the pain of loss in the hearts of the parents, brothers and sisters; but in that sweet home of the soul, where little children who die in their pure innocence go, there will be no wrecks, no little broken bodies, no cries of agonizing pain; but unending joy, peace and happiness. May the faith that heaven is to be her eternal home comfort her family who loved her so dearly.—H. H. Dunn.

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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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## Mormonism

GEO. B. CURTIS

We closed our article last week with Joseph Smith's head in a hat with his kidney shaped "peeping" stone. The stage is set, and the machinery is ready for revelation. It comes. The book of Mormon is the result.

Is the book of Mormon from God? Mormons say, "Yes." The rest of the world says, "No." Of course, I think it is a fraud. In fact, I cannot see how any intelligent person can believe the vagaries of this so-called revelation. Yet, I want to examine its claim in all fairness.

There are three accredited sources of the book: (1) God is the author, (2) Joseph Smith and his coworkers wrote it, (3) that it is taken with a little change from the manuscript of Solomon Spaulding. As to the first claim, I think that we can make this observation that is understandable to all: If the book of Mormon is God's word, the Bible is not; or to place it the other way around, If the Bible is God's word the book of Mormon is not. It will not take many statements from the Bible to substantiate this conclusion. In the last chapter of the Bible I read, "For I testify unto every man that shall add unto these things, God shall add unto him the plagues that are written in this book." No Mormon will deny that the book of Mormon contains things not written in the Bible. These prophecies of Smith are added thereto. This would be sufficient to show that one or the other are not of God. But again, "I have in a figure transferred to myself the Apollos for your sakes; that in us ye might learn not to go beyond the things which are written." (1 Cor. 4:6) Paul knew nothing of the book of Mormon. He warned not to use it. In 2 Peter 1:3 we learn that God had granted to Christians all things pertaining to life and godliness. But the book of Mormon was unknown until 1830. Therefore it pertains neither to life nor godliness. Arguments of this nature could be multiplied indefinitely. We consider these sufficient to show that the Bible and the book of Mormon cannot both be from God's word. Next we turn our attention to another field of investigation.

The book of God has the hand of divinity stamped upon it unmistakably. The book of Mormon has the hand of man stamped upon it unmistakably. The author of each is known by the book itself. The book of Mormon makes the claim that when Smith peeped into the hat the words of revelation appeared in the stone. Cowdery copied as Smith dictated. The word remained visible to Smith until the word was written by the scribe correctly. Every sentence structure had to be right, the spelling right, the grammar right, before the word moved on and another took its place. As long as there was an error in the transcript, the word, or sentence, persisted in the stone. There was not the re-

motest chance for a mistake. Yet mistakes got in or the Lord does not know English. I have the 1879 print and the 1920 print of the book of Mormon. Many revisions of words and phrases have taken place. Let's take up a few of the English blunders the Lord has made in this book that it would be impossible for Smith to err in the writing. Notice the use of the word *enormity* in Alma, chap. 52:5: "And also seeing the *enormity* of their number, etc." The same misuse occurs in Alma 57:13 of this word *enormity*. The word exquisite comes in for our attention. In the book of Alma, chap. 36:21, we find, "Yea, I say unto you, my son, that there could be nothing so *exquisite* and so bitter, as *was* my pains." Not only is the word *exquisite* misused but the verb *was* is misused in this sentence, a singular verb with a plural subject. But again. Now the book of Helaman comes into our investigation, chapter 7, verse 8: "Yea, if my days could have been in *them* days, etc." A ten year old school boy would know the word *them* is misused. The 1920 edition corrected this error for the Lord. Remember that this was in the translation that couldn't be wrong, "*them days*." In the book of Alma, chapter 9, verse 22 is this *elegant expression*, "And they having been waxed strong in battle." Does this sound like the language of the Lord? Hear this from Alma 32:5, "and the one who was the *most foremost* among them, said unto him, etc." The Lord hadn't learned the rule against double comparatives. But again somebody came to the Lord's rescue and fixed up his English. The 1920 edition reads, "The one who was the foremost among them, etc." Just remember when Joseph wrote "*most foremost*," or rather had it written, the Lord held that before his very eyes until every letter was copied correctly. This translation was no ordinary translation. It was right and couldn't be wrong. Yet it had to be revised. The Lord's English was at fault. In Alma 24:20 we have this enlightening statement, "And thus we see that they buried their weapons of peace, or they buried their weapons of war, for peace." In this expression you can't tell whether you are meeting or passing the revealing angel. Here is another of like caliber: "They being shielded from the *more vital parts* of the body, or the *more vital parts* of the body being shielded from the strokes of the Lamanites." Alma 43:38. Such an expression doesn't make good foolishness. Room for just one more. Helaman 9:6: "Judge had been murdered, he being stabbed by his brother *by a garb of secrecy*." "Garb of secrecy" is a kind of peculiar weapon. Most assassins use some kind of a knife. The deed could have been done in secret, but that isn't what Helaman says.

# Infidelity (No. 1)

JAMES L. NEAL

## *God's Perfect Book of Morals*

We think of infidels as those who deny the Bible as being the word of God. Atheists are those who deny both God and the Bible. Many skeptics claim to believe in God, but refuse His Bible revelation. Infidelity is here considered to include all atheists and infidels. Infidelity is certainly opposite from Christianity. There is nothing in common between the two. They are as far apart as day and night; and, as much different. The devil is back of all sin. God is back of the Christ, and gave the world the Bible to reveal sin, to show up infidelity and to give the remedy.

## *Purpose Of The Bible*

God gave to the world the Bible because of sin. Had there been no sin, we would have no need of the Bible. Neither would Jesus have been nailed to the cross of Calvary for the sins of the world. What is the origin of sin? What has been the awful result of sin? What is sin? What is the remedy? The Bible tells.

Infidelity denies there being any sin. Hence, it has to deny the sacrificial offering of Christ's blood shed once for all; and, of natural consequence, must deny the Bible. In this it gives no place for faith in God in the affairs of men; and therefore, takes away all hope of consolation from sorrow and tears in this life, and of a future eternal abode in the sweet home of the soul! Infidelity is destructive in its criticism, and offers nothing in return.

## *A Bad Book*

"The Bible Unmasked," is an atheistic book put out by one Joseph Lewis. It has reached its seventeenth edition; yet, it is one of the blackest books against God and the Bible that I have ever read. Inconsistency abounds on every page of the book, and the unfairness with which Mr. Lewis takes excerpts from the Bible to prove his diabolical points is appalling. His statements in the very introduction of the book show his woeful misconception of morals of men, much less of the Bible. These words are written without any malice whatsoever for Mr. Lewis. I love his soul, and trust that he is sincere and honest in his convictions about the Bible and its morals.

## *A Copyrighted Book*

"The Bible Unmasked," was copyrighted by Mr. Lewis in 1926. This being the case I am not free by law to copy from the book. But, it is public property; and I can refer to its teaching. It contains two hundred and thirty-five pages. Let no one resent the truths herewith presented. May all the world read and grasp them as precious nuggets of gold. We are all dying men. We are judgment bound people. The awful reality of God faces us daily. Eternal destiny lies at death for us all. Where will we spent eternity? (Heb. 9:27; Acts 17:30, 31)

In his introduction Mr. Lewis states that what is immoral in one age might not be so considered in another age of the world, and that there is no absolute standard for morals. This shows a very bad conception of God, the Bible and of life. Let us study with love in our hearts to know the truth.

## *God's Perfect Standard of Morals*

God created man a being of choice, and left his nature unchanged; even though he by disobedience went into sin. There was just one thing that was left for

man to NOT do upon the earth; and that was: TO ORDER HIS OWN STEPS. His steps must be ordered of the Lord. That being true before he sinned, it is doubly true since. (Isa. 10:23)

Moral principles do not change with the seasons like the fads and fashions of Paris and Hollywood. Good morals a thousand years ago are good morals now. Just so with regard to bad morals. And man is good, or else bad in morals according to righteous and wicked principles which govern his conduct. Standards of fashion and style change over the years. Customs change with the passing of time and with different people. But the standard of right can never change.

Regardless of what Mr. Lewis and others of his persuasion may think, the Bible is God's perfect standard of morality for humanity. That the holy Bible was written by forty inspired men over a period of sixteen centuries without contradictions in their writings, is proof positive of its divinity. It is a divine library of sixty-six books, and is bound to be true. Its commands are holy, its precepts are perfect and its inferences are always safe. Aside from the soul of man, the Bible is the only thing that will live through all generations and survive the universe. No rule of life has even approached the perfection of Christ's Golden Rule as given in Matthew 7:12. Look at its perfect beauty: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Could that be surpassed in a thousand years for peace and order among men? Nay, verily! "Blessed are the pure in heart: for they shall see God." (Matt. 5:8)

"I beseech you therefore, brethren, 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 ye 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: 12, 2) Nothing can ever beat that for governing the affairs of men, *morally* and *spiritually*. But, that holy instruction comes from the "*perfect will of God*." Therefore, the Bible is a perfect and unchanging standard of morality, forever!

## *In The Field Of Science*

The Bible is not a book of science and astronomy; but it is the mother of both, and far surpasses either. Not a principle of science can contradict the Bible, and every scientific discovery by man can be traced to some mention of its principle in the Book of God divine. Let those persuaded to the contrary try their hands.

No man with a smattering knowledge of science in material things, and who denies God and the Bible, has any business whatsoever, discussing the marvelous attributes of God and the things spiritual and eternal! The latter are as far above his sight and grasp as are the galaxy of stars in the Milky Way above the small earth upon which we live. In the very first verse of God's holy Bible He laid down the five basic principles of all science: 1. Time; 2. Force; 3. Space; 4. Energy; 5. Matter. The Bible is the first book men of scientific study should learn. Their progress would be doubly quick and trebly accurate. Columbus found out the earth was globular thousands of years after the Bible said it was round. (Job 22:7) Nothing can be more stupid than to flatly deny the Bible in matters material,

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# FAITH ONLY

R. A. HARTSELL

It will be remembered by the readers that some weeks back I had an article on the subject: "A FAITH TO LIVE BY." Some weeks after this article appeared, Brother Alexander sent me a letter from a reader of The Gospel Light, who lives at Batesville, Arkansas. The letter will speak for itself; for I submit it with this article. I should like to say just here that I do not always respond to letters, which are sent in, but feeling that this subject is of interest to all the readers, I am devoting some time and space to it.

## THE LETTER

Batesville, Ark.  
January 29, 1943

"Dear Brother Hartsell:

"I read in The Gospel Light where you attack the doctrine of Salvation of the sinner by faith only. Permit me to show where it is plainly taught in the Bible. Romans 4: 4-5, 'Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.'

"Rom. 5:1, 'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.'

"Eph. 2:8-9: 'For by grace are you saved through faith, and not of yourselves, it is the gift of God. Not of works, lest man should boast.'

"These scriptures prove abundantly the doctrine we preach.

"But one says, Jas. 2:24, 'Ye see how that by works a man is justified, and not by faith only.'

"All commentaries I have read say that the book of James was written to the churches, and does not apply to sinners. The fact that those mentioned as justified by works were first justified by faith.

"Rom. 4:3: 'Abraham believed God, and it was counted unto him for righteousness.'

"Afterward, James 2:21, 'Was not Abraham justified by works when he had offered Isaac his son upon the altar?'

"So the scripture shows that James referred to Christians and Paul referred to sinners.

"Some people object to being called Campbellites. Out of courtesy we sometimes call them the Christian Church, or Church of Christ, but we do not believe it.

"I regard my infant baptism as sacred as you do the name by which you call yourselves, but I take no exceptions when they say, 'Sprinkling a baby,' as I know they don't believe that way. However, if you want us to extend you that courtesy, you should be willing to extend the same courtesy to us. If you are truly a Christian and desire that we say 'Christian Church,' or 'Church of Christ,' you will say 'infant baptism,' and not 'sprinkling babies.'"

Yours truly,  
L. R. Barnett

Having dispensed with formalities long ago, I shall proceed with essentials of reply. Taking first things first, you will note in the gentleman's letter a reference to Rom. 4:4-5. Taking the reference for face value, it proves everything else, except "faith only." Paul did not say that his faith is counted salvation, which would have been necessary for my correspondent's case. Paul said it was counted unto him for "righteousness." Acts 10:34-35, should help the gentleman to understand the connection between righteousness and faith. ". . . He

that feareth God, and *worketh righteousness*, is accepted with him." The reason faith is counted for righteousness is given in John 6:29. It says: "This is the WORK OF GOD that ye believe." Again, this faith is something one obeys. (Rom. 1:5; 16:25) And Paul puts the climax to the kind of faith which saves when he says: "Neither circumcision nor uncircumcision availeth anything, but faith which **WORKETH BY LOVE.**" (Gal. 5:6) Even the man from whom our friend quotes most denies his doctrine in every book he has written.

Rom. 5:1: "Therefore being justified by faith," would have to read "faith only," which it does not. The word "only" excludes everything else. It means that nothing else is essential. But in the very same connection "grace" is mentioned as being essential. If salvation is by faith only; then grace is excluded. If only one other thing is essential, then the doctrine taught by this man is false. But let us look more deeply into the fifth chapter. Verse nine says: "Much more being now **JUSTIFIED BY HIS BLOOD**, we shall be saved from wrath through him." Shall we conclude that we are justified by blood alone, just because Paul said we are justified by it. I have just as much right to teach "blood only," and cite this reference, as does our friend and offer the first verse. If Paul taught "faith only" in the first verse, then he taught "blood only" in the ninth. If so, he could have sung, "At the cross, at the cross, where I didn't see the light," don't you think?

Too, let us not overlook the fact that blood and faith are not the only justifying elements mentioned in the chapter; for in the very next verse (10) we are told that we are saved "**BY HIS LIFE.**" Did Paul teach three different doctrines? Or, did he simply show that it takes all three to save one? If the latter, then "faith only" is false. If the former, Paul is false. Which one of these will Mr. Barnett take?

The thing in our correspondent's letter which struck me with deepest interest was the trouble into which he put himself trying to get rid of James. My dear sir, can you not see what you did? Look, James wrote to the church, per you; therefore, what he said did not embrace sinners. You have killed every reference you offered. Paul, to whom did you write the book of Romans? "To all that be in Rome, **BELOVED OF GOD, CALLED TO BE SAINTS:** Grace to you and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, **THAT YOUR FAITH IS SPOKEN OF THROUGHOUT** the whole world." Yes, Paul wrote to the church at Rome. Per my friend, he did not embrace sinners in what he said concerning salvation and justification. Just how do you like that? This only shows the pit into which man falls when he tries to offset the word of God and uphold a human theory. The same goes, sir, for the book of Ephesians, from which you quoted.

To whom did you write the book of Ephesians, Paul? "Paul, an apostle of Jesus Christ by the will of God, **TO THE SAINTS** which are at Ephesus, and to the **FAITHFUL IN Christ Jesus.**" Now you just do not have to guess about this; nor even consult "commentaries." to know that this was addressed to the church; therefore, Eph. 2:8 was for the church, not for sinners. My friend, what do you think of your own logic? Can't you see just how you got your ownself into trouble? For your own sake don't take such a foolish position

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# THE GOSPEL LIGHT

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## PARAGRAPH SERMONS

E. M. BORDEN

How can we give "good feelings" as an evidence of pardon, when it is the evidence of pardon that makes us feel good? Then, let us remember that we can feel good for other reasons. Many people are deluded into thinking that remission of sins takes place in us, and therefore we can feel it. Salvation takes place in the mind of God for us. Salvation is the removing of the guilt that God has been holding against us. Salvation is promised to those who obey (Heb 5:8, 9). It is true that the saved man has the witness in himself, but this witness is the record that God gave of His Son (1 Jno 5:10, 11).

The second coming of Christ is a question of interest, and has been since Jesus ascended in a cloud about ten days before the day of Pentecost. The Bible teaches that Jesus will come again, but there are many erroneous ideas as to what he will do when he comes again. Paul tells us that when he comes again he will deliver the kingdom to God (1 Cor 15:24). Some modern teachers tell us that when Christ comes again he will establish his kingdom. The Bible does not say that Christ will establish his kingdom when he comes again. The Bible does not say that he will reign over Israel in the land of Canaan when he comes again. The Bible tells us that Christ is reigning now, at the right hand of the Father, and that his reign will continue there until he has put all enemies under his feet.

A congregation will grow in proportion to the work and character of its members. If the church of Christ prospers, human institutions will tremble upon their foundations. Let us not fail to do our duty. If we are not growing as we should, let us not blame the preacher, unless we want to give all the credit when the church succeeds. The credit of a successful meeting is often laid at the feet of the preacher, when, in some cases, he had very little to do with it. A working church can have a good meeting with an ordinary preacher, while the best preacher in the brotherhood will fail in another congregation. The preacher can only do his part by preaching the word. The same is true with reference to local work. Many congregations are prospering with a very ordinary preacher in the pulpit. Some congregations will not prosper with a great

preacher in the pulpit. But, the preacher, whether weak or strong, gets the credit for failures.

It is the duty of the preacher to preach the word, without addition or subtraction. A preacher who will leave off some truth lest he should offend some member of the congregation, or some friend outside of the congregation, is not a true and faithful minister of the gospel. A certain preacher presented the truth that a man must believe or be damned. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). About two days later this preacher was called to preach a funeral sermon for a man who had heard that sermon, but had not become a believer. One of the brethren asked the preacher what he could do. He told the brother that he had the same Bible he had before that man died. Let us remember that while we live is the time to obey the Lord. Damnation comes to the unbeliever and salvation comes to the baptized believer.

Philip baptized the eunuch on a simple confession of his faith in Christ. Philip did not demand a vote of the members of the church before he would baptize the man. He commanded the chariot to stand still, and they went down into the water where the eunuch was baptized. Lodges vote on the reception of members, and some churches do the same, but the "Lord added to the church daily such as should be saved" (Acts 2:47). If people will obey the gospel and let the Lord do the adding, they will be in the right church. The Lord still adds people to his church.

### IS IT NOTHING TO YOU?

Is it nothing to you, all ye that pass by,  
And glance at the cross with a frivolous eye,  
That hanging thereon,  
Is God's only Son,  
Despised and rejected, and sentenced to die

Is it nothing to you, all ye that pass by,  
And glance at the cross with a frivolous eye,  
That, dying in shame,  
Christ carried your blame,  
That you might inherit a home in the sky.

Is it nothing to you, all ye that pass by,  
And glance at the cross with a frivolous eye,  
That the nails, and the spear,  
And the torture severe,  
A fountain released, to atonement supply.

Is it nothing to you, all ye that pass by,  
And glance at the cross with a frivolous eye,  
That His blood was spilt,  
To cover the guilt,  
Of those who far pardon, on Him would rely.

Is it nothing to you, all ye that pass by,  
And glance at the cross with a frivolous eye,  
That in heaven, or hell,  
Forever to dwell,  
You choose by the Master with whom you ally.

—L. James Kindig, In Christian Digest

# "The Church of Christ" [Christian]

LLOYD E. ELLIS

As you travel through some of the towns in California, you will see the above on some of the church signs. Upon investigation you will learn that the people meeting there preach faith, repentance, confession of faith in Christ and baptism for the remission of sins, and observe the communion each Lord's Day; but insist upon using instrumental music in the worship.

There is such a group meeting in Tracy, where I preach each Lord's Day for the church of Christ. Recently a young man from one of their schools in San Jose, held a meeting in Tracy, and observing their signs I requested an audience with them. This young preacher, Don De Welt, and an older man, Amos Bigelow (who preaches regularly for this group in Tracy), met me and two of the brethren from the church of Christ Sunday afternoon March 7th.

As the discussion began Mr. De Welt plainly stated that they did not make the instrument a test of fellowship.

He declared that they had nothing to do with the "Christian Church" with its Missionary Societies, etc. In an effort to prove scriptural authority for the use of the instrument, he turned to Eph. 5:19, and maintained that the command to "speak—in psalms and hymns and spiritual songs," etc., involved the use of the instrument. Then he turned to one of the Psalms and pointed to the notation above the text, "To the chief musician," etc., saying that this was a direction as to how to sing the Psalms—that is to the accompaniment of the musical instrument of many strings.

He further stated that they could worship either with or without the instrument, and in fact, were not using theirs because they had no pianist at the present time, and finally, climaxed his efforts by declaring that, *if we would be willing to say nothing about the instrument and not continuously condemn people for using or wanting to use it, they would gladly come over and worship with us.*

Some of his errors, inconsistencies and contradictions were pointed out:

1. There is no authority for the use of the instrument in Eph. 5:19. Paul stated not only *what* to use, but *how* to praise God. He named the kind of songs to sing and told how the music is to be made—with the vocal organs and heart.

The direction to the musicians, and the mention of the instruments of strings in the Psalms are no more authority for the use of instruments in the worship of Christians than the command to offer burnt offerings, etc., likewise found in these same Psalms. If one is to be used then must the other also be a part of the worship.

2. If there is a *command* to use instruments then it is not a matter of choice, but it must be observed and obeyed. (It could also be shown that *each* individual would have to have an instrument, instead of the one organ or piano.) If there is a command, then the instrument must be used, if there is no command, then it must *not* be used. To say that it may or may not be used is not according to the scripture in either case.

3. When pressed, Mr. De Welt had to admit that it was only his feelings and personal opinion which were consulted when he said we were all right without the instrument, and that it was only his own idea about making the instrument a test of fellowship—in other words, he was just trying to be nice. Yet it is not a

question of being "sweet" to the other fellow, but the question is, Is the matter according to scripture? He insisted that there is scriptural authority for its use—then in the same breath he stated he thought we of the church of Christ were saving souls just the same. Such inconsistencies and contradictions are self-evident.

4. It was pointed out to him that if the instrument was commanded to be used, then the command must be obeyed, and as they were not using it, they were violating the command; and that the carrying out of the command was dependent upon some special human, or worldly, training and accomplishment. At the same time he agreed that one might praise God from the heart even though he could not "carry a tune". It is mutually agreed, of course, that melodious voices are pleasing to the human ear—yet, in Eph. 5:19, the praise is directed to God not to men. Men think too much of pleasing themselves and not enough of pleasing God. Men ought to be pleased with what pleases God.

He offered quotations from O. E. Payne's book to prove that instruments were used by the early Christians, yet the quotations from Clement by Payne seemed to be against Payne's position rather than for it! At least no instances were found where these Christians used the instruments.

Mr. Bigelow raised the question of "harps" in Rev. 14:2. When I pointed out to him that John said he heard the "voice as of harpers," and that he did not say he heard harpers playing, he had nothing further to say.

Being questioned as to why the word "Christian" was used in the advertising, Mr. De Welt stated that it was to distinguish between the church of Christ and their own group—yet the brethren with me thought the sign was up before we began meeting. He admitted that "Christian" in "Christian Church" is an adjective, and agreed that the designation of the church should not be sectarianized.

Being questioned concerning the events to take place at the second coming of Christ, De Welt stated he believed that His coming would mark the consummation of all things—agreeing with us exactly in this. But Bigelow (the regular preacher), said he thought Christ would reign on earth a thousand years—a rank premillennialist.

They declaimed the use of "Rev." and such since only God is reverend. (Ps. 111:9) There seemed to be no particular point of difference between us of the church of Christ, and young De Welt, save the use of the instrument, but since it is impossible for us to compromise, and he insists that they want the instrument (though no authority is found in the scripture for a Christian to use such in the worship), we had to bid them good-bye, and go our separate ways.

Brethren, who is keeping the two groups apart in Tracy? Those who do not use the instrument, or those who insist on keeping it in the worship service?

To my knowledge there are several such groups in this part of the state. The method of their advertising and efforts, and the fact that they seem to be so *nearly* right cause a number of the members of the church to be led astray—especially among those moving to this state from other sections. We need to help them find

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# RELIGIOUS DIDOS

GEO. B. CURTIS

Dido is a good English word. It means *an antic*. As an Arkansaw boy I heard the word quite frequently. If old "Ring" had a running fit, he was referred to as having *didos*. If someone lost his temper and threw a spasm, he was said to cut a *dido*. Didos are not confined to "coon" dogs and tempermental Arkansans; religionists are about the most consistent didoists there are. It is about religious didos that I wish to talk today.

In two or three of our leading daily newspapers in the last few days I have read supposedly sane and solemn news articles of certain Catholic Bishops' intentions to permit their communicants to eat meat this year during the season of Lent. This whole business is a dido of the first water. The whole conception of a season of Lent is a figment of fancy. God nor His word knows nothing about a lenten season. There is not the slightest suggestion under the heavens that we are to observe such a season in any way. Then this entire setup with all its fasts and frills is from the doctrines of men, not from the word of God. "In vain do they worship me, teaching for their doctrines the commandments of men." (Matt. 15:9) Granting for the sake of argument that the Bible provided for the season of Lent and forbade the use of meat during the season, what right would a Catholic bishop have to set aside the decree of God? Could the man of God sit down to pork chops, Porter House steaks, spare ribs, and bacon in defiance of God's word at the behest of a church dignitary unknown to God's government? The whole setup is just another dido.

It is easier for me to understand the Catholic viewpoint than it is to understand the viewpoint of some of my denominational neighbors of the Protestant group. Everyone who has given the matter any consideration knows that the whole Lenten foolishness rests upon the decrees of the Roman church. Yet with this knowledge they'll observe the whole Lent season with variations just as servilely as devout Catholics. Take the Maundy Thursday observance of the communion as an example. Our Christian church friends, even those who style themselves church of Christ, will observe this Catholic relic. When I hear of them gathering on the Thursday of the so-called Passion Week and going through the formality of commemorating the death and sufferings of our Lord, I think, "Just another dido."

Religious dress can sometimes become a dido. The priest backs into his collar, and to be like him the Episcopal preacher and certain other clerics also back into theirs. Just a dido. Down the street comes a couple of nuns. They take up about as much room as two old fashioned covered wagons, and look something like two animated haystacks. Yet with all the veneration given by some and expected by them all, their dress is just a religious dido, that's all. A little friend of mine underwent an operation a few years ago in a Catholic hospital. As he came out of the ether a nun with cowl and other colossal accoutrements of Catholicism stood over him. He looked upon this bundle of black and white calico that enwrapped this otherwise splendid female and remarked: "My goodness, mamma, was a washing." Remember that all this clerical dress in either male or female is just another dido, that's all.

Baby baptism is just a religious dido. You may search the Scriptures from the first of Genesis until John closes the Book of God with a malediction upon

all additions thereto and, not a single command for the baptism of babies can be found. Neither is there one example nor a necessary inference for their baptism in God's word. This is another dido originating in Rome, the mother of didos.

Sprinkling and pouring for baptism rests upon the same flimsy foundation—Rome Catholic authority. The Catholic is frank to admit that immersion is the ancient mode of baptism. To the devout Catholic the Pope is infallible—another dido. But this makes the claims of the Catholic on baptism by affusion at least consistent. He states that the Pope changed the mode. Protestant religionists try to justify the practice by the word of God. It cannot be justified thereby. Sprinkling came from Catholicism, not from God, authorized by the Roman Church in the Council of Ravenna in the year 1311 A. D. Oh, sure, "Just a dido!"

Instrumental music in worship in a New Testament church is just a religious dido. Yes, it came from Rome also. The use of mechanical instruments offered in praise and worship to God in a New Testament church is unknown. It was not until the seventh century (676 A. D.) that their use was introduced. The church had already drifted into the great apostasy. It had become the corrupt "man of sin" of 2 Thessalonians. It was now the Catholic Church. The organ was brought in. Denominations use it not knowing that it is just another Catholic dido. But that is all it is. The man does not live that can put his finger on the passage that commands the use of mechanical instruments in Christian worship, nor cite a single example, nor a necessary inference for their use. Instruments of music in Christian worship is just another dido, born in Rome. That's all.

## INFIDELITY (No. 1)

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much less, in morals and things beyond this veil of tears.

### *The Bible Code Is Not Forced*

It is a matter of choice with men as to whether they follow the Bible and profit by its holy precepts; or, ignore it, and perish under the grind of their own delusion. It is not a forced book. It is simply a guide book of life given to man with his old Adamic nature. Neither is it a book of supersition and religious bigotry. Just the reverse, is true. The great life principles of the Bible are the forerunner of great nations and discoveries. Why on earth would Mr. Lewis try to interpret the the Bible by some erroneous, existing religion. Take the Bible itself and let it be its own interpreter.

## "THE CHURCH OF CHRIST"

(Christian)

(Continued from page five)

the right places to meet, and learn what the will of the Lord is, and abide by it.

The early Christian did not use the instrument, and there is no scriptural authority for its use in the worship of God today.



## WHEN THE TEST COMES

L. L. GIEGER, Mt. Pleasant, Texas

In the midst of a world crisis it is easy for us to sing "Onward Christian Soldier" and "Stand Up For Jesus" but do we transform their contents into such practices as the words demand and the world needs? Peter found that his words, "Lord, I am ready to go with thee, both into prison, and to death" (Luke 22:33), required more to be fulfilled than he anticipated and, when the test came, he denied his Lord with an oath. (Luke 22:54-62)

The Hebrews of old were anxious to be relieved of their bondage in Egypt and "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage. And God heard their groaning . . ." (Exo. 2:23-25) This moved Him to appear to Moses in a burning bush, saying, "Now therefore, behold, the cry of the children of Israel is come unto me: and I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Exo 3:9, 10) In course of time they were delivered from their misery and on the Eastern bank of the Red Sea, after the approaching army of Pharaoh had been drowned, they sang the song of deliverance (Exo. 15) but, while in the wilderness, the going was more difficult than they had supposed. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill the whole assembly with hunger." (Exo. 16:2, 3) They prefiguring so many today, soon forgot their song of deliverance, being content to follow the Lord as long as there were no mountains to climb, no deserts to endure, and no gnawing pains of hunger and thirst to annoy. Thus, when these tests came they blurred the land flowing with "milk and honey," made them to overlook the oppression of their former bondage and even desire it again, and climaxed their unbelief by barring their entrance into the promised land. (Num. 14:20-24)

The Lord has seen fit to bestow upon his family, the members of the church which he built, just such necessities as will enable them to overcome the tempter. In his wisdom it was not best to supply us with a path of roses but, rather, the way of the cross, that our faithfulness might be tested and our worthiness proved. His life upon earth testifies that his demands of us are not greater than we can bear unless we ourselves wish to escape them. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (1 Cor. 10:13) His word supplies us with protection for every part of the body except the back and gives instruction for every movement in the warfare except retreat. These are not given for there is no place to use them in an army where victory is assured and where those who turn back become enemy agents. The total absence of defeatism is seen in, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (2 Cor. 4:8, 9)

May the Lord help us when the storms of persecution rage and the winds of weakness beat down upon us, to lift our heads above their fury, behold Our Captain

standing firmly, and draw "Nearer, My God to Thee."  
—In The Evangelist, Longview, Texas.

Preaching Christ I find to be the best means of winning sinners and building saints.—George Whitefield  
\* \* \*

God must have loved the common people; he made so many.—Lincoln.

## FAITH ONLY

(Continued from page three)

again.

The trouble with you, and many who are floating in the same boat down the stream of delusion, is, you have forgotten that a number of different works are mentioned in the New Testament. Let us call some of them to our attention. (1) "The works of God." (John 6:29) (2) "The works of faith." (Gal. 5:6) (3) "The works of the Law." (Gal. 2:16) (4) "The works of darkness." (Eph. 5:77) (5) "The works of human righteousness." (Tit. 3:5) I challenge you, sir, or any one else, to say that Paul excluded the "works of God" in his statement in Eph. 2:8-9. Furthermore, you will not dare to say that he meant the "works of faith" when he said: "not of works." Three he excluded, while two he embraced. Likewise, James excluded three, and included two. There is perfect harmony between the two. One more challenge: Deny, if you will that obeying the commandments of God is working the righteousness of God. Or, tell us that any one of God's commandments is human righteousness, if you will.

God's commandments constitute HIS RIGHTEOUSNESS. (Ps. 119:172) God's righteousness is found in the Gospel. (Rom. 1:16-17) Therefore, when man obeys gospel commandments, he is working God's righteousness. Thus, when he refuses to obey, he is refusing God's righteousness. Our friend does not believe that God's commandments are essential; for he says, "FAITH ONLY." Since God's commandments are his righteousness, you do not believe that the righteousness of God is essential. Sir, can't you see the fetters which bind you? "Wilt thou know, oh VAIN MAN that faith without works is dead?" You can see why; for "faith without works" excludes the righteousness of God. Your system erases God's righteousness. May I ask, whose do you work—or do you work at all? If, no, then you are idle; and idle people are in the "market place" which is the world. (Matt. 20)

Let us find your class outside of the Book of James, which you work so hard to get away from. Pick up your Bible; turn to John 12:42; now read: "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." Here is your "faith only" doctrine being practiced to the letter. These cowards believed. "But all you have to do is believe." Therefore, the cowards were saved. But they refused to do anything else—they wouldn't accept him. Per your doctrine, men can be saved and refuse and reject Christ. Yes, that is "faith only" in a nut-shell. It leaves a man idle, in the "market place," refusing and rejecting Jesus Christ.

Many refuse the truth for fear—for fear that "water salvation" or "Campbellite" will be hurled at them. Go ahead, my dear sir, if you find pleasure in the "nickname," I shall remain in a perfect humor, and most of my brethren will do likewise. Watch for the finish next week.

NOTES—REPORTS

R. L. Elkins, Route 2, Booneville, Arkansas: The church at Ione, Arkansas has just completed its building and is now ready to go to work preaching the Gospel of Christ. The prayers of all true Christians are humbly solicited. I have just bought a . . . and will work with the church here, trying hard to please Christ and not men. Thanks for the help you have given me in time past. I shall ever be grateful for the assistance and encouragement by Brother Geo. B. Curtis. May God bless him and all others like-minded, is my prayer.

Walter W. Leamons, Houston, Texas: It will soon be a month since the brethren here sent a truck to the Rio Grande Valley and moved me to work with the West End Church of Christ, 718 Malon Street. I am glad that I came. The work is going well. I am doing quite a lot of driving just now, learning where the members all live and visiting prospective members in our part of the city. We are all glad to note a constant increase in interest and attendance.

Tommy Kidd, Warm Springs, Ark.: I preach once a month at the following congregations: Glaze Creek the fourth Sunday, Clairview the third Sunday, Washington the second Sunday. I preached at Washington Saturday night and Sunday to large crowds. The brethren there are getting along nicely to be young in the work. They are only three year old. We began there three years ago with only three members; beside those we have baptized and restored 14 others. I baptized an old gentleman 73 years old. He had been a Methodist for 40 years, but after hearing the truth decided he was wrong. I think The Gospel Light is a wonderful paper. Through it the Gospel can reach those who we could not reach otherwise.

Will W. Slater, Fort Smith, Arkansas: The singing at Nice Wander church, Marked Tree, was successful. I promised to help them again next January; also promised to assist in a meeting in 1945. I do not have any summer vacancies before 1945. This leaves me in Bokchito, Okla., in a singing. I am to begin a meeting in Munice, Ind., the 23rd, and from there to Cambridge, Ohio. Let us "work while 'tis day."

A. H. Bryant, Braman, Okla.: I will be in position to conduct one or two meetings this summer, sing for meetings, or do the preaching in a mission meeting, support guaranteed. Any congregation that can use me in such effort furnishing moral support, let me know soon so I can make arrangements to that end. The work here at Braman is interesting and progressing nicely.

Tillman B. Pope, Alma, Arkansas: I have time for meetings in April and May. I am having so many calls for meetings in July and August. My time

for July and August and up to November has been taken for a year, so I can not accept any more calls for this period of time. April and May are both open and it would be hard to find a better time for a meeting than this time, so why not arrange for a meeting? Remember I gave up local work last year to devote full time to the evangelistic field. My plans have not been changed. Wife and I moved to Alma into our own home, where we expect to live the rest of our lives. No, I am not too old to do local work. I am not dead with old age yet, I am forty-six year old, but I am better fitted for evangelistic work. I can baptize ten people in evangelistic work where I would baptize one in local work. I am not fighting—I am not opposed to local work—I have done lots of it myself; have served some of our best congregations but I want to spend my time in the service of my Lord where I

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NOTES**



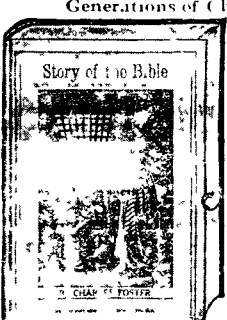
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can accomplish the most good. So just remember that I am doing evangelistic work and go when and where called. I stand one hundred per cent for the truth and preach it without fear or favor; but in the spirit of kindness and love. I have never found it necessary for me to insult people to preach just what is written in the BIBLE to them.

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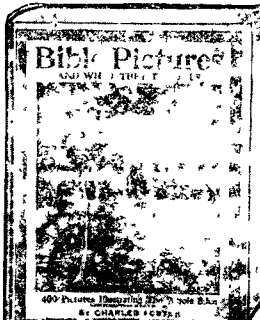
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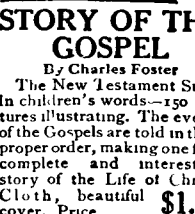
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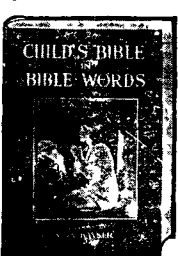


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# The Gospel Light

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

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## The Natural Man of 1 Cor. 2:14

TED W. McELROY

Misinterpretation of this text has been a source both of difficulty and heresy. I am writing on it, not that I expect to once and for all dispel all misunderstanding, but I am writing just to offer a few suggestions that may prove helpful in the study of a difficult passage. The text reads, "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them because they are spiritually judged." First let us analyze the text to determine what it teaches. Note: (1) The natural man rejects the things of the Spirit, (2) thus it is inferred that the natural man has heard the gospel, (3) his response was, he accounted it "foolishness," (4) there is an implied reprimand in the context for being a natural man, (5) there is nothing in the verse to indicate that the man must always remain a natural man, (6) the natural man of verse 14 is the antithesis of the spiritual man of verse 15.

Keeping these things in mind we now examine the different interpretations and definitions which are offered.

One of the most common interpretations is that offered by Calvinists, who use this verse to support the twin heresies of "hereditary depravity" and "direct operation" of the Holy Spirit. They argue: (1) the expression "the natural man" describes the depraved state of all sinners, (2) "the natural man" receives not and cannot know the things of the Spirit i. e. the gospel, (3) hence the conclusion that all sinners must be regenerated by the direct operation of the Holy Spirit before they will receive the gospel. The argument is self-contradictory, a direct operation of the Spirit would obviously be a "thing of the Spirit," a thing which the text says the "natural man" cannot receive. The Calvinistic interpretation makes the conversion of sinners impossible—the natural man cannot receive a "thing of the Spirit," but the argument is that he must remain a natural man until he does receive a thing of the Spirit (direct operation of the Spirit), hence sinners are hopelessly lost or the argument is false. I prefer to believe the argument is false.

There are many passages of plain scripture which prove that the sinner is not hereditarily depraved and

that the gospel is the power of God unto salvation. The Bible teaches that men exercise free-will in accepting or rejecting the gospel. Paul said we "persuade" men (2 Cor. 5:11), sinners were not hereditarily totally depraved and did not need additional power other than the gospel; else it would have been a waste of time to "persuade" them—persuading them to do something they were powerless to do. John in Revelation teaches us plainly about how the Spirit operates and how we can hear the Spirit; "He that hath an ear, let him hear what the spirit saith to the churches." (Rev. 2:7) We "hear" what the Spirit said to the churches by reading what John wrote, and that is the way the Spirit instructs us, and if anyone rejects what the Spirit says through the New Testament he has rejected the Spirit. This proves the doctrine of direct operation of the Spirit separate from the New Testament, in conversion of sinners to be a false doctrine. Hence we refuse the Calvinistic explanation of the "natural man" first because it is self-contradictory and second because it contradicts plain passages of scripture.

Some brethren have advanced the interpretation that the "natural man" is just a natural man, just such as we have seen all our lives and see all around us today, that this is the condition of all men. The idea of this position is that man in his natural power could not know the gospel, but must depend upon hearing it preached, this idea is true and is plainly taught in vs. 11-12 of the chapter, but this is not the point of verse 14. The point of verse 14 is that the "natural man" rejects the gospel when it is preached to him; all men do not reject the gospel, hence all men are not the "natural man."

Another idea advanced is: the "natural man" is the uninspired man and in contrast the "spiritual" man is the man who was inspired. This position proceeds from the same true fact as the one mentioned above, that is that men could not ferret out God's message but must depend on its revelation. The assumption that the spiritual man is the inspired men as a class is not consistent with scripture, the word denotes godliness regardless of inspiration or lack of it. (1 Cor. 3:1; Gal. 6:

(Continued on page four)

# A Planned Journey

John 14:1-6  
T. B. CREWS

Where are you going to spend eternity? Is your route of travel true and sure? Is the destination determined and the way planned? These questions and many more may be asked concerning the above subject matter.

Man is drifting from time to eternity. He may drift along without effort and wind up with the weepers in hell or he may choose Christ as his way and enter joyfully into heaven described in Revelation 21. God has placed the map before you. It is a map that has but two destinations on it. These places are so far apart that once you reach one of them you cannot go to the other. One route is strait and narrow and requires effort but offers joy and peace. The other route leads through all kinds of sin and offers death. The question is, Which route will you travel?

Reading Hebrew 9:27 we find this plain and simple statement: "It is appointed unto man once to die and after this cometh the judgment." Therefore we die once and then await the judgment. Luke 16:19-31 records the story of the rich man and Lazarus. Lazarus was taken to Abraham's bosom and the rich man lifted up his eyes in hell. There was no way for one to reach the other then. Matt. 25:31-46 records the story of the great separation. The wicked (goats) enter into everlasting punishment (unquenchable fire, Mark 9:43-44; everlasting fire, Matt. 18:8) and the righteous enter into life eternal (house of many mansions, John 14:2; place of rest, Rev. 14:13). No case of any one entering a place half way between, to be prayed out of is written anywhere in God's word.

Briefly the map is placed before you and the two destinations are simply outlined. You can make your choice and plan your course of travel. I am assuming you have chosen heaven so let us consider facts.

When a journey is being thought of at least four steps are necessary. It must be planned, preparations must be made, road of travel must be entered upon and travel to destination must be made. I assume you choose heaven, therefore I place the four steps before you.

Planning our journey we first heed Proverbs 14:12: "There's a way that seemeth right unto man but the end thereof is the way of death." Also Rom. 6:23: "The wages of sin is death." Now Christ has said, John 14:6: "I am the way, the truth and the life, no one cometh unto the father but by me." The same Christ has said, John 5:39-40: "Ye search the scriptures because in them ye think that ye have eternal life and these are they which bear witness of me, and ye will not come to me that ye may have life." The inspired scriptures (2 Tim. 3:16) are the gospel (Rom. 1:16; Gal. 1:8-9) and are sufficient to furnish the plan. These scriptures are many but the subject is serious. Men are crying continually, "Lo here is Christ," and "Lo there is Christ."

But we are warned against such. Going to heaven requires studying the map that shows the way and following it through. The scriptures bear witness of Christ and it is effort (Matt. 7:7) that will be awarded. A mere statement will not reach the reward nor will one act of obedience. These foolish ideas of man are the ways that seem right. A wormy apple looks good, but one bite tells the tale. A heater looks warm but without a fire it does no good and thus religion sounds good but the test will prove its value. (James 1:27)

With the plan before us and warnings given, let us prepare. In that we heed the warning, shows the faith we have (Heb. 11:6) and we thus confess the name of the matchless leader (Rom. 10:10) having repented of errors on the other road. (Acts 3:19) Now we wouldn't want to start out on any journey without being clean; so Acts 22:16, "Arise and be baptized and wash away thy sins." The man who fails to apply every principal of preparation will be like the foolish virgins. (Matt. 25:10) You will be almost ready but not quite. You will need also to dress for the journey. Eph. 6:13-17: "Wherefore take up 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 girded your loins with truth and having put on the breastplate of righteousness and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one, and take the helmet of salvation and the sword of the spirit which is the word of God." Yes, this journey will be a battle all the way. Every precaution to fight the army of Satan will need to be made.

Now fully aware of the dangers ahead, let us get on the road. We are now baptized into Christ (Gal. 3:27) and we are in the way. (John 14:6) Being fully equipped to handle the devil we note these saying, John 17:14: "I have given them thy word and the world hated them because they are not of the world even as I am not of the world." Matt. 7:14: "For narrow is the gate and straitened the way that leadeth unto life and few they are that find it." We realize we are on the right road because there are few travelers, but those travelers are like us that are on it, in that they are free from worldliness.

Paul talking in 2 Tim. 4:7-8: "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me the crown of righteousness which the Lord the righteous judge shall give me at that day, and not for me only but also to all them that have loved his appearing." Paul had traveled both routes. He knew the road of evil and the road of good.

(Continued on page seven)

# God's World

F. O. HOWELL

There are three separate and distinct kingdoms of the universe in which God reigns and rules and all of them in the aggregate make up God's world. The first is the natural or physical world, the second the national or political world, and the third the church or spiritual world. That God has abandoned any part of His creation or turned it over to the devil is to me unthinkable.

## *The Natural Or Physical World*

In the Genesis account of creation it is clearly stated that the earth, the sea, the land, the vegetable world, the animal world, the fowls, the fishes, the sun, the moon, the stars and all things else that have been created were made by this Great Architect of the universe. Without Him, nothing has ever had an existence. The laws of propagation, reproduction and preservation are His. The mineral world with all of its untold and imaginable wealth is His. All of the coal, oil, gold, silver, brass, iron, steel and everything else belong to Him. After everything else had been made, God created man and placed everything else that He had made at man's disposal. The human family are laborers together with God in the natural or physical world as we earn our daily bread by the sweat of our faces. We follow the ground and deposit the seed but it is God who sends the sunshine, the rain, the blade, the stalk, the ear and finally the full corn in the ear. It is God who made the laws to which we must conform if we would appropriate to our use and benefit the great natural or physical world that He has placed at our disposal. Again I say, God has not abandoned this great natural or physical world of His. His mighty hand is in it all and He is the possessor of it all whether we are willing to confess and acknowledge His ownership or not. We, all of us, whether saint or sinner, whether rich or poor, are stewards under God and laborers together with God in His great natural or physical world. It is by His providence and His clemency that we are privileged to be here and remain here and carry on.

## *Giving*

The principle of giving is as old as the universe and the human family, and to claim that one is not under obligation to give of his means because he has not accepted God's special providence in the spiritual realm is dishonoring to God. In fact, giving is such, only in a relative sense. It is simply turning back to God a part of that which justly belongs to Him to be used according to His plan in assisting those who are less fortunate than ourselves. The benefits and blessings that come from giving have never been confined to the spiritual realm even among those who are in the spiritual realm, for "He that supplies seed to the sower and bread for food shall also supply and multiply your seed for sowing," if and when you sow bountifully. That reference

here is made to the physical prosperity of these people at Corinth, no one will dare deny. That spiritual blessings are confined to the spiritual realm and bestowed upon only the ransomed in Christ, no one who has an understanding of the New Testament teaching will deny. There are legions of instances in the Bible where God has been pleased with, prospered and bountifully blessed nations, groups and individuals who had not accepted the special provisions of His will, but who were liberal and gave liberally of their means. We are all laborers together with God in the natural and physical world.

## *The National or Political World*

Does the civil government belong to God? That all Christians are citizens of some national or civil government we all very well know. Paul in Romans 13, says, "Let every soul be subject unto the higher power. For the powers that be are ordained (ordered) of God: for there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works but to the evil." For he (the ruler) is a 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 a minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be in subjection, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing.

We see clearly from the above that the national government is ordained of God, that it is God's power to meet out physical punishment to church members and non-church members alike.

## *The Church Or Spiritual World*

The church is the purchased possession. It was bought by the blood of Christ. In it we are a new creation. We have been born again. We are the redeemed family, members of the new covenant, have received the spirit of adoption where we cry abba father, raised to walk in newness of life. We have been translated out of the kingdom of darkness into the kingdom of the son of God's love. The gospel is our rule and guide in all spiritual things. Our rule and guide as Christians is the law of love. We have been saved by grace divine. Every spiritual blessing is in Christ. We have the promise of everlasting life.

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Even if you are on the right track you will be run over if you sit there.

# THE GOSPEL LIGHT

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## The Story Of The Prodigal Father

In the Christian Digest, Paul Myers gives this version of the prodigal son. It should be read by every father today.

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel and guidance which falleth to me." And he divided unto him his living, in that he paid his boy's bills, and sent him to a select preparatory school, to dancing schools, and to college, and tried to believe that he was doing his full duty by his son.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his son. And when he had spent the very best of his life, and had gained money, but had failed to find any satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country and they elected him chairman of the House Committee, and president of the club, and sent him to the legislature. And he fain would have satisfied himself with the husks that other men did eat, and no man gave him any real friendship.

But when he came to himself, he said: "How many men of my acquaintance have boys whom they understood and who understood them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger? I will arise and go to my son and will say unto him: 'Son, I have sinned against heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thy acquaintances.'"

And he arose and came to his son.

But while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven and in thy sight. I have not been a father to you, and I am no more worthy to be called thy father. Forgive me now, and let me be your chum."

But the son said, "Not so, for it is too late. There was a time when I wanted the companionship and advice and counsel, but you were too busy. I got the information and the companionship, but I got the wrong kind, and now, alas, I am wrecked in soul and body. It is too late—too late—too late!"

These are the words of admonition which God gave to fathers, concerning His laws and words. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deut. 6:7) "Only take heed to THYSELF and keep THY soul diligently, lest thou forget the things which thine eyes have seen, and they depart from thine heart all the days of thy life; but teach them to thy sons, and thy son's sons." (Deut. 4:9)

## The Natural Man Of 1 Cor. 2:14

(Continued from page one)

1) So the assumed contrast Spiritual (inspired) with natural (uninspired) does not hold up under investigation. To further prove the position false note, it is an inescapable consequence if all uninspired men are described in the phrase "natural man," the gospel is "foolishness" to every man living now; because the verse says it is foolishness to the "natural man." Other objections can be filed against this position, but these two are sufficient ground for its rejection.

A study of the words of a passage usually shed much light on the meaning of the passage and I think this is especially true of 1 Cor. 2:14. The word "natural" (from Gr. psuchikos) is used six times in the New Testament: 1 Cor. 2:14; 15:44, 44; 46; James 3:15; Jude 19. In 1 Cor. 15 the word obviously refers to the natural body and our existence upon the earth, which is not inherently evil; and we have already shown that this is not the meaning of the word in 1 Cor. 2:14. But in 1 Cor. 2:14, Jas. 3:15, Jude 19 something evil is denoted by the word, and I think the word has the same meaning in all these passages. The expression "receiveth not" is the same as in Mk. 6:11, and implies a rejection of a message that is preached.

The "natural" man rejects (receiveth not) the gospel, and the word "natural" describes the attitude from which they reject the gospel and account it "foolishness." The Greeks (Gentiles) of 1 Cor. 1:23 are parallel to the natural man of ch. 2:14, holding the same attitude toward the gospel—regarding it "foolishness." Of course all Greeks did not reject the gospel, but those who did on the grounds that it was foolishness are the



same as the "natural man." The Greeks were notorious for human philosophy, and when they "examined" (mg. R. V.) the gospel in that light they accounted it foolishness, so also did the natural man—they are synonymous. Likewise the word natural (Gr. psachikl) in James 3:15 and Jude 19 (Gr. psachikoi) denotes the man governed by sensual impulses, blinded by his passion, he rejects the restraints of the gospel and accounts them "foolishness"—this is the "natural man" one guided by his animal lusts.

In all of the last three passages studied there is a stated or implied reprimand for having the "natural" (Gr. psuchikos) attitude, which is indictative of possible correction, i. e. that an individual need not remain a "natural man." The natural man erroneously examined the gospel from the standpoint of human philosophy and sensual lust and rejected it, accounting it foolishness. There is nothing to prevent him from changing his attitude and "receiving with meekness the engrafted word" which will save his soul. (Jas. 1:21) My idea of the natural man is that it is an attitude from which some misjudge the gospel, and is the cause of their rejection of the truth. There are other causes of course, but this particular attitude was, I think, the attitude rebuked in the passage and described by the expression "the natural man."

## THE BLOOD OF CHRIST

E. M. BORDEN

No one who pretends to believe the Bible can deny that the blood of Christ has a part, and a very important part, in the salvation of the sinner. In fact, "Without the shedding of blood is no remission." (Heb. 9:22) The blood of animals could not take away sins (Heb. 10:4) so the blood of Christ was shed for the remission of sins. Jesus said: "This is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. 26:28)

The church of Christ is a blood purchased institution. (Acts 20:28) That means that every member of the church of Christ has been saved by the blood of Christ. "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14) When a sinner comes to the peace where he reaches the benefits of the blood of Christ, he then becomes a member of the church of Christ. "And the Lord added to the church daily such as should be saved." (Acts 2:47)

After Jesus and his apostles had eaten the passover meal, Jesus instituted the Lord's Supper. Now, the bread and the cup have a different meaning. When he blessed the bread, he said: "Take, eat, this is my body." (Matt. 26:26) Then, taking the cup, he said: "This is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. 26:28) The blood of Christ was shed for the remission of sins. The passover supper is no more. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our passover is sacrificed for

us." (1 Cor. 5:7)

The offering of sacrifices, where the blood of animals was shed, could only set the sins aside for one year. Paul tells us that the offering of animal sacrifices could not make the comers thereunto perfect, for there was a remembrance again made of sins every year. "For it is not possible that the blood of bulls and goats should take away sins." (Heb. 1:4) The priest made animal sacrifices annually, but we are "Sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10) "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 10:12)

The shedding of the blood of Christ is God's side of the redemption of man, but a man has a part in his own salvation. Here is man's part in a very few words: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22) In this passage is faith, repentance and baptism. In Matthew 26:28, Jesus tells us that the blood of Christ is shed for many for the remission of sins. In Acts 2:38, Peter said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Our part, then, is to be baptized for the remission of sins. When we are baptized we reach the salvation that Jesus purchased for us.

The Lord's Supper is given as a memorial of the body and blood of Christ. The body was broken for us, and his blood was shed for the remission of sins. Jesus said: "Come unto me all ye that labor and are heavy laden and I will give you rest." He has rest for us, but we must come to him to get it. "He that cometh to God must believe that he is, and that he is a rewarder of them that dilligently seek him." (Heb. 11:6) Repentance is unto life. (Acts 11:18) Confession is unto salvation. (Rom. 10:10) We are baptized into Christ. (Rom. 6:3, 4) Do we really want to reach the blood of Christ? He shed his blood in his death and we are baptized into his death. In that way we come into the place where the blood is.

### WANTED—A WORKER

God never goes to the lazy or idle when He needs men for His service—

MOSES was busy with his flocks at Horeb.

GIDEON was busy threshing wheat.

SAUL was busy searching for his father's lost beasts.

DAVID was busy caring for his father's sheep.

ELISHA was busy plowing with 12 yoke of oxen.

AMOS was busy following the flock.

NEHEMIAH was busy bearing the king's cup.

PETER and ANDREW were busy casting a net into the sea.

JAMES and JOHN were busy mending their nets.

MATTHEW was busy collecting customs.

SAUL was busy persecuting the friends of Jesus."

Let's all get busy in the great work of the Lord and he will use and bless us.

# Obedience of Faith

TOMMY KIDD

Paul says: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." (Rom. 1:5) The apostles received their apostolic office in order that all nations might become obedient to the faith, as in the commission which Christ gave them after he arose from the dead. "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 always even unto the end of the world." (Matt. 28:19-20) Read Mark 16:15-16; Luke 24:46-47.

Thus, we see the universality of the gospel to the world, and obedience to the gospel among all nations is what Paul meant in his expression, ". . . obedience to the faith among all nations, for his name." (Rom. 1:5) When we begin to consider the obedience of faith several things are brought to our notice. We might first consider the difference between the law of faith and the law of works. (Rom. 3:27) The law of works has reference to the law of Moses. We should understand as Paul teaches that we are not justified by the works of the law or by the requirements of the law of Moses. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." (Rom. 3:14) The law of faith has reference to the word, the gospel, and excludes all boasting, for it shows both Jew and Gentile under condemnation so that neither has any right to boast. "Where is boasting then? it is excluded. By what, law of works? Nay, but by the law of faith." (Rom. 3:27)

God's righteousness is revealed in the gospel. (Rom. 1:17) And his commandments are his righteousness. (Psalms 119:172) Therefore, his commandments are revealed in the gospel. When a man obeys the commandments of God in the gospel he is doing the righteousness of God and not his own righteousness. A man does his own righteousness by doing his own commands or his own will instead of the will of God. (Matt. 7:21; Rom. 10:1-3; Titus 3:5) We should be able to distinguish between faith, the gospel or the great system of faith and faith as the act of a man's believing as in Mk. 16:16, he that believeth and is baptized shall be saved: but he that believeth not shall be damned. We notice that faith is a noun naming the act of man's believing. While believe is the verb which expresses the same act. When we are considering the term faith as a noun naming man's act of believing we should not confuse it with faith as the name of the great system of the Christian's religion. Beloved, when I gave all diligence to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (Jude 3) Jude is here speaking of the gospel, or the system of the Christian's faith; for which every

Christian should earnestly contend. "For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." (Rom. 1:17) Here Paul shows that from the gospel the system or law of faith the righteousness of God which is his commandments (Psalms 119:17) is revealed to faith. That is, God's commandments in the gospel are made known to a man who believes the facts of the gospel. Again we learn in Rom. 5:1 that we are justified by faith. Here Paul is showing that justification comes by the gospel instead of the law of Moses as the Jews were then contending. Paul had shown in the preceding chapter that Abraham was justified before circumcision or the law was given, and therefore, his justification was without being circumcised or keeping the law. And that if Abraham could be justified by faith without circumcision or keeping the law, so we could be justified by faith without being circumcised or keeping the law; for the promise that he should be the heir of the world was not to Abraham or to his seed through the law but through the righteousness of faith. For if they which are of the law be heirs, faith is void and the promise made of none effect. (Rom. 4:13-14) Salvation is not of works in one sense, and of works in another sense. Not of works of the law (Eph. 2:8-9), but by the obedience of faith. We have learned that "the faith" has reference to the gospel and it is in obedience to the gospel that men are justified. (Rom. 1:5, 17; 1 Peter 4:17; 2 Thess. 1:7-9; James 2:24) When a man believes in Christ he is doing God's work. When a man believes, he obeys a command of God. This is the work of God that ye believe on him whom he hath sent. So when a man obeys the gospel—repents of his sins, confesses his faith in Christ, is baptized in the name of the Father and of the Son and the Holy Ghost, then lives in observance of all the commands of Christ—then that man is not doing his own work, the works of the law of Moses, nor the works of men; but is doing the work of God. He is doing all this in obedience to God's commandments which are revealed in the gospel which is the power of God to save. (Rom. 1:16) It is the only plan of salvation that will endure in the consummation of all things. (1 Pet. 1:25) So then faith comes by hearing and hearing by God's word and all who become obedient to the faith and observe the commandments of God will be accepted of Him.

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Never attempt to bear more than one kind of trouble at once. Some people bear three kinds—all they have had, all they now have, and all they expect to have.

\* \* \*

Until we come to realize that many things we were sure of are not so, and many things we scouted are true; we have not begun to live.

## STOP LOOSE TALK

HOYT BAILEY, Kenedy, Texas

On bright card boards in bold letters the above caption is being displayed in divers places with the further timely warning, "The enemy is near" or "The enemy is listening." As one walks into the Kenedy Post Office he beholds a dark picture of a strong man sinking beneath the ocean waves. On this picture the following words are inscribed: "Someone Talked." This picture is a reminder of real happenings due to "loose talk." There are other posters on display portraying closed and taped lips with the words, "Closed For The Duration."

Jesus Christ placed a ban upon "loose talk" approximately 2000 years ago when he emphasized that man must give account for every idle word. (Mt. 12:36-37) Following are quotations characteristic of all the apostles, "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Eph. 4:29) "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4:6) All was well so long as the church followed this admonition. Sound speech lead the disciples to be of one heart and soul. (Acts 4:32)

Unity of the Spirit was enjoyed by Christians until their speech was corrupted. Brethren gave heed to seducing spirits, doctrines of devils, and turned their itching ears to fables and thus came the "falling away." Since then one volcanic eruption of false teaching is quelled only to be succeeded by sundry other similiar moves. One "loose expression" is sometimes the lighting spark to a tremendously false religious movement. Had it not been for the "loose talk" of Wesley, Knox, Smith, Miller, White, Russell, Rutherford, Mrs. Eddy, and others surely many denominations would not exist today.

The teaching of sprinkling and pouring for baptism, sprinkling of infants, organization of missionary societies, using mechanical instruments in worship, making church a place of entertainment, having the Lord's Supper once per month or once per year, and such like things are all due to "loose talk." There is absolutely no scriptural authority for these practices. Those who engage in such things do so at a fearful risk.

Is it possible that brethren in Christ engage in "loose talking?" He would certainly be a wise saint who could correctly say, "My words are so fitly spoken that they are as apples of gold in pitchers of silver." Here are some popular expressions among us, "Back in Bible Times," "Back in New Testament Times," "In Bible Times," "In New Testament Times," and for emphasis some carelessly say, "Away Back in Bible Days." This conveys the idea to some that Bible is out of date as that expression, "Back in Buggy Days." The thoughtful reader understands the remarks relative to the Bible to mean during the writing of the Bible, but do all of the readers and listeners so understand? Our thoughts should be so clothed as to leave no uncertain sound.

The thousand year reign of Christ theory, no literature theory, no class theory, one container theory, etc. are due to the perverse things Paul warned against. (Acts 20:29-30) One must conclude from the study of

the Bible that the foregoing are a deviation from the right. It has been correctly asserted many times, "Religious people are not divided over what the Bible says, but over what the Bible does not say." That person who uses "loose talk" (unscriptural expressions) sows discord among brethren. Christians are concerned about this matter because God hates such. (Prov. 6:19) This is why all should "Speak where the Bible speaks and be silent where the Bible is silent."

Here are other samples of "loose talk." "Children are born totally depraved," "The Holy Spirit must come down from heaven to convert sinners," "One does not have to be a member of the church to be saved," "Baptism is not essential to salvation," etc. These indicate that many either do not read the Bible or do not care what the Bible says. Children are not born sinners "for to such belongeth the kingdom of heaven." (Mt. 19:14) The Holy Spirit will not be sent down from heaven to convert sinners because it is already here accomplishing that work through the word. (Jno. 14:16-17; Rom. 8:16) Salvation is in the church. (Isa. 46:13; Heb. 12:22-23; Eph. 5:23) One can no more obtain salvation out of the church than he can receive benefits from an insurance company without paying the premium. Regardless of how many popular preachers may declare that salvation comes before baptism their sayings do not change God, Christ, the Holy Spirit, and the apostles on the point that salvation comes after baptism. (Mk. 16:15-16; Acts 2:38; Acts 22:16; 1 Pet. 3:21)

If in the religious realm all lips were closed and taped against "loose talk" would not the prayer of Christ be answered? All would speak the same thing (sound doctrine) (1 Cor. 1:10; Tit. 2:1), all would walk by the same rule (Phil. 3:16), and all could be of one heart and soul. (1 Cor. 1:10; Acts 4:32) "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)—In The Evangelist, Longview, Texas

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## A Planned Journey

(Continued from page two)

His work at the close of his life's sojourn proved his faith in God. Undoubtedly Paul faced more trouble along the way than any of the present world shall, but he clung to the highway without detouring. His way once seemed right but the map was laid before his open eyes and he changed at once from the course of death to the "Glory Road." The reward at the end far exceeded the sufferings behind.

Paul never argued with the map. He recognized its value, he heeded its laws he reaped the reward. Never once did he try to remodel the simple first principles but rather accepted and taught them, and placed the curse upon any who failed to believe as he. (Gal. 1:8-9) Isn't it easier to simply, (1) Believe (Heb. 11:6; Mark 16:15); (2) Repent (John 3:5; Acts 3:19); (3) Confess, (Rom. 10:10; Matt. 10:32); (4) Be baptized (Matt. 28:18-19; Mark 16:15-16; Acts 2:38; 1 Peter 3:20-21); (5) And live a Christian life (Heb. 6:1-6; 1 Peter 4:16), than to argue about the serious matter. The Bible teaches the simple lesson above and you are a subject to which it is addressed. The question is which destination will you reach? Follow the route given and the destination will be certain.

\* \* \* \* \*

## NOTES—REPORTS

\* \* \* \* \*

### Wants To Work With Congregation

The following letter is self-explanatory. Any congregation desiring a minister might do well to write this brother.—F. A.

706 McPherson  
Oxford Ala.  
March 26, 1943

"Gospel Light  
Delight, Arkansas  
Dear Sirs:

Since you are in a position to know about the various congregations in the state of Arkansas, I am writing to you for some information. Arkansas is my native state and I should like to know if you know of any small congregation there which is in need of a preacher. I am not interested in an old, well-established congregation. I prefer to labor with a new congregation and to help build it up. Any information you can give will be greatly appreciated. I am writing to you at the suggestion of Brother Dan J. Ottinger of Lynn, Ark.

For references I am able to give the brethren of the faculty at Harding College. I graduated from that school in 1941.

Yours in Christ,  
Thomas Weaver

\* \* \*

Mrs W. T. Foster, Dalton Arkansas:  
Dear Brethren: I really enjoy the paper and think it gets better all the time. The writers never give their "think so's", they give scripture. I want the paper sent to the following address; begin with March 18 if you can.

\* \* \*

Alfred Mooneyham, Chalybeate, Tenn.:  
I want to thank you for sending the Gospel Light to me since January 1, without my renewal. I'm glad to know I haven't missed a single copy, and I sincerely thank you. One dollar enclosed.

\* \* \*

A. F. Waller, Artesia, New Mexico:  
Sunday was a good day here for the church; we had one restored and one to place membership. The work is growing all the time; we have had several additions since last report. The church is spending an average of \$50.00 per month in mission work. They will also support me in several mission meetings throughout the year. Last year our offerings increased considerable over any previous year notwithstanding we do not have any defense work here and have lost heavily to the armed forces and defense work. So for this year we have gained over last year. We have a very nice building and the church is out of debt with several hundred dollars left over, so we are in condition to really do something. Who needs a mission meeting? I would also have time for about two of my own. Brethren, now is the time to work for tomorrow may be too late. Will be glad to help you in any way we can.

### An Appreciated Card

A postal from Kilgore, Texas just received at The Gospel Light office says: "Gentlemen: We have received two copies of 'THE GOSPEL LIGHT' and would like very much to know who is sending us the paper. We have enjoyed the articles. We find no name in it that is familiar to us. Will you drop us a card and let us know whom to thank."

For the information of this writer as well as others in the vicinity of Kilgore, Texas, we will say that The Gospel Light coming to you is being paid for by the church of Christ in Kilgore. This congregation of Christians is interested in you. Won't you attend the services of this church? You will find a hearty welcome awaiting you.

\* \* \*

### Others "Down Texas Way" Learn Truth Through Gospel Light

"Huntsville, Texas, March 22, Dear Brother Alexander: I suppose that you brethren think me an ungrateful pup. But, in truth, I have intended to write ever since the first issue of THE GOSPEL LIGHT came my way; and to thank, from the bottom of my heart, whoever is responsible for my getting this grand magazine with its constructive articles. Not only were these articles edifying to me, but they also helped in the conversion of at least three men, who were baptized two weeks ago, and probably others. We pass the fine paper on when we have finished reading it. Extend our heartiest thanks to the donor, please. The Lord prosper your work Truly Thine. Clyde Thompson."

Brother Thompson it is impossible for us to know just who is having The Gospel Light sent to you. We have subscriptions coming in almost everyday requesting that we send the paper to some friend, relative or other loved one. To say the least, Bro. Thompson, someone is interested in your soul. Thanks for the card, and may we all be "up and doing" for the Master.

\* \* \*

Maurice M. Howell, Corinth, Miss.:  
There have been three restorations at Foote Street since my last report. We rejoice in our new library which is just being established in the basement of the building.

### From A Daughter To Her Dad

DEAR DADDY:

How can I sin  
When you believe I'm pure?  
How can I faint  
When you think I'll endure?  
How can I lie  
When you have faith in me?  
I must obey  
When your tired eyes I see.  
Tho' right or wrong  
You hold me by the hand.  
How can I fall  
When you believe I'll stand?

Love,  
Jayne.

(This little poem was written by Donna Jayne Kerchville to her father, W. A. Kerchville of Prescott, Arizona. Jayne is a senior in Abilene Christian College. I came across the poem and liked its sentiment. I was granted permission to have it published. The greatest stabilizing influence is a knowledge that some one trusts us. Miss Kercheville has beautifully expressed this in recognizing her father's trust in her.—Geo. B. Curtis)

\* \* \*

J. F. Selleman: Inclosed find one dollar for subscription to the Gospel Light up to July 11, 1943. I enjoy reading your paper very much. I think it is the best religious paper published.

\* \* \*

### Ohio Church Welcomes Soldiers To Services

The church of Christ in Youngstown, Ohio is only twenty-eight miles from the Shenango Personnel Replacement Depot, Greenville, Pennsylvania. The soldiers can come to Youngstown by bus every few minutes. From the Square they can take a Market trolley car to Indianola Aevnue and walk almost a block west to the Church. There are both morning and evening services and they will be heartily welcome. We urge all who have friends and relatives in this camp to let us know so that we may contact them. The boys need our help and we need theirs.—Raymond G. Shreve, P. O. Box 665.

## READ A RELIGIOUS DISCUSSION

Between

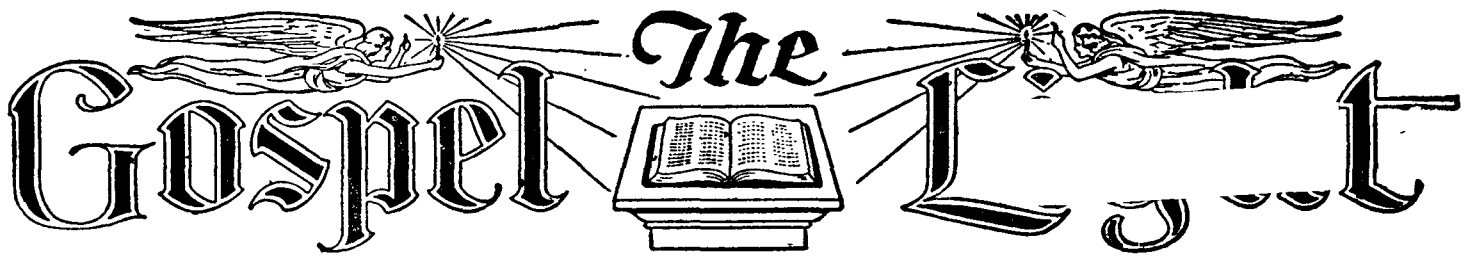
Tom Renfro, Pastor and Denton M. Neal, Evangelist  
Calvary Baptist Temple and Church of Christ  
Ocala, Florida Grant & Summit Sts.  
Portsmouth, Ohio

On

1. The Necessity of Baptism for Salvation.
2. Salvation By Faith Alone?
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Price: \$1.25 complete; 50c per Proposition

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Denton M. Neal, Church of Christ,  
Grant & Summit Streets, Portsmouth, Ohio



# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS, APRIL 8, 1943

NUMBER 18

## Parable Of The Iron Bedstead

(Note: This splendid piece of irony is from the pen of A. Campbell, and was published in the Christian Baptist of Oct. 2, 1826.—Geo. B. Curtis)

In the days of Abecedarian Popes it was decreed that a good Christian just measured three feet, and for the peace and happiness of the church it was ordained that an iron bedstead, with a wheel at one end and a knife at the other, should be placed at the threshold of the church, on which the Christians all should be laid. This bedstead was just three feet in the casement on the exactest French scales. Every Christian in those days was laid on this bedstead; if less than the standard, the wheel and a rope was applied to him to stretch him to it; if he was too tall, the knife was applied to his extremities. In this way they kept the good Christian for nearly a thousand years, all of one stature. Those to whom the knife or the wheel were applied either died in the preparation, or were brought to the saving standard.

One sturdy fellow, called Martin Luther, was born in these days, who grew to the tremendous height of four feet; he of course feared the bedstead and the knife, and kept off at a considerable distance deliberating how he might escape. At length he proclaimed that there was a great mistake committed by his ancestors in fixing upon *three feet* as the proper stature of a good Christian. He made proselytes to his opinions; for many who had been tried on the three-foot bedstead, who were actually *four feet*, had found a way of contracting themselves to the popular standard. These began to stretch themselves to their natural stature, and Luther had, in a few years, an iron bedstead *four feet* long, fashioned and fixed in his churches, with the usual appendages. The wheel and the knife soon found something to do in Luther's church; and it became as irksome to flesh and blood to be stretched by a wheel and rope to four feet, or to be cut down to that stature, as it was to be forced either up or down to the good and sacred *three foot* stature. Moreover, men grew much larger after Luther's time than before, and a considerable portion of them advanced above his perfect man; insomuch that John Calvin found it expedient to order his iron bedstead to be made six inches longer, with the usual regulating appendages. The next generation found even Calvin's measure as unaccommodating as Luther's; and the Independents, in their greater wisdom and humanity, fixed their perfect Christian at the enormous stature of *five feet*. The Baptists at this time began to think of constructing an iron bedstead to be in fashion with their neighbors, but kindly made it six inches longer than the Congregationalists, and dispensed with the knife, thinking that there was likely to be more need of two wheels than one knife, which they accordingly affixed to their apparatus. It was always

found, that in the same proportion as the standard was lengthened, Christians grew; and now the bedstead is actually proved to be at least six inches too short. It is now expected that six inches will be humanely added; but this will only be following up an evil precedent; for experience has proved, that as soon as the iron bedstead is lengthened, people will grow apace, and it will be found too short even when extended to *six feet*. Why not, then, dispense with this piece of popish furniture in the church, and allow Christians of every stature to meet at the same fireside and eat at the same table?—The parable is just, and the interpretation thereof easy and sure.

Every attempt at reformation since the rude but masculine efforts of Luther, has been based upon the same principles. He did not like the popish superstructure, notwithstanding he built upon the same foundations. So did all his successors. They all divided the New Testament into two chapters. The title of one was, *the essentials*, and the title of the other was *the non-essentials*. In one party the one chapter, and in another party, the other, is much the larger. Still the volume comprizes but two chapters, however disproportioned they may be. Many efforts have been made to reduce the chapter of Essentials into narrower limits; but as it is reduced the other is enlarged, and the old division is kept up. The book called the Creed contains all the essentials; and as they are there correctly arranged and soundly digested, this book is more the subject of controversy than the Testament, which has the essentials and the non-essentials jumbled together.

Suppose, then, that a number of churches should agree to throw aside the iron bedstead, and take the book in one chapter, and call it their creed and Book of Discipline. What then? "Oh!" says Puritans, Methodists, Presbyterians, Episcopalians, etc., etc., do this. Stop, my friend, not one of them dare trust themselves upon this bottom; they all have their creeds and disciplines to keep them from sinking. What then if an experiment should be made, and a fair trial of the adequacy of the Divine Book should be given; and whenever it fails of the promised end, let any other device be tried. But among all the experiments of this age and country, it is nowhere recorded that such a trial has been made and failed. I am aware of all that can be said on the other side, and still I assert that no such experiment and result are on record. And moreover, I do not think it is likely that it shall ever be proved by actual experiment that the New Testament, without a creed, is insufficient to preserve the unity, peace, and purity of any congregation, or of those of any given district. But above all, let us have no more iron bedsteads, with or without wheels or knives."—Editor.

# Cobb-Wilhite Discussion

## Cobb's Tenth Affirmation

Dear Readers and Mr. Wilhite: Yes, it is really amusing to watch Mr. Wilhite dodge the issue, and try to lead away from the real subject. No, I have not given up as to the origin of your church. History is too plain. Just because there were some preliminary movements doesn't prove that Mr. Campbell didn't start it. He seeks to lead you to believe I am copying from Dr. Jackson; why, I made my preparation before Dr. Jackson began his historical writings against your church. And, what difference does it make if Amend's name is William, Robert, Joe or Sam, it doesn't change the fact that your historian said he was the first since the primitive ages to be baptized with the scriptural design. I'm still wanting to know what became of all those who died between the primitive ages and Mr. Amend? According to your doctrine they are all in hell. Are they? You talk about coming scripturally, and on the Bible alone, etc. The Bible doesn't sustain a single tenet of your doctrines. The Bible and history are against you, if I were you I would get out of a man-made institution.

He delights to quote so-called Baptists who say the church started on Pentecost. I know there are some who so say, but their saying it contradicts the Bible just as your saying it does. Those who agree with him are great scholars; those who don't are ignoramuses. Great arguments those! Then he keeps ranting about confessions of faith; how many do you receive into your church without the good confession? You believe in confessions of faith too, don't you? Would you receive one into the fellowship of your church without a confession of faith? Huh? When you publish what you believe that is a good confession of faith, so you do that hence you have confessions of faith. You are a goner, friend.

Now, when you show that the New Testaments used song books like you do, and built church buildings like you do I will be obligated to show that they actually used instruments in worship. It is still a fact that "psallo" means to play on an instrument just as "baptizo" means to dip, to plunge, etc. I have not said that Campbell was turned out of a Baptist church, but I have shown you that he himself admitted that they withdrew from him and his people. He took his whole church with him, see? Jesus was with his church for 40 days, after his resurrection, then he breathed on them before he ascended and said, "Receive ye the Holy Ghost." So it is easy to see who was the custodian of the church from the cross to Pentecost. The Spirit even guided the church in selecting one to take the place of Judas. The Spirit was given as a Comforter, etc. on Pentecost, but that doesn't mean that he was not with the church before that time. All the churches since Pentecost are under the world wide commission. Before Pentecost she was under the limited commission; she was a missionary church all the time. I have never said the church of Christ was made without baptism. I said the church of Christ and the Baptist church are synonymous terms, and we get into it the same way. Dr. Graves did misinterpret John 3:5 one time, but he saw his error and corrected it in a later work. Why don't you correct yours? But Graves never did say baptism is an order to the remission of sins. Yes, Campbell organized those whom he called out into a church, but it isn't a forty-second cousin to the church of Christ. I have answered these things in about half of my articles yet he says they "stare me in

the face." I am too good a man, he says, to have to take such punishment. Pshaw! If this is punishment, I like it. I thought punishment was something that hurt, but if this you are giving me is punishment I think it is fun; give me some more of it.

He is bothered because I told him it does him no good if he can find a few scattered ones who taught as he does before Campbell. The Catholics taught baptismal regeneration, and you come very near it. He says I claim the truth because I think I can find people who believe as I do. Yes, because I can go back to Christ with my people. Just for a little exercise give us the name and location of a church that believed and taught as you do in the year 1600 A. D. Now come on. We're waiting.

Now, I was really amused at his attempted answer or explanation to Rev. 12. The woman is the church, and she fled to the wilderness. The manchild is the increase, or the members of the church, and the manchild was caught up into heaven, and will rule the nations with a rod of iron. Now that is some argument, isn't it? That sure is funny, the church is feminine, and the members or the increase of the church just constitute one manchild. And they are to rule the nations with a rod of iron. Don't you know, Mr. Wilhite, that Jesus is the manchild who was caught up to heaven, and it is he who will rule the nations with a rod of iron? Pity a man who has to so twist and warp the scriptures to uphold his puny doctrines. If the members, or the increase, does not constitute the church please tell us what does? Can you have a church without members? Tell us more of this strange concoction. The scripture says "manchild," not "menchildren." According to you the "woman," the church, had to flee to the wilderness, and the members were caught up to heaven. Are the members more precious in the sight of the Lord than the church? Then he comes to my arguments on baptism and says he believes the scriptures I cited just as they read. Well, I certainly do. But not one of them reads, and you can't make them read that baptism is "in order to the remission of sins. I was baptized for the remission of sins. What's wrong with my baptism? I baptized a young man yesterday, February 28, for the remission of sins; what is wrong with it? I was not baptized in order to the remission, nor have I ever baptized one in order to the remission of sins, and according to your doctrine all who are not baptized with the understanding that it is in order to the remission of sins are lost. This leads me to state some objections to your doctrine.

1. It misplaces faith. If one has to believe that baptism is in order to the remission of sins, he can't be baptized without water, hence his faith must be in the water. But the scriptures teach that our faith must be in Christ.

2. Your doctrine makes an idol of the water. If we have to depend upon the water of baptism for salvation, then we must trust in the water, thus making a god of the water.

He says Baptist no more follow the design of Christ in baptism than a mule. Well, let's see. Christ was baptized to manifest himself as the Son of God. So are Baptists; we are baptized to manifest ourselves as the children of God. Now why are we not correct in our design? Yes, Baptists follow Christ in the design of baptism; you and your people mock him. Baptists bury the old man who is dead to sin; you baptize the man who is living in sin. Do we baptize a child of God or the child of the devil. Perhaps you will say as you did



in our oral discussion that you baptize neither. Then what is the status of your candidate who is neither a child of God nor a child of the devil. You say the candidate is begotten; well, don't you know that the Bible uses the word interchangeably as born and begotten. Begotten with God equals a birth. Who is the father of one who is begotten but not born? You use Noah as an example of the plan of salvation; please tell us where Noah was when he was neither in the ark nor out of it? Friends, there is no neutral ground; one is either a child of God, or a child of the devil. There is a time when one is neither a child of God, nor a child of the devil, please tell us where that one would go if he should die in that condition? We want to know.

3. Now a third objection to his doctrine is that it gives the preacher too much power. We have heard of preachers like Mr. Wilhite refusing to baptize some who came and made the "good confession" on the ground that they were bad characters. Who is to judge the character of your candidate? The preacher who thus refused to baptize the candidate shut the door to heaven in the face of one who by his confession desired to go.

4. His doctrine limits the sphere of God. David said in 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." But according to Mr. Wilhite's doctrine the one nearest the water is nearest to God. And God can only save such as are baptized regardless of their desires.

5. His doctrine limits the power of God. Baptists believe that God can save a person any time and place that person desires to be saved, and will yield himself to the will of God. But according to your doctrine, God can only act to save a soul in the water, hence he is limited in His sphere of operation.

Now in regard to Campbell in baptism. I have shown you from his own words that he discovered what he called the true design several years after his baptism by Luce. Then I gave you a quotation in my last article from Mr. Campbell that proved he did not believe baptism was in order to the remission of sins at first; he said they were baptized because born of the Spirit.

He tries to capitalize on the fact that "eis" in Acts 2:38 is not translated "because of;" well, it is not translated "in order to" either. In his index Lexicon to the New Testament, Mr. Young says under, "EIS" that it is translated 25 times "against"; 16 times "among"; "at" 20 times; "for" 91 times; "in" 131 times; "into" 571 times; "that" 30 times; "on" 57 times; "to" 282 times; "toward" 32 times; "unto" 208 times; "upon" 25 times. The reader can see how many of the arguments I made on Acts 2:38 were answered by Mr. Wilhite. May the Lord help the man to see his error. I thank you.

### Wilhite's Tenth Negative

Respected Opponent and Readers: It is quite apparent, no doubt, with all my dodging, as mentioned by the Doctor, I am giving him more than he can answer, as the affirmative of the proposition. Do you readers know what Doctor Cobb is trying to prove? He is supposed to prove that I belong to a church started by ONE man, Alexander Campbell, in ONE year, 1827; therefore, what I advocate has no bearing on or connection with the word of God. Has he begun to prove it, readers? It can't be done. That is why your brother and editor of the Baptist paper carrying this discussion, D. N. Jackson, refused to sign such a proposition. Neither would he agree to any rules or give me half a chance to prove my proposition with him through his paper. No doubt after this discussion is finished (if they wait that long) the editor et al will burst out with

a tirade on me. All because I have told the truth. (Gal. 4:16) Dr. Cobb has gone so far as to say that it WAS NOT started by ONE man in ONE year.

Dr. Cobb says because there were some preliminary movements that doesn't prove that Campbell didn't start it. Thus he again acknowledges that someone else had charge of the "PRELIMINARY MOVEMENTS", and therefore another started it. Thanks, Doctor. Is that an acknowledgement that you cannot prove what you signed to prove? It will be remembered too that I showed by his own men that people were calling some by the title "Campbellites" long before Dr. Cobb and Baptists generally say it started.

In Jackson's first article on "Origin of the Campbellite Church", he said Campbell "becoming dissatisfied with the doctrine of sprinkling for baptism and other things of the Presbyterian church, of which he was a member, Campbell at first sought to reform this church, but failing he launched a sort of independent reformation movement, etc." Dr. Cobb said the same thing. Gentlemen, this was not Alexander Campbell, you should know. Both said Robert Amend when the book says William Amend was the man who read the Bible enough that he told his wife if he ever heard it preached that way he would accept it. He had not been taught the truth as it read, being among Baptists, so when he heard it he accepted it. Others will too, if they are only let alone. But Baptist preachers spend their lives misleading people on plain passages of scripture as Dr. Cobb is trying to do on Acts 2:38, Mark 16:16, et al. But Doctor, that is why I say one of you copy from the other. It does look like you would not make the very same mistake unless you were copying. Possibly William Amend was the first in that section to have been baptized for the right purpose, since they were mostly Baptists there.

So my friend wants to know what about the people who died before William Amend and after the primitive age. Well, I don't know. I don't know what the Lord will do with a lot of people who live now. Some Baptists might tell you, Doctor, since you people claim to be the ONE AND ONLY CHURCH. Even in this connection you tell me that the Bible does not sustain a single tenet of what I teach. What will become of me, Doctor? You are inconsistent when you say Campbell may have been a brother to Jesus and then say I teach the same as Campbell, yet I don't have ONE thing in harmony with the word of God. Even trying to prove that we have a confession of faith because people confess Christ before being baptized like Philip did. (Acts 8:37) That isn't a man-made creed I offered to pay for one and let you have it if you could find such a book, in spite of the fact that you first said Living Oracles was one then changed when whipped off, and said Christian System was one. Pshaw, we don't have such books and you know it, Doctor.

So my friend has virtually said they didn't have instruments of music in church in New Testament times. That is right, Doctor. You are learning. He says he can't prove it, but still contends that "psallo" means play an instrument" just as "baptizo" means "to dip." Well, I guess the man rather be a sprinkler than acknowledge his defeat. Doctor, it would be much better to accept the truth. If baptizo means dip, and it does, then you can't baptize without dipping. If psallo means to play an instrument then you can't praise God without an instrument and every time you sing without one it is a mockery according to your argument. Now what you going to do, my friend?

But you say, "I have not said Campbell was turned

(Continued on page six)

# THE GOSPEL LIGHT

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## PARAGRAPH SERMONS

E. M. BORDEN

Yes, we all have our faults, and some of us have plenty of them. We can see the faults of others easier than we can see our own. One of the greatest traits in any man is for him to see his own faults. We cannot gain the favor of others by enlarging on the faults of our friends and enemies. It is human to err. "Confess your faults one to another, and pray one for another, that you may be healed." (Jas. 5:16)

The Lord wants us to attend the services of the church, but he will not force us to attend. The devil wants us to remain at home or go elsewhere. We have the devil's side and we have the Lord's side, which will we choose? If we go to church the devil will be displeased, and if we refuse to go to church the Lord will be displeased. Will we please to serve the devil or will we serve the Lord? If we refuse to go to church, the devil wins. The devil smiles when a Christian tries to compromise between truth and error. The Lord is pleased when we repent of our sins and ask forgiveness. The Lord is pleased when we obey his commandments.

To every unsaved person comes the question, "Why am I not a Christian?" Now before you begin to make excuses, measure them and see if they will stand the test. Just think of it. The blood of Christ is the price for your salvation. It is waiting for you, and you are invited to come and get it. Jesus has purchased salvation for all who will come to him. "For this is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. 26:28) So, salvation is purchased for all, but the sinner is required to come. The Lord is not to blame if men are not saved. We accept the salvation that is offered by obeying the commands of the Lord. Listen, my friend, are you interested in your own salvation? Have you refused the gospel call? Are you ready to meet the Lord in that last day? Jesus said to the unsaved: "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:28) Jesus also said: "He that believeth and is baptized shall be saved." (Mark 16:16)

Some people spend a great deal of their time, wondering when the time shall come that "The wolf and the lamb shall feed together." (Isa. 65:25) When the

leopard shall lie down with the kid," (Isa. 11:6) when the "Little child shall lead them," and when the lion shall eat straw like an ox. Because they do not have a positive statement when these things shall be, they jump at the conclusion that it will be during the reign of Christ on earth. They say that Christ will reign a thousand years on this earth. Daniel said: "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 all these kingdoms, and it shall stand forever." (Dan. 2:44) The kingdoms mentioned are Babylon, Persian, Grecian and Roman. The last one was in existence when Christ was born. All people who are familiar with the facts of history, know that these four universal kingdoms are not in existence now. So, according to Daniel, we can say that the kingdom of Christ has been established. Who can afford to deny these facts? Let the Lord take care of the leopard and the lamb, the child and the lion, and fulfill it according to his own good pleasure, but let us admit the facts as we find them. The kingdom of Christ has been established, and it is here now. The last division of the Roman Empire ended before the year eight hundred A. D., so according to Daniel the kingdom of Christ is here now. We enter this kingdom by a birth of water and the Spirit. (Jno. 3:5) A baptized penitent believer is one who has been born again, or born of water and the Spirit. If a man is not a baptized penitent believer, he is not in the kingdom of Christ. "That which is born of flesh is flesh and that which is born of Spirit is spirit." (Jno. 3:6)

## GREAT FOLKS

LEERIE BALL

It is possible for us to become great in the eyes of men and go down in history as being noted or famous. This is one form of greatness. On the other hand, it is possible to do that which is pleasing in the sight of God, become truly great, and earn the title of "great folks." The faithful of God's children in all ages have been termed great.

By studying the appellations assigned to the people of God in this the gospel dispensation we can comprehend just why they were called a "chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Peter 1:9)

"Ye are the salt of the earth." (Matt. 5:13) Everyone knows salt is a very necessary item. No man can live long without it. It is also a preserving agent. God's people represent his saving power in the world. They bear the message of reconciliation.

"Ye are the light of the world." (Matt. 5:14) The wisdom of God is to be made known to the world through the church. We are to let our light so shine before men, that they seeing our good works may glorify our Father which is in heaven. Christ is the light of the world and we as his servants are reflectors of that light which radiates from him. The world reads Christ through the lives of his people.

"Ye are the temple of God." (1 Cor. 3:16) The Spirit of God dwells in his people. (1 Cor. 3:17) If any man have not the Spirit of Christ, he is none of his. (Rom. 8:9) It is our solemn charge to keep this home of the Spirit free from the filth and corruption of the world. Keep thyself pure. (1 Tim. 5:22)

Again we have the language of Paul in 1 Cor. 6:19-20, as he says: "Or know ye not that your body is a temple of the Holy Spirit that is in you, which ye have from God?" And how does the Spirit of God dwell in us?

(Continued on page eight)

# Reply To A Letter (No. 2)

R. A. HARTSELL

"Some people object to being called Campbellites. Out of courtesy we sometimes call them the Christian Church, or Church of Christ, but we do not believe it." This reminds me of the language of Jesus when he said: "Ye shall be hated of all men for my name's sake." Strange, isn't it, that people dislike to apply a scriptural title to the Lord's people, even to the extent that they must include an extra title. "Christian Church" is no more in harmony with the Bible than Methodist Church. Nor do the Lord's people claim to be members of the Christian Church. My dear sir, you have never heard a writer for the Gospel Light ask anyone to call the church, "Christian Church." Furthermore, you have never read an article from the pen of one that even suggested such a thing.

There is as much difference in the denomination which calls itself the Christian Church and the church of Christ as there is in the Methodist denomination and the church of Christ. And, for me, I would as quickly join the Methodist as the Christian Church. This organization is a denomination within itself, bearing no relationship whatsoever to the church of Christ. Oh, I know that there are a few even in the church of Christ who are so afraid of being offensive that they use the title Christian Church, but you will not find a gospel preacher who does so. Please get this in mind: You will be doing me a greater favor never to think of me and my brethren as "Christian Church." For us, we should as soon be called "Campbellites" as Christian Church.

We have no place for human names. "Neither is there salvation in any other; for there is no other name given among men whereby we must be saved." (Acts 4:12) Salvation cannot be found in the human names Methodist, Baptist, etc. Christ said that the church is "MY CHURCH." (Matt. 16:18) It is his because he gave "himself for it." (Eph. 5:23) Because he "purchased it with his OWN BLOOD." (Acts 20:28) It isn't man's to do as he pleases about; nor to name it as he sees fit. To call it by our Lord's name is to honor the Lord; but to call it by a human name is to lower it, and do honor to man. To call it Methodist Church would be to raise method above the Lord. Also, to name it Baptist Church is to raise John above Jesus.

The gentleman implies that he calls us "Campbellites" because we say "baby baptism." Great idea, isn't it. . . Placing the phrase "baby baptism" on a par with the name of Jesus Christ. Why, he says it is as "sacred to him as the name by which we call ourselves." Think of it, sir. A human system, for which there is not one small hint in all the word of God; yet it is as SACRED TO YOU as the name of Christ. Haven't you gone a bit further in your "zeal" than you intended to? Do you mean to tell me that a thing which you teach is not essential to salvation is as sacred to you as the name in which God placed salvation? (Matt. 1:21; Acts 4:12) Little wonder to me, sir, that you contend for this human way; for when men regard a thing for which there is not even a hint in the word of God, as being equal to the name of Christ, I can understand. Before there can be a regard for things the Lord plans, there must be a regard for the Lord. The reason we use the name church of Christ is, we have a regard first, for the Lord; and secondly, for what he says in his word. "What man does not believe about it," makes little difference to us.

But, back to the "Baby Baptism" proposition. My friend, when you find just ONE ONE-HUNDREDTH as much evidence in the Bible for "infant baptism" as I can produce for the name of Christ, then I shall stop every preacher in the church of Christ from preaching against it, and personally see that everyone of them has his infants sprinkled.

In the early New Testament age, *believers* were baptized. Jesus said, "He that BELIEVETH and is baptized shall be saved." (Mk. 16:16) Furthermore, he said that people should be taught before being baptized. (Matt. 28:19-20) Too, Peter said, "REPENT and be baptized." (Acts 2:38) I can show you where the Book says: "And BELIEVERS were the more added to the Lord, MULTITUDES BOTH OF MEN AND WOMEN." (Acts 5:14) Sir, can you show me one place where "And infants were the more added?" God anticipated false doctrines; so he said: "Believers," then named them—"men and women." There could not be Bible reason for mistaking who it should be.

You teach that baptism is not essential to salvation. Also that one can go to heaven with or without it. It, therefore, would have no value one way or the other. Why should an infant be baptized? I believe that an infant is safe; do you? Or do you think it is lost, and that it has to be sprinkled in order to be saved? If sprinkling the infant is essential to salvation; and since it can do nothing else religious, would it not follow that sprinkling alone saved it? If so, do you not teach sprinkling salvation? And too, if this is the case, should you not give up your doctrine of "FAITH ONLY" and teach "SPRINKLING ONLY?" My dear sir, can you not see the foolishness of your doctrine?

Yes, I appreciate an opportunity to "extend courtesy." But, just because I do not agree with you does not mean that I am not your friend. Why, sir, I'd administer to you in any way that I could, even though you don't believe that I should refer to my brethren as "church of Christ." I can be kind to people, and at the same time not compromise truth. If "extending courtesy" means that I shall sell the truth out to do so, then the "extending" stops. There are a number of people in this community who believe as you do. I serve them every day; yet I do not believe what they teach.

But, we must have more to say about the name. I'd like to be able to put an idea across to you with this illustration. If a crow should pick up a grain of corn, fly fifty miles, deposit it in some fertile field; when the grain germinates, would the plant be a crow, or a stalk of corn? Does the plant partake of the planter or the seed? Just because A. Campbell taught the truth, planted the seed of the kingdom, it does not mean that the product partook of the planter. Because Peter preached the word, and three-thousand accepted, did this make them Peterites? Or did it make Paulites out of the Gentiles whom he taught the truth? Since Wesley planted Methodism why does it not make Wesleyites of people? Or why did not the teaching of Calvin make Calvinites. Yes, and even Mormonism Smithites? You are not even consistent, sir.

Yes, the name church of Christ is sacred to me. It contains the name of the one who died that I might live. It tells the world that I belong to Christ. "Whoever is ashamed of me, of him will I be ashamed." These words should ring in the ear of every person who professes to be religious. If I am ashamed of the name of Christ,

then I am ashamed of Christ. The woman will wear the name of the man she loves, and to whom she is wedded. The Lord's people will be found gladly wearing the name of their wedded companion—Jesus Christ. And, religious people will be found wearing the name of the thing or individual to which they are married. "Who's image and superscription is upon the coin?" Why Lord? "I can tell to whom it belongs by the name and image upon it." And so can you, my friend. Married to Christ, but do not think enough of him to wear his name??? No indeed, and you don't either.

I do want to take a few lines to thank the Gentleman for his interest. I admire him far above the fellow who asks the editor to stop the paper, and says that he does not believe what is being taught; yet offers nothing specific.

### Cobb-Wilhite Discussion

(Continued from page three)

out of a Baptist church." Reader, if you will read his eighth article you will see this, "So this is more evidence that Campbell was nonfellowshipped by the Baptists." Now if you claim to harmonize these statements, then I advise that you teach your little followers to quit saying that Campbell was excluded from the Baptists, like most of them do. They are wrong about it, aren't they?

Well, my friend, you get things in worse shape when you try to explain how the Holy Spirit was administrator before the day of Pentecost. Ben M. Bogard, one of the leading Baptist debaters, says the Holy Spirit did NOT BEGIN as administrator until the day of Pentecost. (Bogard-McPherson Debate, p. 81) Now Doctor, since it did NOT begin as administrator until Pentecost and Jesus died several days before, tell us who was administrator after Jesus died and before the Holy Spirit began. Ah, people, it's more trouble caused by Baptist doctrine. It always goes that way. I'm sorry for you, Doctor.

The Doctor wants me to give a people who taught as I do in 1600. A man says that who claims to trace the Baptist people back to Christ. I will do it, Doctor, if you will find just as much as your name—Baptist Church—in the year 1600. Will you do it? Well, don't get caught this way any more then. If you would tell me what point you wish for me to show back there I might do it. You have never told us what I teach that started with Campbell. You fight us harder on baptism than anything, so I will show that baptism was taught as I teach it before there was a Baptist church thought of. History of Ky. Bap., p. 98, says it was taught in this country in 1752 and a Gilbert Boyce who believed in immersion, thus called Baptist, in 1736 discussed the question of baptism with John Wesley on Acts 2:38 said: "The apostle seems to make baptism as necessary as repentance, . . . Therefore, it appears plain that baptism is to be an inseparable companion with repentance, as faith is to be with them both, IN ORDER TO RECEIVE THE PROMISE." (My caps. Primitive Christian and Investitor, paper of 1836) Zwingli in 1500 said: "When ye were immersed into the water of baptism ye were ingrafted into the death of Christ." (Baptizene, p. 155) But why not take the Bible as it reads in Acts 2:38? Do you say you do and offer proof that you baptize for remission of sins? Now, Doctor, you know you claim to baptize BECAUSE OF remission of sins and you know too that you can't find that expression in connection with Acts 2:38. Still say you baptize FOR REMISSION. I'll give a dollar just to see a recognized translation of the Bible, or Greek Lexicon, that so translates Acts 2:38. You know they do not, so why in the name of reason do you do that which you

know you can't prove? Why the man even says the church of Christ is made of baptized folks. I will now ask the Doctor if he will say that people are saved out side the church of Christ? Do ANSWER THAT, Doctor. None but the obedient are saved (Matt. 7:21; Heb. 5:8, 9; Rom. 6:16-18) and the Doctor says baptism is essential to obedience; therefore, the baptized are saved. The Doctor also says, "No service of a believer is acceptable to Christ until this first declarative act (BAPTISM) is performed." (Cobb's Manual, p. 39, 40) Now tell us Doctor, how a person can go to heaven and all his service rejected by the Lord? It is all rejected until he is baptized, you say. Do you believe a person who knows Jesus said he that believeth and is baptized shall be saved, and refuses to do that, will be saved? Then you tell us you were not baptized in order to the remission of sins, while many say that is the meaning of Acts 2:38, and NONE say it like you do. It's dangerous, Doctor.

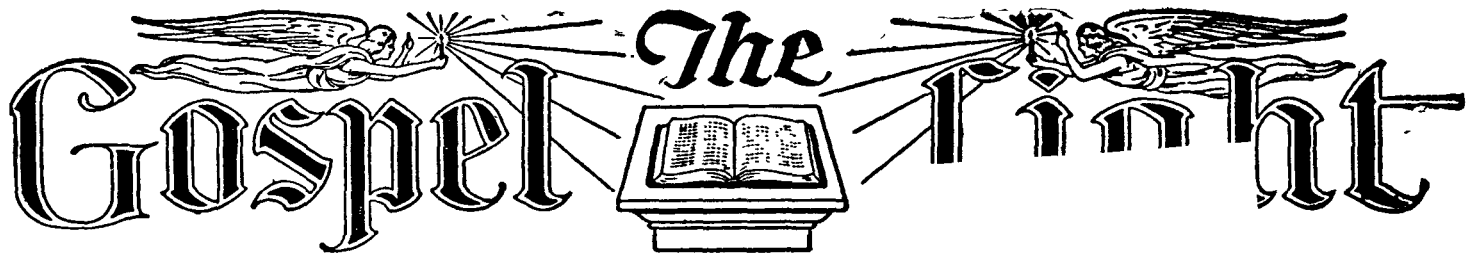
The Doctor's objections are not well founded. 1. Faith is not misplaced in doing what the Lord says, any more than was the children of Israel, et al, in Old Testament times, or those who would not come to him that they might be saved. (Jno. 5:40) They must come, or seek, and he alone can tell us how. When we do what he says it only proves we are wise. (Matt. 7:21-24) 2. Make an idol of water. No. We idolize Christ and he said if we would be baptized as believers we could spend eternity with him. (Mark 16:16) You wear the name of an act in water, and God says every man wears the name of his God. (Mic. 4:5) Therefore, you make that act, water, you god. 3. Too much power to the preacher. But any member of the Baptist church has one fifth the power of a Pope. "No person shall be received as a member of this church, to whose admission five members object." (J. Newton Brown's Bap. Church Manual, p. 27) But Doctor, I thought you said it took baptism to get in among those who are members of the church, whom Christ purchased with his blood. (Acts 20:28) 4. We do not limit God's power, but limit man's power to dictate the terms of admission into heaven. He saves those who come. (Jno. 6:45) On 5, we agree that God will save all who "will yield himself to the will of God" as the Doctor says. But my friend wants to dictate on what terms God will accept them and we say just submit to Him. He has told us to believe, repent and be baptized, saying that such can be saved. (Mark 16:16; Acts 2:38; John 3:5; 1 Peter 3:21) Why do you change it?

Doctor Cobb's explanation of Revelation 12 makes the church produce Christ, still he claims Christ founded it. How do you explain that, Doctor? Remember too, that Christ did not need to be rescued from the dragon after his ascension. But the dragon did make war with the woman's seed, the church, or those produced. (verse 17) The church was to rule with a rod of iron. (Rev. 2:25-27)

The Doctor has given up his Jno. R. Graves whom he says is AUTHORITY, COMPETENT, etc. Why does Cobb surrender Graves, such a wonderful man? Because Graves said water in Jno. 3:5 means baptism and therefore can't get in the kingdom without baptism, also that makes baptism a part of the new birth which is essential to salvation. But the Doctor says Graves took that back later. I want the proof of that, Doctor. Really I think you have been misled again, so prove what you say.

God is the Father of the begotten when the birth is complete. Were you a father before a child was born into your home? And Acts 2:38 is translated "in order to have you sins forgive" by one of your leading men, Goodspeed, so you are wrong again. Thanks,

# 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 OR LOST

DOUGLAS H. PERKINS

"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." (Luke 13:23, 24) Practically every one who personally heard Jesus understood Him to teach that only few people will be eternally saved. At least, He taught this truth in no uncertain language.

Being divine, Jesus could foresee the tendencies and dispositions of humanity. He was able to foresee that the majority would reject him and his plan of salvation. Jesus well knew that the majority of people would be lost, notwithstanding the great sacrifice which he made to save all.

Today most everybody thinks that in some way or other God will save him in eternity. The majority of people are depending altogether upon the grace of God, irrespective of condition upon their part, to save them. We often hear someone say, "God will not send anyone to hell." While God is a God of love, we must also remember that He is a God of anger to those who are disobedient. God will allow all who are not respectful of His law and the will which he sent His Son to execute, to be lost. If the lost reject the provision made by Christ, then how can they be saved? If they can be saved by ignoring it, then why pay any attention to anything that is divine. It would be inconsistent for God to send His Son to suffer and die to make possible a way of salvation for humanity and then allow every reprobate and sinner to go to heaven without accepting the plan provided. The fact that Jesus came and provided a plan for every soul does by no means imply that every soul will be saved. For the plan of salvation was given to humanity upon certain conditions, which can be met by every accountable human.

The conditions are in the form of commandments, which are put in easily understood language. In all ages God has given conditions or commandments to prove and test the faith of the people. And in all ages only those who had enough faith to do as God said, were blessed. Those in any age who claimed to have faith in God's power, but who refused to do what was commanded them to do to prove their faith, were not blessed.

Many, it is true, seek to enter heaven. For said

Jesus, "Many, I say unto you, will seek to enter in, and shall not be able." The reason why many will not enter in, is because they will not do the Lord's will. Many had rather die and be eternally lost than to have to do some things commanded by Jesus. Others would be saved if they would work harder. Some do not strive and labor enough at what they are supposed to be doing for the Lord.

The Scriptures clearly teach that every person has something to do to bring about his salvation. We are to merely do what the Lord has told us to do. Anything more or less than what we are commanded to do is sinful.

Our conclusion must be that since Christ has provided a way for every soul, and has told us in his New Testament how to be saved, our salvation now is left largely to us. If we are lost it will be our own fault. Obedience on our part will bring us into eternal life. Failure to obey the Lord will cause us to be lost.

Are you among the many who are paying little or no attention to sacred things? If you are, you should begin immediately to do the will of the Lord. Do today what you may not live to do tomorrow.

## The Gospel According To You

"There's a sweet old story translated for man,  
But writ in the long, long ago,  
The Gospel according to Mark, Luke and John,  
Of Christ and His mission below.

"You are writing a Gospel, a chapter each day,  
By deeds that you do, by words that you say,  
Men read what you write, whether faithless or true—  
Say, what is the Gospel according to you?

"Tis a wonderful story that Gospel of love,  
As it shines in the Christ-life divine,  
And oh, its truth might be told again  
In the story of your life and mine.

"Unselfishness mirrors in every scene,  
Love blossoms on every sod,  
And back from its vision the heart comes to tell  
The wonderful goodness of God.

"You are writing each day a letter to men  
Take care that the writing is true;  
'Tis the only Gospel some men will read,  
That Gospel according to you."

—Publisher Unknown.

# THE END

JOHN W. PIGG

Men, books, dynasties, and nations end. The patriarchal and Mosaic dispensations ended. There will be an end to heaven and earth. They will pass away. They will be numbered with the deceased. The granite mountain that has witnessed the progress of the centuries will be removed. The mighty Mississippi, on whose banks men have been born and buried, will be no more. The great sun, that shines upon the struggling, dying, powerful nations, will be blacked out. The moon, whose glory has survived the excellence of kingdoms and the pride of men, will retire from her ancient orbit. We, like grass, shall pass. Heaven and earth will pass away. But the words of the Lord Jesus will abide. The words of Jesus will survive granite, the Mississippi, the sun, and the moon.

The time of the passing of all things earthly is known to God alone. No man knows that day and hour. By no reconnoissance may any man discern that obscure moment. Men do not have the means of knowing the time of the end. Even the angels do not know. They who see God face to face do not know when the world will end. He who reads the Bible knows that the world will surely end. But the time is a secret profound. It is irreverent for man to lay claim to such knowledge. The Son of God himself, who is in the bosom of the Father, did not know when the world will end. He did not tell, because he did not know. But men have told the day and hour, notwithstanding the fact they did not know themselves. We know that no one except God knows when the things we see will pass. That day may be very near; it may be far distant.

We know the end will come. We know it will come at a time known only to God. Therefore, a man should take heed and watch and pray. One should be listening. The ear is drawn to catch the sound. It should be inclined toward the word of the Lord. There was a benevolent reason for giving man his ears. He should employ them that he may be ready when the end of the world comes. One should give his attention to duty in view of the coming of the Lord. The foolish virgins did not give heed to their needs. The man without a wedding garment was likewise negligent. Caution was underscored when God told Moses to see that he made all things according to the pattern shown him in the mount. Uzzah was smitten for his carelessness in touching the ark of God. The certain coming of the Lord should instill prudence in the being of every mortal.

To watch is the duty of the expectant. The soldier on guard must watch, for the enemy comes secretly. The householder must watch, for the thief comes slyly. The shepherd must watch, for the wolf comes quietly. We must watch diligently and attentively, for the end is mysterious. The Christian must watch, for sin is deceitful. The bishops must watch, for they watch for our souls. They must watch for every root of bitter-

ness springing up, for every doubt, for every error, and for every sin.

They who must be so heedful and watchful must also be prayerful. The prayers of the righteous bring the eyes of the Lord into vigil and turn his ears upward. He sees and hears the Christian. Prayer trains the eye upon God. It turns attention to him who alone knows when the world will end. Through prayer the Christian talks into the sensitive ear of him who knows the day and the hour that the world will pass away.

Jesus has gone from the earth on a far journey. Our boys are gone and are going on a far journey. Jesus will return. At least some of our boys will never return. He left his house. Our boys are leaving their houses, even their wives and children. Jesus has a house. That house is the church of the living God, the pillar and ground of truth. Before leaving he gave authority to his servants. He told Peter and the other apostles he would give them the keys of the kingdom of heaven. A key is a symbol of power. He who has the key may enter. To him the resources of the house are available. Jesus said what they bound on earth would be bound in heaven and what they loosed on earth would be loosed in heaven. He gave them authority to bind and to loose. He by the Holy Spirit guided them in binding and loosing. He made arrangements for the business of his house to be done while he was away.

If one would come into his house for salvation from sin, the apostles to whom he gave authority will conduct them by their written and inspired word. Three thousand were led into the house of God on the day of Pentecost. Peter told them to repent and be baptized in the name of Jesus Christ for the remission of sins. Peter had the authority to submit the conditions of entrance. One does not have the right to pervert the properly authorized terms of salvation. Cursed is one if he attempts to do so. By Peter's mouth the Gentiles heard the conditions of salvation. Jesus gave the apostles authority.

Jesus gave the elders authority to take the oversight of the church. We are commanded to obey them while the Lord is away on the far journey. When he returns, he will give the elders a crown of glory that fades not away. It will not fade in comparison with a greater glory. Time will not cause it to fade. It is an unfading crown of glory.

To everyone Jesus gave a work. Children must obey and honor their parents. The woman must reverence her husband, love her children, and follow her Lord. The man must love his wife as himself, bring up his children in the nurture and admonition of the Lord, and obey his Lord. Servants must honor their masters and serve the Lord Jesus. To each one a work is assigned. A final urgent admonition given to all is to watch!

These are the words of Jesus: "Heaven and earth shall pass away; but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the

(Continued on page three)



# Does Moral Goodness Only Make A Christian?

HOYT BAILEY, Beeville, Texas

Often it is said of good moral people, "They are fine Christian folk." In many instances those who do not drink, gamble, dance, or lie are considered Christians by the majority. Church membership or obedience to any of the Lord's positive divine commandments are not considered essential to the making of a Christian. The only thing that the many would require for one to be a Christian is that he be a good moral person. It is certainly true that an individual cannot be a Christian without being good morally yet moral goodness within itself does not make one a Christian. Here is the absurdity of such reasoning: Postmasters are good moral people: this is a good moral person, therefore this person is postmaster. Everyone knows that moral goodness alone does not make one a postmaster for there are certain other requirements of one along with his being a good moral person before he can be postmaster.

An individual can live and die a good citizen and such within itself does not make that person a member of the Masonic Lodge. There are certain rules that must be complied with before one can be a Mason. If a person ever enjoys the benefits of a lodge that person has to get into the lodge. He must become a member of the lodge to receive its benefits.

Just because one is a good citizen does not make that person a student in a college or university. There are certain requirements of all who become students in the higher schools of learning. One is required to register or enroll, pay fees, submit to regulations of the school, prepare lessons, etc. The fact that one is good morally does not within itself make one a merchant, salesman, physician, professor, governor or president.

As one becomes a student in a school at the time of enrollment so does one become a child of God at the same time he is born of water and the Spirit. (John 3: 5) Just as one becomes a child of the parents to whom he is born at the very time he is born into that family so one's name is enrolled in heaven when he becomes a member of the church of the Lord. (Heb. 12:22-23) As soon as one becomes saved the Lord adds him to the church (Acts 2:47), but he is not saved until he is baptized. (Mk. 16:15-16) Following are a few of the scriptural reasons why one should get into Christ or become a Christian. Salvation is in Christ and in none other and it is accept him or be forever lost. (2 Tim. 2:10; Acts 4:12; John 8:21-24) Redemption is in Him and in none other for he is the only one who died to redeem us from our sins. (Rom. 3:24; Eph. 1:7) We have sinned and are lost but in him we obtain the forgiveness of sins. He can deliver from the power of darkness. (Col. 1:13-14) We are new creatures in Christ. (2 Cor. 5:17) In him is no condemnation if we walk as he directs. (Rom. 8:1) He will save the body which is his church (Eph. 5:23) so if we are to obtain salvation it is needful that we get into the institution that he will

save. Sanctification is in Christ. (1 Cor. 1:1-2) Spiritual life is in him. (1 John 5:11; John 5:40) We are made righteous in Christ. (2 Cor. 5:21) All spiritual blessings are in Christ. (Eph. 1:3) After being born into the family of God we must abide in Christ to be finally saved. (Rev. 14:13) No one could die in Christ who never entered into him, just as one cannot die in France unless he first enter that country. As one can not die in the Odd Fellow's Lodge by being a Mason so neither can one die in the Lord by being a member of a man-made church.

In order to enter Christ an individual must have faith for without faith we cannot please God. (Heb. 11:6) Faith must lead one to repent or else he will perish. (Lk. 13:3-5) Faith must lead one to confess Christ. (Acts 8:37) Now belief or faith is unto (Rom. 10:10), repentance is unto (Acts 11:18), confession is unto (Rom. 10:10), but all promises are in Christ so it is necessary that one believe, repent, and confess UNTO, then be baptized INTO Christ. (Gal. 3:26-27; Rom. 6: 3-4) One is baptized into the body at the same time he is baptized into Christ. (1 Cor. 12:13) The saved are in Christ or in the body. (Eph. 5:23) Those who are baptized receive the Holy Spirit in this obedience and at the same time they become the children of God. (Acts 5:32; 2:29; Rom. 8) Dear reader, having learned how to become a Christian, why not be courageous enough to cast down your puny arms of rebellion, obediently surrender to Christ and live forever? Do it now ere it be too late.—In The Evangelist, Longview, Texas

## THE MASTER ARTIST

When God paints hillside flowers,  
There's no easel but the ground,  
And no brushes but the sunbeams,  
And no paint tubes scattered 'round.

In quietness, the sunshine  
Of his love brings red and blue,  
Yellow, purple, green and orange,  
Here's my heart, God, paint it too!

## THE END

(Continued from page two)

Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."—In Gospel Advocate.

# THE GOSPEL LIGHT

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## Baptism

GEO. B. CURTIS

No other question of Holy Writ has been more controverted than the subject of baptism. Yet it seems to me that if we leave the contentions of men and study the word of God as though we were the first ones to whom the Lord ever spoke on the subject, the whole controversy dissolves. Let's do that in this study. We wish to approach the study with these questions in mind: (1) How be baptized—the mode; (2) Why be baptized—the purpose; (3) Who shall be baptized—the subject; (4) Into what be baptized—the element.

### *The Mode:*

"And Jesus when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descend like a dove, and lighting on him." (Matt. 3:16) (1) Jesus was baptized, (2) He came straightway out of the water, (3) Therefore, his baptism was *in the water*.

"And John was baptizing in Aenon near to Salim, because there was much water there." (John 3:23) (1) John baptized in Aenon, (2) The reason he chose this place was there was much water, (3) Therefore when John baptized the baptism required much water.

"See, here is water; what doth hinder me to be baptized? . . . And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, etc." (Acts 8:36-39) (1) They both, the candidate and the preacher, *went down into the water*, (2) While both were in the water the eunuch was baptized, (3) After the eunuch was baptized both *came up out of the water*, (4) Therefore, baptism as administered by God's authority required a *going down into and a coming up out of*, the water.

"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 also be in the likeness of his resurrection." (Romans 6:4-5) (1) Paul and the Romans had a baptism that buried them, (2) It was like the burial of Christ, (3) It was like the resurrection of Christ, (4) Therefore, Scriptural baptism requires a baptism that buries us with the Lord and raises us with the Lord.

"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." (Colossians 2:12) (1) Buried in baptism, (2) Raised in baptism, (3) Therefore, the action in New Testament baptism requires a burial and a raising up.

### *Summary Of Action Of Baptism*

1. Christ was baptized in Jordan. (Matt. Chap. 3; Luke Chap. 4)

2. Christ came up out of the water. (Matt. 3:16)

3. John baptized in Aenon because there was much water. (John 3:23)

4. The baptism of the eunuch required a going down into and a coming up out of the water. (Acts 8:36-39)

5. Baptism is a burial and a resurrection. (Rom. 6:4-5)

6. Baptism is a burial and a resurrection. (Col. 2:12)

### *The Purpose Of Baptism*

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (1) The baptized believer is saved. (2) the disbeliever is damned, (3) Therefore, the man who would be saved must believe and be baptized.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38) (1) Remission of sins is granted by the God of heaven, (2) He has placed repentance and baptism as conditions for this remission of sins, (3) Therefore, we must meet the conditions.

"In whom (Christ) we have redemption through his blood, the forgiveness of sins. (Eph. 1:7)

"For as many of you as have been baptized into Christ did put on Christ." (Gal. 3:27)

"Know ye not that as many of us as were baptized into Christ were baptized into his death." (Rom. 6:3)

(1) Redemption through the blood is in Christ.

(2) Forgiveness of sins is in Christ.

(3) We must get into Christ where redemption—forgiveness—is before we can have redemption.

(4) But we are baptized into Christ, thereby putting him on.

(5) Therefore, we must be baptized in order to have redemption through his blood.

Next week, the subject and element in baptism.

Jesus did not merely condemn sin, and let the sinner alone. He was especially severe on the leaders among the Jews. He told the Jews plainly what would happen to them and their city because of their sins.—R. L. Whiteside.

## Paragraph Sermons

E. M. BORDEN

Some one recently became disgusted with the knocker, and asked that some one knock the knock out of the knocker. But who will knock the knock out of the knocker? Who can knock the knock out of the knocker except the knocker? The knocker is proud of his knock, then why should we want to knock the knock out of the knocker? If the knock was knocked out of the knocker, then what would the knocker do? The knocker could not knock if the knock was knocked out of him. The knocker knocks because it is his nature to knock, but if the knock was knocked out of the knocker, with what would he knock? We have boosters and we have knockers, and both are good advertisers; so let us leave the boost in the booster and the knock in the knocker.

Are we wrong when we say, "Church of Christ," when we speak of the church that was founded in the first century? (Matt. 16:18) Are we wrong when we say, "Church of the First born?" (Heb. 12:23) Are we wrong when we say, "Church of God?" (1 Cor. 1:1) Are we wrong when we say there is one body, and that one body is the church of Christ? (Eph. 4:4) Are we wrong when we say the church was not established before Jesus said: "Upon this rock I will build my church?" (Matt. 16:18) Are we wrong when we say we are baptized into Christ? (Rom. 6:3, 4) Are we wrong when we say, "He that believeth and is baptized shall be saved?" (Mark 16:16) Are we wrong when we tell people to repent and be baptized in the name of Jesus Christ for the remission of sins? (Acts 2:38) Are we wrong when we say the Lord adds people to the church? (Acts 2:47)

People who are inclined to be infidels, must admit the existence of some facts that they are unable to account for if the record is not true. God told Abram, whose name was later changed to Abraham, to get away from his home country and go to a country that he would show him. God also said to him: "In thee shall all nations be blessed." This promise was also renewed to Jacob and Isaac. (Gen. 12:2) Generations came on the earth and passed away, but in due time the promises were fulfilled. The Israelites, the people of God's promise to Abraham, were led to victory. The great nation was brought into the land of promise, according to the promise made to Abraham. The very existence of the Jew, the history concerning the descendants of Jacob, is proof, itself, of the divinity of the Scriptures. They were a separate people; they entered the land of Canaan; and through this nation Christ came, according to the promise made to Abraham. Micah wrote several hundred years before the coming of Christ, and told his place of birth. (Micah 5:2) Isaiah said that Jesus would be killed, and that he would make his grave with the rich in his death, and it happened just

that way. (Isa. 53:9) His sorrows and his trials were pictured by the prophets, and each thing came to pass. Long years after these prophets had penned these lines, the fulfillment began. The first converts to the Christian religion were Jews, or Israelites, but a great many would not accept him, notwithstanding he came as the prophets had said. The most impressive of all the messages delivered by Paul was his message before King Agrippa. The appeal was made from the prophecies of the days gone by, and if Agrippa had not loved the praise of men more than the praise of God, he would have accepted Christ. So, he was almost persuaded, but still outside the fold.

Some people think that salvation consists in removing something from the person, so he is anxiously waiting for "The burden to roll away." The preacher may tell him that he will feel as he never felt before, so when he feels good, he thinks he has the evidence of pardon. He thinks that he felt the removal of his sins. A man feels better when he decides to quit his meanness and do right, but that is not the evidence of salvation. Remission of sins takes place in the mind of God for us. It does not take place in us.

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## Faith Only

Mrs. Joe Hoffman, Winslow, Arizona

There are those who sincerely believe and stake their souls on the hope that salvation by faith only is a wholesome doctrine, very full of comfort. If this doctrine is truth we should accept it, but if it be false many sincere and honest people will lose their souls because of its widespread teaching. This doctrine is man-made and nothing even similar to it is found in the Scriptures. Faith without works can save no one because it is a dead faith. (James 2:26) "For the body without the spirit is dead, so faith without works is dead also." Separated from works it cannot be a living faith. Could there be any hope of salvation in a dead faith? Faith only is mentioned only one time in the Bible, James 2:24: "Ye see then how that by works a man is justified, and not by faith only." Faith must be combined with works and love or it avails nothing. 1 Cor. 13:2: "Though I have all faith so that I could remove mountains and have not love, I am nothing." Could any man have more than *all* faith? Yet, *all* faith would be worthless alone. Now we see that faith must be combined, not only with work but love also. Gal. 5:6: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but faith which worketh by love." Seeing then that "faith only" is a man-made doctrine we should not heed it because, Mark 7:7: "In vain do they worship me, teaching for doctrines the commandments of men."

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Unless there is within us that which is above us, we shall soon yield to that which is about us.

# Christian Worship

MORRIS W. R. BAILEY

The idea of "Christian Worship" should be of paramount interest to every Christian. The word worship as a verb means to reverence, adore or idolize any object or creature. It is therefore, a part of man's nature to worship someone or something. Whether we realize it or not, we all worship some object or creature. In days gone by, the nations who had forgotten God worshipped idols of wood and stone. Today, startling as this announcement may seem, there is still much idol worship. Paul tells us: "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey." (Rom. 6:16) When therefore people give themselves over to a life of sensual pleasure, they are worshipping the idol-god of pleasure. When men and women give themselves over to accumulating vast sums of wealth, they are worshipping the idol-god of wealth. When people make it their sole aim in life to keep up with the latest styles and fashions, they are worshipping the idol-god of fashion.

However, the Bible outlines only one object for the Christian to worship. In giving the account of his wonderful experiences on the isle of Patmos, the apostle John says: "And when I had seen and heard, I fell down to worship before the feet of the angel that showed me these things. And he said unto me, see thou do not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book; worship God." (Rev. 22:8, 9) When Peter went to the house of Cornelius to preach the gospel, Cornelius fell down to worship Peter. But Peter said: "Stand up, for I also am a man." (Acts 10:25, 26) Thus we see that the right object of the Christian worship is not men, nor even angels, but the God of heaven and earth. We need not think either that we can worship God as we should and at the same time worship the gods of pleasure, wealth and fashion, for Jesus said: "Ye cannot serve God and mammon." Truer words than these were never spoken. When people try to serve God and mammon at the same time, God is usually relegated to the background, while mammon is given the chief seat.

But while it is necessary that we worship the right object—God, that is not all that is necessary. It must also be rendered in the right spirit and in the right way. There are different kinds of worship spoken of in the New Testament which were directed toward God, but did not meet with his approval. In Matt. 15:9, Jesus pronounced the display of piety manifested by the Scribes and Pharisee as "vain worship." In Acts 17:23 Paul pronounced the worship of the people of Athens, the center of the world's culture and education, as "ignorant worship." From this, two thoughts are evident. First, a display of piety is not acceptable worship. Second, the fact that a man is well educated is no guarantee that he is worshipping God acceptably.

What then does God require in acceptable worship? The Bible is clear on this matter. When Jesus was in conversation with the Samaritan woman at the well of Sychar, He said unto her: "God is a spirit, and they that worship Him, must worship in spirit and in truth." (John 4:24) We see then that God has given us a standard of acceptable worship consisting of three elements: God, Spirit and Truth.

What does it mean to worship in spirit and in truth? What does it mean to worship in spirit? It simply means to worship from the heart. When we do any act in spirit, we put our whole heart, our whole being into the performance of that act. So when we are commanded to worship in spirit, it means that we worship not as if it is an unpleasant task, not to make a display of pomp and show and piety, but it means a worship that comes from a heart full of praise and love and gratitude toward our Creator. We cannot then, underestimate the value of spiritual worship.

What does it mean to worship in truth? Jesus in addressing His heavenly Father in his wonderful prayer, John 17, said: "Thy word is truth." To worship in truth is to worship according to God's Word; calling things by Bible names, and doing things in Bible ways. This is quiet logical, since God is the object of our worship, He has the right to demand what kind of worship He desires. Any act of worship therefore, suggested by man, which is not found in the Word of God, cannot be in truth, and therefore we can have no assurance that it will be pleasing to Him.—Gospel Herald, Canada.

## Questions For Elders

A. T. HARRIS

How many gamblers, dancers, divorcees without scriptural cause do you have teaching classes?

Do the teachers of the classes attend all services of the church, thus showing their fidelity to it?

Can you be aggressive in your work without being dogmatic?

Are you suffering from an inferiority complex, throwing your work on the preacher, causing someone to say, "The preacher is running the church?"

Do you, under the guise of courtesy, invite "drop-in" preachers, whom you do not know, to occupy the pulpit?

Why all the squirming about in your seat when the preacher is pointing out in a definite, kind way the errors of denominationalists? Are you afraid of losing business? What is the trouble?—Gospel Advocate

## TOO OCCUPIED

A little lad paused at the window for a last look at the starry heavens before he said his good-night prayers. "Mummy, will I go to heaven some time?" "Yes, dear, if you love Jesus." "And will you be there?" he asked again. "I hope so, and Daddy'll be there, too." The little fellow shook his head emphatically. "My Daddy won't be there; he couldn't leave the store."

# The Big Church Social

GEO. B. CURTIS

The Apostles Peter, John and Paul  
 Were all invited to the Jerusalem ball.  
 The Christian Church, it had been said,  
 Were putting on their biggest spread.  
 From organ loft to basement floor  
 Bright lights sparkled all galore;  
 Music soft, and music sweet  
 Everywhere was met with dancing feet.  
 His fisher's coat hung on the wall,  
 Peter beckoned Phoebe, slim and tall;  
 While John to graceful Mary bowed,  
 They "cut a rug" to the cheers of the crowd.  
 Poor Paul was left without the set,  
 Partners all taken, none he met;  
 Down to the basement feeling blue  
 He wandered, pondering what to do.  
 His eyes fell on the slot machine,  
 And knowing the church does nothing mean,  
 His nickel placed with the spot,  
 Hoping to hit the "old jack-pot."  
 It rattled here, it wandered there,  
 But didn't pay him any fare;  
 Again he dug into his jeans  
 To get the shekels saved for beans.  
 The gambler's look was in his eye,  
 And fast, still faster nickels fly  
 All done at last—and what a joke—  
 Poor Paul was solid, stony, broke!  
 He sought out John, now at this time,  
 To ask a loan of one thin dime;  
 John grinned at Paul—confessed his guilt—  
 He'd raffled his last on the sisters' quilt.  
 Dinner was called, a little late—  
 It sold for just five bucks a plate—  
 Paul asked of John, "What shall we do?  
 We've not a farthing, not a sou."  
 John smiled his best, and bowed a bow  
 "Good Sister, we're not hungry now."  
 They to the basement made their way  
 To mope while Peter feasted gay.  
 Dinner over, a breathing spell,  
 When the "junior deacon" was heard to yell,  
 "This way, this way! All must go  
 To see our most important show."  
 The large auditorium quickly filled  
 While all around them gaily milled  
 Beautiful girls in shorts and slacks  
 With not a stitch upon their backs.  
 Scarce had they taken in the scene

When a rising curtain disclosed a screen  
 Hiding the faces of sisters fair  
 But displaying the legs, each shapely pair.

Paul of women was very shy,  
 He hardly dared to life an eye,  
 But here displayed for all to see  
 Was shapely ankle, shapely knee.

No piker was this man of old,  
 Tho' very red, was also bold;  
 He'd do his best or bust a hame  
 That's the very reason why he came.

A quarter borrowed from a friend  
 Who had the grace the coin to lend  
 The price required for just one guess  
 At legs, if right—reward, a kiss.

This farce I've carried far enough  
 No Christian ever did such stuff;  
 No church that loves the Holy Word  
 Will so disgrace their blessed Lord.

I've used the names of saints of old  
 Whose hearts were of the purest gold  
 To show to you the awful sin  
 Of letting worldliness come in.

Neither Peter, John, nor James, nor Paul,  
 Ever attended such a ball;  
 But the Christian Church has done all things  
 Of which your humble servant sings.

(Note: These lines were written in burlesque of some of the few of the many corrupt doings of the Christian Church. They lay claim to the idea that there are very few differences between the church of Christ and them. I know of no people who have gone farther into transgression than they. I have been told that these slot machines, quilt raffles, dancing parties, thinly clad sale's girls, five-dollars-a-plate dinners, Maundy Thursday communions, pie suppers, bazaars, begging of the world, etc., etc., cannot be found in all the Christian Churches. This is true; but I have found all of them somewhere in the Christian Church, and some of them in all of the Christian Churches. The time was when we occupied common ground. The departure was theirs. We are where we were when the enticing strains of an organ led them to open the door to digression. I never expect the Christian Church to reform; but I do expect its earnest members to continue to sicken of the corruptness of this corrupt body and to continue to come to the church where "Christ and Christians meet."—Geo. B. Curtis, Box 431, Winslow, Arizona)

If you meet opposition, it may indicate that you are doing something that counts. In digging his wells, Isaac had no opposition from the Philistines until he struck water.

\* \* \* \* \*

## NOTES—REPORTS

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Lloyd Connel, Douglas, Arizona: We moved into our new building here last Sunday week. It is located on 14th and A Avenue. We are now in a good meeting with Brother Homer Hailey of Abilene, Texas doing the preaching.

\* \* \*

V. E. Howard, 3720 Washington, Greenville, Texas: I am now in a meeting with the church in Ardmore, Okla. Good interest and expect a good meeting. Paul McClung, the local evangelist, has done a good work here. I go next to El Dorado, Arkansas for a meeting beginning April 27. G. K. Wallace shall do the preaching. I shall direct the singing. Our work at Johnson Street church in Greenville is doing well.

\* \* \*

Ira Y. Rice Sr., writes on March 31: I am here in Santa Maria, in the midst of a very fine song drill for the church. Brother Elmer Irby is the faithful minister here. I came to California and began conducting song drills about February 8. Began first at Paso Robles. Enjoyed two weeks work there with that congregation very much. From there, I went to King City, for two weeks, and thence to Salinas, and from Salinas I came here and began for two weeks on February 22. I shall close here next Lord's day, April 4, and shall begin at Hollister, Calif. next Tuesday night, April 6 and from there I am to go to Coalings, Calif. and begin on April 19. I am enjoying my work with these good people of California. Shall be here, the Lord willing, till about May 16, when I must go back East for some meeting and songdrill work.

\* \* \*

Douglas H. Perkins, 3411 Coleman Avenue, Memphis, Tenn., April 9: Six people have been baptized at the church at Coleman and National within recent weeks. One was a lady who had been a member of the Methodist Church for many years. We are encouraged with attendance and interest.

## Between The Bookends

J. A. McNutt, Muskogee, Okla.

"Sermons From Revelation" By Clovis G. Chappell, Abingdon-Cokesbury Press, Price: \$1.50.

An interesting exposition of the moral, spiritual and inspirational values of the Revelation letter, in the form of a series of sixteen sermons. The author deplores the tendency toward fanciful interpretations and confines himself to practical application of the spiritual issues of the book to our own times.

The book is free from the wild theories and speculation that have honey-combed many expositions of Revelation. In referring to one phase of the premillennial theory the author terms it "The most ghastly pessimism." It will challenge your interest and attention and merits a careful reading.

"The Bible Book By Book," Vol. 1, By Coleman Overby, Dallas, Texas, Price: 30c per single copy.

This is Brother Overby's latest series of Bible lessons, for class work, and private study. This first volume is designed to cover a six month period of class study and covers the books of the Bible from Genesis to Daniel. As the title suggests it is an examination of the various books of the Bible as to the purpose, author, time of writing, and contents of the books. It contains a chart of Bible history and a list of characters and events to assist in understanding the chronological order of the books.

"The Plight Of Man And The Power Of God," By D. Martyn Lloyd-Jones, Abingdon-Cokesbury Press, Price: \$1.00.

The author takes issue with the basic principles of Modernism, which attempts to exalt moral and social ideals to the exclusion of the gospel. He refutes the idea that Jesus was merely a good moral teacher and exemplar, and not the Son of God. World conditions are attributed to the general moral and spiritual apostasy, indifference, neglect of worship, and Bible precepts. "Before you can have a Christian society and Christian

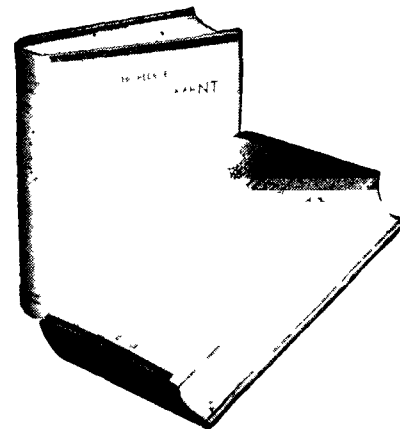
Education you must first of all have Christians." He suggests faith in the gospel as the only solution for our problems.

"The Harvest Of The Spirit," By Eugene M. Austin, Abingdon-Cokesbury Press. Price: \$1.50.

This book is inspirational in character and deals with the doubts, hopes, fears, and ideals of the human spirit in relation to God and humanity. Well written and filled with illustrative material. Chapter III on "What God Does In Tragedy" is thought provoking. In a world at war this book tries to cope with some of the human sorrows and doubts that are arising.

When you're wrong admit it frankly, promptly.

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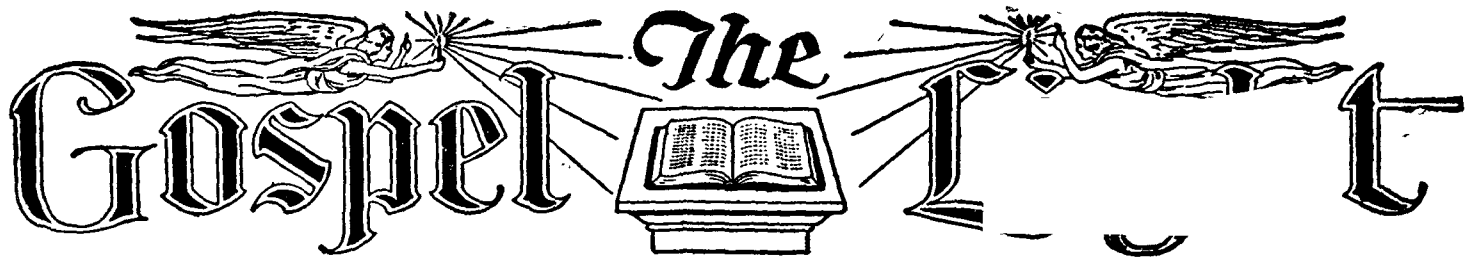
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# The Gospel Light

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

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## With Jesus In A Storm

TED W. McELROY

This article, like many others that I write, is an abridgement of a sermon. My text is from Ps. 142:4-5: "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord, I said, Thou art my refuge, and my portion in the land of the living." This exclamation of despair of help from friends, and declaration of faith in God's succor, was spoken by David hiding in the cave of Adullam from the storm of Saul's wicked wrath. Like David, we can not be absolutely certain of human help in adversity; our purpose is to show that we can be fully assured of God's help through the storms of life, on the condition that we are faithful to him.

The disciples were with Jesus in a storm, and the incident is recorded by three gospel writers. (Mt. 8:23-27; Mk. 4:35-41; Lk. 8:22-25) Note the following lessons: (1) This event refutes the common sectarian idea that trouble is always punishment for wrongs, and evidence that Christ is not present. Learn, that the presence of Christ does not exempt us from danger, but gives us strength to face the storm. (2) Jesus "was asleep" when the storm arose; this shows his humanity that he was tired as we tire, and was resting in peaceful sleep. (3) The disciples were fearful and awoke him, appealing to him to save them from the storm; this provides an example that we ought to appeal to him when the storm clouds gather around us. (4) He rebuked their fears and little faith, but notice that he did not rebuke their appeal. (5) "He arose and rebuked the winds and the sea, and there was a great calm." The power demonstrated his divinity—none but divine power could command the elements of the earth, so on this occasion we have both his humanity and divinity pictured. (6) The effect upon the disciples was expressed "What manner of man is this, that even the winds and the sea obey him?"

Another record of the power of Christ in a storm is given. (Mt. 14:22-23; Jno. 6:16-21) This event might be analyzed thus: (1) Jesus constrained his disciples to go to the other side of the sea. Jno. 6:15 tells us why he sent them so hastily away, it was because some were about to come and try to take him by force to make him their king. (2) They encountered a storm in the

line of duty, which evinces to us that we may face contrary winds of circumstances even while we are obeying a direct command of the Lord. (3) The lesson from their night of toil till the fourth watch is that our extremity is the Lord's opportunity. (4) Jesus came to them walking upon the sea and identified himself to them. (5) Peter requested to come to Jesus upon the water, his boldness was mingled with and overcome by fear, and he began to sink. (6) Christ rescued him and rebuked him, "O thou of little faith, wherefore didst thou doubt?" (7) "And when they had gone up into the boat, the wind ceased." (8) "They worshipped him, saying, Of a truth thou art the Son of God."

In both these storms the disciples' weakness was revealed by their fears and anxiety, and on both occasions they were rebuked for lack of faith. The lesson for us is, we must not allow the storms of life to darken or weaken our faith. It is an easy transition of mind from the literal use of the word "storm" to the figurative use of the word, as applied to the troubles and hardships of life. We have the promise of Christ's presence to strengthen us, as we weather the storms of life; but this promise is conditional. "He that abideth in the teaching the same hath both the Father and the Son." (2 Jno. 9) Let us examine some of the storms of life and the comfort and strength the Bible gives to sustain us in them.

Financial storms are common. I am sure that self-support and security is the desire of all, but lengthy old age pension rolls testify that only a small percent have been able to make this attainment. It is not that they haven't worked, for they have worked and saved; but changing circumstances and adversity over which they had no control wiped out their accumulation. Most of us have felt the sting of financial adversity. Earthly wealth is uncertain, wealthy bankers of 20 years ago are poverty stricken now. Even though we cannot be secure from the financial storms, we can find strength to bear them in the words of Christ. (Mt. 6:19-21) He enumerated the hazards of earthly treasures, "moth, rust, and thieves," and exhorted his followers to lay up a treasure in heaven, where it would be secure from all hazards. In contrast to earthly treasures, the heavenly treasure is incorruptible and fadeth not away. If we make our first thought, "laying up a heavenly treasure" when and if a financial storm wipes out all our earthly possessions, we can find strength and comfort in the fact that we have a treasure on the eternal shore, far

(Continued on page six)

# Baptism

GEO. B. CURTIS

Last week in our discussion of baptism we suggested four questions: (1) What is the mode of baptism? (2) What is the purpose of baptism? (3) Who is a New Testament subject of baptism? and (4) What is the New Testament element for baptism? This week we shall study question three. Question one and two were discussed last week.

Who is a New Testament subject for baptism? This is a question that has called for more controversy, and has caused the shedding of more blood in all probability than any other religious question. Yet when we view the question only in the light of divine revelation I can see no need for controversy at all. The religious world is roughly divided into two camps relative to the question: (1) Paedo-baptist and (2) Baptist. The term Paedo-baptist means infant baptizers. The word Baptist meant adult baptizers as used in the early days of the controversy, and had no reference to the Baptist Church as it exists today. Let's examine the subject now in the light of scripture.

It has never been contended so far as I know that John's baptism included babies. So we confine our investigation to the baptism in the name of the Lord.

*Subject for New Testament Baptism:*

"Now when they heard this they were pricked in their heart, and said unto Peter and to 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 Ghost." (Acts 2:37-38)

We notice (1) They all heard Peter's sermon, (2) They were pricked in their heart, (3) They asked for a remedy, (4) Every one was commanded to be baptized. Hence we must conclude, Not a baby here.

"But when they believed Philip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12)

We notice: (1) They believed Philip's preaching, (2) These same believers were baptized, (3) They were men and women, and (4) Not a baby here.

"Then Simon himself believed also: and when he was baptized, he continued with Philip." (Acts 8:13) No baby here.

"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 8:38) No baby here.

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." (Acts 9:18) No baby here.

"Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded

them to be baptized in the name of the Lord." (Acts 10:46-48) We notice: (1) They were all able to speak, (V. 46) (2) They were all old enough to understand a command to be baptized in the name of the Lord, (V. 48) (3) They were old enough to entreat Peter and the rest to remain with them certain days (V. 48). Not a baby here was baptized.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (Acts 16:14-15)<sup>9</sup>

This is the conversion that is largely relied upon by Paedo-baptists for proof of infant baptism. But where is the proof? Where is the suggestion that (1) Lydia is a married woman, (2) that she has children, (3) that she has any children with her, (4) that if she has children that they were mere infants?

We observe: (1) That Lydia was a business woman, (2) Her home was in Thyatira 300 miles from Philippi, (3) she had with her her retinue of servants—women, (V. 13) (4) That there is not the slightest hint that Lydia had either husband or babies, (5) That these of Lydia's household were of sufficient age to be comforted in the gospel. (V. 40) No babies here.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16:33-34)

We notice: (1) That all had the word of the Lord preached to them, (2) That they were baptized, (3) That all rejoiced, (4) That all believed in God. (V. 34) Not a baby in this group.

"And many of the Corinthians hearing believed, and were baptized." (Acts 18:8) We notice: (1) The Corinthians heard, (2) They believed, (3) Those who heard and believed were baptized. Not a single baby here.

This concludes every case of baptism mentioned in the book of Acts.

Inasmuch as it is contended that the household of Stephanas was an example of infant baptism, we wish also to examine the personnel of this household.

"And I baptized also the household of Stephanas." (1 Cor. 1:16)

"I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints)." (1 Cor. 16:15)

We notice: (1) That the household of Stephanas was baptized by Paul, (2) That this was his first fruit in Achaia, (3) They were ministering to the saints, (4) Babies do not perform ministry but are ministered unto. Not a baby baptized in this house. Next week we shall study the element of baptism.

# The Church In Time of War and Peace

H. LEO BOLES

It is quite common and confusing to hear religious teachers now speaking of "the church in time of war and peace." Many denominational preachers and writers are thus speaking of the church; even some gospel preachers and writers have picked up these terms and are building programs of lectureship on the idea that the church is different or has different work in time of war and in time of peace. Such expressions are not only confusing, but misleading. It shows a lack of understanding of New Testament teaching. Those who use such phraseology betray their ignorance of New Testament teaching, which is inexcusable. It is well to keep *thinking in terms that express New Testament ideas*. By implication at least they say that the church is different in time of war and in time of peace; that its work varies with the circumstances of war and peace.

## NO DIFFERENCE

We ought to understand that there are some persons and elements which are constant—no changes in them. God is the same in time of war and in time of peace: His character and attributes do not change with the seasons or temporal condition. "Every good gift and every perfect gift is from above, coming down from the Father of light, with whom can be no variation, neither shadow that is cast by turning." (James 1:17) Christ remains the same—no changes in him. "Jesus Christ is the same yesterday and today, yea and forever." (Heb. 13:8) There is no change in the nature and work of the Holy Spirit. Neither is there any change in the New Testament; it remains the same in time of war or peace. So there is no change in the church of our Lord; it is one of those institutions which remain the same. It is the body of Christ. The body is as constant and without variation as is the Head. The mission of the church does not change; it is the same today that it was when the church was inaugurated. There is no change in the items of worship; we worship God the same way in time of war that we do in time of peace. The implication that there is a different work for the church in time of war from that in time of peace is false teaching.

The Lord established his church, sent the Holy Spirit to fill it, and gave the New Testament to guide it in all of its work and worship. The Lord knew that his church would continue for many centuries; he knew that there would be wars and rumors of wars. Knowing all this, not one word of instruction or teaching can be found that implies that the church has something to do in time of war that it does not have to do in time of peace. Its mission remains the same. We find no instructions in the New Testament teaching that the church has any new work or service to render in time of war that it does not have in time of peace. Moreover, the teachings of the church remain the same. There is not even indicated a change of emphasis concerning the teachings of the church in time of war or in time of peace. The New Testament teaches the same to every member of the church—yea, to every sinner. The teachings of the New Testament do not change with the vicissitudes of time. It is as important and binding to teach peace in time of war as it is in time of peace. It is the will of God that we teach that we should love our enemies and pray for them as much in time of war as in time of peace. There will never come a time when brethren in the Lord should not love each other; there will never come a time when we should not love our neighbors as ourselves. There will never come

a time when parents should cease to love their children; children, their parents. These human relations are governed by the unchangeable principle of love. This principle remains the same, and the application to human relations is the same in time of war as in time of peace.

## WHAT DOES CHANGE?

Men change; the teachings of men change; the attitudes and environments change. Conditions arise with the different changes of men. Certain problems become more acute in time of war than in time of peace. All recognize these changes, but such changes do not shift the emphasis of New Testament teaching nor change the mission of the church. Certain conditions prevail in time of war that do not in time of peace. It is difficult at times for some to see the proper application of certain principles in time of war. All recognize that to take human life when that one has done nothing sinful is a violation of the teachings of the New Testament. It is not difficult for all to see this in time of peace, but they seem not to understand it, neither do they make the right application of it in time of war. Sin is sin under all circumstances; sin is sin in time of war as well as in time of peace. For a country to be at war does not make a sin righteous in the sight of God. Right is right, wrong is wrong, sin is sin, evil is evil. No seasons of the year can modify or change these eternal verities of God. No changing circumstances or environments can ever make the eternal principles of right wrong. The conduct of Christians must remain the same, as Christians are guided by principles that do not vary with the vicissitudes of life. The conduct of a Christian does not change when his country goes to war. He must have faith in the unchangeable God; he must worship according to the divine pattern. For a nation to go to war does not change the Christian's attitude toward God nor toward his fellows. The Christian must ever become like Christ. He must have the spirit of Christ at all times. "But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8:9)

Some brethren and churches have been confused as to what they should do in time of war. One gospel preacher has asked if the church should now do this or that. The answer given him was that if it was right for the church to do it in time of peace, it is right for it to do it in time of war; but if it is wrong for the church to do it in time of peace, then it is wrong for it to do it in time of war. For a country to be at war does not modify the mission of the church; it does not add a single new duty to the church. Furthermore, for the country to be at war does not add a single new duty to Christian conduct; it does not add an item to the worship; neither does it change in any way the Christian life or conduct. This should help us to understand that for the world to be at war does not change any item of teaching of the New Testament, of worship, or of service. Christians have the same obligations to love their brethren in time of war that they do in time of peace. They have no more right to work against the spiritual welfare of their brethren in time of war than they do in time of peace. Let us keep our thinking clear on this question and not be confused because of the confusion that is in the world.—In Gospel Advocate.

## THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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### Can the Baptist Church Trace A Line Of Churches Back to the Days Of Christ?

GEO. B. CURTIS

The majority of the members of the Baptist denomination honestly believe that the history of the Baptist church reaches in an unbroken chain back to the days of Jesus Christ. Nothing is farther from the truth. In preparing material for my book, "Baptist History Chain Examined," (Firm Foundation, 1938) I wrote letters to the leading Baptist Church historians of the United States asking if they considered that the Baptists possessed an unbroken history back to the days of Christ. W. W. Barnes, Professor Church History, Southwestern Baptist Seminary, Ft. Worth, Texas refers me to A. H. Newman's Church History and Vedder's Short History of the Baptists. Both these historians say the Baptists have no such unbroken history. F. M. Powell, Professor Church History, Southern Baptist Theological Seminary, Louisville, Ky. in answer to my question says: "I frankly say 'no'" i. e., it cannot be traced. Edward C. Starr, Coalgate Baptist University states that the Baptist Church began in England in 1641. (Particular Baptists. This is the Missionary group.) Henry K. Rowe, Newton Theological Seminary, (Oldest Baptist Seminary in U. S. Estab. 1826.) states that Baptist History does not reach back of John Smyth whom he considers the founder of the first Baptist Church. I have given only Baptist historians, and only those who are heads of leading Baptist schools.

Henry C. Vedder is one of the greatest church historians living or dead. Mr. Vedder is a Baptist and author of a number of textbooks on church history, among them his justly famous, "Vedder's Short History of the Baptists." I wish to give some excerpts from this text. "The word Baptists, as a descriptive name of a body of Christians was first used in English literature, so far as is known, in the year 1644." (Short History,

p. 3, Introduction) He continues, "For the fact that the name Baptist comes into use at this time and in this way, but one satisfactory explanation has been proposed: it was at this time that English churches first held, and avowed these principles ever since associated with that name. There had been no such churches before, and hence there was no need of the name." (Short Hist. p. 3, Int.) Hear him again on page 4 of his Introduction, "The history of the Baptist churches cannot be carried, by the scientific method, farther back than 1611, when the first Anabaptist church consisting wholly of Englishmen was founded by John Smith, the Se-baptist." (Short History, p. 4) By Se-baptist is meant that Smith baptized himself. I could quote indefinitely from Vedder, but I consider these quotations sufficient. I shall introduce another great historian in the field of church history, Thomas Armitage. Mr. Armitage is another Baptist and is second to none in the field of historic research. On page 2, Armitage's History of the Baptists, we read, "Little perception is required to discover the fallacy of a visible apostolic succession, but visible church succession is precisely as fallacious, and for exactly the same reasons." And again on the same page, "The very attempt to trace an unbroken line of persons duly baptized upon their personal trust in Christ, or of ministers ordained by lineal descent from the apostles, or of churches organized upon the principles, and adhering to the New Testament in all things, is in itself an attempt to erect a bulwark of error." Thus deposes the leading authorities within the Baptist fold.

Baptists of the Missionary group cannot go beyond the year 1641 with any shadow of history, and the General Baptists (Freewills) can not get back of 1611. Baptists make a great deal of the supposition that their baptism has descended down from John. In that they are in part right, but not the John they claim. There is not a Baptist on the face of God's green earth that can get his baptism back of John Smyth. And this baptism was self administered, and the weight of the evidence is that it was performed by affusion, not immersion.

Baptists who contend for an unbroken chain of succession take us by a devious path through a whole group of ancient and medieval sects, namely: Montanists, Novatians, Donatists, Paulicians, Albigenses, Petrobrusians, Waldenses, Ana-Baptists, Modern Baptists. In the light of modern Baptist doctrines and practices a comparison of doctrines and practices of the various sects through which Baptists hope to bridge this gap back to John the Baptist is amusing indeed. Among the Montanists they must swallow, (1) speaking in tongues (Ancient Holy Rollers), (2) Montanus inspired and his words above that of Christ, (3) women evangelists, (4) the inspiration of Maximilla and Prisca. I wonder if our Baptist friends are ready to rattle this link of their chain. The Novatians originated with Novatian, the man who first introduced sprinkling. So to accept Novatianism is to make the Baptists and not the Catholics the author of affusion. Wonder how they'd like to acknowledge they were the authors of sprinkling. But Baptists cannot get back to the days of Christ without Novatian, and Novatian is the author of sprinkling. A chain is no stronger than its weakest link. There are nine links in this chain of sand. It can be broken easily at every link. Our Baptist friends need to know this. Let's "open the eyes of their understanding." Submitted in love.

# Paragraph Sermons

E. M. BORDEN

My brother, it is your choice to live the Christian life, or to live a life that will bring shadows on the congregation where you worship. You are now associated with a congregation of believers in and worshippers of the Lord Jesus Christ. It is true that these members are human beings, as we are. Can you afford to quit coming because you have made a mistake? The Lord will forgive your trespasses, if you will obey him. Remember, when you quit coming, you quit associating with your brethren and you quit giving of your means, and you are doing yourself a great injustice, as well as causing your brethren to feel the force of your waywardness. Your brethren are praying that you may return. The Lord desires your return, and he will forgive your waywardness. Now is the day of choice for you. Will you come and get right before God? "Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray." (Matt. 18:12, 13)

\* \* \*

Christ is the creed of the church of Christ. We must believe in him in order to be saved. "Whosoever believeth in him should not perish." (Jno. 3:16) We do not have to believe in some creed written by some uninspired man, but we must believe in Christ. I can be saved without believing in the creeds written by men, but I must believe in Christ in order to be saved. Christ is the head of the church. (Eph. 1:22, 23) The church is to continue through the ages yet to come. (Eph. 3:21) All saved people are members of the church of Christ, for the Lord has added them to the church. (Acts 2:47) The church of Christ is a blood bought institution. (Acts 20:28) This church is called the new man. (Eph. 2:15) It is also called the one body. (Eph. 2:16) How do we become members of this one body? 1. People must hear the word. (Rom. 10:10) 2. People must believe in the Lord Jesus Christ. (Acts 16:31) 3. No man can be saved without repentance. (Luke 13:3, 5) 4. It is also necessary to confess faith in Christ. (Rom. 10:10) 5. Then, people must be baptized for the remission of sins. (Acts 2:38) After we become members of the church, we must live a faithful Christian life. (Acts 2:42) If we follow Christ we are made complete in him.

\* \* \*

There is much discussion these days about the birth of water and the Spirit. It is brought up in nearly every religious discussion. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5) This new birth is a spiritual birth. It pertains to the inward man. The new birth is not a birth of flesh. Now, let me give some quotations from John. "Whosoever believeth that Jesus is the Christ is born of God." (1 Jno. 5:1) This does not mean that a person is born

of God by faith alone, but it does mean that a person is not born again unless he is a believer in Christ. Remember, the devils believed and trembled. (Jas. 2:19) Are the devils born again? Many of the Jews believed in Christ, but they would not confess lest they should be put out of the synagogue. Jesus said to them, "Ye are of your father, the devil." (Jno. 8:31-44) Now, another passage: "Everyone that loveth is born of God." (1 Jno. 4:7) A person is not born of God by love only, but if he does not love God he has not been born of God. Now, here is another passage from the same writer: "Every one that doeth righteousness is born of him." (1 Jno. 2:29) Then it takes faith, love and doing righteousness to be born of God. There are not three births here, but one, and it is coming out of Satan's kingdom into God's kingdom. The birth is coming out of Satan's kingdom into God's kingdom, but it takes faith, repentance, confession and baptism to bring it about. The Spirit is the teacher. The birth is not coming out of the Spirit, but coming out of the kingdom of Satan into the kingdom of Christ.

## The Conversion Of Saul

MRS. A. W. WHITE, Winslow, Arizona

Saul was a Jew, born at Tarsus, the capital of Cilicia. At Jerusalem, under the tutorship of that learned teacher, Gamaliel, he was instructed in the law of his fathers. While a young man he entered into the persecuting of Christians, doing this (as he later stated) in all good conscience. He was on his way to Damascus one day with authority to render further cruel treatment. As he neared the city, a light, "brighter than the noon-day sun," shone around him. He fell to the earth and heard a voice saying, "Saul, Saul, why persecutest thou me?" Saul answered, "Who art thou, Lord?" The answer came back, "I am Jesus of Nazareth whom thou persecutest." Saul asked what he should do. He was told to go into Damascus and there he would be told all the things that were appointed for him to do. His companion led him (he had been blinded by the great light) into Damascus. Ananias, a devout man, directed by the Lord, came to Saul and told him to receive his sight and immediately his sight was restored. He told Saul that God had chosen him to do His will and that he should be a witness unto all men of the things he had seen and heard. With this said he asked Saul, "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16) Whereupon Saul arose and was baptized, thus beginning his apostolic labors.

(This and other short articles from the sisters in the Winslow congregation, were prepared for our regular Bible class work. There are so many good things in them I want you to benefit from them also.—Geo. B. Curtis.)

Nowadays the ocean seems to be a large body of water entirely surrounded by trouble,

## THIS AND THAT

GEORGE W. DEHOFF

Someone (so I am told) received the following letter from the devil. While I am not personally carrying on a correspondence with him, yet I am glad to pass this letter along, as it brings to mind a lot of things we ought to try to avoid.

*A Note From the Devil*

Sleep on, good friends; take your rest, for it is Sunday and no need to rush. All right, then; if you think it will satisfy your conscience to go to church, go; but there is no need to go to Sunday school, as there is nothing about that organization in the Bible. Just so you get in before the preaching starts is soon enough; but it would be better if you could "bust in" during a song, as that always knocks out that part of the worship—"sing with the spirit and with the understanding"; and in case someone is trying to teach some other person in song, this will interrupt and defeat his purpose. There is no given amount of singing to be done. Mumble over a few and half sing one, and that is sufficient. And, Mr. Preacher, you be looking over notes while others sing, as you are exempt. Mr. Song Leader, you select a song during prayer, as that is all right. Everybody turns around now and sees who that is coming in. Just one prayer will be enough to pray, and get someone who is 'way back in the corner, so half the folks cannot hear. And, Mr. Prayer Leader, just put your head way down between the seats, just as far as you can, and pray just for us. Stick your old chewing gum under the seat and take a fresh chew—that's fine. No remarks are necessary at the Lord's table. Everybody just take it because the Bible says so and not because of any love for the Lord. Do not give thanks, but pray for the sick. Be sure to say "spilled blood," so someone will think it was an accident. Hurry and get your mind on something else as soon as possible.

Oh, yes—the collection! See what change you have; slip it into the basket quickly so no one will see you, not even your left hand, for that is scriptural. That pays for the Lord's trouble and makes you square for another week.

Do not stay for baptizing, if there is one, for the birth of a new soul means nothing to you. Get out as quickly as you can and reach for a Camel and "get a lift." Shake hands with no one, unless he insists. You owe nothing to anybody.

Better say "good-bye" to the Lord for another week before you leave this place where he might have been. Assembling with the brethren means only on Sunday morning about the time preaching starts—maybe later, if then. The rest of the week belongs to me, *the devil*, and all of it if you will just continue to worship as you are now doing.

Go home and talk about your brethren, and I will have another message for you one of these days. Let me thank you for the fine way in which you have ac-

cepted my last one. Some of you are positively marvelous.

Your most gracious leader,

SATAN

—In Gospel Advocate

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**With Jesus In A Storm**

(Continued from page one)

removed from the financial storms of this earth, and that God will keep it secure for us until we are made in the morning of the resurrection to possess it.

Loss of wealth is insignificant when compared to the emptiness and despair that almost overwhelms us when our friends forsake us. It seems to me that the storm of being forsaken by friends is probably the hardest trial we encounter in this life. Note the poignant expression of Paul as he described himself weathering this storm, "At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom." (2 Tim. 4:16-17) Let us be faithful children of God, "So that with good courage we say, The Lord is my helper; I will not fear; what shall man do unto me." Heb. 13:6) When friends forsake us, or when enemies persecute us, these promises of the Bible become our strength and comfort.

The last storms of life that we must face is death. To those without God and without hope, death is filled with fear and terror; but the faithful man of God has strength to pass into death's door without consternation. In the familiar Psalm of dependence and confidence David said, "The Lord is my shepherd, I shall not want." David described God's daily care and direction over him and compared it to his own care for the sheep. Then he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." If we let God direct our daily lives through his word, when we come to the stormy valley of the shadow of death we will not have to make the journey alone, but Christ will go with us through this storm and by his rod and staff we will be comforted. If you are not a Christian you will have to make a fearful journey through death's valley alone; you are exhorted to become a Christian that you may enjoy the comfort of his promises in this life and be assured of happiness in the life which is to come.

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O. H. Painter, Kilgore, Texas: Brother S. C. Kinningham of Haynesville, Louisiana, will begin a meeting with the church of Christ in East View, Kilgore, Texas, April 18. Everyone is cordially invited to attend the services.



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## NOTES—REPORTS

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### Frank Dunn Reports

Frank Dunn, Denver Heights Church of Christ, 401 Porter Street, San Antonio, Texas: Since coming here to assist Brother L. R. Wilson and the Denver Heights congregation in the work of the Lord, I have been greatly impressed by the many opportunities open to us. In this city of a half million people there are not more than fifteen hundred active Christians. Thus, despite the fact that the church was first organized here fifty years ago, the field has hardly been touched. Truly the harvest is ripe and the laborers few.

As in so many other localities throughout the land, our greatest opposition is the Catholic Church. Steeped in the traditions of their pioneer fathers of two hundred years ago, the thousands who hold to these dogmas are evidence that the famous Alamo mission and similar landmarks are regarded by a majority of the people here as something more than mere historical points of interest. From the most lowly Mexican hovel to the archbishop's mansion the Catholic Church permeates the social, political and religious thinking of south Texas.

By means of radio, press and pulpit we are doing what we can to preach the simple Gospel of Christ in spite of all opposition. For nearly four years now the Denver Heights church has been sponsoring a weekly broadcast over WOAI, a 50,000 watt station. Brother Wilson may be heard over this station each Sunday morning at 8:45. Several people in Arkansas have written that the program comes in clearly there. In addition to the broadcast we mail out hundreds of copies of sermons, tracts and other gospel literature every month. The elders of this congregation are men of vision who believe that it is their duty to take advantage of every opportunity to preach the gospel both at home and abroad.

We have had twenty-six additions so far this year, five by baptism, and twenty-one by transfer of membership. Two of the latter were restored. All of my time will be taken up by the work here until August when I am to conduct meetings in Arkansas.

\* \* \*

### Report of Webster City, Iowa Work For March, 1943

Gus Winter

Bible classes on Lord's day, four; Bible classes on Thursday evening, four; Preaching on the Lord's Day, eight; Other special meetings held, eleven; Gospel papers and tracts distributed, 300; House to house calls, 281.

Evangelist W. J. Campbell of Davis City, Iowa assisted in 246 of these calls while with us for a meeting this March 9-21. He spoke every evening and twice on Lord's Days. His lessons covered the church in prophecy and in fulfillment. He gave interesting lessons on the church's organization, elders, deacons,

evangelists, benevolence, discipline work of women and stewardship. Brother Campbell is a splendid yoke-fellow and able teacher.

Eight churches and seven individuals contributed a total of \$87 for our support. We praise God and press on toward the goal unto the prize of the high calling of God in Christ. (Phil. 3:14)

### OBITUARY

#### William Samuel Wagner

Brother William Samuel Wagner of Wilberton, Oklahoma, died April 2, 1943 and was buried at Nola, Arkansas Lord's day afternoon, April 4.

Brother Wagner was born February 28, 1889. He was married July 4, 1909 to Etta Lou Enis, and to this union ten children were born; three girls and seven boys, which are all living and were all present at the funeral.

Brother Wagner obeyed the Gospel in 1915. He was strong in the faith, and an active worker in the church. I know of nothing better that can be said of any one than this, for I remember that Jesus said, "Be thou faithful unto death and I will give thee a crown of life." Sister Wagner and the children are made sad at the passing of Brother Wagner, yet they sorrow not as those who have no hope. How blessed it is to die in the Lord.

Besides Sister Wagner and the ten children Brother Wagner leaves one granddaughter and a host of relatives, brethren and friends. This writer preached the funeral sermon.—Voyd N. Ballard, Booneville, Arkansas

### State Sanatorium Work

I am happy to report that two more patients were baptized into Christ last Monday. Our work here is making good progress and we still have a fine interest among the patients. Much good reading material is in circulation here all the time and it is bringing results. By means of good books, tracts and papers several have been taught the Truth that I am sure would not have been reached otherwise.

The following have sent books, Bibles and Testaments for this work since last report:

Mrs. W. A. Bennett, Ratcliff, Arkansas, 1 Smith-Bogard Debate; Midway Church of Christ, Utica, Miss., % E. M. Perkins, \$7.75 to Gospel Light for four large print Testaments, two reference Bibles, 17 25c red letter Testaments; \$10.25 worth retail sent at cost by Gospel Light; L. J. Lamb, \$1.00, Paul Lamb \$1.00, Mrs. B. S. Stokes, 25c, all of Delight Arkansas, sent together to Gospel Light for two reference Bibles, three 25c Testaments, one 10c Testament; 15 Testaments, Ladies Bible Class, Church of Christ, England, Ark.; 18 books, Perry Evans, 1115 Thayer Ave., Little Rock, Ark.; \$2.00 for Bibles, S. S. Class No. 6, Church of Christ, Nashville, Ark.; 16 pocket Testaments, Junior S. S. Class, Church of Christ, Casa, Arkansas; 12 Testaments and one Bible Church of Christ, Mabelvale, Arkansas; one Study in Methodist Discipline, Mrs. W. A. Ben-

nett, Ratcliff, Arkansas; two books and two Bibles, Mrs. J. L. Crawford, Utica, Miss.; seven Bibles, Junior S. S. Class, Warren, Arkansas; six Testament, Mrs. T. L. Routt, Box 354, Eudora, Arkansas; one book, Mrs. W. A. Bennett, Ratcliff, Arkansas; one Commentary on Revelation and \$1.00 for Testaments, Mrs. Ala Johnson, Xenia, Ill.; 20 Testaments Mrs. Press Armstrong, Route 2, Springdale, Arkansas; two Testaments and tracts, Mrs. W. E. Word, Hampton, Arkansas; \$1.00 for Testaments, Mamie Long, Bokchito, Okla.; four red letter Testaments, Frederic J. Haskins, Washington, D. C.; 15 Testaments, New Home Church of Christ, Boston, Ark.; three Bibles, Alma K. McCoy, Clarkdale, Miss.; one Smith-Ballard Debate and one "Minute With the Master in Script and Sketch", Mrs. H. Dusenbry, England, Arkansas; 500 tracts, "Rightly Dividing the Word of Truth," Denver Heights Church of Christ, 401 Porter Street, San Antonio, Texas; 125 tracts, "Pure and Undeified Religion," Mr. and Mrs. Walter Richardson, Longview, Texas; 100 copies "The Evangelist," Chester Estes, Longview, Texas.

This help is appreciated very much by the patients here and all concerned with this work here. I now have on hand 93 Testaments and 12 Bibles. I hope we may be able to keep enough on hand to supply every patient that needs and requests a Bible or Testament.—Voyd N. Ballard, Box 235, Booneville, Arkansas.

### TRUE MEASURE

The days are short, I know,

And little may be done,

Yet days are measured not

By rise or set of sun.

The longest day there is

May boast no kindly thought

The longest day may see

No deed of kindness wrought.

The shorest day may be

One of rare blessedness,

Marked by its loving deeds

And thoughts of tenderness.

So let me measure days

That whether they may be

Or long or short—I may

Fulfill Thy task for me.

### OTHERS

Lord help me live from day to day

In such a self-forgetful way

That even when I kneel to pray

My prayers will be for others.

Help me in all the work I do

To ever be sincere and true

And know that all I do for You

Must needs be done for others.

Let "self" be crucified and slain

And buried deep; and all in vain

May efforts be to rise again

Unless to live for others.

And when my work on earth is done

And my new work in heaven's begun

May I forget the crown I've won

While thinking still of others.

Others, Lord, yes, others,

Let this my motto be—

Help me live for others

That I may live for Thee."

# Special Announcement

## Trial Subscription Offer

Effective immediately, we will send the GOSPEL LIGHT to NEW SUBSCRIBERS until January 1, 1944 for ONLY 50c. All subscriptions sent in under this special offer will be marked to expire December 31, 1943. Also, any NEW SUBSCRIPTION sent in at our regular ONE DOLLAR rate will be marked to expire June 31, 1944. Many times it is more convenient to inclose a dollar bill.

## To Our Old Subscribers

Many of our faithful subscribers have expressed a desire to do some mission work with the Gospel Light. Friends, this SPECIAL OFFER above is our way of saying "we'll do our part." Won't you dig down in your pocket and contribute, say \$1.00, \$2.00, or \$5.00 in subscriptions to your friends and loved ones. Just send us 50c with each name to whom you want the paper sent under this special offer and we'll do the rest. Your small effort might cause some one to be lead to Christ. Yes, we have letters coming in almost every week saying that someone has obeyed the Truth because of their having read the GOSPEL LIGHT.

## Gospel Light In Bundles

Almost every week we are having new orders for the Gospel Light in bundles to be mailed to churches and individuals. We are supplying these at 1c per copy in bundles of 25 or more sent to one individual. There are hundreds of churches that should be receiving 25, 50, 100 and even 500 copies each week at this ridiculously low rate—less than the actual postage it would cost you to mail a copy. Just drop us a card or letter and tell us how many you can use each week. You can remit each month or at whatever intervals is convenient.

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GOSPEL LIGHT - - - Delight, Arkansas



# 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 21

## A Sower Went Forth

R. A. HARTSELL

You have read with both pleasure and profit the parable of the sower. You, no doubt, have observed three outstanding propositions in the lesson. (1) Planting. (2) Growing. (3) Harvest. There are, of course, more lessons, but these are the hub around which all points center. The object in the mind of the Lord was to point out the beginning, progress and destiny of the kingdom of heaven. Every parable has its central point, or thought. Parables are photos. Pictures of objects or conditions, or even both. A picture never exposes all of the points, or the full body of the object; it has a definite point to bring out. When we think of any one parable bringing out every phase of the kingdom, we destroy every other parable. If any one parable exposed every point of the Lord's work to our view, then other lessons would be valueless. Will you now sit down with this fact in view, read the picture from Matt. 13, then go on with this lesson?

### PLANTING

An example of planting is forcefully presented in the words of Paul in 1 Cor. 3: "I have planted, Apollos watered, but God giveth the increase." Then Paul was a sower. He was one of the workers embraced in our lesson parable. From him we can gather the material needed to have a proper vision of sowing the seed of the kingdom. Let us consider some of many things said by him along the line.

First, his statement to the church at Corinth (1:21) is aptly put. "For 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." Sowing the seed of the kingdom meets with the pleasure of God, just as sowing seed in the material field pleases the farmer. When the farmer plants, he does so with expectancy. Hope is aroused. When God beholds his people busy planting, he is pleased; for he looks forward to the results. "My word shall not return unto me void." This is confidence on God's part. He is sure that one cannot plant God-given seed without results. If God has confidence in the seed, who is man to doubt? Have you not both heard and seen religious persons express doubt in the ability of the word? Yes, you have, and so have I. "The word of God is a dead letter,"

some will say. Others, "Lord, send us untried means to convict and convert these sinners." The person, who so expresses himself, has neither confidence in himself or God.

Paul planted with confidence. (1) In the fact that "God giveth the increase." (2) That the method used "pleased God." (3) That God saves by this means. The expressions offered above as quotations from persons deny these three facts. They say that sowing is not a part. They further express the idea that God is taking a vacation and perhaps will not do his part, and that we must constantly remind him of his obligation. Man in taking such position, places God on man's plain—that of being indifferent to duty. Too, it shows that man considers God to be unreliable.

It first suggests that God would supply man with infertile seed. This would make our God a cheat. It would say in substance: "Man, here is seed, which I have provided, and which I have said would not return to me void; but it is dead, and destitute of power; nevertheless, go right on and plant it. In the meantime, if you will cry loudly enough to wake me, I may think to send a direct operation of the Spirit, and in this way save poor lost souls." And, secondly, it would mock every sower. "Go forth man; be a planter, but what you plant is worthless. Your sowing is useless, and the seed is dead, you are fighting 'as one that beateth the air,' killing time, but 'go preach it to every creature.'" Really, do you believe that God indulges in useless, time-wasting work?

The kingdom of heaven is like the sower because: There is seed to plant. There is soil into which the seed must be planted. The seed is fertile. The soil is receptive. The thing lacking is planters. Persons with the ability, knowledge and a determination to sow the seed. Yes, persons who realize that the kingdom cannot take root in any community until the seed has been planted.

Where the word has not gone, the borders of the kingdom have not embraced any subjects. Christ's kingdom cannot become a reality with the individual who lacks the word. Christ knowing this said: "Go into all the world and preach the gospel to every creature." "All the world" because "the world is the field." The sower's obligation is just as wide as the field. The responsibility having been laid upon the church, makes

(Continued on page four)

# A Working Church

H LEO BOLES

If a church is a church of Christ and faithful to its head, it is a working church. The church is composed of Christians, and Christians are workers. They work together as God's people; they are coworkers with God. "For we are God's fellow-workers: ye are God's husbandry, God's building." (1 Cor. 3:9) Christians are to work out their own salvation with fear and trembling. (Phil. 2:12) Every Scripture that touches upon the duty of Christians emphasizes the fact that Christians have a work to do; they are to be doing that work, busy in the service of God. There is no time for idleness, no time for a vacation. When Christians are working as the Lord teaches them, they constitute a working church.

## *Faithful To New Testament Pattern*

Jesus said: "Upon this rock I will build my church." He proposed to build his church out of converted people, on the foundation of the faith that they confess in him. His church, thus constituted, he made the agency for the work that should be done in his name. A church of the Lord is made up of baptized disciples who have been "called out" of the world and organized to carry out the purpose of Christ in the redemption of man. The unit of operation and cooperation in the achievement of the purpose of Christ in redeeming the world is a local body of baptized believers known as a church. The New Testament gives a pattern of this church. The pattern is expressed in certain principles taught in the New Testament; the details are not mentioned in the New Testament, and do not belong to the pattern of the New Testament church. There are certain great principles which are defined and illustrated in the New Testament, and these are permanent in their application to the churches of Christ today. Many efforts have been made to change, modify, or improve upon these original principles, but the long history of human departures from the New Testament model proves that every effort has resulted in error, weakness, and failure. Some have argued that the New Testament churches represent only crude beginnings, and that progress demands constant change and improvement to meet the demand of each age. This reasoning overlooks the fact that the church is a divine institution, and, like other creations of God, was perfect in principle from the beginning. Many improvements have been made by man in the matter of light, but no one has yet improved on the sun. All sorts of applications have been made of the law of gravitation, but no one has thought to improve on the law itself. So no one has made any improvement on the principles that set forth the divine pattern of the church. These principles may be discovered by looking at the teachings of Jesus and of Paul and other writers of the New Testament. The churches mentioned in the New Testament must be studied to discover how they were constituted, how

they carried on their work, and how they lived together as a body of believers. If a church is not faithful to this pattern revealed in the New Testament, it is not the working church that God ordained it should be.

## *Keeping The Unity Of the Spirit*

A church following the pattern of the New Testament is one in which every member is "giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4:3) In order to maintain this unity the members must have love for one another. This love is the basic condition of success. In the shadow of the cross the supreme concern of Jesus was for the unbroken fellowship of his disciples. He pronounced a bitter woe upon those who, even though his followers, caused his "little ones" to stumble by their self-seeking and quarreling disposition (Matt. 18: 5, 6) He taught his disciples that it was a great sin for Christians to hold the spirit of hate and unforgiveness toward fellow Christians. Over and over he said to his disciples: "Love one another." The danger and sin of factionalism may be found frequently in the New Testament. No church can be a working church when it is divided with factionalism. Without unity everything else relatively fails. In a divided church, worship becomes cold and heartless, teaching and preaching become difficult and ineffective, the motive of Christian service loses much of its power, and the winning of the lost becomes almost impossible. The church at Philippi was exhorted by Paul to "make full my joy, that ye be of the same mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself." (Phil. 2:2-4)

## *Using Its Resources*

A working church is ever on the alert to discover its full resources and to use these as the New Testament directs. The church must preach the gospel to the lost; it must be missionary in order to be a working church. A church member who is not missionary in heart is not the Christian that he should be; "antimissionary" Christian is a misnomer; "antimissionary" is anti-Christ. The only Christ set forth in the New Testament is the Christ of the gospel, and he embraced "the whole world" in his plan of salvation. The question for each member of the church is not, "Are the heathen lost without the gospel?" but, "Am I saved if I have the gospel and fail to give it to them?" The church must use all of its resources at command to have the gospel preached to the unsaved. Moreover, the church must develop its membership. Each Christian must be growing in order for the church to be a working church. Christian character is not achieved at the instant of conversion, but is the result of growth and development through working as the Lord directs. Character grows by what it feeds on, by the air it breathes, by the light in which it lives, and by the exercise which it takes. It is the high duty of a church to supply the conditions which make for the development of the highest possible type of Christian per-

(Continued on page three)

# The Bible

PAULINE CURTIS, Wichita, Kansas

The word Bible comes from the Greek word "biblos" which means book.

The Bible is the oldest and most precious book in the world. It is the "best seller" of all books. A total of 36,500,000 volumes have been sold in a single year.

The Bible was written by about 40 different writers; written in different countries and under different environments. Written by men in different occupations and in different languages; about a large variety of subjects and various conditions of life, written over a period of about 16 centuries. But when brought together into one book they make one consistent whole.

The Bible is translated into more languages and read by more people than any other book ever published. It contains the world's best literature.

The Bible was written by men inspired of God. Therefore it is of divine origin. The unity of the Bible is an internal evidence of its divine origin. The different conditions, customs, culture, character, government and geographical location, yet their writings prove their oneness, shows the divine authenticity of the Bible.

The purpose of the Bible is to thwart the purposes and schemes of the devil and bad men. Good men do not falsify. They claim not to have written the Bible but attribute its authorship to God. Hence, even the devil, good men and bad men, testify to the fact that God is the author of the Bible.

Many men have tried to destroy the book in every manner known but it still stands. More than a thousand books have been written against it. Has any other book had as many enemies? We ask why this is? It is because the Bible condemns the sinful practices of men and the devil. The gates of Hades or any other power have not prevailed against it. Jesus prophesied "Heaven and earth shall pass away but my word shall not pass away." (Matt. 24:35)

There are no contradictions to be found in the Bible. The uninspired writings of men will pass away but the Bible will stand. "The word abideth forever." (1 Pet. 1:25)

Nations that know not the principles of truth and righteousness revealed in this book are known as "heathen." An individual or a nation that is not guided by this infallible guide will fall. "Righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34)

As an evidence as how great men of the past felt toward the Bible. I quote a few of their utterances. On his death bed Andrew Jackson said: "That book, sir, is the rock on which our republic rests." John Quincy Adams uttered, "The first and almost the only book deserving of universal attention is the Bible."

Here are some interesting facts about the Bible:

The middle verse of the Bible is Psalms 118:8.

The 21 verse of the seventh chapter of Ezra contains

all the letters of the alphabet except J.

The 9th chapter of II Kings and the 37th chapter of Isaiah are nearly alike.

The Bible contains 3,566,480 letters, 773,693 words, 31,102 verses, 1,189 chapters and 6 books.

The Bible was written by about 40 writers during a period of almost 16 centuries.

The word "and" occurs 46,277 times and the word "reverend" only once. (Psalms 111:9)

The longest verse is the ninth verse of the eighth chapter of Esther.

The shortest verse is the 35th verse of the 11th chapter of John.

The Bible holds the distinction of being the first printed book. It was first printed about 1455.

The first Bible printed in this country was in the Indian language in 1663.

The first English Bible printed in this country was first printed in 1711.

The Revised Version of the whole Bible was issued in 1885.

The American Standard edition was published in 1901.

The Bible was divided into chapters by Cardinal Hugo in 1250.

The New Testament was divided into verses by Sir Robert Stephens in 1551.

The Bible is the most quotable book in the world.

The Bible is the best seller in the world.

The word "Lord" occurs 1,855 times in the Bible.

The longest word in the Bible is found in Isaiah 8:1.

The Bible is the only book that reveals the origin, mission and destiny of man. It is a textbook on salvation.

There is no conflict between the facts of science and the Bible. There may be conflicts between the theories of so-called scientists and the Bible.

The Bible needs to be studied and obeyed rather than defended. Every one should read the Bible as much as they do their Daily papers.

## A WORKING CHURCH

(Continued from page two)

sonality on the part of every member. The church can supply the spiritual food, an atmosphere of fellowship and worship, the light of the knowledge of truth, and the exercise of service in the name of Christ. The richer and more abundant such experience, the stronger and more attractive will be the character of its people. A church to be working efficiently should see that situations are constantly provided that will bring responses from each member, so that it may truthfully know that it is growing "in the grace and knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18) All of the worship, teaching, training, preaching, giving, fellowship, service should be constantly directed to the end that the church measure up to the high standard of a working church in Christ.—In Gospel Advocate

# THE GOSPEL LIGHT

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## A Sower Went Forth

(Continued from page one)

the church responsible for a world-wide mission.

It is one thing to plant seed, then go off and leave the plants to eke an existence the best way they can; and it is quiet another to do as Paul did at Ephesus. "I besought thee to abide still at Ephesus, that thou mightest warn some that they teach no other doctrine." (Eph. 1: 3) We must, therefore, understand that the obligation of planting embraces cultivation as well. To care for this phase of kingdom, we are given an example. "The things which thou hast heard of me among many witnesses, these commit to other faithful men, who shall be able to teach others also." Fulfilling this duty is conducive to the growth of the kingdom. The kingdom begins with the planting of the seed. It continues to maintain its borders by cultivation. It is able to expand by the use of a spiritual sword. "Taking the sword of the Spirit, which is the word of God." (Eph. 6) The seed is so complete that it is able, when properly used, to cut its way into the soil, germinate, produce a plant and feed it. Matt. 4:4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "As new born babes in Christ desire the milk of the word that they may grow thereby." (2 Pet. 2:2) Plant growth depends upon soil conditions and food. Condition embraces the circumstances which are around. "Stony ground, thorns and birds of the air," constitute conditions. It is well, therefore, for the sower to measure the depth of soil, consider the choaking elements as well as the devouring pests. The apt sower counts the cost, and is thus prepared for failures, discouragements and even robbery—word snatched from the heart of the hearer. Planters must gird themselves with courage enough to go right on planting, though meeting with disappointments. Yes, some plants will come forth. And there will be growth to

harvest. "Some an hundred, some sixty and some thirty." There will be results.

### GROWTH—PROGRESS

The Lord did not intend for the kingdom to stand still; nor for the plants to remain dormant. "Oh, we are just about holding our own," so many will say. If a congregation is just holding its own, you can well conclude that "there is not much deepness of earth." Or the "cares of the world has choaked out the word, and it has become unfruitful." Growth is to be expected in three ways. They are: (1) Numbers. (2) Old plants gaining in knowledge. And (3) devotion rising. If these are not to be recognized, then look about for "thorns and thistles;" they are there.

In Tulsa county, where I reside, there are eight congregations maintaining regular preaching programs. There are a number of small places in the county where the gospel needs to be preached, but we are too selfish to leave the eight flocks long enough to go out and plant the word in these towns. Our flocks are too weak to stand our being away long enough to save our neighbors. They haven't grown enough to have the strength to endure the "sun's heat." "No deepness of earth." We are not the only ones falling into this class. I know congregations which are twenty to thirty years of age that never have supported a gospel meeting in an adjoining community. They are too selfish to grow.

### DESTINY

This is made to depend upon growth. If the kingdom enjoys natural, healthful growth, then its duration in the community is secure. Congregations' fate depends upon you and me. When I write of destiny in this article, I do not mean the eternal destination, but the fate of local congregations.

We have seen congregations come and go. Why? There are many conditions which contribute to this; any one of which would produce the same results. I would say that in most cases, we overlook the fact that planting does not complete our obligation. Though Paul was a planter, he said that among the many responsibilities, he had "The daily care of all the churches." Too many times preachers have gone into a community, planted the word, then gone on, leaving the plants to care for themselves. When the cause has been planted, some congregation should see that it is nourished until it is self-supporting. Otherwise its fate will be that of the single plant, which tries to live alone.

### 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.  
And faults of others then will dwarf and shrink.  
Love's chain grows stronger by one mighty link  
When you with "he" as substitute for "I"  
Have stood aside and watched yourself go by.



## Paragraph Sermons

E. M. BORDEN

There is nothing in the Bible to indicate that we are saved before we are baptized. Some people make so much of baptism that they name themselves for it, and at the same time say it is not essential to salvation. We say that baptism is essential to salvation, but we wear the name Christian. Christ said: "He that believeth and is baptized shall be saved." (Mark 16:16) Peter said to the people on Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38) Ananias said to Saul: "Arise and be baptized and wash away thy sins calling on the name of the Lord." (Acts 22:16) Now, are you convinced that baptism is essential to salvation?

When John the Baptist began his ministry, he said: "The kingdom of heaven is at hand." (Matt. 4:17) When Jesus sent the twelve out for the first time he told them to preach "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 Armathea, who had a part in the burial of the body of Jesus, waited for the kingdom. Even the apostles, after the resurrection of Christ, asked Jesus if he was preparing to restore the kingdom to Israel. The people did not talk that way after the day of Pentecost, for the kingdom of Christ had come and Jesus was the king.

A man must obey from the heart that form of doctrine mentioned by Paul, in order to be saved from his past sins. To obey from the heart is to obey from the intellect or understanding. Obedience that is not from the heart will not be acceptable to God. If there is not a deep conviction of sins, there can be no repentance. If there is no repentance, there can be no obedience from the heart. So, we must obey from the heart that form of doctrine, which is baptism. The doctrine is the death, burial and resurrection of Christ, and the form of it is baptism. We are buried with Christ in baptism. Life is on the resurrection side of the burial. Salvation is on resurrection ground.

Every command that was written upon the tables of stone at Mount Sinai is in the New Testament, except one, and that one is, "Remember the Sabbath day to keep it holy." The Sabbath day was the seventh day of the week. Sunday is the first day of the week. No man can keep the Sabbath day by resting on Sunday. None were commanded to keep the Sabbath day until it was given to Israel at Mount Sinai. (Deut. 5:2, 3) The Sabbath memorial was a memorial of Israel's deliverance from Egyptian bondage. (Deut. 5:15) The Lord's day is the day of the Christian dispensation. (Rev. 1:10) Jesus remained in the tomb over the Sabbath day and arose from the dead on the first day of the week. (Mark 16:1, 2) Christians observe the day by eating the Lord's Supper.

Some one has recently criticised the Lord because he called Paul to preach before he was even converted or saved. The Lord appeared to Saul of Tarsus to make

him a minister and a witness. He could not be an apostle in the true sense of the word without seeing Christ. Paul was not saved when the Lord appeared to him. "I am Jesus whom thou persecutest," said Jesus to Saul. Now, listen to this: "I have appeared unto thee for this purpose, to make thee a minister and a witness." (Acts 25:15, 16) Paul was not saved when the Lord appeared to him. He was not saved when the Lord called him. It is true that Paul did not preach until after he was saved. But God called him before he was saved. Paul was sent to Damascus to find out what he must do. When Ananias came in he said to Saul: "Arise and be baptized and wash away thy sins calling on the name of the Lord." (Acts 22:16) Paul began to preach as soon as he was saved. His sins were washed away when he was baptized.

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### WRITE TO THE MEN IN SERVICE

GEO. B. CURTIS

Write to the men in the service  
It's the least that you can do;  
A letter from home  
To those o'er the foam  
Will cheer when they're feeling blue.

Write to the men in the service  
They long for their loved ones today  
They're facing the storm  
To shield you from harm,  
Don't neglect them while they're away.

Write to the men in the service  
To those boys from city and farm  
They're wanting to hear  
From all they hold dear;  
Write, and keep their hearts warm.

Write to the men in the service,  
Write news of the old home town;  
Your letters to ones  
Who carry the guns  
Will keep that loneliness down.

So write to the men in the service,  
It's the least that you can do;  
A letter from home  
To those o're the foam  
Will cheer when they are blue.

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### GOD'S LOVE—UNCHANGING

One who lives in a mountainous country related that the peak which towered over his home had given him infinite comfort. No matter from what direction he looked, the peak was always in its place, rising above everything else, immovable, absolutely dependable. Even on dark nights, though the dweller at its foot lost his way, he could scan the heavens and find this lofty landmark, see it pointing the way homeward.

So is God's love—absolutely immovable and always visible to him who looks up to guide him into the right way.

# Counting The Cost

WILFRED ORR

Many people today have fallen away from the Lord. Many others are so indifferent that I feel it can rightly be said: "Not a few sleep." Christians who have "cooled off" are a most offensive, sickening sight. Even Jesus said: "Because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." Of course, not all such can be ascribed to this, but I am afraid too often men have not counted the cost. Jesus said: "What man of you that is going to build a tower, doth not sit down first and count the cost, whether he have wherewith to finish it; else when he begin to build and is not able to finish men begin to mock and to say, this man began to build and was not able to finish." Yes, men today still mock when a Christian begins to build an abiding treasure and is not able to finish.

I suppose the chief reason why men fail is because they have not been taught to count the cost. I don't think that men mean to fail, and I never did think that men wanted to be bad. I believe the fault has always been in the teaching. Sometimes when preaching the Gospel we are afraid to tell men that they must count the cost; afraid to tell them there is a life to live, afraid to tell them that there is a cross to bear. We are so anxious to have "and report" additions that we are apt to soft pedal the life that must be lived. We do a great deal of persuading in regard to the first principles of the Gospel, and even then we don't try to persuade men half enough. But we do not enlighten men sufficiently as to the responsibility, the walk in life. Can you imagine a report like this, "Several came forward to confess Christ but when I asked them if they had counted the cost, if they were prepared to put away from their lives everything that was of the world, they decided they were not ready to take a stand for Christ." But, it is not all the preacher's fault. If he did make such a report would you want to invite him to hold your next meeting? Would you not much quicker ask a preacher who could report, "Just closed a wonderful two weeks' meeting, with twenty-five baptisms and twenty restored." The brethren preachers that I know are not preaching for the money nor are they preaching for their living but every one of them has to have money in order to live.

What kind of preaching did Jesus do? He said, "He that eateth My flesh and drinketh My blood, abideth in Me and I in him." (John 6:56) Many therefore of his disciples said: "This is a hard saying, who can hear it?" "And upon this, many of his disciples went back and walked no more with him." When they counted the cost they turned back.

Are we willing to impress upon people that unless they eat the flesh of Christ and drink his blood they will become weak and sickly and die?

There is also the possibility of teaching the first principles as a doctrine so emphatically that Christ is lost

sight of in the importance of the doctrine. This is apt to be the case where we are trying to teach those who have been in error. We strive so hard to try to show the first principles (and that is right) that some become wholly converted to the sound doctrine and are so anxious to obey it that they lose sight of Christ, and never reach the place where Christ is all, and in all.

There are many Christians who could make a strong defense of the Gospel but if you should mention to them personal sacrifice, or giving up some of the indulgences of the flesh, they would be apt to manifest a very un-Christlike spirit.

I believe that counting the cost means to be so determined to follow Christ that no changes in environment can ever interfere. Some young people serve Christ faithfully for a while but when they think of taking a life partner, Christ is forgotten and a rash choice is made. Jesus said, "He that cometh after me and hateth not his own wife—he cannot be my disciple." When the apostles preached Christ, the people were converted to Christ. On the day of Pentecost, Peter convinced the people that Jesus was the Christ, and they cried out, "Men and brethren, what shall we do?" I believe those people were converted to Christ. If Peter had said, "Every one of you give up your wife and live apart," they would have gladly received and obeyed his word. If Peter had said, "Sell everything you own and give every cent to the poor," they would just as gladly have done it. But sometimes today when a preacher gives the answer that Peter did give, "Repent ye therefore and be baptized, every one of you," people say, "I don't think that is necessary." Those people are not converted to Christ and we need to preach Jesus Christ, and him crucified.

I believe we need to appreciate more the value of a soul. Christianity is not something to be received today and forgotten tomorrow. There is a life to live. If we could see the true picture of the backslider, the one who received the word with joy but did not count the cost, and in time of temptation fell away. His last state is become worse than the first. It happened unto them according to the true proverb. "The dog returning unto his own vomit, and the sow that had washed to her wallowing in the mire." What a repulsive picture and yet how true!

If the last state is worse than the first would it not be better not to teach them the way of life? No, for the love of Christ constraineth us. Let us press on and preach the Word, in season, out of season, but let us be sure we preach the whole counsel of God and cause men to count the cost.—Gospel Herald, Canada.

There is something about the sincere Christian that always rings true. His words carry conviction; because they spring from the spirit of truth within him, they are uttered with authority and they command both the attention and the respect of those who hear them.

The true Christian in his every act radiates an atmosphere of confidence and trust. He attracts good by his radiation of sincerity. His whole attitude corroborates and confirms the words that he utters.

NOTES—REPORTS

W. A. Kercheville, 120 N. Mt. Vernon, Prescott, Ariz.: We are glad to welcome Brother Geo. B. Curtis to Winslow, and the West, and only wish Tennessee, Oklahoma, Texas and Arkansas would send us some more strong men.

A. F. Waller, Artesia, N. M.: Yesterday was a fine day here. All records were broken for class attendance and we baptized four. We have recently had three restored and two others baptized since last report. Wednesday night I begin at Delta, Colorado.

Maurice M. Howell, Corinth, Miss., April 16: We had two hundred thirty-five in Bible study at Foote Street last Sunday. Two hundred forty the week before, with twice that many at preaching service. Three baptisms in last three weeks (one who had been a Presbyterian). Our Sunday night services are the largest in the city.

Cushing, Oklahoma, April 13: The work in Kendrick is going along fine, with one baptism already. So far two families have returned to worship by the personal work that Brother Ralph Perry is doing in the Kendrick area. One can not value the need of a house to house campaign in an effort to locate the lost sheep of the Great Shepherd, the Christ.

Mark McElhane, Paris, Arkansas: The church at Keyes, Oklahoma just closed a meeting in which I assisted. We had splendid attendance each night. Four were baptized and one placed membership, coming from the Christian Church and back into Christ into whom she had been baptized. Brother Andy House is doing a fine work as the local minister at Keyes. Brother Jesse Davis conducted the singing in the meeting. The church begins a meeting at Paris, May 2 through 14, with Brother Harbert D. Hooker of North Little Rock, doing the preaching. Brother Kyle McElroy will lead in the song service. We hope

everyone near Paris will make arrangements to attend.

Will W. Slater, Fort Smith, Arkansas: The meeting in Munice, Indiana, resulted in one baptism, two "subtractions," and reconciliation between the two congregations that had been "fussing" for fifteen years. Acknowledgements of wrong were made by each congregation, through their leadership. Peace and harmony prevails, and I predict a more rapid growth for both congregations in the future. There are more "isms" and "cisms" in Indiana than any place I have ever been. What the east and northeastern churches need is a lot of south and southwestern preachers, and what the south and southwestern churches need is a lot of east and northeastern preachers. We could all learn something and be benefitted thereby. This leaves me in a meeting in Cambridge, Ohio. Six baptisms to date. Walter E. Bankes is the efficient minister here.

PERSONALITY CHECK-UP

Whole volumes have been written about personality, but the fact remains that the things which add to personal power and popularity are simple and few.

Here, in a nutshell, are time-tested rules for improving one's relations with everybody. How many are you observing?

Be courteous to every one. It pays and pays!

A pleasant smile accomplishes wonders.

Acknowledge all introductions warmly.

Extend a hearty handshake, never a flabby one.

Be sure to memorize names of every one you meet.

Look people in the eye when conversing.

Talk with calm assurance, don't raise your voice.

Shun idle gossip; never meddle in personal affairs.

Be tolerant!

Be a good listener; respect others' viewpoints.

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Avoid arguments; keep calm even when provoked.

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Show that you appreciate all favors, large or small.

Say "Thank you!" expressively, not just politely.

Be sympathetic, but never seek sympathy.

Make your word respected by keeping promises.

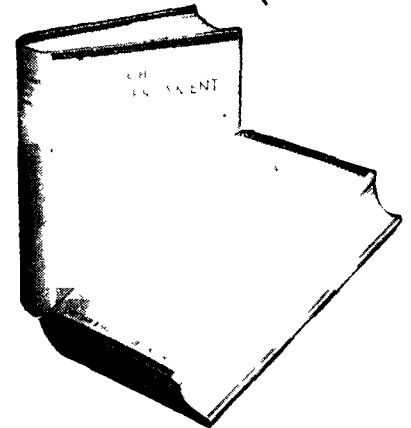
Be punctual.

Walk erectly, confidently; don't slouch.

Radiate Friendliness, Enthusiasm, Good Will!

These suggestions are easy to follow. If practiced even moderately the results will astonish you!—Selected.

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NEW TESTAMENT WITH  
NOTES



By B. W. Johnson

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Gospel Light Publishing Co.  
Delight, Arkansas

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GOSPEL LIGHT - - - Delight, Arkansas



# 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 22

## "I'll Carry Mine Too!"

R. A. HARTSELL

Today I hung a sign in the office, which has a background of soldiers carrying their packs, and a bold picture of a woman, picking up her packages and uttering the above words. All of us are made conscious of the fact that while packs and guns are being shouldered by the fighting men in the forces of the United Nations as they push their way to the fighting lines, we must carry the food and finance burdens on the home front. "They carry their's. I must carry mine." They cannot succeed without us, is a fact which the government is trying to make all see.

My purpose is not to write a "War Information Bulletin," but from one I hope to teach us a scriptural lesson. One which will impress us with the deep need in the church of each fellow taking his own responsibility and carrying through. Just as the player with the ball in the line of eleven men must carry through to score a touch-down, so we, who have the ball, on the Lord's team must carry on.

We are endowed with talents, which are our responsibilities in the fight of faith. These talents are like each part in a machine. The smallest nut on the car is just as essential as the largest. The number four nail is just as necessary to the preservation and stability of the house as is the number sixteen studding spike. If you feel that because your talent is small, there is nothing you can do, you are mistaken. Whatever your ability may be, just say: "I'll carry mine too."

When we see others lifting their loads to start the day's journey, we are encouraged to take up our duty for the day. And, when we see others bowed under their cares; yet they can lend to us a word of encouragement, we should be made bold enough to take another step. Recently many cards and letters of commendation have come my way from you readers; many of whom I know are weighted with you own loads; yet you find time and place to encourage me to carry on. I thank you one and all.

The Lord planned team work for his people. These words from Mark's record point the way for cooperation. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded

the porter to watch." (13:34) Not an individual in the Lord's work is without assignment. Different responsibilities require different personalities; thus the Lord gave "every man his work." Paul further stresses this idea, when he said: "And every one has not the same office." One must first realize that he has a work, and that his work may differ from the other fellows; nevertheless, it is just as essential.

"How it is 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) The Lord, therefore, left none out. He knew that man was happiest when he was busy; so, he gave something to do, something of an individual nature. He so arranged matters that when all are working, each work fits perfectly into the other. When the preacher is preaching the singer is responding at his place and time in the service, prayers are progressing in due order, giving is being done at the proper time and in the proper amounts, and all things are working in order, there is progress.

Full appreciation, under cooperative effort, will be had of 1 Cor. 3:9: "We are workers together with God." Yes, we are carrying out the plans of our team master when there is a taking, and a "carrying of mine." There is a dual duty pointed out by Paul in Gal. 6:2, 5, and not a contradiction. In the first commandment, "Bear ye one another's burdens," a joint responsibility is suggested; while in the second commandment the individuality of duty is presented. By taking my own yoke, I am making the yoke of others easier. Our first duty is to take care of our own business—"I'll carry mine;" and the second is, by so doing I'll enable the other fellow to care for his.

"If any man will," says Jesus, "come after me, let HIM take up HIS cross, and follow me." If you throw it down, then some one else must double his cross, or the work will be slowed, and sometimes even stopped. We are counted "slackers" when we refuse to do our part in the service of our country. What are we when we fail to respond in the Lord's work. Why, you have seen persons lay out from worship on the Lord's day for weeks, then when they came in, some leader stick them up to officiate at the Lord's table. Though these parties were "slackers," and left all the crosses for others, they

(Continued on page four)

# The Lord Our Hope

J. A. McNUTT

Let us consider the note of exultation in the words of the apostle Peter, in the following passage:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. 1:3, 4)

The foundation of the Christian's hope lies in our Lord's victory over death. His triumphant resurrection unfurled the banner of human hope, strengthened the souls of the fearful, and declared him to be "the Son of God with power." (Rom. 1:4) The Christian possesses a living and vital hope which is his inspiration in life (Titus 1:2), and his consolation in death. (Prov. 14:32) The resurrection confirms what our Lord taught while he lived on earth, offers proof of the immortality of the soul, and assures our own resurrection from the dead.

## THE BLASPHEMY OF MODERNISM

When modernists repudiate the fact of the resurrection, they make false witnesses of the apostles, because Paul said, "If Christ be not risen . . . we are found false witnesses of God." (1 Cor. 15:14, 15) Who can believe that the apostles would have become martyrs for the sake of a falsehood? Modernism, which is ancient infidelity in new clothing, gives the lie to eyewitnesses. (1 Jno. 1:1) These witnesses were competent to testify and they spoke as the result of hearing, seeing, close inspection, and handling. Jesus said to them, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have." (Lk. 24:39) There is no room here for a supposed appearance based upon an optical illusion, or wishful thinking, but here is reality thrust upon the consciousness of men, who at first doubted; reality that convinced them by the testimony of their physical senses.

## THE EMPTINESS OF MODERNISM

"And if Christ be not risen, then is our preaching vain, and your faith also is vain." (1 Cor. 15:14) What does a modernist have to offer the world? A self-confessed disciple of the doctrine has admitted, "when one wants deep rootage, the modernist soil seems thin." Yes, it is less than thin soil, it is as barren rock in the desert of despair. Fosdick has said, "We do not believe in the old pictures of creation behind us or of second-comings on the clouds ahead of us." What hope is there in a dead and buried Christ? What joy in a Lord who will never come on the clouds of heaven to receive his own? Such teaching makes all preaching vain and useless and blasts the fondest hopes of man.

## ITS DESPAIR

"And if Christ be not raised . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:17-19) The best that can be said for a false doctrine that destroys man's faith in the resurrection is that it writes the sentence of corruption and eternal annihilation on the tomb of man. It is the doctrine of damnation and despair, and those who believe it are of all men "Most miserable." There is no hope in modernism.

## ITS INCONSISTENCY

Some confessed infidels and skeptics have borne witness to the sinless life, and spotless character of Christ, exalting him as the best man who ever lived on earth, but denying his divinity. It is but wasted breath to praise our Lord's perfect humanity, while denying him to be divine. He foretold his own resurrection (Mt. 20:17-19), and testified that he was God's Son (Lk. 22:70; Jno. 10:30), could a *good man* tell a falsehood and play the role of an impostor? Then, the Christ of modernism is not the Christ of the Bible. Such teachings is inconsistent in its reasoning, and slanderous to the Lord in its implications.

## HOPE FROM THE EMPTY TOMB OF JESUS

Hope is a dual emotion, composed of an earnest desire, and of a confident expectation. Thus Paul could say, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope for what a man seeth, why doth he yet hope for?" (Rom. 8:22-24) Unless these words mean a literal and universal resurrection of the body from the dust of the earth, language is powerless to convey a promise to the human mind.

When the angel of the Lord came down from heaven and rolled away the stone from the tomb of Jesus (Mt. 28:2), he not only moved the stone that blocked the entrance to the sepulchre, but he rolled away the countless fears, doubts, and unbelief of mankind. The empty tomb declared the abolition of death and brought life and immortality to light through the gospel. (2 Tim. 1:10)

The empty tomb of Jesus with its proof of the resurrection causes us to trust our Lord in death, and to be able to say with the quiet confidence of the Psalmist, "Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." There may be darkness and shadows in the valley but our faith and hope illuminates the distant peaks with radiant light, and if our Lord *walks with us* we can have courage to cross the valley of shadows.

## A BURIAL AND RESURRECTION SCENE

Paul declares the basic facts of the gospel to be the death, burial and resurrection of Christ. (1 Cor. 15:1-5) Every time we witness the scene of a believing, penitent, person being immersed in the waters of baptism and raised to walk in newness of life, these great facts of the gospel are portrayed. (Rom. 6:4, 5) There is a death to sin, a burial in water, and a resurrection to a new life in every scriptural conversion. Sprinkling destroys the picture, pouring ignores the Bible form and meaning, only immersion can convey the thought of our Lord's burial and resurrection. "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." (Col. 2:12)—In The Evangelist.



# A Working Christian

H. LEO BOLES

There are many, many idle church members. There is much energy going to waste in the church because of inactive church members. They have never done any work in the name of the Lord; they have not planned to do anything for the Lord. They have been idle in the past; they are idle now; and they plan to continue to be idle as members of the church. It is seriously doubted that such can be saved; in fact, the teaching of the New Testament is so clear and positive in its condemnation of such that it is alarming to note so many in every congregation who are doing nothing. No church is doing what it ought to do; no Christian is doing all that he can do. No one will claim that a church or an individual Christian is now doing all that he can do in the service of God. We need to be stirred to greater diligence in the service of our Lord.

## *Seeking The Lost*

Christ came into the world to seek and save the lost. "For the Son of man came to seek and to save that which was lost." (Luke 19:10) He died for the sins of the world. He made it possible for all to come to God and be saved. Jesus placed infinite value upon the individual. Every human being has the stamp of the divine image, and one soul is worth more to God than all things of material value. In Christ, lost man may be restored to fellowship with God. At the center of all that Jesus taught and of all that he came to do is the individual soul. His church must place the same value upon a soul that Jesus placed; hence, his church must ever be seeking the lost that they may be brought to Christ. Christ seeks the lost today through working Christians; he ministers today only through Christians. If Christians are idle, the lost will not be found and saved; if Christians are idle, the rich blessings that heaven has for man will not be given. A working Christian is one who appreciates the value of human souls and who is ready at all times to minister in the name of Christ that they may be saved. A working Christian is one whose life is transformed into the likeness of Christ by the service that is rendered in his name.

## *Fruitful Knowledge*

The religion of Jesus Christ is an intelligent religion. The New Testament puts a premium on sound learning. Salvation is dependent upon a knowledge of Christ. No one can come to Christ without knowing him. Jesus said: "No man can come to me, except the Father that sent me draw him; and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 44, 45) Here Jesus emphasizes the importance of knowing him, the importance of knowledge of the plan of salvation. No one can have faith in Christ without knowledge. "So belief cometh of hearing, and hearing by the

word of Christ." (Rom. 10:17) "Saving faith" is based upon a knowledge of Christ that comes through hearing the word of God. One cannot repent of sin who does not know something of its nature and consequences. The New Testament teaches that one must know what baptism is before one can be baptized into Christ; one must know *how* to be baptized before one can be scripturally baptized. One must continue faithful to the Lord in order to be saved, but one cannot be faithful who does not know *what* it is to be faithful. A knowledge of the requirements of a Christian life is necessary to living the Christian life. "And this I pray, that your love may abound yet more and more in knowledge and all discernment." (Phil. 1:9) As the knowledge increases, the love may increase. It cannot "abound yet more and more" except "in knowledge and all discernment." Paul prayed for the church at Ephesus "that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints." (Eph. 1:17, 18) Paul prayed for the church at Colosse "that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding." (Col. 1:9) Furthermore, he said: "Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5:17) A fruitful knowledge of the word of God is necessary to a working Christian in order to do the most efficient work.

## *How To Keep Mentally Alert*

The working Christian must keep mentally alert; he must not be stupid. Stupidity is one of the curses of church members today. To be most useful a Christian must be an unceasing student. Church members will not study. Many of them will refrain from attending Bible study if they are asked questions. Let a Bible course be offered in any of the churches, and many will attend if some social question is discussed; but the moment the instructor makes an assignment for study, that moment he loses a large per cent of his audience. Some regular time of study should be set apart by every Christian. The Sunday morning Bible lesson should be studied by everyone. There are "daily Bible readings" for adults which bear upon the lesson, but it is seldom that an adult will read those assignments. Even the teachers will not do this reading. How can they be mentally alert when they will not study the Bible? *Ignorant Christians cannot become useful church members.*

## *Faithful Obedience To Christ*

It is not enough to study and meditate upon the word of God. One must reduce to practice that which one learns. One will not do anything if one is ignorant of what God wants him to do; and one is condemned if one knows what to do, but will not do it. There is no substitute for obedience to the will of God. King Saul attempted this; he sought to make a substitute for

(Continued on page four)

# THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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## "I'll Carry Mine Too!"

(Continued from page one)

are made prominent in their shirking of duty. This attitude, instead of helping, hinders; for it encourages others to lay their cross down for a while, and expect to be patted on the back by you when they show up again.

Don't misunderstand me. I believe that we should encourage people in their weaknesses, and strengthen them in their short-comings, if they manifest a willingness to continue in their duty. All of us have our short-comings and weaknesses. We all fail at times. We should admire the man who tries again. My reference, therefore, is to the persons who continue in the practice of hit or miss attendance. Those who attend by spurts. Yes, those who put on big talk about church work and do the least. Usually that fellow is the one who wants the notoriety, but has no taste for doing the job.

Our first huge package to be carried from the storehouse of the Lord is, the Gospel. "Go into all the world and preach the gospel to every creature." We should not assume that this is for the other fellow, or for the "larger congregation." It is for you, and you, and me. It may be that we cannot see the Lord's soldiers in the background, marching off to remote sections with gospel packs on their backs; and such a picture in modern times is hard to see, but we can open the Book of books and see Paul and others marching. Why not look at this Bible picture, then pick up our package and say: "I'll carry mine"?

Just as the remedy, which has come from the doctor's prescription cannot help you when left to deteriorate on the shelf, so the Lord's remedy cannot save the lost while lying on our center tables in the home, or being covered with dust on the pulpits of our church buildings. Lord, we believe that the gospel is for all man-

kind, and that it is the power of God to save, but let them come and get it. Even though they are lost, and do not know which way to go, we expect them to come to us rather than to fulfil our duty in going to them.

Our second large responsibility is the maintenance of the church and its local work. The edification of the body. Two sources are open unto us. The first is: "Teach them to observe all things, whatsoever I have commanded." And the second is: "Care for the widows and orphans in their afflictions, and to keep ourselves unspotted from the world." These duties are individual as well as cooperative. Unless I, individually, do my bit to see that the teaching is done, and to see that the second point is carried out, the work is likely to go undone. Why urge the other fellow on, by sitting in the cheering section of the grandstands, and never turn a hand to help reach the goal line. Why maintain a teaching program at the church building to share either in the study or the responsibility of teaching? Why point with pride to a place to care for homeless children, and yet fail to have a part in the care of the children? These things are among the unsolved questions in my mind, unless it is the fact that "I will not CARRY MINE."

## A Working Christian

(Continued from page three)

obedience to God, and the prophet Samuel asked him: "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and terphim." (1 Sam. 15: 22, 23) Working Christians must be faithful in their motive before them in doing the will of the Lord. "The mind of the flesh is enmity against God." (Rom. 8:7) One must be spiritual-minded in order to be the working Christian that he should be. The fruits of obedience in the Christian life are the works that Christians must do. They cannot keep the commandments of Christ without working in his service. Jesus said to his disciples: "If ye love me, ye will keep my commandments." (John 14:15) The implication is clear that if they do not keep his commandments, they do not love Christ. The Holy Spirit said through John: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected." (1 John 2:4, 5) The work of a member of the church is the test of his discipleship of the Lord. What a wonderful change would come about if all Christians were working!—In Gospel Advocate

To speak with authority one must be aware of a constant contact with divine principle. This realization in Jesus Christ was the authoritative way in which he spoke. To the degree that his followers develop the same realization, they will speak as men having authority.

# Robbers of God

CLYDE THOMPSON

Recently a poem in a Christian Endeavor magazine came to my attention. It was under the caption: "If Christians Would Learn How To Give." The lady who wrote the poem, I don't recall her name, undoubtedly was unaware of the fact that all Christians do know how to give, and practice it.

Unless a Church member does indulge in giving cheerfully (1 Cor. 16:24; 2 Cor. 9:7-10), as much as possible, then that member is not a Christian, but rather, a religion, minus Christianity; which is a state of hypocrisy. Here is what God spake by the mouth of Malachi, concerning such hypocrites: Mal. 3:8-10: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." A man definitely is a robber of God unless he freely gives. Many wonder why they do not prosper in this land of plenty. The following may be the answer for some, anyway, Malachi 3:9: "Ye are cursed with a curse, for ye have robbed me." There is a blessing from God to the givers. Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour out a blessing, that there shall not be room enough to receive it." Also read Luke 6:38.

What is the House of God? Christ said, "The kingdom of God is within you." Paul said, "Know ye not that you are the temple of the Holy Ghost?" So the house of God in this world is the body of the humble, the poor and the needy who love righteousness. Are you doing all within your means to see that that house is provided with substance? What, know ye not that God suffers some of our brethren to be poor, and needy that we may be judged according to our regard or disregard of their plight? If you disregard the needs of your fellow beings here, do you think it would be justice for God in Heaven to regard your soul's need of forgiveness?

True Christians are every day ready for good work. If they have naught to give save their time, encouragement and kindness, then they freely give his kind consideration to his needy fellow man, then he is not a Christian, but is the author of falsity. Here these lines from a poem are fitting:

"By their fruits you may know them and be a Judge,  
For against a false prophet 'tis folly to grudge.  
When transformed into an angel to blow his own horn,  
You may know men don't look for grapes on a thorn."

It is claimed by science that everything seeks the least line of resistance. But Christ made that a lie, and all Christians, if they expect to be worthy of the calling, must refute that statement. Satan ever paints for us, just as he did for Jesus, showing us what gain there is in selfishness. However, self-sacrifice and love of humanity are a fulfillment of the Christian faith. Long suffering, patience, and kindness emanating from an un-

prejudiced mind are true Christian attributes.

Here is what Christians do. They pray for those who hate them, return good for evil, hate no man, work hard, denying themselves worldly pleasures, which is foolishness, that they may have to give to the needy of God's flock. They reprove evil doers, but with a tone of kindness to their words, not forgetting they too were once lost souls. And with the knowledge that it is human to err, and divine to forgive, it isn't hard for them to have compassion on their brothers in sin and tribulation, just as Jesus had mercy on them.

A true Christian does not hold his life dear for the joy of living in this world. A place of such corruption and filth is repugnant to a Christian's divine senses, and he longs for death that provides the only escape. His pleasures here are in giving assistance to his brethren in tribulation and in living a life as an example for others. Consideration of the other fellow before self is the true Christian theme. Selfishness is not of Christ—there is no room in the Christian heart for malice and hatred; love and pity overcome all evil, for they are true Godliness.

Tender, loving-kindness issues from all truly Christian hearts. Let us not hate evil doers, but rather hate their deeds, and be not partakers of them, letting deeds of kindness and pity of their plight shine as tender lights of life for them, that they may behold and turn from their evil ways. The Father is capable of changing them just as he regenerated you. We all need to be reborn spiritually.

If you have not been regenerated, why do you condemn others in the same category with you? Is it proper for the pot or the pan to call one or the other black? And if you have been regenerated, why condemn others that may yet be reborn? Condemn another and you condemn yourself. "Judge not that ye shall not be judged. Condemn not and ye shall not be condemned; forgive and you are forgiven." (Luke 6:37)—Box 32, Huntsville, Texas.

## THY WORD IS TRUTH

Thy Word is truth. Again we sing  
This wondrous fact. Loud may it ring.  
And may each page be clear and bright,  
Illuminated by the Spirit's light.  
Thy Word is truth. Oh, grant us grace  
On every page Thy love to trace,  
Help us anew the theme begin  
Oh how that love redeems from sin.  
Thy Word is truth. Its quick'ning light  
Dispels the gloom of sin's dark night,  
It cheers the faint upon the road,  
And safely guides to Thine abode.  
Thy Word is truth. It stands fast  
While sun, and moon and stars shall last.  
When heaven and earth have passed away,  
Thy Word shall still remain its sway.  
Thy Word is truth. We'll hold it so,  
Through all our days, in weal or woe.  
Thy Word is truth. It sets us free.  
We'll chant it through eternity.

\* \* \* \* \*

## NOTES—REPORTS

\* \* \* \* \*

Tillman B. Pope, Alma, Arkansas: I am now at Helena, Okla. in a good meeting. I began last Sunday and will continue till May 9th. I shall begin a meeting at Ben Lomond, Arkansas fourth Sunday in May. I would be glad to arrange for one more meeting in that part of Arkansas while I am down there. If you would like a meeting write me soon.

\* \* \*

E. M. Borden, San Diego, Calif., writes: I began preaching for the National City congregation, 24th and F. Streets, the last Sunday in November, 1942. I have been here five months. Twenty-eight have been added by transfer of membership and seven have been baptized. We had our largest attendance last Sunday, April 25.

\* \* \*

R. A. Hartsell, Broken Arrow, Oklahoma: I am to begin a meeting with the church at Sapulpa, Oklahoma, May 2. It will be of one week's duration only.

\* \* \*

Ira Y. Rice Sr. writes from Coalinga, Calif., April 23: I closed an interesting song drill at Hollister, Calif. last Saturday night, then preached there last Lord's day and night. While there I took the confession of a noble lady, 57 years of age, (and who had been a Methodist 46 years), and baptized her into Christ. I came here and began a song drill for the church Monday night of this week, and we are having a fine attendance and interest. Brother George E. Darling is the faithful minister here. I close here the 30th, and begin a meeting in Porterville, Calif., May 2. May the Lord bless all the faithful everywhere in their efforts to save the lost of earth, is my prayer in Jesus' name.

\* \* \*

Walter W. Leamons, Houston, Texas: Four more names were added to our membership roll Sunday here at West End church of Christ, 718 Malone Street. Two were by transfer and two by baptism. Brother Robert J. Taylor preached for us last night at mid-week service. He formerly was a member of the congregation. He stated that the congregation is now making the greatest progress in its history. Many of the members, including yours truly, are natives of Arkansas and we are always glad to have visitors from the "Wonder State."

\* \* \*

F. O. Howell: Please announce in The Gospel Light, that I am now located at Idabel, Okla., Box 182. This is a splendid congregation and they have a very nice five-room cottage adjoining the church property that belongs to the church, which they provide for the preacher's home. This is a step in the right direction. Every congregation should have a place for the preacher to live. I have some time for meetings in the summer that is not promised. Idabel is near the Arkansas, Texas, Oklahoma state lines. This is the home of Brother Watson W.

Starnes, one of our very fine gospel preachers. I like The Gospel Light. It rings true to the Old Book. I think I can send you a few subscribers soon.

\* \* \*

C. D. Crouch, Springhill, La.: Since we appealed through your columns for financial assistance toward building a house of worship here, it is well to state that we had a most favorable response to our call for assistance. In all, we received for than \$1200.00 to aid us in obtaining a building. It will be of interest to the brethren to know that the building will be completed and we shall probably have our first service in it on the fourth Lord's day in this month. Arrangements have been made for a series of meetings to begin on the third Sunday in May, with Brother S. C. Kinningham doing the preaching. We realized the importance of selecting well the preacher for this meeting, and we think we have made a wise selection. I must remain on the job here through the month of June, but I can arrange for some meetings elsewhere through July and August. We are greatly hopeful of steady progress in the Cause here from now on. We have a house of worship that is a credit to the town, and in perhaps the best location in town, and we have around twenty-five faithful members of the Lord's church here. I have tried to exercise wisdom in all steps taken, and prospects for the growth of the church are more favorable now than at any time heretofore.

\* \* \*

Lloyd Connel, 953 15th St., Douglas, Arizona: We moved into our new building March 1, 1943. The church in Abilene, Texas that meets at Fifth and Highland Streets sent their preacher, Brother Homer Hailey to preach for us in our opening services. The meeting continued for three weeks. Three were baptized and one was restored from the Christian Church. \$18.00 was spent for literature during the meeting and a daily radio program was featured throughout the meeting. The Church was brought before the public more than ever before. A daily ad was also carried in our city newspaper. I believe that this meeting was just the beginning of what can be done here. I am sure that much of the work done in this meeting will show results for months to come. We appreciate very much the Highland Church sending Brother Hailey to us. By us not having to pay for the preaching we were able to spend a total of \$110.00 for advertisements, literature and radio work. I believe that it is time for the Church to wake up to the fact that, "It pays to advertise." We had some good gospel preaching throughout the meeting. We had a two-night debate with the Christian Church on the music question with Brother Hailey defending the truth in a fine way. I am going to be in school this fall at Abilene Christian College. If there is a congregation close by who needs a preacher let me know and I will consider the place.

**Fine Services at Corinth, Miss. Receive Publicity**

"The Foote Street Church of Christ, Corinth, Miss. was the scene of great joy and emotion last Sunday morning and evening. Maurice M. Howell, local minister of the Church used as his message, the parable of the man seeking goodly pearls, representing the Kingdom of Heaven (or Church).

"He stressed the fact that Jesus commended the man for desiring the pearl of great price and in his appeal to the audience portrayed the necessity of seeking the greatest thing on earth, the Kingdom of the Lord Jesus Christ. No sacrifice could be too great in order to enter it.

"To this appeal fifteen young men and women came forward, accepting the invitation, one for restoration and fourteen for complete obedience to the Gospel and were baptized the same day. Also at the evening service one other young man came, making fifteen baptisms and one restoration.

"Most of these young people are juniors and seniors in high school and have been students in the various Sunday School classes of the Church. Others are expected to follow.

"This great demonstration on the part of these young people caused a stillness and emotion, that is seldom seen in any gathering.

"Brother Howell is doing a great work with the Foote Street Church and the above number makes some thirty-two new members since the first of the year. We would like for every one in Corinth to hear him."—As reported by C. P. Butler, "The Daily Corinthian," April 22, 1943.

\* \* \*

### TITUS GOES MODERN

(Chester Estes, Author)

Titus Goes Modern is a review of the books circulated throughout the brotherhood by Charles Buttz Titus, a Christian Church preacher. This review contains about 35,000 words.

Contents: Chapter One, A Brief History Of Mechanical Music In The Worship; Chapter Two, A Discussion of "Singing," "Playing," and "Circumcision"; Chapter Three, Reviewing A Questionnaire.

The Names of A Few Who Have Recommended It: J. C. Murphy, J. O. Jones, J. G. Pounds, W. A. Black, Marion Davis, G. A. Dunn, George DeHoff, G. K. Wallace, Frank Van Dyke, John Straiton, Guy N. Woods, and Leslie G. Thomas.

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**An Appreciated Communication**

We just recently received a letter from a prisoner in the Texas State prison in Huntsville, which we appreciate very much. This is the second or third letter that we have received from this party. He says that he learned the Truth largely through the reading of the Gospel Light—and the paper was sent to him by some friend unknown to him.

His letter should be an inspiration to any Christian who really has the cause of Christ at heart. It should make us all more diligent, and more appreciative of the freedom that we possess. The article "Robbers of God," appearing in this week's Gospel Light is from the pen of this brother. Read his letter below and write him a card or letter:

Huntsville, Texas  
April 19, 1943

"Dear Brother Alexander:

Thank you for printing my words, and answering my card in the Gospel Light. I had hoped to hear from the donor before now, but I suppose that that "Good Samaritan" wishes to remain anonymous. But for the benefit of this good worker—or these good workers—who send the Gospel Light, I wish you to make report that two more prisoners have obeyed the Gospel recently. Brother Jack Lewis, minister here at Huntsville, did the baptizing because I am not in a position to render this service.

"I have been faithfully working and praying toward the establishment of a congregation behind these prison walls for about 4½ years. At times this seemed to be a hopeless hope, but my faith never wavered even though I have been in solitary confinement during that time. Because of a bad record, in that I had been convicted of killing four men (two prisoners), I was falsely accused of slaying a third prisoner in July, 1938. And when the liars failed to testify against me in court, for fear of exposure, I was placed in isolation. I have spent a longer time thus confined than any other man who ever inhabited this prison. But this seeming injustice has proved to be the greatest blessing of my life; for not only did it bring about my repentance, but it also afforded me the opportunity to educate myself somewhat. This learning I was sadly in need of, for

I could hardly read, write or spell the most common words correctly, as I had only passed the fourth grade of school and, during 10 years of confinement, I had forgotten most of what little I had learned. The peculiar phraseology of the Bible was almost impossible for me, and study unto learning was very difficult at first without the benefit of mortal tutors; but I found where the Scripture said, "If any lack in knowledge, let him ask of God." This I did; and the results of my studies astonished both me and those about me. I was soon reading the Bible with ease, and loved it.

"Then I began writing Biblical essays and poetry and sending these works to the other prisoners to read, via the hand of the Turnkey (whom I recently converted). This work continued for over two years and then, the authorities allowed my sister to send me a radio, over which I heard many wonderful Gospel messages. And as a result got acquainted with several preaching brethren by letter. These wrote, encouraging me, and some of them visited me. But the first one was scared away by lies of certain people connected with the prison. I kept praying in faith, however, and Brother Eugene S. Smith of Dallas, becoming interested in my efforts here, sent Brother Chas. H. Wilson to baptize three converts I had made about a month ago. (Before that I could get none baptized, but had to tell believers to trust in God's mercy to keep them until they were in a position where they could obey.) Then we four, rejoicing, worshipping and working together, converted two others with literature brethren had sent from far and near, and, of course, with personal examples and lectures. Then Brother Wilson came at our call again and brought Brother Jack Lewis up to also baptize these two. (Up to this time the free brethren could not obtain permission to preach in this place, but only to baptize.) And for 14½ years I had never heard a Gospel sermon delivered in jail or prison (except over the radio, which privilege the other prisoners do not have) until today when Brother Eugene Smith preached one of the most wonderful sermons to us that it has ever been my good fortune to hear. My prayers have not been in vain, for

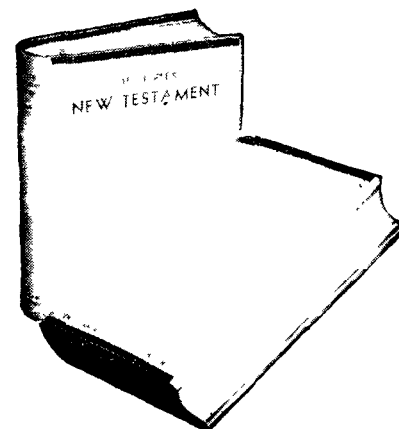
Brother Smith began a 10-day meeting at the local church last Friday and obtained permission to preach to the prisoners. I believe much good will result.

"The officials kindly permitted me to attend the service. Not only so, but they have been leaving my door unlocked every day during the past few months so that I might go out into the sunlight to exercise, if I wished. I am so thankful for these things, for my health is not good. And I rejoice in my studies and the Lord's work here. The new brethren are allowed to meet in my solitary cell on the Lord's day to worship with me, and partake of the Lord's Supper. The Lord is with us, brother, pray for us that the work may prosper.

In Christian love,  
Clyde Thompson"

Box 32, No. 80046

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Delight, Arkansas

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Many of our faithful subscribers have expressed a desire to do some mission work with the Gospel Light. Friends, this SPECIAL OFFER above is our way of saying "we'll do our part." Won't you dig down in your pocket and contribute, say \$1.00, \$2.00, or \$5.00 in subscriptions to your friends and loved ones. Just send us 50c with each name to whom you want the paper sent under this special offer and we'll do the rest. Your small effort might cause some one to be lead to Christ. Yes, we have letters coming in almost every week saying that someone has obeyed the Truth because of their having read the GOSPEL LIGHT.

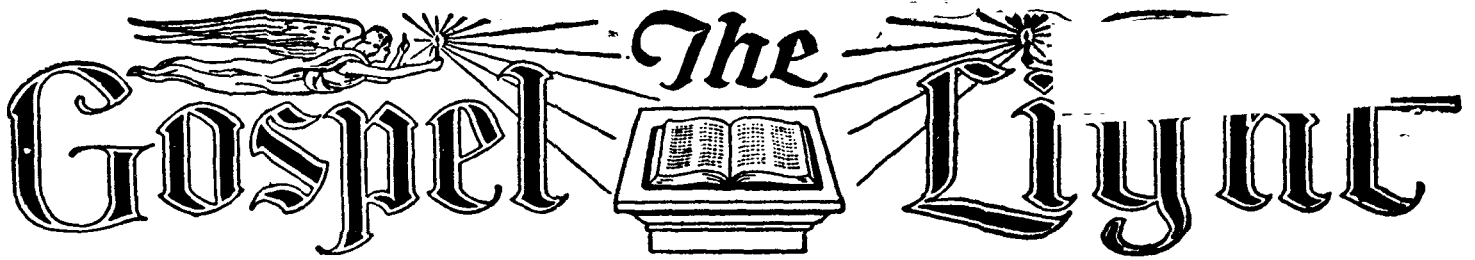
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# The Gospel Light

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

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NUMBER 23

## SABOTAGE

GEO. B. CURTIS

The word sabotage is heard frequently of late. Webster defines it thus, "Malicious waste or destruction of an employer's property by workmen during labor troubles." The word is of French derivation. There is an interesting history behind the origin of the word. It comes from the word "sabot" which means a kind of woden shoe worn by French peasants. During labor troubles in France the French mill operator when he became angry at his employer pulled his wooden shoe off and threw it into his machine, thus wrecking it. This gave rise to the use and meaning of the word. Of late the meaning of the word "sabotage" has enlarged to include all acts, either willful or negligent, by which property is destroyed, or the work of the war effort impeded. There are many different types of saboteurs. Of these I wish to speak.

As I write this my mind goes back to the days when wife and I dandled our first born son upon our knees. We thought him some fine boy. He has never given us occasion to think otherwise of him. A few years later another boy baby came into our home. We thought he was as fine as the first. We still think he is one of the very best. Still another son arrived to bless our home. We think him as fine as either of the others. I do not say this to give you our family history, nor to boast of our boys. I say it to tell you that these boys with our three daughters make up our treasures. They are priceless. Somewhere on the broad bosom of the Atlantic our first boy is today in a ship of the U. S. Navy at the radio controls as chief radio operator of the vessel. He is exposed to all the dangers that the diabolical minds of Hitler and Tojo can conjure up. Soon the other son will soar the skies as a naval photographer in peril of life and limb every minute of the time. The other son expects daily a call to the service of his country. Every minute that the war is prolonged, by any cause whatsoever, minimizes the chances of their safe return. This is true in thirty-five million American homes today. If a preacher may be allowed the luxury of getting hopping mad, I am hip-hopping mad. I am filled with righteous indignation at sabotage and saboteurs. Of whatever ilk they may be, they are despicable.

The radio has for the past few days constantly called

attention to the proposed walkout in the soft coal fields of the East. John L. Lewis' name has figured prominently in connection with the proposed strike. This strike if consummated will tie up the production of steel and lessen our chances of winning the war. Whether the American people realize it or not, we can still lose this war. Our enemies are not exhausted. If this strike is carried out it will be splendid victory for our enemies. And any man, or group of men, jeopardizing our national safety at this crucial time is a saboteur of the first water.

Last night (Thursday) a riot occurred in our town of Winslow in our armed forces. It is said knives were used. I do not know how much damage was done to the person of any soldier of our country. But I do know that behind the rioting by our armed forces there was an act of sabotage. These men, or at least some of them, were drunk. This started the trouble. The man who sold the brew of hell to men in uniform violated the law, and in the role of an American business man played directly into the hands of the enemy. He is a saboteur and friend of Hitler. He is an enemy to my boy in uniform and to yours. Drunkenness, profligacy and disease are rampant all over the United States. I have less respect for the booze vendor than I have for the devil himself. It is time for every lover of righteousness to rise against this evil. Are you big enough?

Some few morning ago I came into Winslow by passenger train. On this train were a number of soldiers and sailors. Some one told these defenders of American freedom that across from the Harvey house whiskey could be bought. I don't know whether this emissary of the devil had an agent out to lure these fine American boys to doom or not. But it worked just the same. They piled out, raced across the highway to this hell hole, and returned with their packages of liquid murder to cause trouble all the rest of the journey. Another act of sabotage committed, and another friend of Hitler and Tojo manifested himself in the sale of the potential murder medicine.

Walk down the streets of our town. Count the windows where are displayed wines, and beers, and whiskies. How many do you find? Do you find these goods of the devil on your grocer's shelf? Do you find them in the drug stores? Do you find them in the cafes? Then if you do, just remember that every one of the proprietors of these places, though probably uncon-

(Continued on page four)

## How Members Are Received

JOHN W. WILSON

The above subject and its study at this time is provoked by the following taken from Pendleton's Church Manual, pages 17 and 18: "There are two ways of receiving members into a church. 1. By experience and baptism. 2. By letters and dismission from sister churches. In accordance with the first way, persons wishing to unite with a church give an account of the dealings of God with their souls, and state the 'reason of the hope that is in them;' whereupon, if, in the judgment of the church they 'have passed from death unto life,' they are by vote of the church recognized as candidates for baptism, with the understanding that when baptized they will be entitled to all the rights and privileges of membership."

There you have, friends, what Missionary Baptists say is necessary to entrance into a Baptist Church. Since the Baptist Church is never mentioned in the Bible, it follows that it is not the church of Christ and must have been built by man. Hence, man has a right to dictate the terms of entrance. However, since Baptists claim that it is the church of the Lord and that the above terms of entrance are taught in the Bible, it is well that we take a look at them in the light of Bible teaching.

In the first place it is interesting to note that not a single reference from the Bible is cited by Mr. Pendleton in connection with the above terms. We conclude therefore, that he knew of no passage of Scripture sustaining them. In the first place, if the doctrine of the Baptist Church could be read from the Bible, it would be a waste of energy, money and material to prepare, publish and distribute a Baptist Church Manual. Baptist preachers are not so dumb that they would overlook that point either. The publication of such a book is an open confession that at least a part of the doctrine is not found in the Bible. That part of the Baptist Doctrine that we are now studying can easily be seen to be no part of the doctrine of the Bible. Nothing similar to it can be found in the sayings of Jesus or the writings of the holy apostles.

This way of receiving members not only is not found in the Bible, but it places in the hands of uninspired men the power to admit into, or to bar forever from the family of God a precious soul. According to Baptists, God must save a soul, but He cannot tell whether the soul is qualified for church membership. This must be done by Baptists. They readily admit that they can make a mistake at this point. Listen: reading from page 18: "Great care should be exercised in receiving members. **MANY CHURCHES ERR AT THIS POINT.**" Suppose God saves a soul and then the Baptist Church ERRS and decides that the soul is not saved? Suppose a soul thinks God has saved him, when he really hasn't, and then the Baptist Church ERRS and decides that he is saved; this soul goes through life and on to the judg-

ment thinking he is saved because the Baptist Church made a mistake? Think of that, Baptist friends. Who will be responsible for that? Will the soul, the church who voted on him, or God, who left such a vital matter in the hands of uninspired men? Friends, God didn't fix it that way, but the Baptist Church.

We are told that this vote of the church must precede baptism into the church. Such an arrangement would make it impossible to do much missionary work. If a preacher goes out into a field where the gospel has never been preached and where there is no church and converts a man he could not baptize him. The vote must first be taken by the church, but there is no church there. Hence, there can be no baptism until you get a church to vote. But, a church according to Baptist doctrine is a body of baptized believers. But there can be no baptized believers until you get the vote of the church to decide whether one is qualified for baptism. Baptist friends, do you see that predicament? Please remember that this is Baptist Doctrine and not the Bible. In Bible times one preacher converted a man and baptized him and no church was there to take a vote. (Acts 8:37-38) I know Philip was not a Baptist preacher. If he was, he certainly did not know Baptist Doctrine for when he was asked "what doth hinder me to be baptized?", he said nothing about a vote. This man's baptism, though approved by the Holy Spirit and recorded in the Bible, would be rejected by Baptists today.

Listen to this from Bogard's Baptist Way Book: "The church only having authority to baptize, it follows that all baptisms administered without church authority are null and void. For this reason Baptists have in all ages refused to recognize the baptisms of those who were not baptized by the authority of a Scriptural church." Do you see that, Baptist friend? The Baptist Church does not recognize baptism unless it is administered by the authority of the Baptist Church. How does the Baptist Church give its authority? By voting in favor of the candidate. Since no church voted on the candidate of Acts 8, no church gave its authority. Hence, the Baptist Church does not accept that as valid baptism. Not only is their practice seen to be without Scriptural authority, but it forces them to reject that which the Holy Spirit accepted. If the whole church ever voted on anything, it certainly wasn't a candidate for baptism. Such a doctrine ought to be dropped by all who want to go to heaven.

Furthermore, Baptists insist that one must be saved from sin before he enters into the church. The church is the body of Christ. (Eph. 1:22-23) The life of the flesh (body) is in the blood. (Lev. 17:11) The blood of Christ purchased the church. (Acts 20:28) His blood is in his body, else the body is dead. If his body is dead we have Christ a live head over a dead body, which is his church. Therefore, we conclude that his blood is in his body, the church. But, the Baptists have a soul saved outside the body, or church. Therefore, salvation

(Continued on page four)

# Religious Review

R. A. HARTSELL

I received a letter from a reader down Southern Oklahoma way. It contained a number of questions, which the writer requested to be answered "personally." Some of these would have been of interest to the readers, But I shall comply with the gentleman's desire. However, some things in his letter leads me to believe that I should devote some space to phases suggested by him, other than his questions. The ideas suggested by him are of deep interest to me, and I find that much misunderstanding exists along these lines.

He says: "Now I believe that the New Covenant or Testament and the church began on the day of Pentecost, and that Matthew, Mark, Luke and John are not the New Covenant or Testament, but a continuation of the Law of Moses. During our Saviour's life in the flesh, the Law of Moses was not done away at our Saviour's birth, but at his death on the cross. (Col. 2:14) This hand writing of Ordinances here was the Law of Moses. Now when Jesus was born, he was our Saviour in preparation, and on the day of Pentecost he became our Saviour in FACT." (His emph.)

Some of the gentleman's statements are correct, but some show his complete confusion. Some do not stop to think that a law can exist before it is in force. And too, this man overlooks the fact that the four books of the New Testament, which he names as part of the Law of Moses, were not even written until some twenty-five to forty years after the death of Jesus. Does it not appear strange that if they are a part of the law, the Lord forgot to have them written until two or three decades after the law had been taken out of the way? Indeed, they are not a part of the law. They are a history of the life of Jesus. Let us not confuse law with history. And too, we must not overlook the fact that the law of Moses "came by Moses;" not Matthew, Mark, Luke and John. (Jno. 1:17)

It is true that Christ lived and died under the law, but that law had been completely given, and had been in force hundreds of years before Matthew, Mark, etc. were written. Joshua said: "There was not one word of all that Moses commanded, which Joshua read not before all the people." (Josh. 8:33, to close) Many of the things which are recorded in the first four books of the New Testament, are not among the things which Joshua read before the people; therefore, not a part of the law of Moses.

A fitting illustration of the man's confusion is found in Jno. 3:3-5. Here a man is commanded to be born of "water and spirit." Is the birth of water and spirit a part of the law? If so, we ought to quit asking people to be born again; for that law was removed at the cross. The truth is, many of the things which Jesus asks us to do are recorded in the first four books, but they did not go into effect until after his death. Men usually state the terms of their will before they die, but such terms

do not become effective until after death. (Heb. 9:16)

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you." (Jno. 14:26) May I ask, what had Jesus said? Too, why must the Spirit renew their minds concerning it, if it was a part of the law? They already had a record of the law and the prophets. They did not need to record it again. We know that Jesus repeated many of the sayings of the law, and his statements concerning them are recorded in the first four books, but does that make them a part of the law? If so, then the fact that James quoted from the law (Jas. 2:8-11) makes that book a part of the law.

The first book of the Old Testament is an historical background for that Testament. The first four books of the New constitute an historical background for the Christian age. It is a record of the preparation for the New Testament law; and not a continuation of the law of Moses.

The Lord's supper was instituted while the law was in force, and the facts of its institution are set forth in some of the books which are referred to. Does this mean that it is a "continuation of the law?" Baptism was commanded by Christ in the "great commission" before Pentecost. Was it a continuation of the law? Reader, it is one thing to find the date of beginning or issuing of a proclamation, and quite another to find the time it becomes effective. The new birth, baptism and Lord's supper were all proclaimed before Pentecost, but Pentecost marks their effective date. Our legislators often pass a bill, then we have to wait for weeks before it becomes of force, or becomes effective.

Just here it is well to consider a few statements which tell us of the end of the law. In Col. 2:14, which the gentleman cites, we learn that the law was "nailed to the cross." Rom. 6:14, informs us that we are not under it. Gal. 5:4, tells us that we "are fallen from grace if we seek to be justified by it." We are further informed that by it "shall no flesh be justified." (Gal. 2:16) And Rom. 10:4, forever removes any doubt in the mind of the honest soul as to our relationship, or lack of relationship, to it. "Christ is the end of the law for righteousness sake." And to establish in the mind of any one who thinks the Sabbath is not included, the fact that it is, James uses the term "the law," then names some of the ten commandments. (2:10-11) And Paul mentions the law, then says by it he learned "thou shalt not covet," which is one of the ten.

The history of our Saviour's birth, life, death and resurrection are to be found in the first four books. They can be found in the law and prophets only in prospect. This points out that these books are history, not law. The Old Testament presents him in forecast. The first four books of the New show him as having come, and point out to us his preparation for the realities of the church and salvation. He was our Saviour in PREPARATION during his ministry, but he

(Continued on page five)

## THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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### SABOTAGE

(Continued from page one)

sciously, is a saboteur and a friend of Japan and Germany. Sounds hard, doesn't it? Nevertheless it is true, too true.

The Santa Fe system is a vital link in the chain of national defense. Over its tracks pour the streams of materials that are to spell doom to Tojo. Yet, sabotage takes its toll here. A few evenings ago the gods of pleasure, presided over by the arch-god, Bacchus, held supreme revelry at the Elk's Hall. Trains loaded with vital war material stood on the sidings inert, while in North Africa and in the South Pacific our boys died in a hell of fire, shrapnel, and bombs. They gave their lives while brakeman, engineer, conductor, etc. danced, wine and dined—too busy with drunkenness, lust and pleasure to answer the call of service and duty. Sabotage, yes, to be sure.

And speaking of dancing, here is a source of sabotage that is robbing the American youth and maiden of every vestige of self-respect and morality. In this week's issue of the Winslow Mail is an article announcing the annual May Day dance at the high school auditorium. A week ago another dance was staged in the temple erected to education and character building. This is a travesty to the name of education. Dance is of the devil. It is based upon sex lust pure and simple. Every man and boy knows this, and most of the women know it too. Yet the buildings erected by the taxpayers of our state for the purpose of lifting the moral standards of the American boy and girl are given over to their degradation in the lust provoking modern dance.

Dancing is a religious issue. Practically every major Protestant organization does, or has, opposed the dance on religious and moral grounds. The first section of the "Bill of Rights" of our national constitution provides that Congress shall make no law respecting the estab-

lishment of religion or hindering the free exercise thereof. The introduction of the dance into the public school violates my conscience. It violates the conscience of every God-fearing man and woman. Every public function of the government must be in harmony with the constitution. The public school is a public function of government. The introduction of the dance into the school system violates clearly the freedom of religion clause of the American constitution. The American boy and girl are being "sold down the river" by the agencies of hell in the ungodly dance and the debauchery of intoxicants with all the evil accoutrements of them. It is time parents were asserting themselves in the interests of their offsprings.

In the Reader's Digest for May will be found a condensed summation of an article from "Common Sense" magazine. The title is "Trouble On Our Street Corners." It deals with the spread of profligacy and its attendant venereal diseases—gonorrhoea and syphilis. These are ugly subjects, but we face some ugly stubborn facts—facts that may mean the very downfall of our nation. The American public must come to realize that we have a worse group of enemies within our borders than even the terrible war machines of Germany and Japan. These are drink, vice and moral decadence. No nation has long survived the loss of feminine virtue; and America stands on the verge of moral turpitude. Our own Columbia is seeking self-destruction in drunkenness and prostitution. Girls of the tender age of 12, 13, 14, etc. walk our streets at all hours of the night in the proximity of military camps—uniform mad. One Little Rock, Arkansas high school boy aptly expressed the idea in this way, "The girls in this town are simply khaki-wacky." These same high school girls are becoming the greatest carriers of syphilis. Sweet young girls who under normal circumstances have hardly learned their functions as potential mothers are now plying the trade of professional prostitutes. If these facts were only isolated instances the outlook would not be so alarming. But by the tens of thousands these tender age girls are giving their bodies over to drunken paramours while in sordid drunkenness themselves. The highest gift of God—womanhood—bleeds on the bloody altar of sin while smug business men sell over their counters the cause of their downfall. Motherhood is being sabotaged. America awake!

### How Members Are Received

(Continued from page two)

from sin is offered without the blood of Christ. Friends, that's the consequence of Baptist Doctrine on church membership. Again, to be in Christ is to be in his body, the church. Now note: God was in Christ reconciling the world unto himself. (2 Cor. 5:19) That he might reconcile both unto God, in one BODY by the cross. (Eph. 2:16) Thus, reconciliation in Christ and in his body. Hence, to be reconciled unto God, means to be in Christ. But, we are reconciled in ONE BODY. Therefore, when we are in Christ, we are in the ONE

BODY. But, the ONE BODY is the church. (Eph. 1: 22-23) Baptists say we must be saved outside of the church. But, as long as we are outside of the church we are outside of Christ. Therefore, Baptist Doctrine on church membership offers salvation outside of Christ. Paul says we are saved in Christ. (2 Tim. 2:10) Hence, we may know the salvation offered by the Baptist Church is not the salvation offered by the Bible and that the Baptist Church is not the church of the Bible.

Again, baptism is always into. (Rom. 6:1-5; 1 Cor. 12: 13; Gal. 3:26-27) Into is necessarily "out of." I come into the house—out of the rain. If, as Baptists contend, a soul can be and is in Christ before he is baptized into the Baptist Church, then it follows that when baptized into the Baptist Church, one is necessarily baptized out of Christ. Since all spiritual blessings are in Christ (Eph. 1:3), when one is baptized into the Baptist Church he is baptized out of all spiritual blessings, salvation included. Hence, if he is in Christ and in a saved condition before the vote and baptism of the Baptist Church, he had best stay where he is. He gains nothing by membership in the Baptist Church and certainly stands a chance to loose much.

In New Testament times the thing that saved a man, made him a Christian and added him to the church. The gospel is God's power to save. (Rom. 1:16) The Lord added to the church daily such as should be saved. (Acts 2:47) No preacher, pope, priest or church has any authority to stand between a single soul and entrance into the church of the Bible. There is no such thing as a preacher or a congregation having authority to open or close the door of the church. Of Christ alone it is said, he openeth, and no MAN shutteth: and shutteth, and no MAN openeth. (Rev. 3:7)

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## RELIGIOUS REVIEW

(Continued from page three)

saviour of those who come to him in FACT since Pentecost. Was his preparation essential to the fact? Or is it apart, having no connection with the FACT?

As proof that he was our saviour in preparation during his life on earth, Paul says: "Though he were a son, he learned obedience by the things which he suffered; BEING THEN MADE PERFECT, he became the author of eternal salvation to all them that obey him." Even his suffering was a preparation for the saving of the obedient. When we read the first four books, we should do so with the idea that they contain the history of a SAVIOUR IN PREPARATION; and not a "continuation of the law."

If we must cast these books aside as "a continuation of the law," then let us forget the new birth and the great commission. But, reader, let us do neither; for they are essential to our knowledge of what the Christ did to make himself ready to be our Saviour in fact. Forget the two extremes "They are a part of the law;" and "They are the gospel in fact." Let us accept them for what they are; i. e., history of the preparation of Christ to save the world.

(I am requesting the gentleman to allow me to answer his questions through the Gospel Light; for some of them are interesting.)

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## The Virtuous Woman Of Proverbs 31

J. C. McCurdy, Winslow, Ariz.

A mother of olden times, desiring that her son, Lemuel, then a prince, might have the proper companionship in life as he approached the duties and responsibilities of king, gave him the advice contained in Proverbs 31:10-31. As to the wisdom and fitness of this advice we need only to remember that King Solomon, wisest of all persons, included this instruction in his Book of Proverbs.

A virtuous woman is valued far above rubies, for her husband can trust in her. No one will question the preciousness of such a woman but how careless some men are when choosing their companions. So happy is the home in which there is mutual trust and yet how shattered and disrupted is the home where no trust can be found.

"She doeth him good and not evil all the days of her life." (v. 12) She seeks clothing, working willingly with her hands. She brings food from afar, not being content with only that at hand. She riseth while it is yet night to begin the duties of the day. She considers the field and plants the vineyard that her household might be nourished. She is not afraid of the snow for she spins the clothing and sees that her household is made ready. She maketh carpets of tapestry; fine linen and purple she doth make; such things fit for a king, that her husband be not ashamed as he sitteth among the elders of the land.

Strength and dignity are her clothing. She laughs at the time to come. She speaks with wisdom. The law of kindness is her guide. She stretcheth out her hand to the poor and ministers to the needy. She looketh well to her household. Idleness is not with her. Her children call her blessed. Her husband praises her saying, "Many daughters have done worthily but thou excellest them all." Grace is deceitful, beauty is vain, but the woman who fears Jehovah shall be praised.

Note carefully the advice the old mother gives her son. Are not the characteristics given, those of a woman desirous of establishing and maintaining a home for her husband and family. What more could a man ask for to come home to after a hard day at the mill, the office, the field, or whatever his occupation might be. Lemuel's mother says the place for the virtuous woman is in the home. How true then and now. Her duties have changed somewhat now, but they still should be centered around the home fires. Many women are being called from home to take the places of men during this time of distress and woe. I admire them for their courage and ability in these tasks. Let us not forget when this turmoil is over and our loved ones return home that this advice given by that grand old mother will make your home one of the happiest and prosperous that might be found.

## Paragraph Sermons

E. M. BORDEN

"Six things doth the Lord hate; yea, seven are an abomination unto him." (1) A proud look, (2) a lying tongue, (3) and hands that shed innocent blood, (4) an heart that deviseth wicked imaginations, (5) feet that be swift in running to mischief, (6) a false witness that speaketh lies, (7) and he that soweth discord among brethren." (Prov. 6:16-20) Let us measure ourselves and see if we are guilty of any of these things. The Lord looks upon the sower of discord among brethren, with abomination. Are we guilty of sowing discord among brethren?

Christ is king of the kingdom and priest of the Most High. *The kingdom of Christ is not of this world.* (Jno. 18:36) The kingdom of Christ is spiritual; he is the spiritual king, and his kingdom shall stand forever. (Dan. 2:44) "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." The Lord's throne is in heaven. (Psa. 89:36-37) This kingdom is spoken of as a little stone that rolled until it became a great mountain and filled the whole earth. (Dan. 2:34) That kingdom is the church, for Paul says there is one body. (Eph. 4:4) Christ is the absolute ruler.

"Wherefore God hath also highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil 2:9, 10) No other prophet has been raised to that standard. "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) Not only that, we are baptized in the name of Christ. (Acts 2:38) "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46) We are commanded to "Hear ye him," and beware of false prophets. (Matt. 7:15)

Study the following diagram, illustrating the use of the word "eis."

Believe (Rom. 10:10)		Righteousness
Repentance (Acts 11:18)		Life
Confession (Rom. 10:10)	EIS	Salvation
Baptized (Gal. 3:27)		Christ
Baptized (Acts 2:38)		Remission of sins

Read these passages for yourself. Study the diagram. See if we have stated it correctly. The words "into" "unto" and "for" in the passages mentioned above, are from the Greek word, "eis." If "eis" is "in order to," then we are not saved until after we are baptized. The blood of Christ was shed for the remission of sins. The word "for" in "For the remission of sins," is from the Greek word "eis." Who will say that Jesus shed his blood because of the remission of sins? We believe unto righteousness; (Rom. 10:10) we repent unto life; (Acts 11:18) we confess unto salvation; (Rom. 10:10)

and we are baptized into, unto, in order to, or for. the remission of sins. (Acts 2:38)

### "TO MY MOTHER"

In a mimeograph sheet printed weekly by me while at Bentonville, Arkansas, I wrote under date of May 7, 1938, as follows:

"It seems appropriate to pause today and pay this respect to my mother. One of my earliest memories embrace my mother, and today I turn back the pages of fancy and see her after a day of toil to provide for her children, as she takes me upon her knee, and from the pages of God's word teaches me my first lessons in reading. I learned my "A-B-C's" from the New Testament at my mother's knee. Thank God for a Christian mother.

"My mother, as other farm wives of her day, knew hard and exacting toil. Laziness was a sin that she would not brook. My brothers and sisters, and I, have felt her chastening rod for the offense of laziness more than for any other. Having been deprived of educational advantages herself, she desired her children to have that which she could not—a chance for at least a working education. To this end she toiled unceasingly. To her and to that stalwart son of the soil, my father, I owe all.

"I may never rank highly in the eyes of men at large, but to my mother I am what she wants me to be—a preacher of the gospel of her Lord and mine. For this she labored and prayed. God keep me pure to the ideals she instilled within me and to the word of God. This is my ambition. If it is fulfilled, it is enough.

"I want her and father to know, that though at times, I may let affairs of life make me seem negligent toward them, that from the depth of my heart I do appreciate them dearly. May their declining years bring assurance of duties well done, and may the hope of the eternal crown grow brighter as they approach the heavenly country"

The above thoughts were penned as mother's day of 1938 drew on. Tonight as another Mother's Day draws near my thoughts are on those dear parents of mine who have since crossed the Great Divide. On January 8, 1939 my father laid aside the toils of life, and entered into that rest he so richly deserved. On the following June 14 (1939) my mother joined him in the eternal home. On March 10 of this year (1943) my oldest brother quit the walks of men and went home to be with them. Just one week later his faithful wife, tired of being alone, moved in with him. One by one they are passing over. Some day I, and you, shall also put off this mortal tabernacle, close tired eyelids, fold our hands in that long sleep, and the things that have known us here shall know us no more forever. How will it be with our souls? Those mentioned were Christians. They have gone home. If I am ever to see them, and the rest of the redeemed, I, too, must be a Christian. If you are to spend eternity with the redeemed you must be a Christian.—Geo. B. Curtis



\* \* \* \* \*

## NOTES—REPORTS

\* \* \* \* \*

D. H. Perkins, 3411 Coleman Avenue, Memphis, Tenn., May 3: Yesterday was one of the best days in the history of the church at Coleman and National. Above three hundred people were present for Bible classes and three were baptized. On the last Sunday in April, four were baptized and two placed membership. Our mid-week service has been attended well with as many as 116 present one night recently.

B. A. Price, Houston, Texas: West End Church of Christ, 718 Malone, has had an encouraging number of additions since Brother Walter W. Leamons began preaching for us two months ago. Service men defense workers, and other visitors will find a welcome with us. We are just off Washington Avenue and near the West End bus line.

J. Porter Wilhite, Houston, Texas: Just closed a splendid meeting with the Twelfth and Thayer Streets church in Little Rock, Arkansas, where Ulrich R. Beeson is the efficient minister. Other congregations of the city cooperated; especially was my good friend, E. R. Harper, who preaches at Fourth and State, cooperative, as well as that congregation. While we only had one lady baptized and one lady restored, they said it was a fine meeting, and we did have fine crowds and attention, as well as invitations to return. The work at Lyons and Majestic, Houston, is still growing. Just before I left for the Little Rock meeting we had eight responses and the two Sundays I was gone, with a local boy preaching, we had baptisms both Sundays. Our spring meeting begins May 5th.

### MY FATHER'S PASSING

(E. R. Harper)

Dear Brethren: Thursday, March 25, 1943, I gave up one of the dearest and finest men on earth. It was my father. He took ill January 22 at his home in Conway, Arkansas. It was my privilege to be with him almost day and night until his passing. We did all that it was humanly possible for loved ones to do and yet he went on. He passed away at my home here in Little Rock. He was 70 years old on Tuesday before his passing Thursday. He loved the world and thought it beautiful. He was a happy man. No man every spoke to him without being greeted with a smile. His troubles were his own, not yours. He died of paralysis.

My father was one time the leader of the Baptist Church at Enola, Arkansas. Brother J. C. Dawson converted him to the truth and baptized him and for 35 years he has been preaching the Gospel that he one time tried to destroy, and no man ever called in question his loyalty to the truth of God's word. For that one thing I am eternally grateful.

He served as County and Probate Judge of Faulkner County for 10 years; was minister of the church in Conway for five years, was preaching regularly every Sunday when he passed away, and was Assistant Supervisor to the Corporation Commission under Governor Adkins here in Arkansas at his death. He died working.

He is survived by my mother and four of us boys. I am happy to say that no four boys ever had a sweeter mother and we thank God she is with us and we pledge to her now that we shall do our best to make her life happy in the midst of sorrow. I am glad to be able to say that no man ever had three finer brothers than have I. I was proud to be the son of W. M. Harper of Conway, Arkansas; I am glad to be the son of Mrs. W. M. Harper who still lives, and I count it an honor to be a brother to three of the finest men that I have ever known. These men are Carthal, Sam and Cleddie Harper. My oldest brother is stationed at Trinidad and was not permitted to be with us at the funeral but arrived in time to see the body. My baby brother leaves soon for duty with the American Air Force. May God help them and may they safely return is my prayer.

I shall miss my father as but few men ever did. I felt toward my father, after 45 years on this earth with him, just like I did the first time I can remember him. When he was there the world was there, and I was as happy as a child listening to his father tell him bedtime stories. I loved my father with a devotion that was more than love, it was akin to "divine worship." I would have turned him down for the truth of my Lord, but the love I had for him was very close to that I have for my Lord and I do not mean to minimize my love for my Saviour for it "always" comes "first" in my life. But next to it was my devotion to my father and mother. I look away to the resurrection when out of that grave he shall come and we together will go marching into that land of eternal day. That marching can't come too soon for me. I want to live here with my family and help them and preach the gospel as long as the Lord's goodness shall let me but I also want to go home to meet my father who sleeps tonight in the heart of the earth. We could look up to him and in death we could hold our heads up and walk with pride before his friends who gathered to say good-by. Services were conducted by Brother J. C. Dawson and Bernice Hogan, both of Conway, Arkansas. His body was carried to its final resting place by us, his four sons. We did all for him here we could and finally laid him to rest in Conway, Arkansas. We need your prayers for we want to meet him and go home to dwell with our Saviour forever and ever.

### OBITUARY

(By a Reader, Saratoga, Ark.)

W. E. McJunkins was born December 7, 1864, and died May 1, 1943. He is survived by his loving wife, eight children, 27 grandchildren, 11 great-grandchildren, five of whom are in the service of our

country.

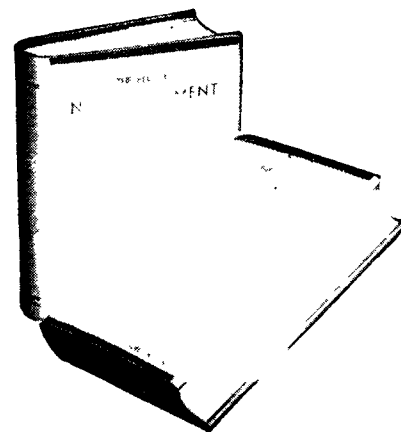
A dear brother has passed away and will be mourned by all who knew him. He has been a life long servant of our Master, 54 years, and was true and faithful to the Cause. His illness kept him from serving as he would like to have for he just got to attend church services a few time during his three years' illness.

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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

DELIGHT, ARKANSAS, MAY 20, 1943

NUMBER 24

## Religious Review

R. A. HARTSELL

Under the above heading I hope to cover a field from time to time which would be difficult to cover otherwise. It is not the purpose of the writer to make a "question answer" section. Allow me to refresh the memories of the readers of the fact that Brother George B. Curtis, an able, honest Christian gentleman, has been given the task of answering questions for the readers of The Gospel Light. Brother Curtis is one of my best friends. I am sure, however, that he will commend the effort, which I am making, to cover a special field of work.

We want to give, just here, a paragraph from a letter recently received, and around which one article has already been built. You will then understand the purpose of the above heading. The paragraph: "I am eighty-two years old. I was born of Baptist parents. All of my brothers and sisters were Baptists. My father and one brother were Baptist preachers; but I never was a Baptist, and never was at the mourner's bench." This gentleman submits five questions; two of which have spured a keen interest on my part; largely because of a lot of misuse and abuse of "what Campbell said." Many of our own writers want to give evidence from such men as Campbell for the positions they take. In the controversy which rages over the "kingdom question," Campbell and others of his day are quoted, with the seeming attitude that, "This is final, because they said so."

The gentleman mentioned above, asks these questions, along with his letter. (1) "In what age was B. C. and A. D. placed in our Bibles? (2) Who placed them in? (3) Two suppers were observed the week of the institution of the Lord's supper; in which one of these did Judas receive the sop? (4) Was Thomas Campbell and his family immersed for the remission of sins, or did they think that they were already safe, and wanted to be immersed because they thought that immersion was more in line with the New Testament than sprinkling? (5) Which was first in the United States, the Christian Church or the Church of Christ?"

(1) The first part of this question may be answered simply by saying: "In the age in which we now live." The last part by, "Uninspired men." They were men who had applied themselves to a study of the history of

the Bible. They did not claim to be inspired; nor did they even suggest that they could not make a mistake. The terms "B. C." and "A. D." tell if an event took place before or after the birth of Christ. Man had to have some means of establishing records of events. What could speak louder for the divinity of Jesus than the fact that even doubters center historical dates around him?

(3) I should like to ask a question. Suppose their only reason for being immersed was that they thought it was "more in line." The Bible still says: "Repent and be baptized, every one of you, in the name of Jesus Christ, FOR THE REMISSION OF SINS." Would their failing to understand thus change the purpose of God? Coming down to the facts of the case, I do not know what is really in the mind of any person I immerse; and neither do others who administer baptism. What was in the mind of these people, I am unable to say. I could only give you quotations from what others say about them—persons who were there.

It is not our business to follow men, but God. "In vain do they worship me." How, Lord? "Teaching for doctrines the COMMANDMENTS OF MEN." (Matt. 15:9) "(Touch not; taste not; handle not; which all are to PERISH with the USING;) after the COMMANDMENTS and DOCTRINES OF MEN?" (Col. 2:21-22) In the face of these statements, and others; how could we even think of founding our conduct upon what men may say or do; which is not backed by the word of God? The world gropes now in religious darkness because people follow men instead of God.

If I were following man, I would risk my soul in the leadership of Campbell as quickly as any other man who has lived this side of the apostles of Christ. But mind you, I do not follow men. The church of Christ does not follow men. Everything that Campbell taught, which the Bible teaches, we accept. Whatever he taught that is not found in the Bible, we reject. I have made this challenge many times: "Show me ONE THING that Campbell taught, that we teach, which we cannot prove by the Bible; and we will be happy to quit it." What we teach, we teach because we believe that the Bible teaches it.

Coming now to what the Campbells thought at the time they were immersed. One simple statement in M. of A. Campbell, Vol. I, is enough to tell me why they

(Continued on page four)

# Revelation 20 Again

JAMES L. NEAL

On September 17, 1942, under the caption, "There Will Be Just One Literal Resurrection," there appeared an article from my hand in this paper, dealing with the thousand years' reign of Revelation twenty. After careful and prayerful re-study of this matter, I find no change of views to be made on the proposition. Just wish others would find this paper and diligently note this treatise.

Sometime ago my friend, A. H. Bryant of Braman, Oklahoma, took me to task over the above article. After reading his attack I wrote Brother Bryant the following questions, to make more sure of his views:

1. Do you agree with me that there are two inside resurrections depicted in some sense in Revelation twenty? And is one of these, or both, literal?

2. Do you hold that the thousand years reign of Revelation twenty is literal as to time and place? I was afraid his views might border a bit on premillennialism.

Brother Bryant replies: "Your card of inquiry at hand. 1. No, I do not agree with you as to the two 'inside' resurrections. Only one resurrection is mentioned definitely in Revelation 20: Christ and the saints. The final resurrection is mentioned only by inference. Verses 5 and 12. 2. I am of the opinion that the thousand years is to be an indefinite period of time, beginning, not with the reign of Christ during the church age, but with the fall of denominationalism and a more general acceptance of the truth. It is to be part of the church age, and obvious, but not necessarily, a 'literal' definite thousand years."

At a later date Brother Bryant told me by word of mouth that he did not hold to any of R. H. Boll's views on the premillennial reign of Christ. But notice his letter:

"Dear Brother Neal: I greatly acknowledge my confidence and appreciation for your zeal and interest in the work of the Lord, \* \* \* yet I confess my consternation of your article that appeared in The Gospel Light of Sept. 17, 1942. Your effort to prove Revelation twenty and five to be 'highly symbolic, figurative and spiritual,' is misleading and fraught with danger."

Where is the danger? This verse depicts two resurrections of some sort. Read the verse: "The rest of the dead lived not until the thousand years should be finished. This is the first resurrection." "The *first resurrection*" of this verse is the beginning of the thousand years reign of the beheaded souls of the martyred saints of verse four. These souls were resurrected in some sense to reign with Christ a thousand years at the binding of Satan and the weakening of papal power. Verses two and four. When the thousand years are finished, "the rest of the dead, in some sense, live." Verse five. That is the second resurrection. It marks the onslaught of the devil to kill the church. Verses eight and nine. By no twist of the pen can either of these resur-

rections be made literal. See John 5:28, 29. To make the first one literal is the core of premillennial doctrine; or else, destroys entirely the thousand years reign of Revelation twenty. To make the second one literal makes void the general resurrection of John 5:28, 29; or else, it takes away the "little season" that the devil is to be loosed between the thousand years reign of Revelation twenty and the final judgment. Yes, these inside resurrections are as much symbolic as are the great chain in the angels hand and the abyss into which Satan is cast at the beginning of the thousand years reign.

Brother Bryant continues: "Do you meet the premillennialist on Revelation 1:7 with the argument that this is symbolic and John was not in the kingdom? Do you consider all the seven churches mere types and that there were no churches in Asia?"

### Questions Answered

Was it a symbolic John? Why no. This was John the apostle. Inspiration simply used symbols through John's speech to represent truths and principles wished to be expressed for all time. What the symbols and figures of speech represent is what we need to know—just what the symbols themselves *are* is of minor importance.

Were the seven churches of Asia mere types? No, for John names the seven congregations. However, the instruction given to the seven churches is meant to cover, in principle, warning and admonition to all churches of Christ for all time.

### What Is the Devil?

My antagonist assails on: "Do you regard the 'Great Red Dragon,' 'highly spiritual?' (Yes, that expression is symbolic of the devil himself.—JLN) Look again at chapter 22:14, 18, 19, and see if in reality you consider all these plain statements mere figures, types and symbols? (Verse 14 reads: "Blessed are they that wash their robes, that they may have a right to come to the tree of life, and may enter in by the gates into the city." "Washing our robes," is figurative and all understand it means obedience to the gospel of Christ. That gives us a right to enter that eternal city, figurative of heaven itself! The last verses are given to warn not to add to nor take from the word of God, given also in figurative language.—JLN) And how about 'the second death?' Is it highly spiritual? In reality, your 'two inside resurrections' seem altogether too imaginary." (But these two resurrections hedge in the thousand years reign of Revelation twenty, and no premillennialist has ever been able to literalize either, **NOR THE THOUSAND YEARS REIGN OF THIS CHAPTER!**—JLN)

### The Two Literal Resurrections

"You cleverly admit," says friend Bryant, "that the resurrection of Christ and the final resurrection at the judgment, 'may well be termed the first and second literal resurrections.' Is it your purpose here to minimize the LITERAL resurrection and exalt the spiritual? Did you not tell of the resurrection of the multitude of saints that arose from the dead when Christ

arose for the same reason? If there had been a resurrection—even though a literal one—prior to your 'spiritual' resurrection, what good reason could the Holy Spirit have had for calling the second one 'the first'? Is it true that the spiritual is first in importance?"

If you mean by "spiritual," the beginning of the thousand years reign of Revelation twenty, NO. And the reason the Holy Spirit called the first resurrection of Revelation twenty, FIRST, is because it IS the *first of its kind*. In the first two paragraphs of my article now under fire I laid down a proposition concerning the final resurrection of the dead that no men nor angels can refute. I said: "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."—Gospel Light, for Sept. 17, 1942. This shows that I did not minimize the resurrection of Christ nor the final resurrection.

#### *Bryant's First Resurrection*

"As to proof of the first resurrection, I submit the following: In Isaiah 53:10, 12, we read where his soul would be made an offering for sin, then he would see his seed. He would see the travail of his soul. I will divide his portion with the great. Jesus declared, Matt. 12:29, that to spoil the strong man's goods, one must first enter his house and bind him. This Jesus did. Heb. 2:14, 15: 'He took part of flesh and blood, that he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage.' In John 5:25 our Lord declared that the hour had come for the dead to hear his voice and live. The disciples were altogether unprepared for the announcement of this unusual event. They were perplexed, astonished and marveled at his words. The account of this great event given by Matthew (27:52, 53), gives poor encouragement to the idea that this was only an earth quake that literally shook the bodies from the tombs. The fact that only 'saints arose,' and that too, three days after the graves were opened, proves the fallacy of the argument."

All this has to do with the resurrection of Christ from the dead, upon which the hope of our resurrection at the great judgment depends; and carries no mention of the two resurrections (symbolic) of Revelation twenty, before and after the thousand years reign of that chapter.

#### *Background to Revelation 20:5*

"The background of Revelation 20:5 serves well as the key to its understanding," says Brother Bryant. "The great red dragon or Satan has at all times been considered the arch enemy of the New Testament church. When the first beast of Revelation 13—the Roman Catholic church—came into existence, Satan gave him his power and his seat and great authority. Verse two. Then appeared the second beast—denominationalism—which made an image to the first beast, and caused all to receive his mark. Verses 14, 16. Thus Satan and these two great religious powers array themselves against the church of the Lord. The two religious powers are symbolized as Mystery Babylon. Chapter 18 tells of the fall of Babylon, and chapter 19 tells how the multitude gave glory to the God of heaven. The whole matter is summed up in chapter 19:20, 21. Read it."

These last verses read: "And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshiped his image: they too were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh." This language shows that the false prophet wrought pretended miracles in the sight of the beast and deceived them who had received the "mark of the beast." This indicates that the false prophet is the same as papal Rome. Then the "beast" would be political Rome in its so-called Christianized form while dominated by the papacy. This shows that in the last great conflict against the church Satan will use corrupt political powers and false religions both in trying to destroy Christianity. In the symbol John sees them both overthrown. False prophet here may include all false teachers and false systems of religion. The end of these two wicked powers and the punishment of those who support them comes when they "were cast alive into the lake of fire that burneth with brimstone." They are then banished from God forever. (Mark 9:47, 48; Rev. 14:10, 11; 20:14, 15) The lake of fire here is the second death. Death and Hades are cast into it. Verse 20 then shows that this separation is final for those at the judgment—for the good and bad. Verse 21 shows that those who practice sin in corrupt politics and religion will be condemned with everlasting punishment, as well as the beast and false prophet. Therefore, the foregoing verses show the final conflict between sin and righteousness. The vindication of Christ and his teaching is completed. Who can gainsay this conclusion? Hence, the above sweep of John's pen doesn't serve as a background to Revelation 20:1-6; because the set of symbols he uses covers the history of the church to the end of time. It is another and different set of symbols that John uses in Revelation twenty. He picks up the church in this set of

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## Religious Review

(Continued from page one)

were baptized. They believed it to be "the way of life." Any man who understands that being immersed is the "way of life," certainly believes that it is essential to salvation. If it isn't the way of life, then it is the way of destruction. There are but two roads through life. One leads to hell; while the other has heaven as its destination. Baptism is on one or the other of these ways. On the narrow way, there is room for NO DETOURS. If you are detouring, you are on the broad way which leads to destruction; for it is wide enough to accommodate a detour. If you are going around baptism, then you are detouring—can't you guess which way you would be following?

I like to know what men have said and done about religious matters. However, when I find out, I check their proofs. If they measure up to the Bible, duty says, "Comply;" if not, "REJECT." We contend that baptism is "for the remission of sins" because the Bible says it is. Do you know of a better reason why one should teach a thing than the fact that the Bible teaches it? Let us just be honest with ourselves: Is there any other way a man could teach baptism, than the way Peter taught it at Pentecost, without calling the Bible in question? Campbell was not the first to teach baptism for the remission of sins in the great "back to the Bible movement." Check with, Vedder's Short History Of The Baptist; Mem. of A. Campbell; Christian Baptist, and others.

(5) Truth, reader, does not depend upon which religious organization entered a nation first. It makes no difference which religious body came to the community where you reside first. The matter is: Which one came with the TRUTH? If the Christian (?) Church came to your community with the truth, then it is the right one, regardless of the fact that it is older in the

community. On the other hand, if the church of Christ was the last to enter your community, and it entered with the truth, continuing to teach it, it is the way of life.

If we must depend upon which came to America first in order to know the truth, let us turn to the first ship load that landed, find out what they were, then do as they did, teach what they taught, be what they were, and disregard the Bible. If age is counted, then all denominations would have to turn to the Catholic Church; for it is older than any of our modern sects. If the church of Christ teaches the truth; why question when it began teaching it in America? What would that have to do with it? America was not the original starting point or place. Zec. 1:16 tells us that Jerusalem was to be the place of beginning. Any religious body that had its beginning in America could not be the church of the Bible. It might have started years before any other sect was known to the inhabitants of this country; yet be far from the truth. Truth is to be known by what the Bible says; not by which sect came to America first. But, for the information of this aged student of the Bible, the Christian Church is little more than 65 years old.

Many, even in the Christian Church, attribute the existence of this body to the efforts of A. Campbell. In this they do Mr. Campbell an injustice. To attribute the origin of an institution to an individual, is to charge to his account the doctrines of the organization. You know, and so do others, that Mr. Campbell condemned the use of mechanical music in the worship as strongly as any man since the days of inspiration. This sect follows not what Mr. Campbell stood for; but its own bold digression.

I offer herewith a statement of Campbell, which sets forth his objective in bold, simple words. Here it is: "We contend that all Christian sects are more or less apostatized from the institutions of the Saviour, and that by all the obligations of the Christian religion they that fear and love the Lord are bound to return to the ancient order of things in spirit and in truth. Our opponents either contend that they are not apostatized, but are just what they ought to be; or if they admit of any defection, they contend that the time is not yet come—they must await the Millennium; and that it is better to keep the present systems than to attempt any thing else. This is just the naked question, detached from all superfluity and it would be well for both the friends and opponents of this work frequently to reflect upon it." What Mr. Campbell contended for in this respect was true, and the solution to the problem is the right one: "A RETURN TO THE ANCIENT ORDER IN SPIRIT AND TRUTH." This must be done in order to salvation, no matter who or what was IN AMERICA FIRST. (The above quotation is from Christian Baptist, page 288)



## COBB-WILHITE DISCUSSION

## Cobb's Eleventh Affirmation

Dear Readers and Respected Opponent: By way of refuting charges of my opponent I state, (1) I am not supposed to be answering; I am affirming, and I think it is thoroughly apparent that not one affirmation has been successfully refuted by my friend, Wilhite. (2) I am, in no way, responsible for the fact that the editor is giving the history of the origin of your church, and I have seen with my own eyes most of the authorities I have quoted; I do not have all of them in my possession, but I have quoted most of them directly, that is, I copied most of my quotations directly from the sources quoted; some I have quoted second hand. (3) I have given authentic proof that Alexander Campbell organized by friend's church. (4) Those who followed Campbell were called Campbellites before the church was organized, and they were called that because of the fact they followed Campbell instead of Christ and the apostles, and for the same reason they are called that now. (5) Campbell had to have someone else before he could organize a church; just Mr. Campbell and himself alone would not have made much of a church. (6) No, Baptist preachers do not copy from each other, they teach the Bible therefore, they agree. (7) I have mislead no one by giving the correct interpretation of Acts 2:38; Mark 16:16, etal; I have upset your theory and it hurts, and you howl. I have before me now an American Commentary, edited by Dr. Alvah Hovey and the comments on Acts were written by Dr. W. B. Hackett; you have tried to leave the impression that Hackett taught that baptism is essential to salvation. I am quoting from page 53, comments on Acts 2:38, and he says: "Observe (1) that forgiveness of sins is here conditioned on repentance." Then if forgiveness of sins is here conditioned on repentance then it is not conditioned on baptism is it, Mr. Wilhite? Then again he says on same page: "He saw that the inward change and the ritual confession of it were so knit together by nature that it was enough for him to state them in their proper order and sequence." Now, who is it that garbles statements? (8) You say that perhaps Wm. Amend was the first in that section to have been baptized for the right purpose . . . Well, your historian said he was the first "since the primitive ages." Then you say you don't know what will become of those who died before that time, and that you don't even know what will become of some now; why don't you just come clean and say as your doctrine will force you to say, that they are gone to hell and will go to hell if they are not baptized in order to the remission of sins, that is, in order to procure their remission? According to your doctrine that's where all but those like you and your bunch are going. Your doctrine is "be dipped or be damned." (9) I gave you the scriptures as to the Holy Spirit's functioning before Pentecost and I think that puts it in pretty good shape; they had

the Holy Spirit just as I gave you the citation, and if that gets it in worse shape I am not responsible. (10) Yes, Baptists non-fellowshipped Campbell, he being witness, but he evaded exclusion by carrying a whole church with him. That isn't difficult to understand. (11) Now, you say you do not have man-made confessions; you do admit having the "good confession" and you demand this confession before you baptize one. Now, please tell us if verse 38 of Acts chapter 8 is in the Revised Version? Is it in the Living Oracles? Is it in any recent Version? Is it in the Greek? If it isn't then isn't it a man-made confession?

Now you ask me, "What will become of me, Doctor? Well, I'm going to be perfectly frank with you, and not dodge the issue. If you, from your heart, believe the doctrine that you preach, and you are depending upon that for salvation I honestly believe you are a lost man, and I entreat you to give up your man-made doctrines and trust in the Lord Jesus Christ for salvation and be saved with an everlasting salvation. Remember, my dear friend, that salvation is in Christ, not in the water. And the Bible nowhere teaches that you have to go through the water to get to Christ?"

Now, just wait till you get in the affirmative and I will gladly show you Baptist in A. D. 1600; but I'm asking you now to give us the name and location of a local congregation who taught and practiced as you do now in the year A. D. 1600? You can't do it for there was none then.

You mentioned some fellows who taught that it was necessary to be baptized in order to be saved in the year 1752, and you quote Zwingli; sure, those Reformers came out of the Catholic church, and in that institution was your water salvation born; talk about borrowing from the Catholics, that is the very institution that hatched up the doctrine of water salvation. It is nowhere taught in the Bible.

You ask me to answer, "Are folks saved outside the church?" Yes siree, they are saved outside the church, and after they are saved they are then ready to go into the church.

Then you say that only the obedient will be saved. Chapter and verse. Be careful now, and speak only where the Bible speaks, and be silent where the Bible is silent. John 6:40 says, "And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day." The only thing God requires as a condition of salvation is repentance toward God, and faith in the Lord Jesus Christ.

Then he says my objections are not well founded. No, of course not, to him, but they are founded on pure reason. (1) Our faith must be in the Lord, not in what he says do in the way of physical acts. He tells us to trust him for salvation; he nowhere says we must be baptized in order to be saved. If one must believe that baptism is in order to procure the remission of past sins then

his faith must, necessarily be in the water, or in baptism, there is no escape from this. He says I wear the name of an act in water; well, God named the first gospel preacher of this dispensation after that act to which you refer (baptism), and if God was pleased with John and pleased to give him that name it is good enough for me.

Yes, your doctrine certainly gives the preacher too much power; he can keep a soul out of heaven as sure as you are born. You could refuse to baptize one and thus keep him out of the kingdom of God and out of heaven according to your doctrine. The Bible doesn't teach such a doctrine and I don't believe such a doctrine. And again, if one cannot be saved without baptism God's power is certainly limited to the sphere of water. One could be at the point of death in a desert, and anxiously desiring to be saved, but no water, hence no baptism, and hence no salvation. The one nearest the water is the nearest to God according to Campbellism.

Now you are mistaken about Rev. 12 again. The Woman in Rev. 12 represents Israel, not the church and the nation of Israel did bring Christ into the world.

No, no, friend, I have not dropped Dr. Graves. He may have erred; all men err, but Graves did not teach that baptism is essential to salvation. Here is a statement from him taken from Exposition of the Parables page 143: "Nor is this spiritual family of God entered by baptism, as is the kingdom of Christ referred to." He here had reference to the kingdom composed of the churches of Christ, and he says we enter that by baptism, but not into the family of God.

Then you dodge the issue again concerning begotten and born. You say God is the Father of the begotten when they are born, then you ask if I was a father before a child was born into my home. Well, let me turn the question upon you: Before your child was actually born there was life; now tell us who was the father of that life? Begotten and born are used interchangeably, and the same Greek word is rendered both "born" and "begotten." With God a begetting equals a birth.

Now since this is the last article in which I can introduce new arguments I wish to make some arguments against the God-dishonoring doctrine of the possibility of apostasy. I offer some objections to the doctrines:

1. The doctrine of the possibility of apostasy is based upon the doctrine of salvation by works. If one could do good works and thus procure salvation then certainly he could quit working and lose the salvation. But we are saved by grace through faith, and not by works, hence if God is gracious enough to save a lost sinner He will certainly be gracious enough to keep him saved. See Eph. 2:8-10. We are created unto good works, not by good works. See also Titus 3:5.
2. The doctrine of apostasy denies salvation by grace, and makes one either in part or in whole his own savior. This is incompatible to Scripture teaching. See Acts 4:12. Jesus is the only Savior.

See also John 14:6 and 10:9.

3. The doctrine of apostasy gives the devil more power to destroy than God has to save. 1 Peter 1:5: "Who are kept by the power of God unto salvation ready to be revealed in the last time." If we are kept by the power of God, and Peter tells us we are, then if the devil gets us he will have to have more power to destroy our souls than God has to save and keep them. God certainly has more power than the devil.

4. The doctrine of apostasy makes us depend upon the mercy of the devil for salvation. But the Bible teaches that it is through the grace and mercy of God that we are saved. See Eph. 2:8-10 and Titus 3:5. If one is saved and gets to heaven according to the doctrine of apostasy he will owe the honor and praise of it to the devil instead of to God.

6. The doctrine is unreasonable from the two following viewpoints: (1) A child of God is one who is born of the Spirit of God. Then for that individual to be lost involves one of two things: he must either be unborn, which is a matter of impossibility, or he will go to hell as a child of God, hence there would be a child of God in hell which is one of the most unreasonable things one could imagine.

(2) A child of God possesses the divine nature of God. See 2 Peter 1:4. Then if a child of God goes to hell there will be a part of God's divine nature in hell, and this is the second most unreasonable thing one could imagine.

Now for two or three positive statements from the word of God:

1. One who, from his heart, believes the doctrine of apostasy is not saved. 1 John 5:10: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son." Eternal life is in the Son; in order to have this eternal life we must be in the Son. Paul tells us in Col. 3:3: "Ye are dead, and your life is hid with Christ in God. Now, John makes it perfectly plain that if we do not believe God's record of His Son we are not saved for we make God a liar; one who believes the doctrine of apostasy does not believe God and is therefore unsaved.

2. God preserves His saints forever. Psalm 34:28: "For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever. . ." Certainly then if the Lord's saints are preserved forever they will not and cannot be lost.

3. Believers have everlasting life and will not come into judgment. John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." If the believer has everlasting life, and will not come into judgment, and is passed out of death into life how will he ever perish?

4. Paul tells us in Romans 8:35-39 that there is not any thing nor any creature that can separate us from the love of God; if there is nothing then that

can separate us how can we be lost? The person himself will not depart as we are told in Jer. 32:40, then there is no danger of our apostatizing to the extent of being lost. Thanks.

#### Wilhite's Eleventh Negative

Mr. Editors, Honorable Opponent, and respected readers: It is doubtless observed by each of you that my good friend Cobb has shown defeat more in this affirmative article than he has at any time, since he has said more ugly things than he ever has. He called me a Campbellite, (something unusual for this gentleman); says we teach "be dipped or be damned", which is an old slang long since worn thread bare, and says he will be perfectly frank not dodging the issue and tell me he believes I am a lost man. Well I rather like frankness, Doctor, so I will say that a man who flatly slaps the Lord in the face and tells him that he is going to heaven whether he likes it or not, is certain for torment. That is virtually what you and your Baptist brethren say when you say that a person does not have to obey the Lord. You are teaching that but I am glad some Baptists know better and say we must obey in detail. "It makes a difference with reference to the commands of Christ, whether exact obedience—obedience as to detail, is rendered," says Philip L. Jones, Baptist, in A Restatement of Baptist Principles, page 65. On the next page he says, "There can be no true love and no true loyalty apart from obedience," which is the absolute truth and which every intelligent man, who is not warped with prejudice, knows. But listen farther, "No man has a right to be called his disciple, who, knowing his commands deliberately refuses to obey." (Hiscox, A New Directory for Baptist Churches, p. 465) In the Dawn of Christianity by H. C. Vedder, Baptist, p. 124 we read: "That there should have been unbaptized disciples at Troas, or any where else in the apostolic age is so contrary to all that is recorded as to be incredible." Yet my good friend wants to know if we must OBEY. His only reason for doubting the necessity of obedience is because he has already said baptism is essential to obedience and if he acknowledges that obedience is essential to salvation he will have acknowledged that baptism is essential to salvation which is the one most dangerous booger he has to confront. Why even your AUTHENTIC Jno. R. Graves contradicts you, Doctor. He says, "Your inexcusable neglect and disobedience declares you NOT THE FRIEND OF CHRIST." (My caps. Christian Baptism, p. 36) Bogard says, "He asks, Does faith save? IT SAVES WHEN IT ACTS." (My Caps. Hardeman-Bogard Debate, p. 156) Of course he was crowded into that and so will Dr. Cobb be, because he agrees that "The believers' first public act of obedience is baptism. 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 PUB-

LIC DECLARATIVE ACT IS PERFORMED." ((Cobb's Baptist Church Manual, p. 39) Now isn't that a sight? A man contradict himself like that to save a sinking cause that he himself says in this article is worthless so far as salvation is concerned because we are saved out of the church he says. That is to say that God has children out of his own family, because the church is his house (1 Tim. 3:15) or his family, yet to save Baptist doctrine this otherwise good man says God has children born unto him outside of his own family, a thing I wouldn't even accuse a good Baptist preacher of much less the Almighty God. Talk about being saved, Doctor, I surely entertain fears for you. Well these Baptists, in writing as scholars or when not defending a false cause, say obedience is essential, like the Bible teaches. The Doctor wishes to know where it teaches that. My, my. I'd be ashamed to ask that. Look at Heb. 5:8, 9, which is referred to by J. B. Jeter, one of your leading brethren in Baptist Principles Re-Set, page 84, which reads: "While we admit that baptism is not essential to salvation, we maintain that OBEDIENCE IS. Christ is the author of eternal salvation unto all them that OBEY him; and only unto such. Heb. 5:9." (His caps.) Doctor, you have gone too far wrong.

The man says Catholics will be lost, we will be lost, Methodists will be lost, and all who teach contrary to Baptists on baptism, a non-essential act, says Graves and Pendleton, then some Baptists will be lost according to this little band that started in 1926. Pshaw! What became of all those who lived and died before 1925, Doctor? Roy Mason says, "Only baptized believers or Baptists are members of the church of Christ." (Church that Jesus Built, p. 57) And Dr. Cobb says God has children out of the church. "Behold how good and how pleasant for brethren to dwell together in unity." Ray, in Baptist Succession, p. 367, 368, says all others are "HALOTS AND ABOMINATIONS OF THE EARTH." (His caps.) Yet Baptists claim they are always persecuted but never persecute others. Give them a chance and they would be as hard as the Catholics were, I would judge from the way they write about others. They are drunken on rotten stuff.

The Doctor signed a proposition saying that Alexander Campbell started a church and now he says he couldn't do that all by himself. Thanks, Doctor, that shows that you will know better than to sign this proposition again. Others have seen your mistake and they refuse to sign it. I guess you see your mistake now, and make this statement. Because I showed Dr. Cobb and Dr. Jackson, editor of the Baptist paper carrying this debate, were wrong on dates and names in history, Jackson makes an "EXPLANATION" in a recent issue of his paper. But he didn't explain enough. Really one could hardly tell which I am debating with since Jackson is writing on the same subject in the same opening of his paper, but if he has not suffered a lapse of memory he

knows I asked him to refrain from doing this writing before this debate started as he had already announced he would do that soon. He refused, knowing he would be needed no doubt. If he had been man enough to come to agreements with me like Dr. Cobb did, he would have been the man to take this punishment instead of Dr. Cobb. Possibly that is why he wanted all advantage and refused to agree to rules or anything. He wanted to be set free in his own paper to handle me as he pleased and I refused, then he said I backed down. I offered the proof and still do, if he will agree to terms. I wonder if he will do as Dr. Cobb has, say that Campbell was not turned out of a Baptist church, but instead of taking a whole church with him as you say, Dr. Cobb, took a whole Association from Baptists as well as many others went in part.

But, the Doctor is so anxious to show that we have a creed that he tries to make the "good confession" a creed. I am astonished! No, Doctor, it is not in the body of the R. V. but a footnote gives it (Acts 8:37) if you didn't know it. You ask if verse 38 is in any modern version or the Greek. Yes, it is in all, but verse 37 is what you want. I have to help most Baptist preachers find what they want. Verse 37 is in the Baptist version as a footnote, also in Modern Speech, Berry's Greek Interliner, et al. Hovey's comments say it was as early as Irenaeus, 170 A. D. and Orchard, indorsed by your MOST AUTHENTIC Jno. R. Graves, both Baptists, says: "In apostolic days a simple expression of faith was required of each candidate, Acts 8:37." (Orchard, Vol. 1, p. 65) It isn't as bad as you first thought is it, Doctor Your BIG brother Hovey, commenting on 1 Tim. 6:12, says: "HAST PROFESSED A GOOD PROFESSION (or confessed a good confession) \* \* \* alluding to the well-known public confession of the gospel made at baptism." How's that?

Yes, God called him JOHN, but where was he ever called BAPTIST before he baptized? You say it is proper to say DIP, so it is JOHN the DIPPER (Cobb's Manual, p. 105), therefore God did not call him BAPTIST as you here say. Poor man always contradicting self. Yes, one must do what Jesus says else he does not believe him. (Luke 6:46) Was it ARK salvation with Noah, or march salvation at Jericho, and water salvation with Naaman? Your AUTHENTIC Graves says that is "INEXCUSABLE" and proves you are "NOT A FRIEND TO CHRIST" and God does limit his will to save to obedience, regardless of what it is he commands. (Matt. 7:21; 12:50; Mark 16:16; Luke 7:30; John 3:5; Acts 5:32; Rom. 6:16-18; 2 Thess. 1:7-9; Heb. 5:8, 9; 1 Jno. 2:3, 4; Rev. 22:14, etc.) Then you say Graves taught we enter the church of Christ by baptism but not heaven, so the church or kingdom on earth is entered one way and the kingdom in heaven another, eh? We go through the church to heaven, else why did he have a family in which children were born? I agree that a begettal equaled a birth with God, in a sense, yet

some had power to become children of God, which denotes they also had power to refuse. (Jno. 1:11-13) They were believers too, but not children of God. Paul begat some, but they were not born of him. (1 Cor. 4:15) But I'm astonished at you, Doctor, for stopping just when Hackett in your Bible commentary was saying what you disbelieve, but don't blame you if you are determined to stay where you are. He said they were given in their "proper order and sequence. (And the Doctor stopped, but it reads) "Repentance and the first-fruits of repentance were generally inseparable. (That is repentance and baptism were inseparable.) The former could not be genuine without manifesting itself in the latter." He means repentance was no good unless the penitent obeyed baptism. Now that is where Dr. Cobb claims to have read. Who garbles history and Scripture? This man also says they are equally connected with salvation. On p. 258 he says, "FOR THE REMISSION OF SINS, in 2:38—i. e., submit to the rite IN ORDER TO BE FORGIVEN." (My caps.) But why does the Doctor deny it, since he says no act is acceptable to God until baptized. (Cobb Bap. Manual, p. 39, 40)

As to the terms "God-dishonoring" apostasy, I must say Paul is guilty of teaching this "God-dishonoring" stuff. (Gal. 5:4) He says such teaching is based on salvation by works. Not so. It is salvation by OBEDIENCE as shown. But his theory makes man a mere machine controlled completely by God, and can neither obey or disobey. That doesn't mean he saves himself completely, yet he is told to save himself. (Acts 2:40) But again I must correct your quotation of 1 Pet. 1:5 and ask that all read and see if the Doctor quoted it correctly. We are kept "THROUGH FAITH" which he left out of his quotation. Why, Doctor? The devil gets no praise, but God gave power to be saved and we have to watch him. (1 Pet. 5:8) And all are offsprings of God (Acts 17:29), yet some will be lost, so take heed lest you be lost, friends. (Heb. 12:15; Gal. 5:4; 1 Tim. 4:1, 2)

#### Report From Houston, Texas

Houston, Texas  
4605 Lockwood Dr.  
May 8, 1943

Brethren:

Your paper is very highly appreciated in our home. For some time I have been thinking of sending in a report of my work and am just now getting around to it. On February first of this year we closed five years work with the West End church of this city and took up work with the church on Cavilcade and Leffingwell. Since that time twenty have been added to the local church, the attendance has almost doubled as well as the offerings. We rejoice, take courage and press on. To God be all the praise. We understand Brother W. W. Leamons is doing a fine work with the West End Church. We have some very fine material in the Kashmere Gardens church who are cooperating one hundred percent.

A. E. Findley

## NOTES—REPORTS

Gilbert Copeland, DeQuincy, La., May 10: I have just closed a good meeting at Boxwood, near Merryville, La. We had an excellent interest, and fine audiences each night. Five were baptized and one restored during the meeting. The cause of Christ needs laborers in this part of the Master's vineyard. Who will come this way?

\* \* \*

C. D. Crouch, Springhill, La., May 10: Our new church building at Springhill, is now completed at a total cost of \$2845.89. We received about \$1500.00 in contributions from brethren elsewhere to aid us in obtaining this building, and we had to borrow only \$425.00 to meet the final obligations incurred. The attendance is better since we began to meet in the new building, and our contributions are sufficiently large now to eliminate all indebtedness before the end of this year. If we can maintain the same rate of increase in the contribution that has been made over the past few months, the church here will be self-supporting by the first of next year. Arrangements have been made to begin a series of meetings on the fourth Sunday in this month, with Brother S. C. Kinningham doing the preaching. We anticipate the best meeting in the entire history of the work here thus far. Everything points favorably toward a great meeting. It will be possible for me to arrange to assist some church in a series of meetings in either July or August, and if my services should be desired for such work, anyone interested may address me as above.

\* \* \*

#### Mission Meeting At Bexar, Arkansas

David M. Owens, Fogertown, Ky.: There will be a Gospel meeting at Bexar, Arkansas, beginning Saturday, June 5, to last most of June. We need cooperation of all who want to make a sacrifice to advance the cause of Christ. No church there but the effort will not be lost. So brethren, if you have a donation for that meeting send to me in care of George Morris, Bexar, Arkansas.

\* \* \*

#### N. W. Arkansas Churches in Special Service

An announcement of an all day service to be held at Oak Grove, near Winslow, Arkansas May 30th, has just been received at The Gospel Light office. The churches at Springdale, Winslow and Black Oak are cooperating. Brother James L. Neal of Springdale will deliver the sermon for the occasion. There will also be plenty of good singing with a capable leader in charge. All brethren in driving distance should attend this service.

### PROPOSED MISSION MEETING FOR WATERLOO, IOWA

South Thompson Street Church of Christ at Springdale, Arkansas, is shouldering the responsibility of sponsoring a mission meeting at Waterloo, Iowa, as soon as funds are available. We have only ninety poor members, with a large percent of indifference, and a much needed building program on for our ourselves. But, the need of sending the gospel into new fields, even in our own land, is too great and too vital for us to just fold our hands and "look on."

This appeal through the papers is made

to two papers only—The Gospel Light and The Christian Worker, and this one time only to them. If the matter comes to your attention, purpose in your heart at once to send something—anything from \$10.00 to a penny, and send it at once! Good books, papers and tracts in abundance greatly needed. Several hundred papers have already come and we have twenty-eight dollars now in deposit for the effort. We'll need five hundred dollars for the campaign. On the fifth Lord's day in this month—May—set aside and send to us enough to conduct this meeting. We are praying that you will kindly do this. We need a dozen

volunteer personal workers and a song leader who can and will go there for the time of the meeting. Who is able and will volunteer?

Brother Gus Winter, full-time evangelist at Webster City, Iowa, writes with much interest about the matter. He says Waterloo is 52,000 in population, near other large centers. He lives 75 miles from Waterloo, and can be of much help in the work. He is doing a great work in his own section. The whole state of Iowa has but few churches of Christ, after New Testament order. Send any amount you will to Roy E. Lowe, Rt. 4, Springdale, Arkansas—James L. Neal.

## Paragraph Sermons

E. M. BORDEN

As long as people look upon the church as a human institution, or as a church founded by man, they will not realize the greatness of the church we read about in the New Testament. The church of Christ was founded upon Christ. We lay the foundation by preaching Christ. Where Christ is not preached, the church of Christ does not exist. The Lord adds people to his church. (Acts 2:47) A church into which men can receive you is not the church of Christ.

Paul desired the salvation of the people of his race, and he prayed to God for them. He did not ask the Lord to save them in their sins, but he prayed that they might be submissive to the gospel of Christ. They were ignorant of the gospel of Christ and went about to establish their own righteousness. Paul did not ask the Lord to accept them because they were Jews, but that they might accept the gospel and be saved. It is easy for people to follow their own ways, but it is dangerous.

"For Moses describeth the righteousness of the law, that the man which doeth these things shall live by them." (Rom. 10:5) Those who died under the Jewish law must be measured by that standard. Those who live under the reign of Christ must be measured by the gospel of Christ. We will not be measured by the law of Moses for we were never under that law. The law was a schoolmaster to bring the Jews to Christ. Since the gospel of Christ has come, they are no longer under the schoolmaster. No man can live by the law of Moses and the gospel of Christ at the same time. "If by grace, then it is no more of works; otherwise grace is no more grace." Then it is no more of works, but of grace. (Rom. 11:6) If a man is justified by the law, he is not saved by the gospel of Christ. The distinction between Jew and Gentile is no longer in the mind of God. The name, Israel, is no more, as God's people are called Christians. The man who belongs to the Jews has a right to the gospel of Christ.

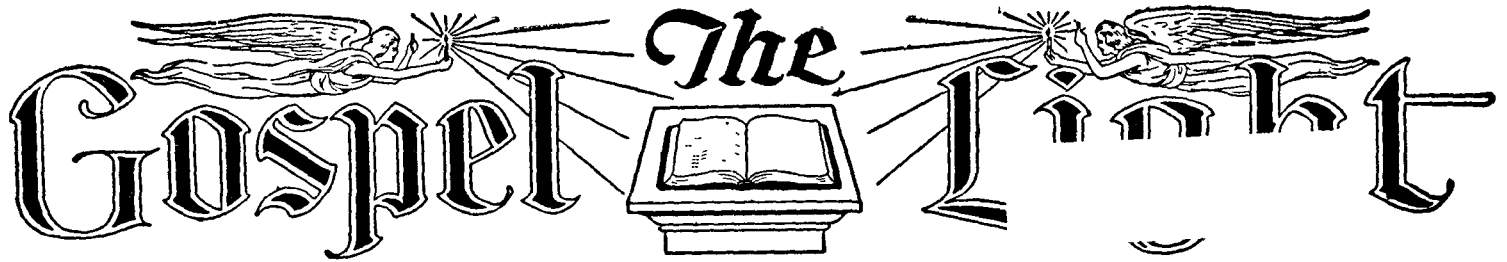
The Jews and Gentiles, if it is proper to speak of them as such, must reach the blood of Christ in the same way. There is not one plan for the Jew and an-

other for the Gentile. The descendants of Jacob are no longer the kingdom of God, for that kingdom is no more. Some of the Jews thought that Jesus would be the next king in Jerusalem, but they were disappointed, for Jesus told them that his kingdom would be different. People of the Jewish nation exist, but their kingdom is no more. Both Jews and Gentiles enter the kingdom of Christ in the same way. Both must be born again. Jesus told Nicodemus that he must be born again in order to enter the new kingdom. The fact that a person is a descendant of Jacob, does not give any advantage over the Gentiles as far as the gospel of Christ is concerned. "For by one Spirit are we all baptized into one body." (1 Cor. 12:13) The Gentiles were not brought into the Jewish fold, but both, Jews and Gentiles, are invited to enter the new fold, the church of Christ. The enmity between the Jews and Gentiles was abolished when Christ died. The enmity was removed so that a new man could be made of the two. The new man is the church of Christ. This new truth was offered to the Jew first and then to the Gentile. It was the Lord's plan that it should be that way. Those who are literal descendants of Jacob today must become Christians in order to have a part in the promise, "In thee shall all families of the earth be blessed." (Gen. 12:2) At the beginning of the church of Christ, thousands of the Jews accepted Christ. The most of the Jews of today have hardened their hearts against Christ. Salvation has been offered to them through Christ, but they have refused to accept it. Their weeping and wailing will not bring their old Jerusalem back. The old temple will not be rebuilt. Christ fulfilled the law. The gospel of Christ offers salvation to all, both Jews and Gentiles alike.

## Revelation Twenty Again

(Continued from page three)

symbols at the failing of papal power, and with the resurrection of the martyred souls, those slain for the word of God, which he calls "the first resurrection;" and which are to reign with Christ for a thousand years. These thousand years are as indefinite and symbolic as are the chain and the bottomless pit.—To be continued.



# The Link

## Gospel

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

VOLUME XIII

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NUMBER 25

## Strong Drink And It's Consequences

GEO. B. CURTIS

Shortly after the fall of France in the present war, Marshal Petain said: "The road along which the Nazi invaders advanced was prepared and paved by our internal fifth columns of alcoholism, irreligion and immorality."

The same forces are at work in our own land and have been for a long time. Particularly since the repeal of the Eighteenth Amendment to our constitution an orgy of drunkenness unparalleled in history has marked our national life. Shortly after the repeal (1934) a prominent Japanese propagandist boasted, "Nothing can stop us now. Our enemies will become helpless before us. We shall destroy America with alcohol, as we have for a generation been undermining China with opium." How nearly this came true is attested in the following facts: (1) Pearl Harbor was attacked immediately after pay day, (2) 54 percent of the liquor joints in Hawaii were operated by Japanese, (3) Japanese saloon keepers knew in advance of the attack, (4) They followed their "softening up" instructions with graciously distributing free drinks to all soldiers and sailors the night before the attack, (5) The entire personnel from private to admiral was inebriated by drink at the opportune time, (6) The Jap's secret weapon was liquor.

The report of Chris Benny, news reporter is more eloquent than any words of mine: "The attack on Pearl Harbor took place on Dec. 7 at 7:55 a. m. Literally thousands of our men in the service both enlisted and commissioned, augmented by thousands of defense workers, were spending their first pay day since the first of the month and were crowding the streets of Honolulu in a gay Saturday night. The timing of the enemy's treacherous blow on the first Sunday morning following pay day is believed by many to have been no mere accident. Before Dec. 7, life in Hawaii had been gay. The 493 outlets for the sale of liquor in the city and rural areas were enjoying maximum trade. The thousands of defense workers as well as army and navy enlisted personnel crowded the taverns and night spots of the city. Many became intoxicated and had to be helped back to their organizations. Military approval of beer gardens and beer parties and the sponsoring of

the sale of beer in recreation centers of the service was common. The liquor situation as it existed prior to December 7 was well out of hand. . . . The liberty of many service men without much else to do in the city became a routine of drinking. There are many sordid details connected with the whole business which cannot be repeated here; suffice it so say, however, that the situation in Honolulu prior to December 7 adversely affected the efficiency, health and general welfare of service men and defense personnel." This is a rather lengthy excerpt from a newspapermen's report as an eye witness of conditions at Pearl Harbor when we became the laughing stock of the Axis world.

It is a sordid picture, indeed. There lies the defenders of a nation in drunken stupidity while her flag is insulted, her ships and fortifications destroyed, and her citizens murdered in cold blood. Let's use the figure of Personification for a moment, i. e., let the condition at Hawaii personify our country. Here lies our own Uncle Sam in Bestial drunkenness, his sight impaired by the potent poison of drink, his hand nerveless, his guns silent, and his people helpless while the yellow men from the land of Rising Sun creep stealthily upon this drunken giant. Alcohol made the finest soldiers and sailors appear as mere children playing at the game of war in the face of the Japanese war machine. Drink, not Japan, destroyed our ships at Pearl Harbor. Drink, and not Germany and Japan, is destroying our nation as inevitably, if continued, as the Colorado cuts deeper its towering walls.

Drink is corrupting our national business life. The news of the nation bore the shameful information to us recently that in the very heart of our country—Washington—that government contracts were consummated in a shameful hellhole, where fraud ran rampant. Drink and her devotees have no conscience. The liquor worshipper would sell his own nation, his own mother, his own wife, his own daughter, his own soul into the hands of hell for the interests of liquor. Liquor is a rebel against decency of every kind. It debases every one connected with it. It shames all with its shameless debauchery. It is the betrayer of homes and firesides. It leaves the weeping wife beside the cot of sick and starving babies, while the husband spends the means of

(Continued on page four)

# Paul's Allegory Of The Two Covenants

(GALATIANS 4:21-31)

GLENN R. STEWARD

A study of the allegory of the two covenants, as related in Galatians 4:21-31, is very interesting, and will help us to make a right division of the word of truth. It is said that the Old Testament is the New Testament concealed, and that the New Testament is the Old Testament revealed. So, if the Old and the New are studied together, we can obtain a deeper meaning of the lesson.

## *First Promise and Hope*

When the whole world was sadly thrown into the dense darkness of sin, the first promise of redemption was general; informing us that a saviour would come sometime. (Gen. 3:15) Christ is dimly mentioned here as the "seed of the woman." Man, not being mentioned in this connection, as in its fulfillment; Christ was not born of man, but of woman: being conceived by the Holy Spirit. Since, through woman sin first was first brought into the world, it was woman who brought the Redeemer into the world to take away sin!

This promise states that the seed of the woman would bruise the serpent's head and the seed of satan would bruise her heel. God, in talking to the devil after he introduced sin into the world, said to him: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Christ Jesus made himself a ransom for sin, that he might destroy the devil, who had power over death. In this way he bruised satan's head, destroying his power and lordship over man, turning men from the darkness of sin unto God. (Acts 26:18) The seed of the woman, which was Christ, did bruise the head of the serpent, when Christ arose from the dead, and brought life and immortality to light through the gospel. (2 Tim. 1:10) And the seed of the serpent bruised Christ's heel in awful persecution; as is also true of all Christians.

## *Hope in Prophecy*

The promise of the Christ through the seed of the woman was a broad statement that he would come through humanity. Down the stream of time to about four centuries this side of the flood, God made a promise to Abraham. (Gen. 12:1-3) It is seen here that Christ would be of Jewish blood. Then again in the third generation from Abraham, God renewed the promise to Jacob, pointing out the tribe through which Christ would come. (Gen. 49:10) 1. The promise included humanity; 2. God points out the nation—Israel; 3. He names the tribe—Judah.

As we read on through the Old Testament books of prophecy we find things pointed out more definitely toward the Christ, telling some of the characteristics of his person and work. Daniel tells the time of his birth. (Dan. 2:44) "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroy-

ed." The days of the last of these kings were in the time of the Caesars. (Luke 2:1) Micah names the city of his birth. Micah 5:2: Bethlehem of Judea. God adds: "of Judea," because there was another Bethlehem in the land of Zebulun. God made it so plain that no one would have any excuse for misunderstanding the place. When king Herod inquired of the wise men where Christ was to be born, they answered: "In Bethlehem of Judea, for thus it is written in the prophets."

The manner of Christ's birth was also foretold. The prophecies of his coming point out more definitely, as the time of his coming approaches. When he came in exact fulfillment of all of these prophecies, there was absolutely no reason for failing to recognize him as the Savior, promised from the very time that sin entered into the world.

## *A Son Promised*

Abraham was born three hundred and fifty-two years after the flood, and was seventy-five years old when God called him. (Gen. 12:1-3, 4, 5) Jehovah commanded him to leave his home in Ur of the Chaldees and go to the land promised him and his seed after him. God promised him a son, and to make him a great nation.

As the years rolled by the promise was renewed to Abraham and Sarah, his wife. It seems that they became impatient, and wanted to help God hasten the time. So, Sarah offered Abraham Hagar, her Egyptian hand-maid, to wife. Abraham yielded, and a son was born, who was named Ishmael. At the birth of Ishmael, Abraham was eighty-six years of age. Sarah was ten years younger. They had lived in Canaan ten years. Thirteen years later God appeared to Abraham and renewed his covenant with Abraham: "Walk before, be thou perfect." (Gen. 17:1) Abraham was a man of great faith, but he showed some weakness at times. Once he said his wife was his sister, while in a strange land. God wanted him to be upright, sincere and honest in heart, speech and action. Sarah was now eighty-nine years old and very handsome. (Gen. 20:2) The name Sarah means Princess. She was indeed a princess. She referred to Abraham as her superior, calling him "my lord." The next year, when Abraham was one hundred years old and Sarah ninety, the child of promise was born. Abraham called his name Isaac.

## *The Allegory*

We come now to the 21st chapter of Genesis, as a basis of Paul's allegory of the two covenants. An allegory is a speech or discourse, which conveys a meaning different from the literal. The "literal" side of the narrative is in Genesis twenty-one. Let us study that. The child Isaac grew, and when he was about three years old Abraham gave a great feast. This must have been a great event, and a large number of people present. We learn from Gen. 14:18, that there were three hundred and eighteen trained servants born in Abraham's

(Continued on page four)



# Worship

JOHN W. WILSON

This is the first in a series of articles on the above topic. In order to intelligently study any subject, it must be defined. The reader must know what the writer has in mind to discuss. Webster defines worship: n. act of paying divine honor to God; a feeling of respect or reverence for power, position, merit, virtue, etc.; dignity; worth; obsequious devotion; sycophancy; v. i. to perform acts of homage or adoration, especially religious service.

The New Testament mentions at least three different kinds of worship. The first of which the saviour describes as follows: "But in vain they do WORSHIP me, teaching for doctrines the commandments of men." (Matt. 15:9) It will be noted with interest that the Lord said this worship was directed toward him. *They do worship me.* They did not worship an idol, but the living God. Yet, Jesus says this worship was "in vain." He gives the reason: "Teaching for DOCTRINES the COMMANDMENTS of MEN." From this we learn that all who worship God do not do so acceptably.

The next worship mentioned is described by the apostle Paul in the following language: "Whom therefore ye IGNORANTLY WORSHIP, him declare I unto you." (Acts 17:23) Here we are introduced to ignorant worship. These people also worshipped God. They did it IGNORANTLY. Paul informed them that they did it in the wrong way. There is nothing to indicate that these people were insincere. Yet, their worship was not acceptable unto God. Paul denounced it and sought to replace it with the right worship. He sought to bring these people who ignorantly worshipped God to an understanding of the truth. He did not deal with them in such a way as to cause them to think that, though he was not a member of their group, he endorsed what they did because they were sincere. He did not say, you worship God and so do I, therefore we be brethren. He did not say it makes no difference how you worship just so you are sincere and worship God. No, Paul was inspired and knew how to deal with false worship. We would do well to follow his pattern. Just as Jesus denounced worship based upon the doctrines and commands of men, so Paul exposed worship ignorantly directed unto God. Just as such systems of worship existed in the days of Christ and the apostles, and just as they were condemned by inspiration, so we may look for them in our day and may know how to deal with them.

There has never been a time when there was more ignorant worship more worship based upon the doctrines and commandments of men, than the time in which we live. And with conditions such as we now live under the matter is getting worse. The idea of "go to the church of your choice" is growing day by day. It is urged that this is an American right. Such a condition causes people to fall more and more for this idea.

While it is an American right to "go to the church of one's choice," it does not necessarily follow that such an arrangement pleases God. It is also an American right to divorce one's companion on the grounds of Mental Cruelty, Incompatibility, and almost every cause. Yet, God does not give his people but one cause for breaking the marriage bond. As an American Citizen, I may put my wife away and marry another for any number of things. But, as a Citizen of the kingdom of heaven, as a Christian, I have no such right. As an American Citizen I may go to the "church of my choice," worship as I please. But, as a Christian, I must choose the worship revealed in God's word. I must be a member of the church built by Christ.

Ours is the job of making this point clear to a confused mass of minds in a war torn world. The need for holding high before the world the worship of God has never been greater. This worship not only must be held high where the world can see it, but vain and ignorant worships must be exposed as in apostolic times. There can be no confusing or clouding the issues, but the truth must be told and falsehood must be condemned.

This brings us to the third system of worship mentioned in the New Testament. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (Jno. 4:23) Here we are introduced to "true worship." This is the worship that should interest all who would please God. It is suggested by the phrase, "true worshippers," that all other worshippers are false. If I am not one of the true worshippers, then I must be among the false. Before it is possible for me to know whether I am among the true worshippers, it will be necessary for me to know what constitutes TRUE WORSHIP. The elements of true worship are made plain in the following from the lips of Jesus: "God is a Spirit: and they that worship him must worship him in spirit and in truth." (Jno. 4:24) The right object of one's worship is important. God must be the sole and undivided objective when you worship. While this is essential to true worship, it does not necessarily follow that all worship directed toward God is true. The vain worship had for its object, Christ. The ignorant worship was directed toward God. Hence, while true worship must have the right object, God, it must also be rendered in the right spirit.

True worship must be more than a cold, formal service. It must engage the soul of man. It must spring from the heart in all sincerity. There is no place in the heart of a true worshipper for whispering, note-writing, giggling, or even taking a nap during the service. All who practice such things are merely going through a form of worship. The wrong spirit will destroy true worship as quickly as the wrong object. Our hearts must be in tune with God and other things dismissed for the service.

Still true worship consists of more. It must be di-

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# THE GOSPEL LIGHT

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## Strong Drink And Its Consequences

(Continued from page one)

life of the family for drink's sordid pleasures. It takes the husband from the side of his pure wife, places him in the fornicator's bed with the painted she-devil, liquor made. It takes the beautiful daughter of the godly father and mother, places a cigarette between her lips that were once taught to pray, and makes her a child of prostitution. It takes that fine son, the pride of both parents, and sends him home to them a wreck and a criminal. It is grinding our nation's very life beneath its bloody heel, while its advocates tell us that it is a necessary evil! While a trickle of taxes is paid into the coffers of state by it, a gushing stream of revenue pours therefrom to suppress crime and punish criminals. It piles up the stupendous account of \$20,000,000,000 annually on our criminal account, and worse than that makes criminals of multiplied thousands. It is of hell, and under every condition pursues its hellish interests. Beer, wine and whiskey have not one common interest with God, goodness and government. They are the common enemies of God and man. They are detrimental to the church. Alcohol in all its forms is America's number one saboteur. Like the octopus its slimy tentacles choke the life from its victim. It is high time to act. Unless the shackles of alcoholism are broken in the next fifty years, the exultant enemies of America will sing their exultant dirge by fire, and shell, and bomb, and death over her prostrate form. Sober or die, are the facts that face us today.

Breweries have a definite program for the cultivation of the taste of beer among our armed forces. Their avowed intention is to make drunkards of the last one of them. In the Brewer's Digest is the following: "One of the finest things that could have happened to the brewery industry was the insistence by high ranking officers to make beer available at army camps. The op-

portunity presented to the brewing industry by this measure is so obvious that it is superfluous to go into detail. Here is a chance for brewers to cultivate a taste for beer in the millions of young men who will eventually constitute the largest beer consuming section of our population." Talk about unpatriotism, sabotage, hellishness! This takes the cake. My boy and yours, to be made into the largest beer drinking section of our population. An opportunity, indeed! A veritable devil's opportunity! Is there honor left among Americans? Is there love left among parents? Is there Christianity left among churches? Can we see our boys betrayed to a bunch of German beer barons without a protest? Are we men or mice? Shall we sit supinely by while our sons and daughters are plotted against by the brewers of America? We shall not.

I veritably believe that hell has as great a grasp upon our own town as any spot this side of Hollywood. Go into any drugstore and into most of the groceries, and beer, wines and whiskeys crowd beans and potatoes upon the shelves. The conscience of every Christian is stultified in entering these places. Groceryman, druggist, are you willing to quit this hellborn part of your trade and be just grocerymen and druggists? I'd think a lot more of you. Your best customers would think a lot more of you. God would think a lot more of you. And you'd cease being the No. 1 friend of Hitler in Winslow. Are you willing to try it awhile? Deep down in your heart you know I tell you the truth when I tell you that every bottle of beer, wine and whiskey you sell helps our enemies, is an act of sabotage and treason, a slap in the face of Uncle Sam, and a means of sending souls to hell. Yes, that is the kind of business in which you are engaged.

And, church member, you may be in the wilds of Africa, in your own home, or on a fishing trip, God will condemn you for drinking the soul destroying stuff. You cannot drink the cup of the Lord and of devils. (1 Cor. 10:21) Some of you have been trying it. It can not be done. It's turn or burn. Which will you choose?

## Paul's Allegory of the Two Covenants

(Continued from page two)

house that rescued Lot from the Kings, many years before. Hagar, the Egyptian hand-maid, and her son Ishmael were there. Ishmael was now a young man of about seventeen. During his childhood he had, no doubt, been the center of attraction. But when Isaac was born, all attention and all eyes were turned to him. Honor was conferred upon Isaac. Ishmael became very jealous.

### *Hagar and Ishmael Cast Out*

In the midst of this great feast Sarah saw the young Egyptian mocking her only child Isaac. Sarah already despised Hagar (Gen. 16:4), and she said to Abraham: "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac." (Gen. 21:10) This was very grievous to

Abraham, for he disliked trouble. (Gen. 13) He loved both of the boys. His love was shown for Ishmael when God had last renewed his promise of the son Isaac, for he said: "Oh, that Ishmael might live before thee!" But God spoke to him kindly, telling him to do as Sarah had said; i. e., cast out the bondwoman and her son. Notice how quickly Abraham obeys God! The record says he rose up early in the morning and sent them away.

"Cast out" does not mean he harshly thrust them away. He tenderly gave them food and water, and kindly sent them on their journey. They departed and went in the direction of Beersheba, toward Egypt.

#### *In the New Testament*

These events are the foundation for the apostle Paul's allegory. He brings out the meaning in Galatians 4: 21-31. Paul refers back to the occurrence in the life of Abraham, of his two sons—one of Hagar and one of Sarah. These sons make the allegory. (Verse 24)

Paul makes the meaning clear. He says Hagar represents the Old Covenant; and her son Ishmael, the children under the Old Covenant. Sarah represents the New Covenant; and her son Isaac, the children under the New Covenant.

Hagar typified the Jewish law. Ishmael typified the Jews. The Galatian Christians (Jewish brethren) desired to go back and live under the old Jewish law. (Gal. 5:4)

#### *The Two Covenants Are Separate*

Hagar and Sarah could not get along together. Neither can the Law of Moses and the law of Christ operate at the same time. Paul says in sum and substance: cast out the old law—live under the new. He simply means that the old law has been done away—nailed to the cross. (Col. 2:14)

The child of Hagar persecuted the child of Sarah. The Jews from under the old law persecuted the children of the new law—Christians. Paul says the old law gendereth to strife and to bondage. He told the Galatian brethren to not be entangled again to the yoke of bondage. (Gal. 5:1) Peter said: "Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear?" (Acts 15:10)

#### *Christians Are Free*

Hagar was a slave. Naturally her children would be slaves. But Isaac was a child of the free woman. All Christians are free. Christians live under the perfect law of liberty. (James 1:25) Ishmael was born after the natural course of life. Isaac's birth was of supernatural intervention. Under the New Covenant alien sinners are born of the water and the Spirit, to be made free; and thus become free from sin as citizens in the kingdom of our Lord.

#### *Christians Are Heirs*

The Jews were born into covenant relationship with God by the natural birth. Men now come into covenant relationship by the birth of water and the Spirit. (John 3:5; Acts 2:38; 8:38)

The son of Hagar, the bondwoman, did not become heir with the son of Sarah, the free woman. Children

of the old law, says Paul, were not heirs; but all died not having received the promise. (Heb. 11:39, 40) Ishmael received no part of Abraham's vast estate; but Isaac became heir to all of his wealth. Christians, under the New Covenant, become heirs of God and joint-heirs with our Lord Jesus Christ. (Rom. 8:17)

#### *The Lesson Is For Us*

The apostle Paul gave this discourse or allegory directly to the Galatian brethren; but the lesson is intended for all people, for all time. We must not go back of the cross of Christ, trying to justify ourselves in the practice of polygamy, the use of instrumental music in the worship, keeping the sabbath instead of the Lord's day; nor, anything else not found in the New Covenant. If we do, we too, are fallen from grace. (Gal. 5:4)—Springdale, Arkansas, Rout 3.

Post Script: Abraham waited many years for his child of promise. But, the promise was fulfilled—God gave him a son. He dearly loved his son Isaac.

God tested Abraham's love, to see which he loved most—the giver, God; or the son, the gift. God commanded Abraham to offer his only son as a sacrifice. His promptness in obedience showed that he loved God more than Isaac. What a beautiful example!

Which do Christians love most: God; or material blessings which God gives them? We must love God with the whole heart. He gives us life, time, money and material blessings. We must love Him more than all these things. We must use these things to His honor and glory. We must put the church and its work first in point of *time*, first in our *affections* and first in *importance*! (Matt. 6:33)

## Worship

(Continued from page three)

rected by the truth. The right way is as important as the right object or *spirit*. Jesus said we must worship God in spirit and in TRUTH. This means that our service must be governed by the truth. Before we can properly apply this principle we must come to an agreement as to what will be recognized as the truth. Can we agree upon any discipline, manual, prayer book, creed or catechism, written by uninspired men? I am afraid not. The Methodist will not accept the Baptist Manual. The Baptist will not accept the Methodist discipline. Neither will accept the Catholic catechism. Then, what will all accept? What is safe for all to agree upon? Jesus said, "Ye shall know the truth, and the truth shall make you free." (Jno. 8:32) Paul declared, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." (Eph. 1:13) "Sanctify them through thy truth: thy word is truth." (Jno. 17:17) This should suffice to convince all who will believe the Bible that the truth is the word of God. True worship then, must be directed by the word of God. Paul said: "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) Peter put it in these words: "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11) The word of God must be our sole and complete authority in all matters religious. We must turn to it and find what is authorized and do that only. When we do this we will find that there are no more and no less than five items or acts of worship prescribed. These items of worship will be discussed fully and completely in articles to follow. It will also become clear to us that there are certain things which must precede true worship. It is not enough to worship God just as the Bible requires, but one must first qualify himself for this worship. However, space will not permit discussion of this thought just here. So we reserve it for the next article.

In the meantime, we close this first installment with the following thought from the pen of an inspired man: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity." (2 Tim. 2:19)

## Conversion Of the Nobleman

Mrs. ARTHUR W. WHITE, Winslow, Arizona

Philip was preaching in Samaria when an angel spoke to him, telling him to go south to the way that leads from Jerusalem to Gaza, a desert country. Philip did not begin to make excuses, but he "arose and went". When he came near he saw something out of the ordinary—a man sitting in a chariot reading the scriptures. The Spirit told Philip to join himself to this chariot. Philip stood there for awhile trying to decide whether or not he wanted to go, and he finally sauntered off toward the man. Is that the truth? Certainly not! He was so anxious to obey his Lord that he ran to the chariot.

This was a rather distinguished person whom Peter was meeting up with. He was a eunuch of great authority under Candace, the Ethiopian queen, having charge of all her treasure. Also, he was a religious man, yet unsaved. He had been to worship in Jerusalem, a distance of about a thousand miles from his home.

As he was returning he was profitably spending his time reading the words of Isaiah, one of the prophets of God. But what he was reading was not clear to him as was shown when Philip began asking him questions. "Do you understand what you are reading?" The eunuch answered that he could not unless someone should help him. And he invited Philip to come up and sit with him.

The passage the nobleman was reading is one of the most beautiful in the realms of literature and is found in Isaiah chapter 53 and verses seven and eight:

"He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? For his life

is taken from the earth."

"Of whom was the prophet speaking?" queried the eunuch. Then Philip began with Isaiah's prophecy and "preached unto him Jesus." "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?" Philip answered, "You may, if you believe with all your heart." Whereupon the eunuch made the great confession, "I believe that Jesus Christ is the Son of God." They stopped, climbed down from the chariot and they went down into the water, both Philip and the eunuch and Philip baptized him. They both came up out of the water. As simple as that and the nobleman was now a Christian.

Immediately the Spirit of the Lord carried Philip elsewhere to preach and the eunuch went on his way rejoicing.

---

## THE OPTIMIST

Here's a bit of homely guidance

That is worth a pile of gold

If you use it in your going for a while.

It's the wisdom of the ages

Given alike for young and old—

Your work will be more welcome if  
you smile.

You may be old and trimbling,

Or you may be young and strong,

And folks may praise your efforts or revile;

But you quickly learn the lesson

As you win your way along

That your work will be more welcome if  
you smile.

I know the cynics sneer at this

And call it silly stuff,

And seek with "deeper wisdom" to beguile;

But you'll find it serves the purpose

When the way is dark or rough,

And you make your work more welcome  
with a smile.

---

## Paragraph Sermons

E. M. BORDEN

Christ is the mediator between God and man. "For there is one God, and one mediator between God and man the man Christ Jesus." (2 Tim. 2:5) Christ is still filling the office as king and at the same time he is prophet and priest. No other man can take his place. His church is still standing, and it will stand as long as time lasts. The reason we pray in the name of Christ is because he is in the holiest of all making intercession for us. Even, "God is in Christ reconciling the world unto himself." (2 Cor. 5:19) Then we cannot ignore Christ and be saved. He is the prophet of the last days, priest of the most High God, and the eternal king. "Who is the blessed and only Potentate, the king of kings and Lord of lords." (1 Tim. 6:15)

NOTES—REPORTS

Maurice M. Howell, Corinth, Miss., May 17: Three baptisms and one restoration at Foote Street Sunday—one had been a Methodist. In the past month at regular services 30 have been added to the church—28 baptized and two restored.

Walter W. Leamons, Houston, Texas: Brother U. R. Beeson did a fine job in the meeting with Brother Wilhite and the Lyons and Majestic congregation. My next meeting will be at Damon, Texas, June 11-20. Have received a number of calls for meetings since I came to Houston. Have time for one more in July or August. Visiting brethren will find a welcome at West End congregation, 718 Malone Street.

A. H. Bryant, Braman, Oklahoma: I have now been at Braman six months and the work has been altogether pleasant. We have made no effort to make a "mushroom" growth, just trying to build on a substantial foundation. We have selected some additional elders and deacons, and we trust and have reason to believe these will prove to be conducive to a more healthful growth. I am to be with the church at Broken Bow, Okla. in a meeting, beginning July 1. Also at Mt. Zion, near Broken Bow.

WANTED: Information concerning church of Christ in Madison, Wisconsin. There is no church at 701 Copeland Ave., as listed by one of the Church Directories. If you know of a church there, will you please notify: Miss Ruth Kathryn Slater, S-2|C, V-10, Division 7, U. S. N. T. S. Radio (W), Barnard Hall, University of Wisconsin, Madison, Wisconsin. Thanks a lot. Her father, Will W. Slater.

F. O. Howell, Box 182, Idabel, Okla., May 22: Our meeting will begin here tomorrow conducted by home forces. We have combed the country for a song leader but have been unable to locate one that is not employed in other pursuits. I fear that the churches are not properly supporting our song leaders and this very thing is forcing them to occupy their time in other pursuits to order to support their families. In times like these, preachers and church leaders generally are compelled to put forth many times the normal effort to accomplish what we consider normal results. It is to be hoped that preachers and churches generally will redouble our efforts to provide better support for our leaders in song.

Ira Y. Rice Sr. writes from Porterville, Calif., May 12: I am here conducting a meeting for the church located at Sunnyside and Belleview. Began here May 2. To date we have had five to respond to the gospel call. The meeting will continue through Lord's day, the 16th. This is my seventh engagement conducting songdrills and preaching the

gospel in California, since February 8. I have enjoyed my work with the good people with whom I have labored in California. The Lord willing, I shall go home next week to enjoy a visit with my family, and for a much needed rest for a few days. My next engagement is a mission meeting in Oklahoma, beginning May 30. May Jehovah ever bless all the faithful everywhere in their efforts to save the lost of earth, is my prayer in Jesus name.

J. T. Wingfield, Antoine, Arkansas: Glenn A. Parks of Fayetteville will preach in a meeting at Antoine July 12th to 25th. Surrounding congregations are invited to attend.

DO YOU WANT A MEETING?

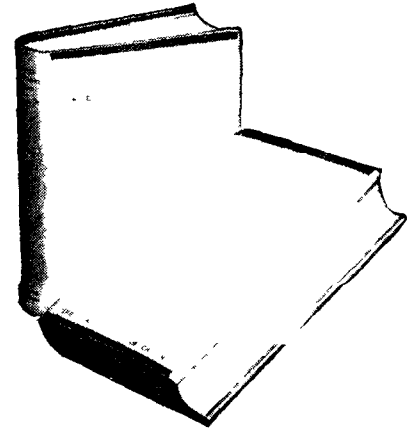
The church at Johnson, Arkansas is planning to support three or four mission meetings this summer but as yet have not decided on the places. If you want a meeting in your community or know of a place where the people would like to have one let us know of the conditions and the elders will be glad to consider it. We would like to put our effort in a place where there is no congregation or where the membership is too weak to support themselves. Brother Leerie Ball or I will be sent to do the preaching in these meetings. Address your communications to me or to the elders of the Church of Christ, Johnson, Arkansas.—Alfred H. Reeve, Springdale, Arkansas, Route 4

SPECIAL NOTICE

A. E. Wickham, 226 McFeely Avenue, Stuebenville, Ohio: I have had recent debates with Russellites and a Jehovah's Witness. Many young preachers have written for notes. I am thinking about writing a booklet of 30 pages, explaining all scriptures used by both speakers and condensing all arguments. This will be different from any help I know. Many tracts do not touch very many of the things that come up in debates. This will be valuable to young preachers (and I want to hear from them) and all others. All should have the booklet in the home and be prepared when the people come. Congregations and individuals,

how many can you use? Write at once if interested.

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failed in his effort.”—Oregon.

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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 26

## Worship

JOHN W. WILSON

In a former article on the above topic we discussed the different kinds of worship. The object, spirit, and way of worship, true worship, was determined from the Bible. The article closed with the thought that one must qualify for true worship. This thought will become more evident as it is developed in this installment.

It is necessary to qualify for anything we undertake if it is to be done well. Before one can participate in the affairs of any government, or body, such a one will have to become a part of that government. I cannot very well have part in the true worship of God until I first become a citizen of the kingdom of heaven. This cannot be done until certain requirements have been met. These requirements may be called qualifying steps to true worship.

Since all must meet these requirements before they can become true worshippers of God, and since God wants all to worship him in spirit and in truth, we may expect them to be made very plain. They will be easy to find, understand, and comply with. There will be nothing hard about learning what to do to become a true worshipper of God. Hence, your attention is invited to the Bible for how to qualify to truly worship the heavenly Father.

Jesus says: "Ye must be born again, born of water and of the Spirit." (Jno. 3:3-5) This simply means that one must become a new creature. This will be admitted by all who believe the Bible without a quibble. This is true because the Bible plainly says so. The only place where a difference will occur is in how one is born again. Is this new birth miraculous, or does it happen in keeping with a fixed law? Does one experience one thing and another something else, in being born again? Does one do anything himself in bringing about the new birth? These are timely questions. They will receive many different answers if we listen to men. However, we shall allow the Bible to answer them and get one answer, the right one.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:23) Jesus said: "Ye must be born again," and Peter said unto these children of God to whom he was writing: "being born again—by the

word of God." Jesus also said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3) Thus, we see that we must not only be born again, but must be converted to qualify for true worship. It is therefore, necessary to raise the question of how men are converted.

Surely everyone will agree that a purified soul is a converted soul. Peter says: "Seeing ye have purified your souls in obeying the truth." (1 Pet. 1:22) This should settle the matter for all who believe the Bible. But, lest there be some who would demand a plainer passage, we give the following: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." (Ps. 19:7) There is no room for a miracle in conversion. Once more Jesus tells us who may enter the kingdom of heaven and thus qualify for true worship. "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) We need to determine but one thing now to know exactly what one must do before he can enter the kingdom. We must know what the will of God is, then do it and we will qualify for entrance into the kingdom of heaven.

The Bible is very plain on this point. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18) Thus, the will of God is the word of truth. And Paul coins the following phrase: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." (Eph. 1:13) The will of God is the word of truth. The word of truth is the gospel of salvation. Hence, the man who does the will of God, does the word of truth, the gospel of salvation. It is interesting to note in this connection that the thing said to put one into the kingdom of heaven, is also said to be unto one's salvation. The thing that saves, puts into the kingdom, the thing that puts into the kingdom, saves. This is doing the will of the Father in heaven. This will is found expressed in the Holy Bible.

The new birth, conversion, doing the will of God; these three things are said by Jesus to qualify for entrance into the kingdom of heaven. It is worthy of our time to reflect upon the fact that all of these things are said to be brought about by one and the same thing. Men are born again by the truth. The law of the Lord,

(Continued on page four)

# Religious Review

R. A. HARTSELL

(TONGUES)

I was going in somewhat of a hurry to the post office the other day, when a little party, grouped on the sidewalk, was getting ready for its usual outdoor service. One of the number handed me some small tracks and asked that I read them. Which I have. Before taking some the things I found in them apart for examination, allow me to say that the zeal of these people captures my admiration. If the church of Christ had one-third the zeal of these deluded souls, the world would be taken for Christ. With that off my mind, here is a quotation:

“He that speaketh in an unknown tongue speaketh not unto men, but unto God.” (1 Cor. 14:2) That is the inspired word of God, and he who says contrary denies God’s word.

“He that speaketh in an unknown tongue speaketh not unto men, but unto God.” Then do you mean to say that no one is able to speak to God unless he speaks in tongues? We say nothing. The Word says there is praying in the understanding, and praying in the Spirit. Paul says, ‘I will pray with the spirit, and I will pray with the understanding also.’ There is also a communion of the Holy Spirit. But here it clearly states in the Word that he who speaks in an unknown tongue, his conversion is not earthward but heavenward, not to men but to God.”

Reader, you will note that the writer of the above quotation says that “that is the inspired word of God.” Now this writer overlooked one thing in his zeal to put over a point. The word “unknown” was not given by inspiration. It was added by the translators. This, no doubt, has caused much of the delusion, which is so pronounced among “tongue speakers.” Leaving out this man-added word, the passage reads: “He that speaketh in a tongue, speaketh not unto man, but unto God.” Their application of the reading would exclude speaking to man at all. A thing which proves too much, proves nothing.

And too, the very chapter from which this proof is offered, is so much religious poison to these very people. Especially is this true of the 34th verse. Taking the method of proving things, which is used to “tongue speakers,” their women would not, and could not speak in tongues. Show me, if you can, a noisier group of women on earth in religious services, and I’ll show you a wonder you never thought of in all the world. To fit their ideas of religion, it should read: “Let your women make noises in the church; for it is not permitted unto them to keep quiet, for if they will learn anything, let them speak up in the assembly.”

Another thing which forever kills their interpretation of the chapter is: They do not do the speaking. It is the Holy Spirit speaking through them. Furthermore,

God can understand. Strange, isn’t it, that God

wants to hear himself speak so much that He will throw his voice, using man as a kind of sounding board, by means of which he echos back to himself—a kind of boomerang effect. Friend, if you are honest, you cannot keep from seeing the foolishness of this absurd doctrine.

Paul had no such system in view; nor did he intend for man to twist his message in such way. Grant that the word “unknown” was in the language of Paul to the Corinthians. What has been gained by this modern sect? “Unknown” means “not known; obscure.” “Tongue” means “a language.” We would then have an unknown, obscure language. God would be speaking to Himself through an obscure, unknown language. Yes, I know that such reduces the “tongue speaker” to an absurdity, but such is the case.

“With stammering lips and another tongue will he speak to this people.” (Isa. 28:11) This is the promise of God, which was made hundreds of years before the actual event took place. Its fulfillment may be learned in the account of the out-pouring of the Spirit on Pentecost. “And they were all filled with the Holy Spirit, and began to speak with OTHER TONGUES, as the Spirit gave them utterance.” (Acts 2:4) What effect did “other tongues” have? “And how hear we every man in OUR OWN TONGUE wherein we were born?” In what ever tongue they were educated, they received the message. Going to verse six we have this fact: “Now when this was noised abroad, the multitude came together, and were confounded, because every MAN HEARD them speak in HIS OWN LANGUAGE.” “Our own tongue,” then, equals, “our own language.” One does not have to guess at the meaning.

Then, the statement in verse three adds to the force of this thought. “And there appeared unto them CLOVEN TONGUES like as of fire, and it sat upon each of them.” Another translation renders it thusly: “Tongues parting asunder.” Why tongues that parted asunder? There was a need for such action. Only the “Galilean tongue” was spoken by the speakers. There were others who did not know this tongue; therefore, there was a need for it. Something had to be done to present the truth to all present. The Holy Spirit had to act upon the message in such way that all who were there could understand what crime had been committed and learn what to do to be saved. Not one of these present day “tongue speakers” can do as they did. I challenge one to try. Happy I would be to arrange a crowd of not more than four languages to be spoken to by someone of the promulgators. They should be pleased to present the gospel to a group of lost souls. In fact, if they love the truth; and if they have it, they would be glad to preach it just as those people did at Pentecost.

Since tongues “are for signs to them that BELIEVE NOT;” and since the group I suggested getting together would be unbelievers, a better opportunity could not offer itself to make believers out of them. “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book.” Why are these

written, John? "THAT YOU MIGHT BELIEVE that Jesus is the Christ. . ." (Jno. 20:20-21) In the early age of the church, as well as during the personal ministry of Christ, signs were worked to make believers, but this modern group has to have believers upon which to work their wonders—a difference, don't you think?

"No one can understand this unknown tongue. It is for God only." Since no one but God can understand it; then only God could interpret it. But, Paul informs us: "If they have no interpreter, let them KEEP SILENCE." So, they violate the law of God when they engage in this service. Their interpretation says: "Speak to God only. Don't speak to man." Yet they claim to have interpreters. If interpreters can understand it, then it is not UNKNOWN. Since it is not unknown, it is not the tongue of their interpretation. Which time do they tell the truth?

Applying their rule, let us have a look into verse four: "He that speaketh in an unknown tongue edifieth himself: but he that prophesieth edifieth the church." To edify is to build up. Hence, "tongue speaking" does not build up the church. To practice under their rule of interpretation is to be selfish. Again, in verse six he points out that it is not profitable. Verse nine: "He speaks into the air." It makes barbarians out of the hearers. (V. 11) Verse fourteen points out that prayer by this means is unfruitful. Paul did not prefer this method. (V. 19) In the face of these facts, from the very "sugar stick" chapter, and per their teaching, they are condemned. When any rule of interpretation drives one to such absurd conclusions, the rule is wrong.

I believe that they had to have power to speak in tongues; and so does every Bible believer. These tongues were for the proclamation of the gospel to "every creature." All did not speak the same language; hence, they were essential, because the word had not been written. It was not possible to translate an unwritten document. Oral presentation was their only way to take it to "all the world." Only the preachers had the message from God. So, God had to direct their speaking in such way as to enable every man to hear in "his own language wherein he was born." Today we have the written word, and can translate into the languages of earth. There is, therefore, no need for the ability they possessed.

SPECIAL PROGRAM

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Calvacade and Leffingwell  
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MAY 24 to JUNE 5, 1943

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TUESDAY EVENING

"The Evangelization of the Church" -----E. C. Coffman

WEDNESDAY EVENING

"How to Build Up the Church" -----W. W. Leamons

THURSDAY EVENING

"Can We Be Saved Outside the Church?" -----F. F. Conley

FRIDAY EVENING

"What Church Must I Join?" -----Oscar Smith

SATURDAY EVENING

"How to Behave Ourselves in the Church" -----Thornton Crews

SUNDAY MORNING

"The Identity of the Church" -----A. E. Findley

SUNDAY EVENING

"Church or Kingdom in Parables" -----A. E. Findley

MONDAY EVENING

"Does My Salvation Depend on Church  
Succession?" -----Frank L. Smith

TUESDAY EVENING

"Is There Any Difference in the Church and  
Kingdom?" -----M. Roy Stevens

WEDNESDAY EVENING

"The Organization of the Church" -----Holland L. Boring

THURSDAY EVENING

"The Church—Its Means of Growth" -----J. Porter Wilhite

FRIDAY EVENING

"How May I Become a Member of the  
Church?" -----Eldred Stevens

SATURDAY EVENING

"The Difference Between the Church and the  
World" -----Barton Ashby

## Paragraph Sermons

E. M. BORDEN

It is not a question as to what church shall I join, but it is a question as to whether I choose to be a sinner or a Christian. The invitation is extended to all, but we can choose between the evil and the good. If we are God's children we are members of the church of Christ. Paul tells us that we are baptized into Christ. (Gal. 3: 27) If we are in Christ we are members of the church of the New Testament. The church is the body of Christ. (Eph. 1:22, 23) All the promises of God are in Christ. We are not in Christ, literally, but we are in the church which is the body of Christ. Then it is not a question as to what church I join, for if I am in Christ I am in the church of Christ.

Conscience is not a guide. It is a creature of conditions. Conscience does not even appear until the supposed knowledge of right and wrong has been violated. Our knowledge of right and wrong does not have to be correct in order that conscience may appear. It appears when we think we have done wrong, whether we have or not. It appears when our supposed idea of right has been violated. Where there is no knowledge of right or wrong, there is no conscience. Paul speaks of conscience being seared with a hot iron. (1 Tim. 4:1, 3) In this case, conscience appeared, but it was disregarded. The result of a seared conscience is that sin may be committed and the conscience does not condemn. "If our heart condemn us not." It is the same as the conscience condemning us. We are sinners when we violate the Law of God.

The old Jewish church was in existence when Jesus said: "Upon this rock I will build my church." The church of Christ is different from the old Jewish

(Continued on page four)

# THE GOSPEL LIGHT

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## Worship

(Continued from page one)

which is the truth, is perfect converting the soul. Doing the will of the Father involves doing the things taught in the word of truth, which we have just learned is the will of God. Thus, if I would be born again, I must submit to the truth, by which this new birth is produced. If I would be converted, I must submit to the law of the Lord, which is complete for that very thing. If I would do the will of the Father, I must do that which is expressed in his word as his will. In doing either of these I am promised an entrance into the kingdom of heaven. Yet, I am told by the same one, Jesus Christ, that I must do all of them. But, when I do all three of these things, I must do the same thing. In doing any one or all of the three, I do but one thing. I obey the truth, I am converted. I obey the truth, I am born again. I obey the truth, I do the will of the Father. Therefore, I must conclude that to be converted, is to be born again. To be born again, it to do the will of the Father. And, to do the will of the Father, is to be born again and to be converted.

Now, all I need to know is what the will of the Father says for me to do to be saved. When I have learned this and do it, I have promise of salvation, entrance into the kingdom, and will be thereby qualified for true worship. This seems easy and there appears no need for any to miss it. With such a simple arrangement, how can anyone fail to qualify? It does not seem possible that anyone could fail. Yet, many who read this will never qualify for true worship. Why is this true? Let Jesus answer. He found just such people and quoted Isaiah to describe them: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall 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. 13:14-15) The world is filled with people here described by inspiration. They can see the truth, but will not allow their eyes to rest upon it. They are too busy looking at other religious theories. They can hear the truth with their ears, but will not heed its simple call to obedience. Their lives are too preoccupied in the activities of false religions. They can understand it with their hearts, but will not admit it. Their hearts are too full of purely emotional religions. They go too much on their feelings and too little on their understanding. Are you like the people described by the prophet and referred to by the Saviour, my friend? If so, this lesson will do you no good, unless you are willing to correct your mistake. If you really want to know what God wants you to do to be saved, then you will have no trouble understanding the passages that shall follow in this lesson.

"Believe on the Lord Jesus Christ." (Acts 16:31) "But now commandeth all men everywhere to repent." (Acts 17:30) "But 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" (Acts 2:38) The above commands constitute the will of God as given in His word for all who will be saved. They are simple. All can understand, if they will. All can obey, if they will. The matter rests entirely upon the individual. Do you want to be saved? Do you want to qualify for true worship of your Creator? Do the above commands and you will be qualified to engage in the acts of worship authorized in the Holy Bible. The acts which constitute TRUE WORSHIP. These acts will be discussed through these columns in succeeding articles. We close this time with the following thought: "Though he were a Son, yet learned he obedience through the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that OBEY HIM." (Heb. 5:8-9)

## Paragraph Sermons

(Continued from page three)

church. Jesus did not say he would remodel his church, but he did say, "I will build." The church of Christ is built upon a different foundation. When Peter said: "Thou art the Christ the Son of the living God," Jesus said: "Upon this rock I will build my church." Then, to preach Christ is to lay the foundation of the church of Christ. Paul laid the foundation in Corinth by preaching Christ as the Son of God. Paul said: "Other foundation can no man lay than that is laid which is Christ." It is clear that the church of Christ had its beginning on the day of Pentecost. People who were formerly members of the Jewish church were not admitted into the church of Christ without faith and obedience.

## COBB-WILHITE DISCUSSION

NOTE: This is the last of the first proposition of the Cobb-WilHITE discussion. The second and concluding proposition will be carried in the Firm Foundation, Austin, Texas. We are sure that most of our readers take this fine Gospel paper. If you do not, and desire to follow the discussion to the conclusion send a subscription to above mentioned paper. Price \$2.00 per year.—FA

## Cobb's Twelfth and Last Affirmation

Kind Editors, Respected Opponent and Dear Readers: I am happy for the privilege of briefly reviewing my opponent's last article, and then closing my affirmation by giving a brief resume, or summation of my arguments. Mr. WilHITE is so afraid that the readers will not discern my defeat that he again takes the opportunity to tell me that he is defeating me sorely. I'm willing to leave it to the readers; I believe strong enough in their intelligence to risk their decision in the matter. My friend's dying, but futile effort to defend Campbell's Water Sprout reminds me of Solomon's statement in Eccl. 7:6, Moffatt's Translation: "For like nettles crackling under kettles is the laughter of a fool." Like the sudden flash of a flame dying away in sombre smouldering is my dear friend's efforts to refute the truth. Rather is his efforts to defend his man-made institution like striking a faulty match which only raises a little smoke and sizzles, then fizzles out. My friend is an intelligent gentleman, and he has done as well as he could to defend an unscriptural, man-schemed, man-built institution called by him and his brethren. "The Church of Christ." My friend and his people are like the vision of the prophet Isaiah in Isaiah 4:1: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." You may fool some folks by your name, but your doctrines betray you, my friend!

Now to briefly note my friend's article:

1. He says I said more ugly things in my last article than I ever said; he says I called him a Campbellite. Well, my friend, you asked for it several articles back when you asked why we didn't call you Jonesites, etc, yea, and even before that. I told you before my last article that we prefer to give honor to whom honor is due, and since Jesus Christ had nothing to do with the establishment of your church we just call you Campbellites, and thus honor your respected and talented founder.

2. He seems perturbed because I told him that if he honestly believes the doctrines which he preaches, and is trusting in the fact that he was baptized with the idea that it was for, or, in order to obtain the remission of sins, that he is a lost man. I didn't say he is lost, only if he is trusting in his baptism instead of trusting Christ for salvation. Now, it doesn't worry me in the least for him to

tell me that I'm lost because I said we do not obey in order to be saved. Like Paul, "I know whom I have believed, and I'm persuaded that He is able to keep that which I have committed unto Him against that day." No, buddy, I have not told the Lord I am going to heaven whether he likes it or not, or anything akin to it; I'm going by his precious mercy and grace, but I'm going just the same.

3. He says he is glad that some Baptists know better than that we are saved without obedience. I have my first time to say that we are not saved by obedience, but not by our obedience to ordinances such as baptism, or in obedience to any command demanding overt acts. God commands men to repent, and to believe in, or trust Christ and these are the conditions of life; when there are obeyed we become the children of God, and God then begins to deal with us as with sons.

Now, I'm right by the side of the brethren whom he has partly quoted. It is essential to obey the commands of our Lord, but not in order to be saved. Now, just to show you my friend's tactics again, take his statement from Dr. Hiscox. I believe every word Hiscox said. He was answering objections to the Baptist position on baptism. He said, in stating an objection, that some claim that we make too much of baptism, even making it a saving ordinance. (This is not a verbatim quotation, but the substance is stated.) In Hiscox's reply to this objection he said: "That baptism is not essential to salvation; but it is essential to obedience, since Christ has commanded it; and no one has a right to be called his disciple, who, knowing his command, deliberately refuses to obey." My friend, purposely I suppose, left off the first part of Hiscox's statement. I believe with Vedder that all the disciples in New Testament times were baptized; and with Graves that inexcusable neglect and disobedience proves us not the friends of Jesus Christ. My friend disobeys Christ in taking the shadow for the substance, the picture for the reality. I still agree with myself when I wrote in my Manual that, "The statement is here ventured that no service is acceptable to Christ until this first public act of service is performed." But, my friend, I was not, neither were the others, saying that we have to obey in order to be saved. You quoted Jeter's statement that baptism is not essential to salvation, but obedience it, but what obedience? Obeying by trusting Christ. No, I have not said that Catholics, Methodists, or that all who teach contrary to Baptist doctrine on baptism will be lost; we teach that all who do not trust in Jesus Christ will be lost, and that's what the Bible says; salvation depends upon our faith in him, and not in any sort of obedience to carnal ordinances.

Yes, he brags that he has to show Baptist preachers where most passages of scripture are; he's a smart guy, he is! If you happen to hit the wrong key, and then fail to catch it in proof reading you are just a big ignoramus. But Acts 8:37 is lacking in the original, so down

goes your good confession. The devil believes that Jesus Christ is the Son of God; why don't you baptize him and save him?

4. Yes, I signed a proposition that Campbell started your church, and I have given authentic history that proves it. You talk about Jackson not signing, and making unreasonable demands of you; I'm wondering if you haven't tied some strings also?

5. Garble Hackett all you wish, but he said just as I quoted, I have the book right here, that repentance and faith are the conditions of salvation; then Hackett did not believe that baptism is essential to salvation did he?

6. All that Baptist have ever required is a "simple confession of faith," but you have tried to make it appear that we have binding creeds, when our "simple confession says, that we believe the Bible is the only rule of faith and practice." So you have had to go down on this proposition too.

7. In Matthew, third chapter, John was called a Baptist before he had baptized any. It is said that, "In those days came John the Baptist . . . and there went out unto him Jerusalem and Judea, etc., and were all baptized of him in Jordan." He was called a Baptist because he had authority to baptize.

God made marching around the walls of Jericho a condition of the falling of the walls; He made the dipping of Naaman seven times in the Jordan a condition of healing. Yes, it was ark salvation with Noah. But nowhere in God's Holy Word is baptism made a condition of salvation. Now in regard to Noah when you answer my question you will be getting somewhere. I asked, "Where was Noah when he was neither in nor out of the ark?" Answer please. Also you forgot to tell us who is the father of begotten life? Paul only begot instrumentally, he was not the agent in the begetting.

8. My opponent actually slanders the apostle Paul and says he was guilty of teaching the God-dishonoring doctrine of apostasy. Well, I just ask the reader to read the passages I cited and see if Paul taught it. Read Romans 8:35-39, for instance. Paul said that those who sought to be justified by the deeds of the law were fallen from, that is, away from, grace, not out of it. Such are never in the grace of God.

Now for a brief summation: I showed my friend's church,

I To be unscriptural in origin. I noted such passages as Isa. 2:2ff, Joel 2:28 and proved that they had no reference to the establishment of the church. The passage in Isaiah refers yet to the future, and that in Joel refers to the outpouring of the Spirit on Pentecost, but the church was already in existence. I also showed that Mark 9:1ff had no reference to the setting up of the church, but that the transfiguration scene was the foreshadowing of the triumph of Christ in his kingdom. The transfiguration scene fulfilled the words of Christ in verse one. The reader is asked to refer back to those articles and see if these arguments

were answered.

II I showed by authentic history that the institution to which my friend belongs could not even go back to Pentecost; and to grant that the church of Christ did begin on Pentecost he could not identify himself with it, for his church began with Alexander Campbell, that is, it was fully organized and set in working order by him. I gave you the preliminary movements that culminated in the organization of his church. Not one of these historical statements have been refuted. They stand out against him yet, and will continue to so stand.

III I examined the principal passages such as Acts 2:38; Mark 16:16; Romans 6:3 and Galatians 3:27 upon which my friend relies to try to prove that baptism is essential to the pardon of alien sins, and showed the fallacy of his position. I offered about eight objections to his position on Acts 2:38, and what did he do with them? You only have to refer back, reader, to see that he did NOTHING with them. There is not a verse, yea, not even a line of scripture that teaches that baptism is essential to the pardoning of alien sins.

IV I have exposed his God-dishonoring doctrine of apostasy and have shown that it gives more power to the devil to destroy than it does to God to save, and many other fallacies of the doctrine, and he merely mentions the arguments, not refuting a single one; the reason is obvious, he can't.

Let me say in closing that I appreciate my opponent as a gentleman and a friend, Nothing I have said in my writings have been, in any way, intended to reflect upon his integrity or his character. But to be honest to my convictions as to the teachings of God's holy Word I am compelled to differ widely from him. I believe the man is deluded as to the doctrines of the Bible and it is my hope and prayer that the veil of delusion may be lifted, and that he may see his error and take his stand for the truth. The loved and lamented Dr. J. N. Hall is reported to have said that Campbellism is one of the most subtle errors in Christendom; it comes so near the truth in all its tenets that the unsuspecting are deluded, yet it misses the truth in all its peculiar tenets of doctrine.

My good friend will now have the privilege in an equal number of articles of trying to prove that the Baptist church started about 1607 by one Mr. John Smythe of England. I shall take pleasure in following him, and I feel that I will be able to refute every effort he shall make to prove Baptist unscriptural in origin, doctrine, and practice. Thanks, and the blessings of the Lord upon all.

#### Wilhite's Last Negative

Dear Readers: I feel confident that the Doctor is especially happy to close this proposition because he has NOT brought proof that Campbell started a church; that he started it alone in 1827, and that I belong to that which HE DID NOT START. At the outset I told you he couldn't do that, possibly that is why others refuse to sign this proposition with

me. That is also proof that they think I am winner in this discussion. Dr. J. N. Jackson has had these propositions signed by me for almost a year without returning them signed, therefore, your editor who is publishing this discussion for the Baptists must have decided it can't be defended and you lose.

I suppose my opponent now sees that OBEDIENCE is necessary since I gave six of his own brethren, among whom is his most beloved, "REPUTABLE," "AUTHENTIC" authority, Jno. R. Graves, all saying that obedience is necessary and the Doctor didn't say a word. Also on the "good confession" he gave up in a good humor, but some day he will be like the vision referred to (Isa. 4:1) will realize it is a reproach to wear another name, a name not mentioned in the Bible or back of 1600 as applied to a church. But lest my good friend thinks I am misrepresenting him on what he teaches about obedience I admit that he does say in this last article that obedience to an ordinance is not necessary and Paul said to resist such is to "receive to themselves damnation." (Rom. 13:2) So, to grant that baptism is ONLY an ORDINANCE, Paul says if we resist it we will be damned. But the Doctor now says he agrees with Hiscox who said if we refuse to obey baptism knowingly we have no right to be called his disciple. Doctor does baptism make one a disciple? That is what Hiscox says. You don't believe that unless you have changed, which I have been expecting and praying for because you are good.

But the Doctor did write in his Manual that NOT ONE thing was acceptable as a service to God without being first baptized. (Cobb Man., p. 39) Why do you teach different, Doctor? Why you even say here that salvation does not depend on any kind of CARNAL ORDINANCES, speaking of baptism being such a thing. But this CARNAL ORDINANCE makes Baptists and one can't be in full fellowship with a Baptist church without being baptized by, not a church of Christ minister, a Christian church minister, Primitive Baptist or Freewill Baptist minister, but one of their own kind, still it is naught. And he speaks of the devil as a believer and wonders why I don't baptize him and save him. Well, he is already saved according to you because belief is all you need.

My friend wants to think John was called a Baptist before he ever baptized, but he is wrong. He refers to Matt. 3, which is telling what had occurred and it was written after he had baptized and was then called a Baptist because he baptized. The Doctor contradicts himself though, because in his Manual, p. 105, commenting on this same scripture he says, "If Matt. 3:1-5 had been properly translated, that is, really translated the word under consideration, it would have read thus: 'In those days came John the Dipper.'" So according to the man himself John was never called a Baptist at all. Baptist doctrines cause such things even in good men like Doctor Cobb.

Paul also said some had DEPARTED FROM THE FAITH, or would do it, (1 Tim. 4:1, 2) as well as saying they could fall from grace (Gal. 5:4), the very thing Dr. Cobb, on account of false Baptist doctrines, says they CANNOT do. Of course, nothing can separate us from God's love. He loved us before we became Christians and will love us still, but sin does separate us from God. (Isa. 59:2)

Then in closing my very dear friend says he agrees with J. N. Hall and tells us what Hall said: viz. that we are so near the truth that it deludes. In other words he is making excuses for letting his brethren see that he has almost agreed with me at times when he could not get out of the traps into which he had stumbled because of Baptist doctrines. However, he does well on the side of error. He is a fine man and has a great following among his small branch of the Baptists. He is a state representative of some branch and therefore his failure is not due to his weakness but to the falsity of the Baptist doctrines. If any doubt that being true and would be willing to try their hand on this or any other proposition address me 6313 Laredo Street, Houston, Texas.

Since the Doctor has shown some things he says he proved, I wish to show some things he failed to answer: That I belong to a church started by ONE man in ONE year, a thing he has virtually acknowledged. He never did tell us where the church originated, nor how the commission started on Pentecost after the church had started, yet all are under that commission. Those before it could not have been under it, if such had been. Acknowledged his church has unscriptural officers because he says there are only two according to Scriptures and he has more. (His Man., p. 47 and 82) He wouldn't fellowship a church today like the one he says was existing before the resurrection, because it did not believe in the Lord as a crucified, buried and resurrected Christ, neither were they baptized in the name of the Father, Son and Holy Spirit like he baptized.

The Doctor has even said that "I will build" spoken by the Lord in A. D. 32 was "future form" and that is a year after he says the church was established if I understand it. So he lost on the origin of the church, and the name he had no fight coming because he cannot read his church name before 1600 in history much less the Bible. Still in the definition of his terms in his first few remarks of the discussion he said: "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. 'The Holy Spirit led them to leave off the words BAPTIST CHURCH, the words IMPOSSIBLE to FALL from grace, baptism a non-essential and many other things my friend has used in this discussion. Oh how far wrong he is. The VERY WORD used in the Greek in Acts 2:38 with how to be saved is EIS which my friend will acknowledge points to the future and no doubt will acknowledge is never translated BECAUSE OF



as he says with reference to its position in this very passage. He even says NO ACT OF SERVICE is acceptable until one is baptized. If faith is an act of service, or if prayer is an act of service, one can't believe or pray acceptable until he has been baptized. (Cobb's Manual, p. 39, 40)

I showed that his REPUTABLE, AUTHENTIC John R. Graves taught that Jno. 3:5 refers to water baptism where it says one can't enter the kingdom unless born of water and friend Cobb says Graves is right on most things but he can't swallow that at all. But he thinks we got the same kind of baptism (from Luce, a Baptist) that Jesus got from John. If he is right we are brothers to the Lord, and Jesus said to become his brother we must do the will of the Father. (Matt. 12:50) He acknowledged that he could not prove that Alexander Campbell, one of my brethren, was turned out of a Baptist church, therefore, I charge that all these little two by skantling Baptist preachers who peddle that, are misrepresenting things. In fact, a whole Association of Baptists left with this man at one time. Nothing left to turn him out.

I showed by scholars that instrumental music was introduced into denomination by the Roman Catholics and it is not scriptural. In fact, I showed that we are right even before I got to my affirmative, wherein I shall bring more proof of that fact.

My introduction by correspondence to my friend Cobb was because he was looking for a discussion of the difference between us and Baptists on the historical question. I knew we could handle them on the Bible because we had the truth, and I knew the history question would be as easy. I have used fully five times as much history as he has. All he does is to say they are wrong, too.

In looking over the discussion I see I use more than 159 historical references most all of whom are Baptists. Among them are the leading Baptist Historians and scholars. I even used Dr. Cobb's own writing 34 times and he barely referred to it in replying. I used his AUTHENTIC, REPUTABLE Jno. R. Graves twelve times. I used History of Kentucky Baptists, nine times. I used J. B. Jeter's book, Campbellism Examined, seven times and his Baptist Principles Reset, four times. I referred to the editor of the Baptist paper which is carrying this discussion, Dr. D. N. Jackson, six times. I referred to Hovey's Commentary five times. I referred to each of the following Baptist scholars, four times: Ben M. Bogard, H. C. Vedder, Armitage, Orchard and Benedict, eight times, four in two different books. I referred to C. B. Williams, a retired Greek scholar of Baptist faith, three times. Also Roy Mason, Denton County Baptist History, and the Baptist Encyclopedia, three times each. Ten different Baptist were referred to at least twice each and almost 20 other scholars used besides papers and various statements most of which went without even a reference to them from my friend. Don't

NOTES—REPORTS

Will W. Slater, Fort Smith, Arkansas, May 4: The meeting in Cambridge, Ohio resulted in nine baptisms and much good done otherwise. Walter E. Bankes is the efficient minister there, and is doing a fine work. He is an untiring worker, is loved and appreciated very much. This leaves me in Camden, Arkansas. This meeting will be followed with one at Cullendale, a mission point of the Camden church near by. Prospects are good for both meetings.

Walter W. Leamons, Houston, Texas: Brother A. E. Ctevens, formerly of Green Forest, Arkansas, but one of our most valued members now, conducted the services here last night at West End church of Christ, 718 Malone. I spoke the same hour at Kashmere Gardens. We have a number of young men who can lead. This will make it possible for me to conduct some meetings. The church here might be interested in helping me in a meeting with some congregation not able to carry the entire load.

Alfred Mooneyham, Spencer, Tenn.: Through the columns of The Gospel Light, I want to appeal to its readers to assist us in building a house of worship in this community. The house will be located on the highway between Dunlap and Spencer, in what is known as the Piney community. Aid from any individual or congregation will be highly appreciated. Anyone interested in this worthy cause and willing to respond, please send contribution to Alfred Mooneyham, Mt. Route, Spencer, Tenn.

Tillman B. Pope, Alma, Arkansas: The meeting at Helena, Oklahoma came to a close. Four were baptized. They supported me extra well. I have never enjoyed a meeting more. I am now at Ben Lomond, Arkansas in a meeting. Some fine people here. I go next to Cureall, Mo. My time is taken to November 1. If you wish a meeting after this, please write me.

John F. Reese, Nashville, Arkansas, May 16: I preached at the Blue Bayou yesterday. Good crowd, fine singing, and Brother Tom Croom said it was a fine sermon. I have suffered for two months or more with my eyes, but they are better, but still weak. My general health is

blame the man; it's the doctrine.

I have enjoyed it thus far immensely and trust the readers will bear with us as we begin the other side of the discussion of a like proposition as I affirm.

May the Lord bless the readers and may my good friend Cobb see the error of his way, is my prayer as I close this part of the discussion. We will be glad to conduct one orally and always in a good humor. If you can use us calls us. Thanks.

much better. I have a call to go to Nola, Arkansas to dedicate their new church building, replacing the one that was blown away in the spring. I hope to be able to make the trip. I hate to miss the fourth Sunday in May singing at the Blue Bayou, which has been going on annually for 52 years, a little over half the time it was given out for, which was one hundred years.

Watch For The Announcement

In next week's Gospel Light we will announce a new 16-page tract that is now on our press. It is different from anything you have ever read. It will be circulated by the thousands and when you have seen it you'll know the reason. Watch next week's Gospel Light.

The Church At Murfreesboro, Arkansas

The church at Murfreesboro has decided to begin the erection of a church building at once. This is a new congregation and they have a mind to work. They are few in number, and need some help in their building program. All of the churches near, that know of this work, should send them a liberal contribution, and if churches or individuals elsewhere feel disposed to help them, you will be spending your money in a good and worthy cause. Send contributions to Boyd Reese, Murfreesboro, Arkansas.—J. A. Copeland.

Report From the "Cookie King"

The cookies supplied to the Southern Christian Home, Morrilton, Arkansas during January, February, March and April this year amounted to 14,400 cookies and \$100.30 cash to pay for them. This is the best record ever attained during the past nine years time I have been securing funds for these children for cookies. These funds have come from many states and from many individuals, churches and classes.

To all I wish to say, thank you on behalf of some 100 orphan boys and girls. They have eaten that 14,400 cookies because you opened your heart and purse and supplied the funds to buy them with. Will you ponder these questions and answer them?

Should these children eat another 14,400 cookies during May, June, July and August, and September, October, November and December another 14,400 cookies? I am for them, are you?

For them to have those cookies it will require some 200 cards sent in with an average of \$1.00 each, or 400 cards with 50c each sent to me. I'll buy the cookies if you will furnish the money.

How about you doing something about it? Get you Sunday school class to make up \$1.00 and send it to J. B. Redd, P. O. Box 1573, Little Rock, Arkansas. I will buy a box of large size cookies, containing 144 and send them to the Southern Christian Home on a truck and the home will send you a card acknowledging receipt of them direct to you. Awaiting your answer, I am,

Yours in Christ,

J. B. REDD  
(Cookie King)

# *Just Off The Press - - - -*

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failed in his effort."—Oregon.

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"The *Great Legacy* is the most complete work I ever read, especially on the establishment of the church."—Texas.

Of this book T. R. Burnett said: "More real Bible knowledge of the plan of salvation may be gained from *The Great Legacy* than from any other book the size of it ever published by the Christian press."

Many other testimonials could be given but space forbids.

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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 27

## "You Don't Have To Be Baptized"

GEO. B. CURTIS

Sometime ago a young lady asked her pastor to tell her where in the Scriptures it taught that one could be saved without baptism. He gave the following: Isa. 53:4; Mark 16:16; Eph. 2:8 and possibly one or two other references that I have forgotten. The reader will please turn to these passages and study them with me. I know they are a poor excuse for an answer to a fine young woman who is seeking the truth on this question. But it was the very best that the poor preacher could do. He had a doctrine to uphold, and nothing with which to uphold it. So he gave the dear girl the wrong answer. He had to do this or give up his pet doctrine.—Salvation by faith alone. I'll guarantee that if this, or any other denominational preacher, will give the Bible answer to the young lady's inquiry, he will be hunting a job within six months. Preachers, try it.

Let's look at these passages to see whether they teach salvation independent of baptism. Turn to Isa. 53:4. It reads: "Surely he hath borne our griefs, and carried our sorrow yet we did esteem him stricken, smitten of God, and afflicted." Do you see anything in this that teaches one can be saved without being baptized. Well, I don't either; neither did this preacher. It is not there. Yes, it teaches beyond question that Christ is our Saviour. But we learn from Hebrews 5:9 that Christ is the author of eternal salvation to all that obey him. Christ commands baptism. (Mk. 16:16; Matt. 28:19; Acts 2:38; Acts 22:16) Can one be saved by Christ and refuse to obey his commands? No.

Mark 16:16 reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We notice in this that someone is to be saved. Who is it? We might say that HE is to be saved. That is right. But what HE? The HE that *believes*, you might answer. That's right as far as it goes. The HE that believes *and* is baptized shall be saved. Anybody can understand that. You cannot misunderstand that statement of the Lord without more help than this or any other preacher can give. Why not just accept the truth of this statement. But I know what some one is ready to say. I've heard it a thousand times or more. "Listen, it doesn't say, 'But he that believeth not and is

not baptized shall be damned.'" Of course this is just a dodge, and no one knows it better than the preacher who makes it. The unbeliever will be damned ducked, or unducked. He may be dipped in all the rivers of the land, but if faith is absent there is no profit whatever. It takes faith AND baptism to save a man. The Lord says so. Let me give you a parallel sentence. "He that eateth and digesteth his food shall live, but he that eateth not shall die." No, I did not say, "He that eateth not and digesteth not shall die." Would you argue from the above that digestion is not necessary to life. Just as much sense in that conclusion as the one made by those who want to go to heaven by some way not included in the grace of God.

And this brings me to the preacher's other proof text. It reads: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." (Eph. 2:8) I know of no one so foolish to contend that one can be saved independent of God's grace. But to say that one can be saved by the grace of God alone is to say something that is not said in this or any other passage of God's word. Paul tells us here that we are saved by grace through faith. Whatever faith requires of us is the means of grace. I do not think that the preacher who used this to try to get rid of baptism will contend that one can be saved without loving God. Yet nothing at all is said about love. I hardly think that he'd contend that a man could be saved with a hard, impenitent heart. Yet not a word is said about repentance. Shall we conclude then that a man, in view of this passage, can be saved without loving God, without a penitent heart, without baptism? God's grace was the gift of Christ—our Saviour. This Saviour requires as a means of appropriating this grace that we believe in him as the Son of God, that we repent of sins, that we confess him before men, that we are baptized into Christ. This plan is the grace of God working. Suppose that we erect a mourner's bench and begin to tell all that they need no baptism, all that is needed is to pray through, this would be men's work, not God's. This plan is nowhere found in his word. Anyone coming into the presence

of the Father by this plan could boast.

Suppose this preacher comes into the presence of the Lord having taught my friend that baptism is not at all necessary to salvation, he will have an opportunity to do a little boasting. Let's use our imagination a little. Our preacher stands before the great white throne of the Lord, and the Lord asks, "Who are you?" The preacher answers: "I am The Reverend So-and-So from Winslow. I know you sent your Son to the earth to die for the sins of the world. I love him for the sacrifice; but did you know, Father, that your Son made an awful mistake, and caused some of us poor preachers a lot of trouble at the hands of folks whom we called Campbellites? Jesus said, 'He that believeth and is baptized shall be saved,' and those poor dupes had little enough sense to believe it. The apostle Peter made the same mistake and the same silly souls believed him, too. Peter said, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins' and these folks swallowed it hook, line and sinker. They even argued with us about it. And you remember, Lord, you sent a man by the name of Ananias to tell Saul of Tarsus what he must do, and you, even you, Father, made a miserable mistake. Do you know what that fellow said to Saul? You may not have known how much trouble your answer was going to give us, thy servants. But believe me, it has caused us a plenty. Why that fellow, Ananias, said right out to Saul, 'Arise and be baptized and wash away thy sins,' when you know that if our doctrine of faith only is right, Ananias was mistaken. I don't want to seem to criticize Thee, but methinks you should have been more careful of our dear dogmas. Then Peter popped off again, all unnecessary, of course; but Peter was always kind of impetuous. I never could see one reason under the sun for his saying 'The like figure whereunto 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. 3:21) Now Peter just ups and says that baptism saves us by the resurrection of Jesus Christ. Peter ought to have known better. One of our preachers could have talked a week and not said anything like that. You know, Lord, that one mistake by Peter has caused us a lot of embarrassment. We've had to do a heap of explaining away on this passage. We'd fix it up but it wouldn't stay fixed, at all. And Paul didn't do a whit better than Peter or Jesus, he told the Romans that they were baptized into Christ. (Rom. 6:3) He told the Galatians and the Corinthians the same stuff. (Gal. 3:27; 1 Cor. 12:13) The same Paul went on to tell these folks that salvation is in Christ (Eph. 1:7; Col. 1:13-14), and these silly fellows we call Campbellites concluded, and even argued with us, that it was necessary to be baptized in order to get into Christ where the blood saves. They believed Christ and Peter and Ananias and Paul. They would not pay one bit of attention to us, and even tried to teach one girl that I had convinced, that we were wrong, and the Bible was right. Haven't you got a

little room in hell somewhere a little hotter than the rest where you can punish these insolent fellows for their stupidity and gullibility? Take me for instance, I got here without having to be baptized for the remission of sins. Excuse me if I boast just a little. I want to tell Paul and Peter and Ananias and the Lord they were mistaken, and my presence here among the redeemed proves it. You will please address me as Reverend or Doctor. This is another thing you overlooked when you wrote your book. You failed to provide for a title for your preachers befitting their rank. But we provided for that. So I can boast a little over that. (Tee-hee) I am hoping you are more careful with the next edition of your book. If you need any help, just call on me. So long, I must now hunt up the boys and show them where they were mistaken."

The above imaginings may look like irony. Maybe it is. Maybe some one is ready to say that it is a lack of ministerial courtesy. Maybe it is. I love the soul of this little lady the preacher is trying to mislead. I love the souls of the multiplied thousands that he and his kind already misled and are misleading. I want them saved. He is trying to send her soul to hell. I am trying to save it. Baptism is a part of the gospel of Christ. Those that obey not the gospel are lost. (2 Thess. 1:7-9) Christ is the author of salvation to those that obey him. (Heb. 5:9) Such teaching keeps people from obeying the gospel. I am opposed to it. I'd rather be called unethical and save a soul from hell, than to be a veritable "Beau Brummel" of a clergyman and condone doctrines that condemn unsuspecting thousands to eternal night.

All the councils of all the denominations cannot change God's word one iota. Jesus says, "He that believeth and is baptized shall be saved." Peter says, "Repent and be baptized every one of you for the remission of sins." Ananias says, "Arise and be baptized and wash away thy sins." Paul says we are baptized into Christ, and that we are raised in baptism. (Col. 2:12) Peter says baptism saves us. (1 Peter 1:21) Paul says that this obedience from the heart to the doctrine (baptism) makes us free from sins, and brings about a change of masters. (Rom. 6:17-18) God's mercy includes the "washing of regeneration" (baptism). (Titus 3:5) For your soul's sake accept it.

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"And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him. But Peter took him up, saying, Stand up, I myself also am a man." (Acts 10:25) This shows that the apostles were just men and should not be worshipped. Preachers today should not be worshipped. "For one is your Master, even Christ; and all ye are brethren, And call no man your father upon earth; for one is your Father, which is in heaven." (Matt. 23:8, 9) This teaching is very different from some of the practices of the day.

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Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.

# Christ Rejected

TED W. McELROY

## *Introduction*

There are in our day, and there have been in all ages of the world, many who reject the invitation of the Lord. His invitation to mankind throughout the Christian dispensation is expressed by him in these words: "Come unto me all ye that labor, . . . and I will give you rest." (Matt. 11:28-30) The only reason that men fail to enjoy spiritual rest, is that they reject the invitation of Christ. "Why will ye die?" (Ezek. 33:11), was a question the prophet put to the Israelites; the question can profitably be directed to those who reject the proffered salvation that is in Christ. Turning back to the personal ministry of Christ, we find some who rejected him then, it will be enlightening to study the circumstances and especially the attitude of mind that caused those rejections. Luke gives an account of four rejections in Lk. 9:51-62, a study of the occasions and circumstances reveals that Jesus was rejected then from the same motives which prompt men to reject him now. The obstacles that stood in the way of accepting Jesus then, still stand in the way of many people; to point out those obstacles and to help remove them, in order to an acceptance of the gospel is the design of this article.

### *PREJUDICE, Samaritan Rejection*

Note verses 51-56 of Luke 9, this incident is recorded only by Luke, it took place while Jesus was on the way, going from Galilee to Jerusalem, on that last and eventful visit to the city. Jesus knew full well the torture and death that was in store for him in Jerusalem. His readiness and resolution for the cross is expressed in the statement of his determination, "He steadfastly set his face to go to Jerusalem." He had no fear of his enemies and despised the shame of the cross. (Heb. 12:2; 1 Tim. 3:16; Isa. 50:7)

Jesus sent messengers into a village of the Samaritans to make ready for his work there, they were to give advance notice of his coming. But in spite of his effort to properly approach them, "they received him not." The text goes further and tells the reason they rejected him—"because his face was as though he were going to Jerusalem." These words point to deep-seated prejudice the Samaritans harbored against the worship in Jerusalem. Contention between the Jews and Samaritans centered around the question: "Which is the acceptable place to worship, Jerusalem or Mt. Gerizim?" After being convinced that Jesus was inspired, the Samaritan woman at the well, raised the same question in these words, "Our fathers worshipped in this mountain; but ye say, that in Jerusalem is the place where men ought to worship." (Jno. 4:20) This gave occasion for Jesus to teach; that in the Christian dispensation, worship was not to be restricted to any particular "place," but "must be in spirit and in truth." The Samaritans of Luke 9 were so prejudiced against Jeru-

salem, that they refused to receive Jesus because he was going there; prejudice likewise plays an insidious role in many people's lives blinding them to the truth and prompting them to reject the simplicity of the gospel of Christ.

That Jesus was rejected from the motive of prejudice is the main point of the verses just studied, but there are a couple of lessons thrown in which are worthy of notice. First, a lesson against seeking vengeance. The Samaritan rejection was provoking to the disciples. James and John, manifesting themselves to be the "sons of thunder" (Mk 3:17), asked, "Lord, wilt thou that we bid fire to come down from heaven and consume them?" They wanted vengeance and retribution immediately. But Jesus rebuked them, (the following statement is found in the Authorized Version, but is omitted from the Revised, a statement of this kind is however implied) saying, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save." The lesson is similar to the one taught by Paul in Rom. 12:19: "Avenge not yourselves, . . . vengeance belongeth unto me; I will recompense, saith the Lord." The second lesson is implied in these words, "and they went to another village." When people are so full of prejudice that they will not hear the gospel, they judge themselves unworthy of its blessings, and it is a waste of time and effort to further converse with them. The lesson that is only implied here was plainly stated in Matt. 7:6: "Give not that which is holy unto dogs, neither cast your pearls before swine, lest haply they trample them under their feet, and turn and rend you."

### *MERCENARY, Scribe's Rejection*

The next rejection, vs. 57-58, began with an ostensible acceptance of Christ and professed submission to him, the scribe said, "I will follow thee whithersoever thou goest." That statement is the substance of the finest resolution a man can make, if it were from the proper motive. Jesus was able to read the scribe's heart, and answered the thoughts of his heart rather than the words of his lips. "Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." These words, I think, imply that the man was prompted by the wrong incentive, that he was willing to follow whithersoever he went, only if the way led to material gain and earthly reward. The scribe probably had the common Jewish idea of the material nature of the kingdom, and thought that the time had come and that Jesus was about to set up an earthly kingdom. He was willing to follow only because he thought he would be led to the palace of a king here upon the earth. The Lord's kingdom was not to be, is not, and never shall be a material kingdom, (Jno. 19:36), and it is a virtual rejection of Christ to desire to follow him, expecting material gain, and earthly benefits. Many today, guided by the mercenary motive reject the gospel, because they

(Continued on page six)

# THE GOSPEL LIGHT

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## Sowing and Reaping Or Reaping What We Sow

E. M. BORDEN

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-9) Why should a man be disappointed when he reaps what he has been sowing? We do some of our reaping while we are in this life.

The fact that men reap as they sow is manifested by the natural order of things, as well as being the teaching of the word of God. Many are reaping in sadness today. They did the wrong sowing in the past, and now they are reaping. The great reaping time is in the life to come. According to the word of God, we cannot sow to the flesh and reap life everlasting. We must sow to the Spirit if we reap eternal life in heaven. Are we sowing to the Spirit?

People bring some punishment on themselves in this life by their own conduct, but God punishes the wicked after the resurrection. Sowing is a matter of choice with us. Do men realize that they must reap as they sow? Some men will learn that lesson too late. This life is the great sowing time. The reaping time is now and in the world to come. We are at liberty to sow to the flesh and reap corruption, or to sow to the Spirit and reap life everlasting. The man who sows discord, must, sometime, face his folly.

There are only two ways and every responsible person is on one or the other of the two. "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." (Matt. 6:24) "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto right-

eousness." If we choose the evil we must take the punishment that will come, but let us not blame God with our wilful sin. Let us sow to the Spirit that we may reap everlasting life. We reap there what we sow here.

When the Lord calls to salvation, we have the privilege of accepting or rejecting. Jesus said: "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:20) God does not force people to accept the call. That is man's own choice. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not." (Matt. 23:37) The call has gone forth and has been heard by many generations. Some have chosen to sow to the Spirit that they may reap life everlasting; while others have chosen to sow to the flesh and reap corruption. "And the Spirit and the bride say come; and let him that heareth say come. Let him that is athirst come, and whosoever will let him take the water of life freely." (Rev. 22:17)

A little prosperity will turn the minds of some away from their Christian duty. They give way to the call for wealth, not realizing that they are only stewards to take care of whatever may fall to their trust. It is not a sin to be wealthy, if we use our wealth to the glory of God. It is dangerous to go money mad and forget the Lord. The man who is neglecting his Christian duty and giving his time to worldly things, is sowing to the flesh. Unless he changes he will reap corruption. Cornelius feared God with all of his house, even before he learned of Christianity. Our neglect of duty may cause our children to be discouraged and not take an interest in Christianity. We must live the right kind of life before our children if we want them to be interested in Christianity. Waywardness among children is not always due to the life of the parents, because there are other influences. Neglect of duty; taking the name of God in vain; drunkenness; revelling, or whatever the sin may be; we shall reap as we sow.

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## “It Is Written Again”

A. C. DREADEN

In Genesis 3rd chapter we have the temptation and tragic fall of Adam and Eve, and the means by which it was brought about. In Matt. 4 we have the temptation and triumph of Christ, and the means by which the victory was gained. In many respects the drama of Eden was reenacted in the mountain of temptation. In both cases Satan appeared as a spiritual guide and adviser. In both cases the destiny of the race was at stake. In both cases the word of God was employed and perverted by Satan. In the first case Adam and Eve were led to doubt God's word, then to believe a lie instead, which resulted in the transgression. Satan said, “Ye shall not surely die,” when God had said, “In the day that thou eatest thereof, thou shalt surely die.” In the second temptation Satan sought to lead Jesus to disobey God's law by quoting a promise found in Ps. 91:11-12. To Jesus he said, “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 thy foot against a stone.” Here Satan points to a gracious promise of God's care and protection for his faithful servants. This would seem not only to justify, but to even demand that Jesus comply, or he would be doubting God's word and promise. Now Jesus did not charge that Satan misquoted the passage, nor deny that it applied to him. *But he quotes another passage, in the light of which this promise was to be interpreted and applied.* “It is written *again*, thou shalt not tempt the Lord thy God.” (Deut. 6:16) So the precept of Deut. 6:16 was to regulate the promise of Ps. 91:11-12) For Jesus to accept and act upon the promise in such a way as to disregard the precept would be to commit a presumptuous sin. (Ps. 19:13) God's promise was to care for his faithful servants in the path of duty, but not to protect them in some act he had not authorized or commanded.

But in addition, we learn a most valuable lesson on scripture interpretation: namely, that one passage or portion of scripture is to be understood and interpreted in the light of, and in harmony with every other passage. (2 Pet. 1:19-21) Satan had a part of the truth, or one side of the truth, which he represented as *all* the truth. This is unquestionably his most effective method of perverting God's word today, of deceiving the people, and leading to disobedience. The fact that it worked so well on Adam and Eve, and was tried on Jesus, is proof that it is a most effective strategy. The fact that it continues to this day to be the most fruitful sources of error in the religious world, is further proof of its subtlety and effectiveness. Every false doctrine in the world is based upon some perversion of scripture. (Gal. 1:6-9) Hence we wish to make some application of this rule of scripture interpretation, which will safeguard against every error in the religious world.

The scriptures teach that God is love, and that he loves man. (1 Jno. 4:8; Jno. 3:16) But this does not justify the conclusion of the universalist and others, that God will not punish the wicked. “It is written again,” that “Our God is a consuming fire.” (Heb. 12:28) Paul held up side by side the “Goodness and severity of God.” (Rom. 11:22) His goodness that would lead to repentance may be spurned. (Rom. 2:4-5) It was in view of the “Terror of the Lord” that Paul persuaded men. Judgment against wickedness as truly represents the character and will of God as reward for

obedience. (Ps. 9:17; Matt. 25:46)

The Divine side of Christ's nature is repeatedly declared in the scripture. (Gen. 3:15; Jno. 1:1-2) But his humanity is as clearly taught. (Isa. 7:14; Jno. 1:14; Heb. 2:16-17) How foolish and blasphemous then to claim to accept either the humanity or divinity of Jesus, and reject the other, when the Bible teaches both. (Rom. 1:4-5) The Modernist (which is just another name for religious infidelity) claims to believe in Christ, but denies the virgin birth, or the miracles and resurrection, is more inconsistent and hypocritical than the outright infidel.

The divine side of man's salvation is abundantly set forth in the scriptures. (Jno. 3:16; Rom. 5:6-10; Eph. 2:8) All who have studied the Bible are familiar with the many saving agents connected with man's salvation. God provides and offers salvation to men. But, “It is written again,” man is to save himself. (Acts 2:40; Phil. 2:12) *Man to save himself, and yet God is to save him?* The harmony is seen in the fact that while God's part is to provide and offer salvation, it is man's duty to accept it on the terms offered. Salvation is not thrust upon him by election, nor denied him because unable to accept it. (Rev. 22:17) But what are these conditions or terms upon which God offers salvation? That faith is a condition is admitted by all. (Heb. 11:6; Jno. 3:16; Eph. 2:8) But denominational preachers teach that faith is the *only* condition. In so doing they pervert the word of God, by taking *part* of the truth, which they represent as *all* the truth. It is true that in many passages faith is the only condition mentioned, and if there were no other passages that contain other conditions, we would correctly conclude that salvation was by faith alone. But “it is written again” that Christ “became the author of eternal salvation to all them that obey him.” (Heb. 5:9; Lk. 6:46) Then from Jas. 2:24 we learn that “A man is justified by works, and not by faith only.” Hence it is faith plus obedience, and not faith without obedience. The gospel requires faith, repentance and baptism, and it takes all of them, not just one of them, to reach remission of past sins. (Mk. 16:15, 16; Acts 2:37-38)

God's promises to his faithful children are many and unfulfilling. If their eternal salvation depended altogether upon God's will, and power and promises, no one would ever be lost. (2 Pet. 3:9) But man's will and faithfulness are involved, and thus become determining factors. To take these promises to the faithful and obedient, and apply them to the unfaithful and disobedient, is the grossest perversion of God's word. Let us notice some of these promises: Heb. 13:5-6: “I will never leave thee nor forsake thee, so that we may boldly say, The Lord is my helper, and I will not fear what men shall do unto me.” But to these same brethren, “It is written again,” “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” (Heb. 3:12. See Deut. 20:15-19) While “All things work together for good to them that love the Lord” (Rom. 8:28) one may cease to love the Lord. (Matt. 24:12; Rev. 2:4-5) While faith is the victory that overcometh the world (1 Jno. 5:4), one may cease to believe. (Lk. 8:13; Heb. 3:12; 1 Tim. 4:1) The fruitful branch is purged, but the fruitless branch is cut off and burned. (Jno. 15:1-6) While it is true that “God is

(Continued on page six)

## Christ Rejected

(Continued from page three)

think it will hurt their business, their prestige, and social position to be a member of the church.

### *DEFERRED ACCEPTANCE, Another Disciple*

The record is very plain on this rejection, "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father." Whether or not the father was actually at that time dead, does not affect the lesson. Possibly the father was not yet dead, but was old and the man wanted to remain at home as long as his father lived, so he deferred his acceptance of Jesus until he had given everything possible to his earthly father. Jesus said to him, "Leave the dead to bury their dead, but go thou and publish abroad the kingdom of God," vs. 50. The lesson is that when a higher duty calls, those who are spiritually dead are to be left to care for the literal dead or dying. This man could not be a true disciple with his attitude, "He that loveth father or mother more than me is not worthy of me." (Matt. 10:37)

The man's devotion was tested, and it was found that he was more attached to his earthly relations than he was to the Lord. Some in our time reject the Lord Jesus from the same motive; they love father and mother more than they do Christ. Many in the church, who ostensibly have accepted Him, declare by their actions that in their hearts they really reject Him because their actions put more value on their earthly relatives than to their spiritual obligations.

### *DISTRACTED AND UNDECIDED, Another*

We have a significant account of another who said, "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house." (vs. 61) This man like many today, was struggling between two desires; holding to carnal things with one hand and reaching for spiritual blessings with the other. He was distracted from the Lord by material things, and was undecided whether to forsake carnal things in order to gain spiritual reward. To that man, and to all men who are distracted by worldly concerns, Jesus said, "No man, having put his hand to the plow, and looking back is fit for the kingdom of God." The figure of a man plowing is significant, that a man in order to plow a straight furrow must keep looking straight ahead, and if he looks back or to the side he will be pulled from his course and plow crooked—the lesson is, that if we would live a straight life we must keep our eyes fixed on Jesus the author and finisher of our faith; looking back longingly at the world will cause a Christian to live a crooked life, just as looking back causes the plowboy to plow a crooked furrow. Jesus taught against looking back, "Remember Lot's wife." (Lk. 17:32) Members of the church who look back at the world of sin, render themselves unfit for the kingdom of God.

### *CONCLUSION*

Let us strive to eliminate from our own lives first,

and the lives of others, the attitudes pointed out in this article, which will cause rejection of the truth. These attitudes in an alien sinner will prompt him to reject the gospel, and the same attitudes in members of the church will cause them to close their eyes to the Lord's will and their own duties.

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## "It Is Written Again"

(Continued from page five)

able to keep you from falling" (Jude 3), we are the ones who are warned against failing. (1 Cor. 10:12; 2 Pet. 3:17-18) The wretched and dreadful state of the fallen is described in many passages. (Heb. 6:4-6; 2 Pet. 2:19-22) "Say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." (Ezekiel 33:12-13) Now, if this was all the Bible had to say, no responsible person could fail to see that when a child of God sins, he will die for his sins. The fact that he was once righteous will not save him when he turns from it. Why any man ever taught the doctrine of impossibility of apostasy or how any one was ever persuaded to believe it, I do not understand. *It is certain that one cannot believe it, and still believe the Bible.* If you think this is strange or untrue, just turn back again and read Ezek. 33:12-13. It is strange, indeed, that the very falsehood that led Adam and Eve into sin, and was blasted and exposed by Jesus in his temptation, should continue to be cherished and defended in religion today.

When any construction or interpretation is placed upon a passage that causes it to contradict another passage, that construction is wrong. To illustrate: 1 Jno. 3:6-9 is made to teach that a child of God is able and expected to live a sinlessly perfect life. It is supposed to teach that one will not and cannot commit an act of sin. Certainly God condemns sin, and we are told to abhor and hate sin, and to abstain from all appearance of evil. Yet God recognizes, and the Bible teaches that man at his best, is weak and subject to temptation, and actually does sin. No apostle or inspired man ever claimed to live above sin. A sinlessly perfect life was never attributed to any one except Christ. John himself did not claim it, but rather confessed his sins. Hence such a construction is in open violation of John's own teaching. "It is written again," "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us." (1 Jno. 1:6-10)—In The Evangelist.

NOTES—REPORTS

Will W. Slater, Fort Smith, Arkansas: The meeting in Camden resulted in one baptism, a lady 79 years old. Her daughter, Sister Garner, is due the credit for her conversion. Much good was accomplished in other ways. The Cullendale meeting, a mission point of the Camden church, was fairly well attended and good interest manifested. The few brethren there meet in the afternoon at the Presbyterian building. Plans are being made for a regular meeting place and a new building soon. Prospects are bright for them. I am at home for a few days for a much needed rest.

W. C. McCullough, Dierks, Arkansas: M. H. Peebles, superintendent of the Saratoga schools, will conduct a gospel meeting at this place beginning June 13 and continuing through June 20 or longer. Surrounding congregations are invited to attend these services.

H. D. Straughn, Glenwood, Arkansas: Brother R. C. Ledbetter of Comanche, Texas will begin a meeting here June 20 to continue for two weeks. Surrounding congregations are invited to attend.

John F. Reese, Nashville, Arkansas: I

dedicated the new church building at Nola, near Bluffton, Arkansas. They lost their church by a cyclone, and having rebuilt, they wanted me to preach the first sermon in it and dedicate it to the Lord. I have held seven meetings at Nola in succession with the exception of one time. They have a fine congregation of working Christians. May the Lord bless us all in all of our efforts for good and the church.

Timothy B. Crews, 203 Cordell Street, Houston, Texas: I am now laboring with the new congregation meeting in Hohl school on the corner of Tidwell Road and Yale Street. Four congregations furnished their preachers three nights each and I filled in one, in a tent meeting to get this work started. Thornton Crews of Lindale, Cecil Hill of Norhill, Earnest Coffman of Humble Road and M. Roy Stevens of 26th and N. Sheppard Street, all did some fine preaching in this series of services. We now own an acre of land, that is, paying for it, and plans for a building are underway. We have about 40 members and several fine prospects. Our plans are to build a building to accommodate future growth. All the members have a will to work and are not afraid to take on the new responsibility. This is a wide open addition, and about two miles out of the city limits. If in Houston worship with us.

A. E. Wickham, Akron, Ohio: I am here this week with the church of Christ at South Arlington Street in a good meeting. Begin in Coshocton June 9 to continue over the 20th. Had good meetings in Beckley and Cairo, West Virginia.

Tillman B. Pope, Alma, Arkansas: I am to be in Wasco, Calif. in a meeting beginning November 7. I would like to arrange for other dates in that state after this engagement at Wasco. Please write me at the above address.

Gus Winter, Webster City, Iowa: Brother James L. Neal of Springdale, Arkansas reports splendid progress in the plans for a gospel campaign to be undertaken in Waterloo this summer. He has asked me to survey the situation there, which I plan to do in the near future. He also asks me to sound out the request for volunteer workers, especially those who could help for two weeks or longer in visiting, distributing announcements, tracts and gospel papers. We ought to have five or six gospel teams from our Iowa churches. Remember Saul of Tarsus' prayer, "Lord, what wilt thou have me to do?" (Acts 9:6) If after prayerful consideration you feel led and are willing to help in this gospel campaign please write to Brother James L. Neal, Springdale, Arkansas.

THE OTHER MAN

Perhaps he sometimes slipped a bit—  
Well, so have you.  
Perhaps sometimes he ought to quit—  
Well, so should you.  
Perhaps he may have faltered—Why,  
Why, all men do, and so have I;  
You must admit unless you lie,  
That so have you.  
Perhaps if we would stop and think,  
Both I and you,  
When painting someone black as ink,  
As some folks do,  
Perhaps, if we would recollect,  
Perfection we would not expect,  
But just a man half-way correct,  
Like me and you.  
I'm just a man who's fairly good,  
I'm just like you.  
I've done some things I never should,  
Perhaps, like you,  
But, thank the Lord, I've sense to see  
The rest of men with charity,  
'They're good enough if good as me—  
Say, men like you.

Cheerfulness is not so much a matter of mental temperament as of spiritual temperature.

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# The Gospel Link

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

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## Worship

JOHN W. WILSON

In the preceeding articles on the above topic we discussed the thought of qualifying for true worship. We are now ready to discuss that which constitutes true worship; the acts or items that make up true worship. In this, as in all other matters, we must let the Bible dictate. We have already learned that true worship consists of doing exactly what the truth says. When we go to the Bible and read what the early Christians did in worship to God we will know that we have the truth.

Upon the great and notable day of the Lord, the day of Pentecost, the record of which is found in the second chapter of Acts, we have the beginning of the New Testament church. Here, for the first time souls were added unto the Lord. This is a fine place to observe what they did in worship unto God. After their obedience unto the first principles of the oracles of God it is said that they "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42) Here we have definitely mentioned at least four of the items of true worship. Only one other is added to this list in all the other New Testament writings. This item will be found in many other passages such as Eph. 5:19; Col. 3:16-17, etc. It is called the praise service, or the the song service of the church.

The simplicity of the New Testament order of worship is striking. Nothing elaborate or fanciful about it. The early Christians assembled and sang praises unto God, engaged in prayer, gave of their means as the Lord prospered them, exhorted or taught one another, and commemorated the body and blood of the Christ. This was a simple, sincere and orderly service. This was and is true worship. This was and is worship by faith for every act of it is plainly stated in the word of the Lord. (Rom. 10:17)

Now let us study briefly the Bible teaching upon these five items of worship. While it is not the purpose in this lesson to discuss fully the day of worship, we shall read a few passages showing beyond any doubt that there was a certain day of the week upon which the early Christians assembled to worship. We will do well to follow the divine example in the time, as well as the items of true worship. "And unto the FIRST DAY

of the week, when the disciples came together to break bread. . ." (Acts 20:7) "Now concerning the collection for the saints, as I have given ORDER to the CHURCHES of Galatia, even so do ye. 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. 16:1-2) "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)

From the above we can readily see that the early Christians met upon the first day of the week for worship. No argument is needed to enforce this idea for those who are willing to accept the plain statements of the Bible.

Now let us study the items of worship engaged in when they met upon the first day of the week. We shall consider exhortation first. The word means to teach. The teaching of the church is two fold. We are to teach one another (Col. 3:16), and we are to teach those who are not members of the church. (Matt. 28:19-20) That teachers are needed in the church will be seen in the fact that the church is a teaching institution. (Eph. 3:10-11; 4:11) That teaching is a vital part of the true worship is definitely taught in the following from the lips of Jesus: "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9) When we view the worship of the church from this standpoint, when we really believe that our teaching is a part of our worship to God we will have more interest in the teaching done. Much of the slipshod, hit-or-miss methods of teaching will be discarded. More care will be exercised in what we teach. Much of the like interest in the teaching done by the church today can be traced to the teacher. Many of the soft, weak, sickly, puny, undeveloped members that are found in congregations today would be strong, sturdy, well developed members, able to stand the truth when it is preached, if the right kind of teaching had been done all along. Most of the kicking and snorting and whinning that's done today when the gospel is preached and sin condemned in all its ugly forms comes from weak members who have not been taught as they should. Few gospel preachers alive today have had opposition that really hindered from any other source.

(Continued on page four)

# Christ's Baptism

G. F. MICKEY, Gallup, New Mexico

It would have been an unforgettable experience to have stood upon Jordan's bank in the long ago, and heard the Galilean Carpenter request baptism at the hand of that Wilderness Prophet; and then to have listened in on the brief conversation that followed.

The Prophet: "I have need to be baptized of thee, and comest thou to me?"

The Carpenter: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

In fact a solemn stillness must have settled over all as these two waded slowly into the current of the smooth flowing river. There they stood side by side waist deep in the water, and the one gently buried the other beneath the sparkling wave. "Buried with him in baptism, wherein ye are also risen with him." (Col. 2:12)

But the awesome climax was reached when the one baptized came up out of the water, and the windows of heaven opened, while the Holy Spirit in a dove form fluttered down upon him, and a voice from heaven in ringing tones declared, "This is My beloved Son, in whom I am well pleased." (Matt. 3:13-17)

And so, such was Christ's baptism, solemn, sacred, and meaningful. From that time forth he lived a new life and did a new work. Never again did he return to the carpenter's bench, or to the tool shed. He soon began to preach and say, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17)

Moreover, what necessity urged the Christ on to the acceptance of baptism? Was it worldly wisdom, or a policy course? Did he do it to please friends, or to satisfy a church creed? Or was it the result of wrought up emotions?

The answer to these questions is NO! Jesus knew exactly what he was doing, and stated it plainly. "Thus it becometh us to fulfil all righteousness." To have failed here, could not have pleased the Father. In the very beginning of his ministry he must publicly submit to the will of his Father.

Then too, a purposeless, haphazard, trivial attitude toward things sacred and commands divine debases the soul. Christ felt the compulsion of example. "Christ also suffered for us, leaving us an example, that we should follow in his steps." (1 Peter 2:12) Faith demands that men shall openly pledge themselves to act, live, and speak as God requires.

And so, all Christ followers are "buried with him by baptism into death," (Rom. 6:4), simply because God's word demands it. (Mk. 16:16) Those who refuse are either untaught or rebellious. In them the righteousness of God has not been fulfilled. For them the living of the Christian life is hardly possible.

Furthermore, the Christ was not baptized "for the remission of sins," (Acts 2:38), yet he could not remain

sinless and refuse the dead. He must "fulfil all righteousness." It is just as important to keep from sinning as to receive forgiveness after committing sin.

What mighty efforts are required to repair the damage caused by sin! How much easier it is to refuse the first drink than to salvage the drunkard! How much easier it is to live right than it is to get right after years of disobedience! Right here men should think more seriously and more clearly concerning sin, and then use wiser methods in dealing with it: for sin can and does hide its ugliness behind courteous manners and good deeds. Sin can erect cathedrals, build orphan homes, and endow hospitals, and still be a rebellious tyrant.

Also, ignoring sin does not remove its danger, change its name, or alter its nature. He who disobeys God is a sinner, regardless of how pure his speech, honest his dealings, and upright his morals. A devout religionist may be a graceless sinner before high heaven: "for sin is the transgression of law." (1 Jno. 3:4)

And so Christ "fulfilled all righteousness" in his baptism. Not one sin is found in him. His obedience brought him into the Father's presence, and approval. It is that presence that makes sure of eternal victory. "He became the author of eternal salvation unto all them that obey him." (Heb. 5:9)

Then too, Christ's baptism was an act of confidence. In "fulfilling all righteousness" Jesus put himself directly under the Father's care. His baptism was a public proclamation of that fact. In return for that confidence the Father acknowledged the Christ as His Son. "This is My beloved Son." (Matt. 3:17)

In like manner, they who humbly follow Christ in baptism pass over the direction of their lives into the Father's keeping. What the future holds in store for them they do not know, yet they trust God's promises and are unafraid.

While not all of Christ's experiences shall come to those who follow in his steps, yet Christ's blessedness is theirs. Sin's power beats in vain against the soul which in utter trust leans upon the Father's breast; but on those who reject God's word sin visits the full measure of his sinfulness.

And so, beloved, with utter confidence let men enter the waters of baptism, yield there to a burial into Christ's death, and then come forth in the likeness of his resurrection. When they have in faith completed this obedience they can have full assurance that the Father will acknowledge the deed and act.

(Note: This is Brother Mickey's first article to be published in the Gospel Light. We welcome him as a contributor to the Light.—Geo. B. Curtis)

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The teacher of a Bible class in a certain church was describing the distance between Dan and Beersheba, when one of his hearers exploded with the ejaculation, "What? I thought they were man and wife like Sodom and Gomorrah."—Selected.



## “Watch Ye Therefore”

E. M. HEBBARD

“Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was *rejected*; for he found no place for a change of mind in his father, though he sought it diligently with tears.” (Heb. 12:14-17)

Herein is portrayed a trait characteristic of too many of us—that of whiling our lives away and then in the evening of life finding it impossible to obtain the most desired possession. There are many who have one time in life chosen to follow after peace and later were called upon to choose between the things of this world and the way that makes for peace. Particularly do I have in mind those who have one time lived where the influence of the church was conducive to good living and later when an opportunity presented itself to get gain in this world’s goods away from this godly environment, they allow a constant association of worldlings to decrease their love for Christ. To these, who once lived in the East and have come to the West, seeking after wealth and pleasure allowing their Christian obligation to go unheeded, I wish to call attention to that narrative of the life of Lot which so graphically portrays this

The time of separation came for Abraham and Lot, and to Lot was given his choice as to the way he should go. Perhaps a shrewd man for business, he looked to the plains of Jordan where the physical opportunities offered promise of easy gain, he chose the well watered grasslands where his flocks would produce abundantly. Now the reputation of these regions where he must bring his family was not conducive to godly living, but the chance for gain was rife. This is his choice. For a long period he lived in the plains country of the Jordan but gradually he started pitching his tent nearer the city of Sodom, a city that was a synonym for evil and sin. Finally, he was dwelling even within the city and his daughters married and settled down there.

God, sorely displeased with the wickedness of Sodom, ordered its total destruction. Abraham realizing Lot’s predicament pleaded with God to spare the city. This God promised, should there be enough righteous there. Lot counseled with his daughters and sons-in-law but his pleading fell on deaf ears. We all know the outcome of this narration, and how that Lot barely escaped with his life after losing his life’s companion.

What’s wrong with this story and how can it prove of benefit to us some forty centuries removed? Did the choosing of the plains of Jordan condemn him? No, we say. What then did? Well, in his quest for things this world has to offer, his associations were with people

who disregarded his God, and as is too often the case, he allowed their ways to become his ways so much so that he was not adverse to living in Sodom itself. When heaven’s order to flee came, the tenacles of sin had made it next to impossible to break their clutch. Quite often we see and even our brethren who are no wiser than Lot of old, forsaking the assembly, forsaking the memorial of our Lord’s death, forgetting all his holy commandments for a few paltry dollars, or a so-called good time, only to find it some day next to impossible to break the bond which the love of the world has upon them.

Hear Paul to the Romans: “Be not conformed to this world, but be ye transformed by the *renewing* of your mind . . .” Again 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 vainglory of life, is not of the Father. . .” Brethren, we cannot drink of the cup of the Lord and the cup of devils. Again Paul says to the Galatians: “Be not deceived God is not mocked for whatsoever a man soweth that shall he also reap. For he that soweth to his own flesh shall of the flesh reap corruption.” “Now the works of the flesh are these, fornication, uncleanness, lasciviousness, idolatry, drunkenness, revellings, etc. of which I forewarn you that they who practice such things shall NOT inherit the kingdom of God.”

Let us not allow those that perish to veil our faces from the glory of the Lord, but as Paul admonishes the Corinthians, “with unveiled faces beholding as in a mirror the glory of the Lord, are transformed into the same image from glory unto glory, even as from the Lord the Spirit.” So with our eyes upon Christ who is the author of perfect peace and salvation, may we some day be transformed into a perfect likeness of him. May I illustrate by calling to your mind that beautiful classic by Nathaniel Hawthorne—“The Great Stone Face”—which so fitly describes the above thought. Remember the little boy who admired so much the image that he would daily sit and look at it hoping some day to behold that one who would be found conforming to its likeness. After a course of time it was discovered that even he by his perpetual admiration had transformed himself into its very likeness. So as a final word, “Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth. . .”

(This timely article is by one of the elders of the Winslow congregation. It seems good to me to see articles written by elders. The Gospel Light welcomes more of them to write.—Geo. B. Curtis)

Never think that you can make yourself great by making another less.

# THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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## Worship

(Continued from page one)

Strong, hard, plain teaching makes the same kind of members. Weak, soft, compromising teaching will never produce any other kind of members.

The communion consisted of bread and the fruit of the vine. (Matt. 26:26-28) This was observed in memory of Christ's suffering and in prospect of his return. (1 Cor. 11:23-25) No one has the right to determine who shall eat and drink besides himself. (1 Cor. 11:27-29) For one to wilfully neglect to eat and drink the Lord's supper upon the first day of the week violates the Scripture and renders that one void of life. (Jno. 6:53-58) Sur.ly this is reason enough for observing it.

In the matter of prayer we have a great privilege as well as a command of the Lord. God talks to us through His word. We talk to God through prayer. No prayer will be heard unless it be directed through Jesus. We often hear those who would please men in their prayers over the radio ignore the name of Jesus. They claim to believe Jesus to be God's Son; yet they know their prayer is being heard by men who do not believe this, and so ignore his blessed name lest they offend some unbelieving Jew. Paul says: "Whatsoever ye do in word or deed, do all in the name of Jesus, giving thanks unto God the Father by him." (Col. 3:17)

The matter of fellowship is important. While fellowship does mean much more, its primary meaning in Acts two is giving. The word carries with it the idea of working together, joint participation, mutual service. When Paul commanded the early church along this line he said: "Let every one of you lay by him in store as God hath prospered him." This is the only way that there can be equality, the thing demanded in 2 Cor. 8:13. The amount a man gives toward the support of a thing in keeping with his ability will always determine

how much he thinks of the thing. If most of us would apply this principle in measuring our love for God and the church it would be found to be far less than we could afford to be satisfied with. Men may talk and argue about taxing and tithing all they please; aside from the fact that no such system of finance is mentioned in the New Testament, it would never raise more money than the principle laid down by Paul if we would but apply it. If tithing had been a better system along this line, does it not seem strange that God, though using it in the Old Testament, made no mention of it in the New? If all would give as prospered, few, if any, would ever give less than ten per cent and many would give many times more. The need of funds in the work of the church today is not due to a faulty system of giving laid down in the Bible; rather, it is due to a lack of obedience on the part of Christians. The Lord loves a cheerful giver. It is more blessed to give than to receive. How much of the affection of the Lord do you want? Do you want more or less blessings of the Lord?

The praise service of the church has a two-fold purpose. In song we glorify the Lord and edify our souls. (Eph. 5:19; Col. 3:16) In New Testament times the mechanical instrument was never used in the praise service. This should be enough for those of us who would please the Lord and not men. It should please us to please the Lord. If this doesn't please others, then we must leave them unpleased.

Friends, the above items constitute TRUE WORSHIP. If you have not qualified for this worship, you should do so now. If you have, you should be regular in offering the worship God wants. There are many ways to be wrong, but one way to be right. If the above isn't right, then we cannot know what is right for we have read only from the Bible. We close this series on worship with the following from the Son of God: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10)

## INTERESTED IN SONG BOOKS?

We have the best to be found. "GOSPEL TIDINGS", our new 1943 all-purpose book, is now in the second edition. It is in our judgment, the best all-purpose book we have ever made. 192 pages. \$3.75 per dozen; \$13.50 per fifty; \$26.00 per hundred, prepaid.

"HYMNS OF PRAISE", our new church hymnal, is having a wonderful sale. It contains about 200 of the finest old songs and hymns ever published, with about 50 of the later new songs. \$3.80 per dozen; \$14.50 per fifty; \$28.00 per hundred, prepaid.

"THE CHURCH HYMNAL," is our best church book. 35,000 sold to date. There is not a better church book on earth, as to contents. 224 pages, same price as the "HYMNS OF PRAISE."

"PRAISE AND REVIVAL SONGS," is our small, revival book. 96 pages, 115 songs, especially adapted for Lord's Day worship and revival meetings. Special price: \$1.80 per dozen; \$6.00 per fifty; \$11.50 per hundred prepaid.

Gospel Light Publishing Company

DELIGHT, ARKANSAS

## Another Of Our Associate Editors



After somewhat of a delay in receiving a photograph, we are happy to present to our many Gospel Light readers another of our associate editors. Brother R. A. Hartsell of Broken Arrow, Oklahoma has rendered an appreciated service to both publishers and readers of the Gospel Light through his splendid gospel messages.

Brother Hartsell is 39 years of age, having been born in the good old state of Oklahoma, January 28, 1904. He obeyed the gospel under the preaching of W. L. Oliphant at Sulphur, Okla., in 1920. Brother Hartsell says: "Will M. Thompson was then minister of the congregation at Sulphur, and contributed more than anyone else to my becoming a preacher, and to what success I have attained, if any."

Brother Hartsell began preaching in 1921. He has been actively engaged in the ministry of the gospel since that time. He has been engaged in more than forty religious discussion with several denominations. He has preached in the states of Oklahoma, Texas, Arkansas, Missouri, Louisiana, New Mexico, California and Oregon.

He is married and has four children, three boys and one girl. His schooling was in the public schools of Oklahoma.

### A REPORT

It has been some time since we gave a report of our activities to the brotherhood. This is to say that we are preaching regularly four to six sermons each week. We are having an estimated audience of 18,500 people at each service. The gospel is being obeyed by many as a result of our preaching. Although our collections are not as we would like them to be, glad to say we are out of debt, with a little money in the treasury.

We are having fine cooperation from our co-workers, and although some of our helpers have answered the call of our

government, we are still able to carry on. We never fail to appreciate the help and encouragement of those whom we serve, in both a moral and a financial way. We still have several 'openings' and would appreciate hearing from any one desiring our services. We believe we can do you good.—The Gospel Light

### QUESTIONS ANSWERED

Batesville, Ark.  
May 12, 1943

Dear Sir and Brother:

John the Baptist is quoted in each one of the Gospels, and Christ once in Acts as prophesying the baptism of the Holy Ghost on the day of Pentecost. I guess you will say they cut a dido as that baptism was by pouring out upon.

Liddell and Scott also cut a dido when they said that the meaning of baptizo in the New Testament is to baptize.

Webster cut a dido when he said that baptism is application of water to the person as a sacrament, and that it was performed by sprinkling, pouring or immersion.

The children of Israel were baptized in the Red Sea. Paul cut a dido when he said that, as they came through dry. If they had been immersed they would have come through wet. Please tell me the mode of their baptism.

Yours truly,  
L. R. Barnett

Winslow, Arizona  
May 15, 1943

Mr. L. R. Barnett,  
Batesville, Arkansas

Dear Mr. Barnett:

Received your letter anent "didoes" this morning. Really enjoyed it. We shall now pay our respects to the arguments contained therein.

I suppose you knew that when John and Christ referred to the outpouring of the Spirit that they spoke of the baptism as being in (Gr. en) the Spirit, didn't you? The baptism was in the Spirit; no dido there.

Yes. I knew that Liddell and Scott also cut a dido and said in one of the editions of their Lexicon that baptizo meant sprinkle. But they got over their dido. The fever cooled and they did not make the mistake but one time. And then they did not say the things you make them say. You have them saying, "Liddell and Scott also cut a dido when they said that the meaning of baptizo in the New Testament is to baptize." I think you mean to say they defined baptizo to sprinkle. Your dido.

As to Webster, you'll find that his dido is not so much of a dido after all. He gives the primary meaning of the word to cover up, to dip, etc., carrying the idea of submergence in its primary meaning. But as some of you fellows were not satisfied with God's way of doing things, and following the lead of Rome, began to sprinkle for baptism, Webster by usage of the word includes

sprinkling as a definition. He gives you not one crumb of comfort in following your sprinkling dido. God's word knows nothing about sprinkling, and you can rest assured any one practicing it whether he be priest or Methodist bishop, he is cutting a dido.

Now your Israelite-Red Sea dido. If it were not serious, it would be amusing to see you fellows squirming around in the Red Sea trying to get a little sprinkle out of it. Friend Barnett, get your Bible and turn to 1 Cor. 10 and read about this Red Sea baptism. Paul said they were baptized in the cloud in the sea. What was the element? Cloud and sea. Completely covered up, submerged, hidden, baptized. Did you know, Mr. Barnett, that the crossing of the children of Israel took place at night? And did you know that the cloud was a pillar of fire at night? And did you know you were trying to get a sprinkle out of fire? And did you know fire was a pretty difficult element to squeeze a sprinkle out of? But that is about as close to a sprinkle as you can get in the word of God. You'll just have to fall back on the Catholic dido for sprinkling. That's all it is.

In the meantime if you find anything else that looks good to you as authority for pouring a little water upon the head or sprinkling it thereupon, pass it along. Thanks.

Geo. B. Curtis

### JOHN R. HICKMAN

John R. Hickman was born November 22, 1878 at Orangeville, Texas and died May 24, 1943 at his home near Blue, Oklahoma as a result of paralysis. He had been a devout Christian since 1916 and at the time of his death was an elder and teacher at the church at Blue. He had to sit down to teach the class the day he suffered his first stroke.

He was married April 1, 1897 to Miss Mary Julia Taylor at Bonham, Texas, to this union twelve children were born, eleven of whom were at his bedside at the time of his death.

Survivors in addition to his wife are seven sons: Floyd of Durant, Okla.; Lloyd of Noble, Okla.; Taylor of Wylie, Texas; James of Blue, Oklahoma; Daniel of Wylie, Texas; Garland of Plano, Texas; Sgt. Leo Hickman of Camp Pickett, Va., who was unable to attend the funeral; five daughters, Mrs. Claud McGowan of Dallas, Texas; Mrs. Floyd Southern of Noble, Oklahoma; Mrs. B. R. Moore of Tucson, Arizona; Mrs. Walter Boler and Miss Ressie Hickman of Blue; two sister, 32 grandchildren and one great-granchild. The six sons present were pallbearers.

Brother W. T. Harris of Durant, Okla., conducted the funeral services which were at the church of Christ in Blue. Burial was near the family home in the Philadelphia cemetery.

We miss him so much and are deeply grieved, but it isn't so bad when we think of the peaceful rest he has and the beautiful home awaiting him.—Miss Ressie Hickman

\* \* \* \* \*

## NOTES—REPORTS

\* \* \* \* \*

Glenn A. Parks, 410 Huntsville Road, Fayetteville, Arkansas: Our work continues over here in a fine way. We have had several additions to our forces since the last report. Audiences are splendid for most of the services with many visitors in attendance. The contributions are averaging above the hundred dollar mark rather consistently. We are grateful to our Father to be having a part in this good work.

\* \* \*

John Richardson, Johnson, Arkansas: Brother L. O. Sanderson of Tulsa, Okla. closed a fine meeting here June 2. It was a short meeting, but a good one. He has made the church stronger in many ways by his good preaching. He is a fine man and a good preacher and singer also. There were two baptized the last night of the meeting. Anyone wanting a preacher for a meeting would do well in getting Brother Sanderson.

\* \* \*

H. H. Dunn, Huntington, Arkansas: I recently closed a very pleasant meeting in Nashville, Arkansas. Eight were baptized. The brethren there have planned for a good program of work, Brother Gilbert Copeland beginning as minister the first of this month. May the Lord bless the labor. Began at Ripley, Okla. June 6. Go next to Cowlington, Okla. Have all time open for meetings after middle of October.

\* \* \*

Lee Starnes, Drumright, Okla.: The church here has been exceedingly good to us. Much has been done and much more to do. The brethren have invited me to remain another year. After prayerful consideration have decided to change locations. Trusting that we may do more good in other and larger fields of labor. This decision has been reached of my own accord. I plan to begin local work July 1 with the South Grand congregation in Okmulgee, Oklahoma. The brethren here have not chosen one to succeed me. Any one interested may address either of the following: C. E. Priddy, Kenneth Forrest, or Ray L. Felts, Drumright, Okla.

\* \* \*

Walter W. Leamons, Houston, Texas: Brother Lee McCrary recently passed from this life. He was the first gospel preacher I ever knew and he baptized my parents. After many years, I still have a vivid recollection of his sermons and his blackboard diagrams. Here at West End church of Christ, 718 Malone, we received one by transfer from Austin, Texas. We put on a thirty minute broadcast over KPRC last Saturday and plan to do more of this work. Many of our members are serving in the armed forces in defense of our country.

"Blessed is the man who is too clever to be deceived by his own alibis."

## EXCERPTS FROM UNCLE MOSE (S. W. W.)

Brudder Bones say he don't have time to study he Sunday School lesson. Time he look ober de Sunday paper an' read de comics it is time to start to church.

\* \* \*

I pause in my sermon right here to ax dat soljer boy back there to please come up nearer de front, Sally Jackson's 'bout to twist her nek off—'sides she's 'sturbin' de audience.

\* \* \*

Brudder Jones didn't come to church las' Sunday. He make four dollars pickin' strawberries. Monday he had a bad chill an' was sick three days—an' pay five dollars doctor bill.

\* \* \*

De uniform Paul tells about for Christians to wear don't look like what dese here soljers wearin'.

\* \* \*

Brudder Silas mad at me 'cause I remanded him las' Sunday an' wouldn't speak to me yesterday. Humph! I got a dog what do better'n dat. When I hurst him axdently he comes up to me waggin' his tail tellin' me all is forgiven. An' when I scolds him he tucks his tail shame like an ax me to forgive him.

\* \* \*

I knows of a church member in Texas dat spen's more money for tobacker dan he pay de Lord.

\* \* \*

Brudder Jonas pay dat lawyer man fifty dollars to keep his boy from goin' to penitency an' pay de preacher fifty cents to keep him from goin' to hell.

\* \* \*

Brer Brown, I notice is mighty good to he chil'rens. He takes dem to de show ev'y Sat'y night an' sends dem to Sunday school ev'y Sunday mornin'.

## THE GREAT LEGACY

As scheduled, the first copies of the new edition of The Great Legacy were mailed June 1. Many orders have been received and present indications are that the first printing may be sold within a short time. Due to war conditions affecting labor, paper and printing supplies it is doubtful that we will be able to get another printing from the press until after the war. We urge all those desiring a copy of this fine book to get orders in now. Price \$1.00 prepaid, and your book mailed same day order received.

### Think It Over

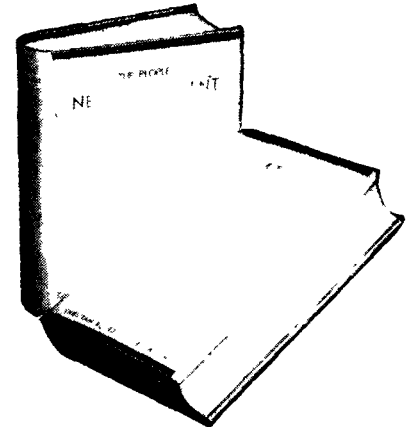
Two minister's wives were sitting on the veranda of a Canadian house chatting to each other as they mended their husband's trousers. "I can't understand," said one of them, "why your church is always prosperous, while ours is not." "Well," said the other wife, "if you were an observant person, you would have noticed that I am patching these trousers on the knees while you were putting patches on the seat!" The rest was understood!

## IF YOUR ARTICLE IS NOT PUBLISHED PROMPTLY

One of the many problems always facing the religious editor and publisher is that of choosing the material that should go in each issue of a paper. In reality, there have been times when we had but little choice. It was just a matter of using from week to week what was on file and using the scissors to obtain what else was needed.

However, at this particular time it is different. We have enough copy on file to fill several issues and we are forced to use our discretion as to what to publish first. We have many fine articles on file that we would like to publish immediately, but we must wait until space permits. In the meantime, brethren, continue to send us your articles. This will assure us of always having plenty of good copy.


## 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



# 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 29.

## Who Is Orthodox?

JOHN W. WILSON

The leading denominations of our day, rather than come out in the open and meet the church of Christ, will stoop to the lowest form of deception preying upon the ignorance of the masses seeking to discredit us and thereby nulify many of our efforts to lead the lost into the "glorious light of the gospel of Christ." One of their forms of deception, though well known to us in the church of Christ, but unsuspected by their followers, is what they are pleased to qualify as "Orthodox Denominations." Their preachers will speak quite complimentary of all the orthodox denominations and boast of the great unanimity among such denominations as the Baptist, Methodist, Presbyterian, etc. When they refer to the church of Christ, we are called heterodox. In this, as in all sectarian reasoning to try to get rid of the Lord's people, they are vulnerable, and we intend in this article to inflict a few darts of truth.

The word orthodoxy is from *orthos*; right true, and *doxa*, opinion, from *dokeo*, to think; hence, its import, to think right—soundness of faith—a belief in the genuine doctrines taught in the scriptures. Modern denominational preachers, however, define the term in about this fashion: "Orthodoxy is MY doxy, and heterodoxy is YOUR doxy, to the full extent of your difference to me." But, as all can see, this is not a definition of the word but an opinion of a prejudice, sectarian mind.

Since orthodoxy means to think right—soundness in the faith—a belief in the genuine doctrine taught in the scriptures, etc., it will be expected that all of these so called orthodox denominations will agree among themselves; for it cannot be maintained that they are all sound in the faith, and believe the genuine doctrine taught in the Scriptures, while they believe and teach doctrines contradictory to each other. Things that are equal to the same thing, are equal to each other, is a well known mathematical axiom; hence, if each of these denominations is equal to the genuine doctrine of the Bible, they will be found equal to or exactly like each other in name, origin, doctrine and practice. Are they thus united? Remember friends, such would be absolutely necessary for all of them to be orthodox.

We can see at once that it is not true. In name they

all differ. For them to all be orthodox all of their names must be found in the Bible as applied to the church. If any of the readers of this can find the Presbyterian Church mentioned in the Bible, or the Methodist Church, or the Baptist Church mentioned in the Bible, will you be so kind as to send it to me? If it isn't there, and it isn't, then in name they are not orthodox and their claim is found to be false.

Now let us examine their origin. The Presbyterians began in the year 1537, the Methodist in 1726, and the Baptist in the year 1611, though some historians place the beginning of the Baptist back as early as 1608 or 1609. However, we may see that their origin does not even date in the same century. So, in this too, they are found to be unorthodox.

As to their doctrine and practice, we shall soon see. The Presbyterians say, "God, from all eternity, did, by the most wise and holy council of his own will, freely and unchangeably ordain whatsoever comes to pass." Confession of Faith, Chap. 3, Sec. 1. The Methodists and Baptists say: It comes to pass that men kill, steal, rob and do many other things which God has forbidden; hence, He could not have ordained that they should so act, and then threaten the guilty with endless punishment for doing exactly what He has ordained. The Presbyterians say: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated and foreordained unto everlasting life and others unto everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished." Confession of Faith, Chap. 3, Secs. 3, 4. The Baptists and Methodists say, Every man may make his election or condemnation sure, as he chooses; hence they seek, with much zeal, to increase the number of the elect, and thus diminish the number of the reprobates. The Presbyterians and Baptists say, "Once in grace, always in grace." That is, after a man is truly converted, he cannot fall away and be lost. The Methodists say: "For though he be a child of God, an heir of heaven, still there is great danger that he may fall away and be lost forever." The Presbyterians and Methodists say that infants of believing parents are proper subjects of baptism, and are entitled to membership in the church. Baptists say that faith is a prerequisite to baptism, and

(Continued on page four)

# Mormonism

GEO. B. CURTIS

The following syllogisms are taken from D. H. Hadwin's article, "A Resume On Mormonism," in Bible Banner. I consider these unanswerable by any Mormon on earth. If some Mormon thinks differently, we should appreciate any effort on his part to defend the teachings of the Book of Mormon, or any other of the pseudo-inspired works of the Latter Day adherents.

1. Inspiration and revelation ending with Christ, all pretended inspiration and revelations since his are false. (Col. 2:3)

2. But the pretended inspiration and revelations of Joseph Smith were since Christ.

3. Therefore, the pretended inspiration and revelation of Joseph Smith are false.

1. The Holy Spirit guided the apostles into all truth. (Jno. 16:13-15)

2. But the Holy Spirit did not give the Book of Mormon unto his apostles.

3. Therefore, the Book of Mormon was not the work of the Holy Spirit.

1. The revelation of God's will as made known by the apostles of Jesus Christ contained all things that pertain to life and godliness. (2 Tim. 3:15; 2 Pet. 1:3)

2. But the revelation did not contain the Book of Mormon.

3. Therefore, the Book of Mormon does not pertain to life and godliness.

1. The only teaching that Christ is WITH, is that which was taught by the apostles. (Matt. 28:18-20)

2. But the Book of Mormon was not delivered by the apostles.

3. Therefore, Christ is not WITH the Book of Mormon.

1. Any religious production that Christ is not WITH is a godless production.

2. But Christ is not with the Book of Mormon.

3. Therefore, the Book of Mormon is a godless production.

1. The purpose for which man was favored with inspiration and revelation from God being reached, that work was complete.

2. But that purpose was reached through the inspiration and revelation granted the apostles of Jesus Christ. (John 8:32; Gal. 5:1)

3. Therefore, with the apostles of Jesus Christ the work of inspiration and revelation reached its completeness. (Eph. 3:5; Rom. 16:25-26)

1. As the inspiration from God gave, through the apostles of Christ, the truth of God, and inspiration that would give anything different or additional thereto would be from the infernal regions. (Rev. 22:18-19; Gal. 1:6-9; 2 Thess. 2:9-12; 2 Cor. 4:3, 4)

2. But the Book of Mormon is something additional

to and different from what the apostles of Christ gave.

3. Therefore, the Book of Mormon was given by inspiration from the infernal regions.

1. The curse of God rests upon any production that contains another gospel. (Gal. 1:6-9)

2. The Book of Mormon contains another gospel.

3. Therefore, the curse of God rests upon the Book of Mormon.

1. The true grace of God in order to the salvation of man was made known by the apostles of Christ. (1 Pet. 5:12; 1 Cor. 15:1, 2; 2 Pet. 3:15, 16; Titus 2:11)

2. But the Book of Mormon was not made known by the apostles of Christ.

3. Therefore, the Book of Mormon is not of the grace of God.

1. Any production beyond the perfection of God in Christ, that claims inspiration, is of the devil. (Heb. 5:9)

2. But the Book of Mormon is a production beyond the perfection of God in Christ, that claims inspiration.

3. Therefore, the Book of Mormon is a production from the devil.

1. Any book claiming inspiration, proven to be a lying document, is the production of a deceiver.

2. But the Book of Mormon is a lying document.

3. Therefore, the Book of Mormon is the production of a deceiver. This places Joseph Smith in his true light, and shows him to be an impostor.

1. When perfect knowledge was reached, prophesying ceased. (1 Cor. 13:8-10)

2. But perfect knowledge was reached in the New Testament. (2 Tim. 3:16, 17; 2:15; 2:2)

3. Therefore, with the completion of the New Testament all prophesying by the inspiration of God ceased. (Rev. 22:18, 19)

1. All pretended prophets since the New Testament was written were impostors. (Compare Eph. 3:5 with Eph. 2:20)

2. But Joseph Smith was a pretended prophet since the fulness of perfection in Christ was reached.

3. Therefore, Joseph Smith was an impostor.

1. God had nothing for man beyond his own perfection. (2 Tim. 3:16, 17; Eph. 1:22, 23; Eph. 3:8-10)

2. But the perfection of God is embodied in what is revealed in the Bible.

3. Therefore, beyond what is revealed in the Bible, God has nothing for man.

1. Therefore any production beyond the perfection of God that claims inspiration is a fraud.

2. But the Book of Mormon is a production beyond the inspiration of God that claims inspiration.

3. Therefore, the Book of Mormon is a fraud.

1. The doctrine for the people of God is recorded in the New Testament, and God warns them against the reception of any other doctrine. (Rom. 16:17, 18; 2 John 9-11)

2. But the Mormon doctrine, not being recorded in



the New Testament, is another doctrine.

3. Therefore, God warns His people against the reception of the Mormon doctrine.

1. We need all that is essential to salvation.
2. But Mormonism is not essential to salvation. (2 Pet. 1:3; Acts 20:32)
3. Therefore, we do not need Mormonism.

1. All the nations under heaven where devout Jews lived were represented at Jerusalem on the day of Pentecost. (Acts 2:5)

2. But there were no Jews there from the American continent. (Acts 2:9-11)

3. Therefore, no devout Jews lived on the American continent.

1. Therefore, any production declaring that there were devout Jews on the American continent at the time of the first Pentecost after the resurrection of Christ is false.

2. But the Book of Mormon so declares.

3. Therefore, the Book of Mormon is false.

Credit is given for the above to G. B. Hancock in his book, "Mormonism Exposed." We wish to add these further proofs of the falsity of Mormonism.

1. Christ was born in Bethlehem. (Matt. 2:5, 11; Luke 2:4, etc.)

2. The statement that he was born in Jerusalem is a contradiction to the Bible record and is false.

3. But the Book of Mormon states that Christ was born in Jerusalem. (Book of Alma 7:10, p. 253, 1879 Ed., pp. 211-212, 1920 Ed.) And therefore is a contradiction to the Bible, hence, false.

1. According to the Bible there were three hours of darkness over the land at the crucifixion of Christ. (Matt. 27:45; Mark 15:33; Luke 23:44)

2. According to the Book of Mormon there were three days darkness over the land when Christ was crucified. (Helaman 14:20, pp. 469-470, 1879 Ed., p. 394, 1920 Ed.)

3. Therefore, the Book of Mormon contradicts the word of God at this point and is false.

This work is given expressly for the benefit of those who are being misled by the false system promulgated by Mormons. These truths will stand the test. Keep a copy handy and try them on the Mormon colporteurs (literature spreaders) that come to your door.

Some teaching on baptism:

Regular Baptist: He that is saved shall believe and be baptized.

Missionary Baptist: He that believes and is saved shall be baptized.

Pedo-Baptist: He that is baptized shall believe and be saved.

Jesus Christ: He that believeth and is baptized shall be saved.

"No man has any business in a bad business."—Billy Sunday

## Faith Only

MRS. GEO. B. CURTIS

"The doctrine of faith only is a wholesome doctrine and very full of comfort," is taught by our religious neighbors. I think it can be proved by the word of God it is *not* a wholesome doctrine and is *not* very full of comfort.

First in Gal. 5:6 we read, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but *faith which worketh* by love." So we have to have a working faith.

In 1 Thess. 1:3 we read, "Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ in the sight of God and our Father." Paul here states reasons for thankfulness. Work of faith, labor of love, that is toil for others caused by love for them and for Christ. If we have faith in Christ we will labor for him. Again in James 2:14 we read: "What doth it profit my brethren though a man say he hath faith and have not works? Can faith save him?" You see professions are nothing unless their fruit is deeds. In James 2:17 we find, "Even so faith if it hath not works is dead being alone." So faith that has no power to bring one to obedience is as worthless as good wishes which end in words. It cannot stand alone and be of any avail.

In James 2:18, "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."

They must go hand in hand. One cannot show faith without works. If a man lives in obedience to Christ that is proof that he has faith in Christ, and you have to do something to obey.

In Jas. 2:20, "But wilt thou know O vain man that faith without works is dead?" So you see the faith that justifies produces works.

In James 2:22, "Seest thou how faith wrought with his works and by works was faith made perfect?" The element of works is essential to make faith complete. Without works it is imperfect. In Jas. 2:24, "Ye see then how that by works a man is justified and *not by faith only*." What could be plainer? In Jas. 2:26, "For as the body without the spirit is dead, so faith without works is dead also." The body is a lifeless dead thing without the spirit, so is faith lifeless unless it shows an energy in works. And in 2 Pet. 1:5-8: "And besides this giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." So if we have a working faith it will prompt us to obey the commandments of our Lord Jesus Christ. The "faith only" doctrine never adds the "seven Christian graces," is dead, "hath forgotten purged from old sins," is anti-

(Continued on page four)

# THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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## Who Is Orthodox?

(Continued from page one)

as infants cannot believe, they should not be baptized. Presbyterians and Methodists say that baptism is rightly administered by sprinkling or pouring water on the candidate's head. Baptists say there is as much authority for putting water on the feet as on the head for baptism. The Presbyterians and Methodists say all Christians should eat together at the Lord's table when convenient. Baptists say that Methodists and Presbyterians are good Christians, and therefore fit to surround the throne of God in heaven, but they cannot eat at a Baptist table. When they come to our house, they may preach, pray, sing, exhort, and labor for us, but they shall not eat with us. Presbyterians say: "Neither are any others redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." Confession of Faith, Chap. 3, Sec. 6. The others say that Christ tasted death for every man. But why go further, when we might multiply these differences beyond your patience to examine?

The question now to decide is, whether it is possible that all these contradictory doctrines are all the "genuine doctrine taught in the Scriptures." They are the doctrines of these so-called orthodox denominations. Orthodoxy means to believe the genuine doctrine taught in the Scriptures." One of two things is, therefore, certain, either the Scriptures teach these contradictory doctrines taught by these denominations, or the word orthodoxy is a misnomer when applied to them, and they have no right to appropriate it to themselves. I have presented this predicament to some of their preachers and they invariably try to get out of it by saying, "Why, we all believe in one great God, the Author of the Bible, the efficacy of the blood of Christ, the operation of the Spirit in conversion, the importance of faith in Christ as

the Son of God, a thorough change of heart, and repentance of sins committed, and a turning from sin to holiness; and as we are agreed in these great leading features of the doctrine of the Bible, we claim to be orthodox, though we may and do differ in these MINOR matters." But, to this I usually inquire, Do not we, as the church of Christ, believe these great leading features of doctrine, and insist upon them as strongly as the Presbyterians, Methodists and Baptists? Still they call us heterodox. Why, then, the difference? It must be something else that constitutes them orthodox and us heterodox. What is it?

Friends, it is this: These denominations all unite in telling penitent sinners to come to the altar, anxious seat, or mourner's bench, to pray and be prayed for in order to remission of sins, and we tell the same persons to repent and be baptized in the name of Jesus Christ for remission of sins. This is the true secret of the whole matter. Here is the line, drawn by the denominational world, between so-called orthodoxy and heterodoxy. Can they find authority for their teaching in the Bible? No friends, they cannot any more than they can find their names in that Book. Can the church of Christ find authority in the Bible for what they tell sinners to do? We can find it in precept and example. We have the precise words: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." (Acts 2:38) "Arise, and be baptized, and wash away thy sins." (Acts 22:16) "He that believeth and is baptized shall be saved." (Mk. 16:16) If this be not orthodox then I confess not to know the meaning of the word. If the meaning of the word is to believe the "genuine doctrine of the Scriptures," then we are orthodox according to the true import of the word. There is no escape from this position.

While we continue to believe and practice the genuine doctrine of the Bible, we are orthodox, all the sectarian world to the contrary notwithstanding. But when we forsake these truths, in order to get the world to call us orthodox, we give evidence that we love the praise of men more than the approbation of God. It is much better to show that we have a valid claim to the true import of the word, by believing the truth, than seek to make our faith look like error to induce the world to call us orthodox. "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11) Let the denominational preachers stop such a misrepresentation, or face their falsehood.

There are 365 "Fear Nots" in the Bible, or one for every day of the year.

## Faith Only

(Continued from page three)

scriptural, and when the light of truth comes in is shown unwholesome, and in hell will be very uncomfortable.

# A Fifth Columnist In Christendom

JAMES D. BALES

Denominationalism operates as a very effective fifth columnist in that it divides professed Christians, brings reproach upon Christ and his church, and cripples the striking power of the church in its world wide war against sin, superstition and error. Instead of a scriptural oneness Christendom is divided into non-cooperating sects which differ in doctrine, creed and worship. These denominations usually all claim to be equally Scriptural and yet they are divided by traditions of men as well as by their perversions of actual New Testament (NT) teaching. They are not one. They are not perpetuated by NT teaching, by the word of God only, but by distinctive denominational doctrines. If the word of God only was preached and followed by them denominationalism would be dissolved and their members would become Christians after the NT order.

*Every member of a religious organization which is not mentioned in the NT may not be a conscious fifth columnist; but consciously or unconsciously each denominationalist is helping to perpetuated unscriptural and anti-scriptural organizations.* Each generally maintains that it is not necessary to belong to their denomination in order to be a Christian. Thus the denomination, which is unnecessary as people can be Christians without it, becomes a positive evil for it divides professing Christians and violates the NT teaching upon unity.

Of course, we are called upon to substantiate our accusation. This we are willing to do. If, after an examination of the basis for the charge, you still do not agree with the attitude which has been taken we ask you to *examine yourself to see whether or not the disagreement is based upon a knowledge of, or an ignorance of, the Scriptures;* whether or not it proceeds from a heart filled with love for Christ and which puts his church and kingdom first, instead of opinion, prejudice and sectarianism.

## THERE BUT TWO KINGDOMS

The kingdom of Christ and the kingdom of this world, which lieth in the evil one, constitute the two kingdoms as far as the NT is concerned. The kingdom of Christ is submissive to Christ while the kingdom of this world is in rebellion to him.

*Christ is the head of his church, his kingdom.* (Matt. 16:18-19; Eph. 1:22; 4:1-6; 5:23; Col. 1:18) Christ is the vine of which individual Christians—not denominations—are the branches. (John 15:1-7)

If the denominations are equally favored in God's sight, if they are based upon the NT, if they are equally and really following his will, then we have the unheard of situation that people equally obedient unto God and equally favored and approved by God, are opposed one to another and divided into different and differing sects. These denominations ignore Scriptural teaching and follow after many traditions of men. Now, *if they are all sanctioned by the Bible the Bible itself teaches conflicting doctrines.* This, we are persuaded, is not true.

## EFFORTS TO JUSTIFY DENOMINATIONALISM

The following ideas are offered in an effort to justify denominationalism. A close examination of them will reveal that they are based on man's traditions and not God's word.

*One church is as good as another.* The question, however, is not whether one denomination is as good as another, but whether denominationalism is as good and

as scriptural as the unity of Christ's church and of his church alone. It is evident that the NT does not mention denominations. Instead it speaks of the church which belongs to Christ.

*The denominations must be supported by the NT, or I, as a member of a denomination, shall be "unchurched" by your teaching.* If you belong to a church not mentioned in the NT it is not my teaching but NT teaching which "unchurched" you. It is NT teaching which reveals that you are not a member of the body of Christ, as you thought you were. However, when you have discovered this you will be able to become a Christian and a Christian only. If you remain in a denomination it will not help the status of you or your ancestors. Those who lived and died outside of the body of Christ have gone on to wait the judgment of a just and merciful God. So the question is not what you thought, or they thought, in times past but what you ought to do after greater light has been brought to you. (Acts 17:30-31) After the unscriptural nature of denominationalism has been pointed out to you you can not be both sincere and informed and help perpetuate a denomination.

*There is good in all churches.* Granted. There is good in all men but that does not make them Christian in doctrine and deed. There is some good in Mohammedianism but that does not mean it is just as good to be a Mohammedian as to be a Christian. The good in an organization does not of necessity make it a part of the church of Christ.

An individual who is a Christian and a Christian only, who is simply a member of the church—not of today's denominations—*has a right to all the good that is in all the denominations.* Furthermore, he does not have to go outside of being a Christian only in order to have the right to and access to all the truth. He belongs to Christ and all that is good and true belongs to him. (1 Cor. 3:21-23) He may not see the good and the true at any one instance but it is his rightful heritage; and as soon as he sees that which he has not yet grasped and assimilated he has the privilege and duty to appropriate it. This is one of the beauties of being a Christian only. No individual in any denomination can appropriate all Scripture that applies to a Christian without having to break fellowship with some of the names and things which that denomination believes. Indeed, *it is impossible to be fully faithful to Christ and to be faithful to a denomination which perpetuates religious division.* And no individual who is both sincere and informed concerning the letter and the spirit of the NT can claim that it is possible to love Christ, and his church, and yet have such a love for the traditions of men that one can still justify denominationalism.

What measure are we to use to determine the relative goodness of a "church"? Does it depend upon its charity work alone? upon its popularity? its fine buildings? crowds? Then what about the movies? Would not the primitive church be disqualified if it were judged upon the basis of crowds, fine buildings, and popularity. According to the NT it depends upon the purity of doctrine and the holiness of the life of its members. That purity and holiness is produced by and measured by Christ and his word. (Lk. 8:11; Cp. Matt. 15:13-14; John 12:48) No individual or congregation

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## Paragraph Sermons

E. M. BORDEN

"For the great day of his wrath is come, and who shall be able to stand?" (Rev. 6:17) If people could only realize the meaning of the above passage, they would be more concerned about their manner of living. It is true that many will not be able to stand in that day. Christ will be the judge in the last day. (Acts 17:31) "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that which he hath done, whether it be good or bad." It is not every one that serveth that will meet the favor of the Lord in that day, but those who serve lawfully. The Lord has given us a plan by which we may be able to stand. Let us follow the plan and be able to stand in that day.

The first Pentecost after the resurrection of Christ was a great day. Pentecost meant much to the Jews before that time, for it was a day of great service. It means much to us only as the beginning day of the church of Christ. It was the beginning of the Christian dispensation, but the Lord did not sanctify it as a memorial day. The first sermon of the Christian dispensation was preached on that day, and about three thousand souls responded to the call of the gospel. It was the first sermon that embraced both Jews and Gentiles, though neither the Jews nor the Gentiles realized it at that time. The sermon was the first under the direction of the great commission, given about ten days before that time. The Comforter came on that day as Jesus had promised. It was the beginning of repentance and remission of sins to all nations. There are many other things connected with that day, but that does not mean that we should observe the day—Pentecost—as a memorial day. It is not an ordinance of the Lord, and people add to the word of God when they set it up as a memorial day for the Christian dispensation.

It is generally admitted that the day of Pentecost is the birthday of the church of Christ. If the church began before Jesus died it was under a limited commission, for the first commission directed the apostles to preach to the Jews only and not to the Gentiles. The commission that embraced all nations was not given until about ten days before the day of Pentecost. "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) Then he told them to remain in Jerusalem until they had received power from on high. (Luke 24:49) They waited in Jerusalem, as the Lord commanded them, until they received power, which was on the day of Pentecost. This power enabled them to speak or preach the gospel in the different dialects of the world.

Some people will not tell the sinner to read in the Acts of the Apostles to find the plan of salvation. The reason is clear. The first converts were told to repent and be baptized for the remission of sins. Some people

do not believe this even if the Bible does teach it. If baptism is not essential to salvation, why did the Spirit, through Peter, tell the people on Pentecost to repent and be baptized for the remission of sins? "For the remission of sins," here, does not mean, "Because of remission of sins." In Acts 22:16, we read, that Ananias said to Saul: "Arise and be baptized and wash away thy sins calling on the name of the Lord." The washing away of sins comes after baptism has been completed. Through baptism we reach the blood of Christ, and it is by the blood of Christ that our sins are washed away. In the commission Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) Do you still think it is safe to say that baptism is not essential to salvation?

## Courageous and Hopeful

R. C. LEDBETTER

Men become discouraged, express doubts, and often fail. Opposition and misfortune ruin them. Human beings make mistakes, commit wrongs, err in judgment, and regret results; but Jesus had no such experiences. He never expressed a doubt, nor ever felt remorse for a single act. At one time he challenged his enemies to point to a single sin in his life. (John 8:46) He grieved at the world's sins, yet he rejoiced at the hope of its redemption. He was hopeful, confident and cheerful; his confidence was as strong as life; and he entertained no unholy suspicions. He traveled by day and by night, and often through countries infested with robbers, thieves and murderers; and yet no one ever offered to harm him. He passed through Samaria, a country usually considered to be unsafe for Jews, and rested alone at Jacob's well, apparently at perfect ease. During all his life he expressed no doubts as to the correctness of his views, nor the outcome of his mission.

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## Sackcloth and Ashes

ROBERT F. TURNER

In Jonah 3, we read of a great city repenting of its sins at the preaching of God's Word, and we are told repeatedly that the many inhabitants of that city, even its king, "put on sackcloth and ashes." By consulting a concordance we find that this is only one of many occasions, especially in Old Testament times, when the wearing of sackcloth and ashes is mentioned as a manifestation of repentance. Kings and lords stripped themselves of their costly robes, great warriors laid aside their armor, beautiful women forsook their dainty attire, and coarse black cloth was taken as clothing for their bodies while the filth of the ash-heap was poured over their heads to further their wretched appearance. Some cases are cited of these people then sitting on or near the dung heaps of the city, thus subjecting themselves to the most loathsome of circumstances. Now we ask, "What is the point of it all?"

As has already been suggested, sackcloth was not repentance but a manifestation of repentance. In an era of dispensation of signs and types we can scarcely find a more fitting symbol. Based upon the fact that *pride* and *selfishness*, or as John puts it, "the lust of the flesh, the lust of the eyes, and the pride of life" (1 Jno. 2:16), are at the bottom of *all* sin, what could better express an individual's desire to repudiate the *self-will* that caused sin. I think we may safely assume these characteristics of one who would voluntarily wear sackcloth and ashes: (1) humbleness, (2) submissiveness, (3) self-censure, and (4) desire to reform. Sackcloth and ashes of "yester-year" is a far cry from "Ash-Wednesday" of today, when, dressed in "Sunday" clothes one kneels upon a plush pillow and receives a small ash cross upon the forehead of an otherwise well groomed head and body.

Perhaps some reader is now thinking, "—but this is symbolism, law of the letter, etc. Surely Turner would not suggest that a penitent today disfigure himself publicly—?" No friend, I have no desire to suggest such a thing. I simply ask the question, "Is your repentance really genuine or are you hiding an impenitent heart behind a hand-shake with the preacher and a misapplication of "Let all things be done decently and in order"? You know, do you not, that *sinners are commanded to repent*? Read Luke 13:1-5; Acts 17:30; Acts 8:22.

Before genuine repentance is possible the sinner must come to a realization of the error of his way. Then, in "turning," the same characteristics found in "sackcloth and ashes," the symbol of repentance, will be seen; humbleness, submission of self-will to God's will, self-censure, and a desire to reform *applied*. I repeat, these characteristics will be *seen, become apparent*. I most certainly am not saying that one must roll in the aisle in order to be regarded as penitent, but I emphatically believe that a marked change in conduct and conversation will indicate the penitent. Remember John the baptizer's statement, "Bring forth therefore fruits meet for repentance." (Matt. 3:8, K. J.)

Brother or sister, do you look with longing eyes back to your days of sin or do you gratefully and humbly thank God for forgiving you, and pray that you may be strengthened against temptations in the future? When you sin today are you ready to censure yourself, looking into the mirror of God's Word to truly see yourself as compared with your pattern, Christ? Are you ever humble, submissive to God's will, loving the praise of God more than the praise of men? Have you an ever-present desire to live a better life today than you did

yesterday? These characteristics are your "sackcloth and ashes." "Except ye repent ye shall likewise perish." —In The Evangelist, Longview, Texas

## A Fifth Columnist In Christendom

(Continued from page five)

when measured by the word of God will be found to measure up perfectly. However, those to cling to unscriptural names, doctrines and deeds cannot claim to be even measuring themselves by the word of God for where it reveals they have fallen short the denominations have made no effort to remedy the short coming. If they did remedy it denominationalism would be abolished.

*The church does not save therefore one does not have to be a member of the Lord's church.* The church of Christ does not save an individual. Christ, the head of the church, is the Saviour of the body. (Eph. 5:23) But men must be obedient to Christ in order to be saved. (Heb. 5:8-9) God adds the obedient to the church. (Acts 2:38-41; 47) The saved are in Christ in whom there is no condemnation. (Rom. 8:1) Paul pointed out that we come into Christ when as *penitent believers* we are *buried and raised with Christ* in baptism. (Gal. 3:27; Eph. 1:22; Eph. 5:23; Cp. Mk. 16:15-16; Matt. 28:18-20; Acts 2:38; 8:36-38; 22:16) *One cannot be a Christian and remain outside of the body of Christ.* Those who have been born of water and the spirit are in the kingdom. (John 3:2) Those who have not are not in it though they may be close to it. Jesus drew the line of exclusion and we do not have the power to erase it. The NT knows of no Christians outside Christ's church. Thus the question is not, "Does the church save you;" the question is, "Where are the saved? Inside or outside the body of Christ?"

### WHY DO PEOPLE TRY TO FIND APPROVAL FOR DENOMINATIONALISM?

The effort to approve denominationalism is not based upon a desire to go by the Scriptures alone. It is an effort to justify divisions which were made long ago and which, having become hoary with age and tradition, have become precious to many persons. In fact, the attitude is similar to the attitude held by some in Jesus' day. They made void the word of God in order to cling to their traditions. (Matt. 15:1-9; Mk. 7:1-9) If that is not your desire manifest it by dropping denominationalism.

However, we are persuaded that most people do not think about denominationalism in the light of the NT. They merely repeat approvals of denominationalism which they have heard others offer. They think, contrary to the Bible, that one is right just so long as he is religious—they overlook the fact also that killing and lust is in the religion of some people. (1 Kings 12:25-33; 13:1-25; 2 John 9; Acts 17:22-31) There are others who do not care for any church and they thus credit, and discredit, all alike. Then, with many justifications of denominationalism are simply conscience salve. It enables them to justify division, to get around the Lord's prayer for unity, it excuses activity and sacrifice upon their part to help end denominationalism. More to follow.—In The Evangelist, Longview, Texas

"Mother," whispered a little boy in the middle of one of Spurgeon's sermons, "why does Mr. Spurgeon keep speaking to me?" That is preaching of the very highest order.

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# Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS, JULY 8, 1943

NUMBER 30.

## Local Problems

GEO. B. CURTIS

(Note: While this article was written primarily for the mimeograph sheet, "The Winslow Searchlight," it contains matter of general interest. I am passing it on to readers of the Gospel Light.—G. B. C.)

Every church has its local problems. These problems can be solved only by the local church. The church of Christ has no ecclesiastical super-board to which the difficulties are referred. All such boards came this side of the New Testament's conclusion. God provided in His word for elders and deacons in each local congregation. These, with the co-operation of the membership, must meet and solve all local problems. The church is a co-operative institution. Christ is its head and every member a component part of the body. Responsibility is common to all. There are no members who lack responsibility.

I would like to talk to you in this article about some of the local problems of the Winslow congregation. Every necessity of the church is the personal necessity of every member, and must be met and solved as such. The elders and deacons, with the minister, have no responsibilities that are not shared by the entire congregation. Are the finances falling off? This is the problem of all. Is the attendance at classes down? This is the concern of all. Do some of the members suffer from worldliness? Every member suffers in sympathy. There are no problems that affect the welfare of the body of Christ that do not also affect the entire membership of the body.

One of the serious problems confronting us here is the lack of interest in the work of the classes in the teaching of God's word. Some of you who need the teaching most are concerned the least in the acquisition of knowledge of the truth of the Bible. It has been my observation that the best informed among us are the ones who are the most regular in the attendance at all classes. Every member ought to pledge himself to the task of attending every session of the Bible school and prayer meeting. If these are worth having they are the work of all, not just a few of the members. If it is my duty to be at the ladies' Bible class as teacher, it is the duty of every member among the sisters to also be there as a pupil. If it is worth my time in the teaching of you, it is worth your time to be there to be taught. Every

Sunday morning we maintain adequate classes and instructors for all ages and capacities. Some come regularly to these classes; some come sporadically; some come after the classes have finished. To which class do you belong? Are you regular, sporadic, or conspicuous always by your absence? Just remember that this is your problem too. As your minister and interested in your soul's welfare and the welfare of the entire congregation, I'd like for you to pledge to yourself the attendance at every single service from here on. Will you?

Another problem that confronts us is that of mission work. Before now I have always lived in rather densely populated areas. Every night of the week if I so desired, I could drive only a few miles to a school house or other community center and preach to numbers of people. This I did largely as a personal contribution to mission work. Here towns are few and far between and rural communities almost non-existent. Hence in addition to the usual problems of mission work we are faced with gas rationing and vast distances. In spite of all this the Winslow congregation is, and has been doing, some splendid mission work. Some two months ago, accompanied by Brother Hebbard and family, we visited the Prescott congregation and preached for them. We found a group of some forty enthusiastic Christians gathered together on a Monday night to hear the word of the Lord. I was impressed by the work they, under the efficient leadership of Brother Kercheville, were doing. The Winslow congregation has borne an important part in this work. Let's keep our interest in this field alive. A nice new meeting house has recently been erected at Cottonwood. Brother Luther Blackmon is on the ground there and doing a splendid job. The congregation here had a part in this good work. Monday of this week, again accompanied by Brother Hebbard and family, we drove to Springerville and preached on Monday night. Sometime last year the congregation at Winslow sent Bro. Mack Kercheville to Springerville for a mission effort. Brother Mack did a fine job. We visited in the ranch home of Brother and Sister Knowlton fourteen miles south of Springerville. Here we found four ardent and sincere members of the body of Christ all the result of this one mission effort. I have met few men whom I have enjoyed more than Brother Hulsey, one of Mack's converts. He is nearing his eighties, a life time rancher and prospector, a true

(Continued on page four)

# Disciples Of Christ

R. J. (Bob) FRIZZELL

Friends, as we study the subject, "The Disciples of Christ," let us consider carefully the 17th chapter of John. Here we find that Christ had finished the work that the Father had sent him into this world to do. Realizing the time had about come for him to leave this old evil world to go to his home above, we find him praying to his Father, asking him to glorify His Son. In his prayer Jesus also asked God to bless the disciples that the Father had given him out of the world, and those who had kept his word, these being his Apostles. Now as the Father had sent His Son into the world to preach his word and bring salvation to the world, so the Son is about ready to send his apostles into the world to preach his word, the message that Christ had brought from the Father, and thereby bring salvation to all who would accept his words.

Not only did Jesus pray that the Apostles should be blessed, but his prayer included all of those who believe on the Christ through the Apostles' words, which they had received from Christ, and which Christ, in turn, had received from God. Since these holy men are the writers of the New Testament, then this prayer of the Saviour includes all believers in the New Testament, which was written by the apostles who had received the words from Christ.

By a further investigation of this word, we learn that we must accept these words given by the apostles if we expect to receive the blessings which have been laid up for us. Paul said to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (2 Tim.2:2) This clearly shows that what we preach and what we obey must be what the apostles said. Then again, Paul writing to the Galatians 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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8, 9)

So friends, Christ received the words from the Father and gave them to the apostles, who recorded them that we may study and learn just what the true words are, for these words we are commanded to obey; indeed Jesus says, "If a man love me, he will keep my words." (Jno. 14:23) And these words we are commanded to teach. It is not enough to obey them yourself, you must teach them to others, but be sure it is the Word of the Lord that you teach, no more and no less. We are told in Revelation what our punishment shall be if we add to, or take from the words of Christ. (Rev. 22:18-19)

Let us be fair with ourselves and study the words given us by the Father, and not be over powered by words which have been prepared and given by men. There are so many people that have come under the power of

men by believing and accepting the words of men, rather than the words of Christ. These people are good men and women who have accepted the will of men. but they do not have the knowledge and understanding of the true Words, and for that very reason I come to you in this article begging and pleading with you to "study" that you may understand the words as given by the apostles, as these are the only ones that we are to accept. Then, if we will accept the words of Christ and continue in his teachings which comes through his words, we will then be "disciples indeed." Jesus said, "If ye continue in my words, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free." (Jno. 8:31, 32) This passage tells us that we are disciples ONLY when we continue in his words. We are not disciples by accepting the words of men. Only by accepting the words of our blessed Lord. And he further said that by accepting these words we will be freed from our sins. Only by obeying the words of our Lord are our sins forgiven. But if we will obey his words and continue faithful in his teachings, when we come to the end of our journey here below, we can say as Paul said, "I am now ready to be offered, and the time of my departure is at hand. 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 of them also that love his appearing." (2 Tim. 4: 7, 8)

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## They've Gone Home

GEO. B. CURTIS

Side by side they walked together  
 Sharing the joys and toils of life;  
 Hand in hand in loving union—  
 A faithful husband, a loving wife.

Bent and worn by the cares of life,  
 He came to the end of the way,  
 His faltering steps have come to rest,  
 At the close of life's beautiful day.

Alone she is left to travel the road,  
 Alone she is called to roam,  
 But pitying angels looked down on her  
 And beckoned her lone spirit home.

Side by side in fields Elysian,  
 Done with toils and done with strife;  
 Hand in hand again together,  
 Dearer now than e'er in life.

Written in memory of my brother, J. H. Curtis, who departed this life on March 10, 1943, and his wife, Pairlee who followed him into the realms of the unknown just one week later, and dedicated to their sons and daughters together with the grandchildren. Two saints have laid down the old rugged cross to take up the glittering crown.—Geo. B. Curtis

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"It may make a difference to all eternity whether we do right or wrong today."—James Freeman Clarke

# A Fifth Columnist In Christendom

JAMES D. BALES

## THE SCRIPTURAL ATTITUDE TOWARD DENOMINATIONALISM

*It is one of actual antagonism.* They have no scriptural right to exist. They ought to be destroyed in order that all professing Christians may be one in Christ. Such a movement would not destroy anything that is good or scriptural. It would simply destroy the doctrines of men which separate professed Christians. Any truth which a denomination might have, and all of them have some truth, would not be lost for a return to the NT would not eliminate any NT doctrine or deed. To work to destroy denominationalism is to work in harmony with God's will and to fail to so work is to neglect a part of His will.

*The justification for this attitude.* Denominationalism confuses sinners, it is a cause of unbelief, it cripples world wide evangelism, it wastes energy and time which are necessary to maintain religious divisions, it is contrary to Christ's will and it is condemned by Paul. Thus consideration, economic, a love for men, for Christ and for truth, and the Scriptures justify the anti-denominational and the undenominational attitude.

Read the following selection from Christ's prayer. Then ask yourself: "Can any individual who has been informed of the sinfulness of religious division be loyal to Christ, and informed from the NT, and still cling to denominationalism?"

"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 a close *spiritual* unity which is based upon a oneness of affection, purpose and of nature—for Christians are made to be partakers of the divine nature. It is a *visible* unity upon earth for the world can see such a unity and be influenced by it. Division, Jesus knew, would cause unbelief as well as cripple world evangelism and keep others from having the opportunity to believe. It has done exactly that. And yet individuals still try to approve denominationalism. They may approve it but Christ doesn't. Christ prayed for unity in truth. Neither time, zeal, nor sincerity can bring unity in truth unless the truth is preached and followed. (Cf. Rom. 10:1-4) Individuals must walk in fellowship with God. (1 John 1:9) Then, they must not allow any unscriptural name, deed or doctrine come between them and others who also have fellowship with God. Anything which comes between them in sinful and ought to be removed.

Paul condemned religious division. *Those who think that division in name, that is the taking of names other than those found in the NT to designate followers of Christ, is prease worthy, need to read the following:*

"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 division among you: but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, *that there are contentions among you.* Now *this I mean*, that each 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 into the name of Paul?" (1 Cor. 1:10-13)

This passage condemns the very whisperings of denominationalism. It condemns the glorying in man. Certainly it condemns today's divisions.

*Division is carnal and condemnable.* Scholars may approve denominationalism but the Scriptures do not.

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:3-4)

Such carnality cannot be condoned. Much less can the breaches today between professed Christians be applauded. The division in Corinth was one in name and affection, which had not yet ripened into a fixed division. Division today is not merely that but it is also of doctrine, name and deed. Certainly Christ and Paul would not approve it; neither can we.

## WHAT SHOULD BE OUR ATTITUDE TOWARD INDIVIDUALS IN DENOMINATIONALISM?

Christians must love even their enemies so certainly they should love those who also profess to love Christ. *Thus there is no personal hatred or malice in our opposition to denominationalism when we oppose it from the NT.* But our love for men does not mean that we must cease to preach the truth even though men may become our enemies and think that we are great disturbers because we preach the truth. (Gal. 4:16; Acts 17:3) We do not like to disturb people, just for the sake of disturbing them, but we must try to waken them when they are sleeping in sin and error. Love for them, for the truth, for Christ and his church demands that we life up our voices and use the sword of the Spirit against denominationalism. We do not get real joy out of being antagonistic but we do get real joy out of seeing individuals converted to Christ and taking a stand for unity in the truth of Christ. No other unity, however, is desirable or scriptural. (Cf. 1 Cor. 11:18, 19)

*God has said that He will root up the plants of men in religion.* In order to avoid being rooted up with them we must see that our religious faith and practice springs from the word of God. (Matt. 15:13-14; Lk. 8:11)

*We do not sit in judgment upon men.* We simply point out what the Master has taught. What He condemns is condemned. We have nothing to do with it except to proclaim His word. We did not write the Bible and therefore we cannot make modifications or substitutions. The One who wrote it is the only one who can declare exceptions or modifications. His dealings with the erring will be according to His own wisdom, righteousness and mercy. But we have no intention of being wise above that which is written and speaking where the Bible does not speak and telling people that they are safe where the Bible has not said that they are safe. *No other course is open to one who would be loyal to Christ's will.* Regardless of what we do or do not do His will still reads as it read when delivered through the apostles and to obey it men must obey what is included in it—and not to follow modifications made by man's will.

*But, aren't many denominations full of zeal?* They are, and our hearts go out to them and we shall try to teach them. We feel of them as Paul felt of the Jews, even after their persecution of him.

(Continued on page five)

# THE GOSPEL LIGHT

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## Local Problems

(Continued from page one)

desert pioneer, pleasant, kind, intelligent and courteous, one of nature's noblemen. He is the father of Sister Knowlton. Brother Hulsey had never affiliated himself with any church. This man at the evening of life heard the word from the young preacher, obeyed it, and is one of the happiest in the knowledge of the new found way whom I have met. The entire Knowlton family are working with all their ability and means to reach their neighbors with the truth. Your united efforts brought this grace and joy to them. Was it worth while? Are you happy to have had a part in this fine work? Of course all rejoice at the fruits of the labor of our hands in the Master's vineyard. Other fields are white unto the harvest. Let's help to see that workmen are there.

Another purely local problem is the problem of a worthy meeting house. I know of no physical consideration that would advance the cause of Christ in the city of Winslow more than a beautiful and commodious building. I do not know whether it is the time to build now or not. I do not know whether we could obtain the necessary permission to build now or not. But I do know that now is the time to plan and save for this very thing. There is scarcely a member of this congregation who is not employed at a good salary. Money is almost the most plentiful thing we have. It will not always be so. After the war and the necessary readjustments jobs will not be so plentiful and wages not so high. Materials may be cheaper then, but a church struggling for its very existence under depression conditions cannot build even if materials are cheap. We have the means of providing for a building now. Now is the time for us to make this provision. If we wait for the resultant slump that will be the aftermath of this war, we'll not build. We'll continue to meet in this little, unfitted building.

How would you like to see a building with a seating capacity for three hundred, adequate class rooms and a joy to the heart of all who made it possible? How would you like to see the church of Christ take its place as the foremost religious institution in the city? How would you like to help to make this dream come true? Can we do it? We can do anything that we wish to do badly enough. The money wasted by the members of this congregation will, if put to the use of building, take care of this urgent need. The building job is too big for any one of us, but working together it is not too big for all of us. The building in which we meet has not up to now been a disgrace, but if we let this opportunity that is ours now slip by, the building will become a disgrace. We need a church building. Let's go to work and get it. Are you willing?

Another problem facing us is the problem of so many working. I have heard much complaint of late particularly about so many of our women working and being absent from the various meetings of the church. This presents a vital problem. However, I know of no passage in all of God's word that would condemn any sister for working at an honorable calling that would keep her from the services, and would permit the brethren to work at an equally honorable job that kept him from the services without also condemning him. We are under peculiar and trying conditions that demand coolness and common sense. Let's not lose the sense of balance, but at every opportunity be at the place of work and worship. These difficulties will pass with the conditions that gave them birth.

The last problem which I shall discuss with you is that of personal responsibility and zeal. Are you one of the members that has to be continually visited and straightened up in the course of your duty? Do you have to be admonished weekly that this is prayer meeting evening, or that classes meet at ten in the morning, or that we have evening services on Sundays? Does it require the best efforts of the elders and your minister to keep you out of beer joints and away from dances? I have just as much right to visit the dance hall and the beer joint as you have; yet you would not give a dime a dozen for preachers that attended such places. Neither would I give any more than that for church members who do. If you came to hear me preach, and later learned that I was at the picture show, how would you like it? Just about as much as I like to come to preach to you and learn that you are at the picture show or somewhere except in the audience. Our work is mutual. It is co-operative. We must together solve this problem of indifference that is so manifest in some of you. I cannot solve it by myself but together we can solve it. Are you willing?

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"Most of the shadows of this life are caused by standing in our own sunshine."—Emerson

# Paragraph Sermons

E. M. BORDEN

Do we have enemies? How shall we treat them? The Bible answers these questions. 1. We should love our enemies. (Matt. 5:44) "Love your enemies." 2. We must forgive our enemies. (Matt. 6:12-15) If we do not forgive others, how may we expect the Lord to forgive us? 3. We are not only to forgive our enemies, but we should pray for them. (Matt. 5:44) Let us hear what Paul has to say about our enemies. "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." (Rom. 12:20) What do we gain by hating our enemies? What do we gain by returning evil for evil?

The church of Christ is the greatest institution in the world. 1. Because it was founded by the Lord and not by some ordinary man, and it is everlasting. Paul says there is no other foundation for the church of Christ. (1 Cor. 3:10) 2. Because it was built on the "Rock of ages." (Matt. 16:18) 3. Because the Lord made it according to man's spiritual needs. 4. Because it is the body of Christ. "And he gave himself to be head over all things to the church, which is his body." (Eph. 1:20) 5. Because it is made up of saved people. "And the Lord 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 in the church of Christ. The act that saves a man is the act that makes him a member of the church of Christ. 6. Its spiritual significance makes it better and greater than all other institutions. 7. It is a spiritual institution. We worship in spirit and truth. We believe with the heart; we repent within the heart; we confess with the mouth what we believe in the heart, then we obey from the heart.

Jesus said: "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." (Jno. 3:5) Jesus did not say: "Born of water and then the Spirit," but "Born of water and the Spirit." There is only one birth in "Born again." There is only one birth in "Born of water and the Spirit." Some people spend a great deal of their time trying to prove that "Born of water and the Spirit," does not include baptism in water. After all their theories have been advanced, it remains, "Born of water and the Spirit." We do not have to depend on this passage to prove that baptism is essential to salvation. What Jesus said is enough. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) This passage tells how we may be saved and how people may be damned. To be saved, "He that believeth and is baptized shall be saved." To be damned: "He that believeth not shall be damned." There is no law of language that can make this passage mean that salvation is without baptism. Is it safe to flatly deny the word of God? Those who have been born again are those who have obeyed from the heart that form of doctrine. If the Bible does not fit

our ecclesiastical training, we should change our views to the fit the Word of God. We should not try to change the Word of God to fit our training.

Wherein do we fail to follow the Word of God? We cannot go wrong when we baptize people for the remission of sins, for that is what the Bible says. (Acts 2:38) We cannot be wrong when we eat the Lord's Supper on the first day of the week, for the early Christians did that. "But," says one, "does that mean every first day of the week?" If it does not, then what first day of the week does it mean? No answer. People cannot say we are wrong in contending that there is only one church, for Paul says, "There is one body." (Eph. 4:4) We cannot be wrong in saying that the Lord adds people to church, for the record says: "And the Lord added to the church daily such as should be saved." (Acts 2:47) Are we wrong in saying that Christ is the head of the church? (Eph. 1:20)

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## A Fifth Columnist In Christendom

(Continued from page three)

"Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10:1-4)

But they were cut off because of unbelief and disobedience. (Rom. 11:20) The denominationalism of today exists either in ignorance of God's will or in an unbelief which says that God will not require what the apostles bound. (Matt. 18:18; John 20:21-22) We shall labor and pray that all those who profess to love the Lord will come to his way and be Christians and Christians only. *And unless that is our attitude we have no right to exist as a body of religious people. To be of the true church of the Lord we must be both undenominational and anti-denominational.*

### LET US STAY ON SAFE GROUND

We ought to be as sure as we possibly can in our religious faith and practice. All admit it is safe to stand upon the NT truth and upon that alone. (John 8:32) No informed individual can say that that is unscriptural or undesirable. We try to take that stand and we invited others to come and take the same stand.

However, it is not a question of coming to us as individuals but of coming to Christ and to his church. Why shouldn't our loyalty be to him and to his church, instead of to men and denominationalism? We cannot be loyal to Christ, as informed individuals, unless we work to further unity and holiness upon the NT basis. The individual who is not trying to do this is a conscious or unconscious fifth columnist who is crippling the activity of the church of Christ through perpetuating divisions which break the NT unity. Why not abandon denominationalism and be a member of the church to which Paul was added, by God, when he was baptized into Christ?

Remember: I am not right within myself, you are not right by yourself; BUT the Bible is right. Let us therefore measure our names, deeds and doctrines by those portions of its teachings which are binding upon Christians.—In The Evangelist, Longview, Texas

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## NOTES—REPORTS

\* \* \* \* \*

Ira Y. Rice Sr. writes from Independence, Kansas, June 16: I closed a mission meeting of two weeks duration, last Sunday night at Pleasantvale, Okla. out a few miles from Yale, Okla. Visible results were eight responses to the gospel call, seven baptisms and one restoration. To Jehovah and His Son be all the glory honor and praise. I am here ready to begin another mission meeting tonight. We invite the prayers of all the faithful everywhere in behalf of this effort, that souls may be saved from sin. I go, the Lord willing, from here into Texas for gospel work during the month of July. Please pray for me and mine when you pray.

\* \* \*

David M. Owens, Bexar, Arkansas: On May 1 and 2, I preached at Pine Grove, near Burning Springs, Ky. Held a meeting 2-9 in Sister Emma Lewis' home with large crowds. Then went back to Pine Grove 9th and 10th. I preached at the Moore Farm near Beatyville 12-21, 23, 29, 30, 31, and at Bailey's Gap, near Beatyville, 22, 23, 30. Brother Charlie Evans baptized one, making fifty he has influenced into the church in less than a year. We ordained officers. I was at Brandenburg school 25-28, near Cressmont. Then to Elmer York's home near Beatyville June 1. Started meeting here the fifth, baptized five. Will be here as long as interest demands. Preached at Elizabeth 6th and 13th. The 20th I will be at Oxford at 11:00 a. m., then to Elizabeth 27th. If you need me address me here.

\* \* \*

Walter W. Leamons, Houston, Texas: That the Gospel Light was largely responsible for the reformation of Clyde Thompson inside the grim walls of Huntsville (Texas) prison is now widely known. Eugene McMurry, an acquaintance and former inmate with him, was restored during my meeting at Damon, Texas. Two were restored and one was baptized. Here at West End church of Christ, 718 Malone, one was baptized Sunday, following a talk by one of the men of the congregation. I am to preach over KXYZ on June 30, at 4:05 p. m. I am answering calls for meetings as they come in.

\* \* \*

John F. Reese, Nashville, Arkansas: With a sad heart we were called on last Sunday week to pay our last respect to Sister John White of Roy, Arkansas. Sister White lived a long life of 71 years. She reared a family of seven children by her former husbands, Hutson Watkins and Wes Falls. Sister White obeyed the gospel when a girl of 16, and lived a clean consecrated life until death. Blessed are they that fall asleep in Jesus for they do rest from their labors and their works do follow them. Brethren and sisters, let us be reminded that these signboards are reminders to us that not long hence we too will be called upon to

cross over the river of death. May we all be ready is my prayer.

\* \* \*

Mrs. W. L. McDougald, Prescott, Ark.: On a recent visit to Washington, D. C., I had the pleasure of worshiping with the Arlington Church of Christ, located on 20 N. Irving Street, Arlington, Va. Brother Harry Pickup is the efficient minister. He is to be commended for the work he has done and is doing there. One cannot value the good that is done by house to house and personal contact with the members. Brother Pickup is good on this lines as well as a power in the pulpit. Brother Ensor is their song director. I also visited the 14th Street Church of Christ, and heard Evangelist John H. Banister. He fails not to declare the whole counsel of God. Brother C. E. McCaughy is their minister and is doing a fine work. Brother C. C. Combs is the song director. Both of these churches surely know how to welcome visitors in their midst. I always delight in meeting with the Lord's people wherever I go. I feel we are just one large family united in Christian love.

\* \* \*

Mrs. Jessie Lay, Mineral Springs, Arkansas: Please announce that Brother Allen from Texas will begin a meeting at Mineral Springs the First Sunday in July, lasting until the 10th. Everyone who can is invited to attend.

\* \* \*

H. D. Straughn, Glenwood, Arkansas: We have 30 or more of the old Church Hymnal song books by Will W. Slater, in fair shape, which we would be glad to donate to a worthy cause if you know of any one that could use them.

\* \* \*

H. H. Dunn of Huntington will be in a revival at Prescott, Arkansas, beginning Sunday, July 11 to continue to July 25th.

\* \* \*

David M. Owens, Bexar, Arkansas: I am holding meetings from house to house. Preached at Bexar June 5th to 17th. At Mr. Vanderpools, near here 18th to 20th and baptized five. Filled appointment at Oxford the 20th. Will preach at Bexar Saturday night the 26th, also Sunday afternoon. At Elizabeth next Sunday afternoon.

\* \* \*

Walter W. Leamons, Houston, Texas: Three were baptized tonight on the first day of my meeting with my home congregation, West End church, 718 Malone Street, in Houston. I am to assist the church in Texas City, Texas in a 10-day meeting, beginning the third Sunday in July. Due to a change in meeting dates, I have time for a two-Sunday meeting in August.

\* \* \*

R. W. McCall, Oak Grove, La.: One baptized here last Lord's day. On Saturday, July 3, we will start a mission meeting one-fourth mile west of Goodwill. Brother J. T. Gabbert will do the preaching. All in reach are cordially invited to attend. Come help us make this meeting a good one for the Master. We especially need the presence of brethren who live near.

Tilman B. Pope, Alma, Arkansas: The meeting at Cureall, Mo. closed without additions. I am now at Foster, Okla. in a meeting. I shall close here on the 14th and begin at Elmore City, Okla. the 15th. Those desiring my services for next year should write me soon.

\* \* \*

Albert H. Dillard, Bergman, Arkansas: On June 20 we had an all-day service and dinner on the ground, with Brother J. C. Carter doing the preaching. Visitors came from several other communities and spent the day. Brother Rue Porter will hold a meeting here from July 4 to 16. On the 27, I preached here. In the afternoon I preached at Lead Hill and baptized an old friend, Tom Driver. He is a veteran of World War I and has a son in this one.

\* \* \*

H. H. Dunn, Huntington, Arkansas: The meeting in Ripley resulted in three additions and I believe some good will otherwise be seen in a little more friendly attitude toward the church on the part of the people of the little town. One of the three who were baptized was a man about seventy-five years old who had been a member of the Baptist church since his youth. Brother W. T. Boles who did good work directing the song service was to baptize him the morning after the meeting closed. Brother Boles is certainly a good yoke-fellow in the work of Him to whom we owe our all. Began at Cowlington last night; go to Prescott, Arkansas July 11.

\* \* \*

### Minister Wanted

O. P. Taylor, Rison, Arkansas: "Could you put me in touch with some minister that we might get for a meeting to be held some time this summer? The congregation here is small but we are doing a good work." Any minister having time available would do well to write Brother Taylor.

\* \* \*

### State Sanatorium Work

I am happy to report that the work here is progressing nicely. Another patient was baptized into Christ June 16. Interest is good among the patients.

We thank all of you brethren who are helping us in this work. We are grateful for the Bibles, Testaments and other reading material sent here for these patients. Your continued support is desired.

If you know of some patient here that you think I could help send me their name and I will visit them.

If any Christian or congregation would like to subscribe for a bundle of Gospel papers to be sent here, I assure you that they will be used and the past year has proved that they will do good.—Voyd N. Ballard

\* \* \*

### From Texas State Prison

Clyde Thompson, Box 32, Huntsville, Texas: I wish to commend Brother John W. Wilson's fine articles on "Worship." They are so good that I have been reading them in the assembly. They are great help for I have been trying to



teach the brethren all the essentials to acceptable worship, as you know by that short article I sent to you. We have been having fine services, but we are now trying to find a more suitable place for worship, where "outsiders" may attend the services. Thus more will hear the Word. I completed the conversion of a fine lad 20 years old and had him baptized ten days ago. His people are all Catholic, but he already knew their doctrine was false and readily received the Gospel message. Another man is "almost" persuaded. Pray for us. I pray for your prosperity. Yours in the Faith, CLYDE.

**Brother Harper Improving**

We are glad to report to Gospel Light readers that Brother E. R. Harper of Little Rock is greatly improved after undergoing a major operation on June 18. It will be some time before he will be able to be back at his work. Let us remember him in our prayers, also drop him a card or letter and it will be appreciated. His address is Box 206, Little Rock.

**Anent R. L. Elkins**

Winslow, Arizona  
June 21, 1943

To The Readers Of The Gospel Light: For the past several weeks I have received a number of inquiries relative to one, R. L. Elkins. These inquiries all state that this man is causing trouble among the Lord's people in and around Booneville, Ark. He is said to have alleged that I endorsed him and had worked with him. I do not, and never did, endorse this man. The only thing that could be considered work together with him took place at a debate in which I was engaged at Pharaoh, Okla. My moderator being absent (Bro. R. A. Hartsell) one evening, Mr. Elkins kept the time for me. I doubt very much whether I'd know the man should we meet now. I am sure I have met him fewer than a half dozen times. I have never heard him preach. I know nothing of his ability, whatever. I have had letters from Southwest City, Mo. concerning him, from Jay, Okla. and other places. Much damaging testimony was contained in these letters. I know nothing of the truth of the many accusations brought against him. Any one interested in this information can obtain it by writing the elders of the church at these places. I do not want to do the man an injustice, neither do I want the church of my Lord to suffer because a man is using my name to gain entrance into the confidence of brethren that love and trust me.

Brotherly,  
Geo. B. Curtis

**Report Of Sanatorium Work**

Voyd N. Ballard

It has been sometime since I have given a report of the work here at the State Sanatorium, but we have not been idle by

any means. The work is progressing right along, and many are being taught the truth. All public services are well attended and interest is good among the patients.

Many brethren has sent books, tracts, Bibles and Testaments since last report. I shall not give the list of names here as space would forbid. Let me say to each one that has helped that we are grateful for your support, and hope that you will continue to help us in this great work of preaching the Gospel to these patients.

At present we are in need of Bibles. I have a supply of New Testaments, but a number have requested Bibles. We can also use any good literature such as tracts, booklets and late issues of Gospel papers. We do not need back issues of papers as I have all on hand that I can handle at present. Will you send these patients Bibles and other reading material?

Below I am giving a report from the elders of the Sixth and Olive Streets Church of Christ, the sponsor of this work:

**State Sanatorium Work Continues**

On the first day of May, one year ago, Brother Ballard started the work at the State Sanatorium, under the sponsorship of the Sixth and Olive St. congregation in North Little Rock, and the true congregation in Booneville.

Before May of last year, very little had been done by the church of Christ in this institution. Every day since that time Brother Ballard has been on the job at the Sanatorium during visiting hours, going from room to room, visiting, teaching, and giving out gospel literature.

Below are some of the visible results during the past year. We give these not to boast of what we have done, but as the brotherhood is helping to support this work, we feel that you are interested in the progress that is being made.

The first thing we did after the work started was to try to locate every member of the church that was a patient here. This was no small undertaking as there are some 1200 patients. After much work and visiting some 100 members were found. Some of these had been there as much as three years without seeing a member of the church outside of the Sanatorium. After finding these members we arranged for each one to have the communion each Lord's Day. Two public services are held each Sunday for those who are able to attend. The members that are not able to attend a public service have the communion taken to their rooms. This is a big job and with out the help of some of the brethren in Booneville it would be impossible to get around. Especially has Brethren W. L. Fulmer and Ira Dacus been very faithful in this, going with Brother Ballard each Sunday afternoon to help.

During the past year four public services have been conducted each week. In these services hundreds that had never heard the Gospel before have heard it. Twenty-three have been baptized. Most of these were members of denominations. Nine of these baptized never heard a Gospel sermon before entering the Sana-

torium. At least three of them did not know there was such an institution as the church of Christ. One was the son of a Baptist preacher. Besides those baptized several have been restored. Many other patients are very interested at the present time and we are sure will obey the Truth soon.

During the past year the following reading material has been circulated in the Sanatorium: 48 Bibles, 149 New Testament, 3,000 pamphlets, 10,000 leaflets and tracts, 200 "Just a Moments" each week, 100 to 120 "Gospel Lights" each week, 100 "Evangelists" each week for the past five months, 237 larger books, besides copies of other Gospel papers from time to time. The tracts, papers, Bibles and Testaments are given to the patients, the 237 larger books are loaned and reloaned to patients. Nearly all these books have been given by the

**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

brotherhood. Space will not permit us giving the names of the many that have donated books.

We urge your continued support of this work. Send all books and reading material to Voyd N. Ballard Booneville, Arkansas, and all contributions to Church of Christ, Box 389, North Little Rock, Arkansas.

In behalf of the Church at Sixth and Olive, North Little Rock, we wish to express our appreciation for your assistance that has made it possible for the work to be done in Booneville. During the past year there has been \$1900.00 contributed for this work. Of this amount \$1558.68 has been spent for the support of the work. We had a balance May 1, 1943 of \$346.41. Let us continue.

#### A LETTER

To the Readers of the Gospel Light: This letter is of interest sufficient that I'd like to pass it along to our readers. I baptized Brother Benadum and his wife from the Baptists during my work with the Henryetta, Okla. congregation. Brother Benadum enlisted in the naval forces in 1942 and gave unstintingly to his country. The letter follows:

"U. S. Naval Hospital  
Ward 121 South  
San Diego, Calif.  
June 12, 1943

Dear Brother and Sister Curtis and Bill:

Just a few lines to let you know that I am back in the good old U. S. A. I want to thank you for being here as you are the one who brought light into my life and I will never forget you. I have never lost faith in the Lord and I know

that is all that brought me back.

I have been in the hospital for about four months now, but will be going home soon I hope and pray. Your son, George, was over to see me today. I surely was glad to see him. He certainly looks good. The Harris boy (son of Brother and Sister Vic Harris of Henryetta) was over last Sunday. I was at church. I met Brother Cannon and he told me that you had been there. I would have loved very much to have met you there. George and I are going to church next Sunday as we both have the week end off.

I have been lots of places and have seen too much war since I last saw you. I was in the New Hebrides, on Guadalcanal and in Auckland, New Zealand. I had my appendix removed in New Hebrides on March 5th. I have been in the hospital ever since. My nerves went bad from shell shock, but I am much better now. I think I shall be a lot better when I get home. I am getting a discharge in a few weeks and am just waiting for my papers to get back from Washington.

This war is bad in more ways than one. Many a good man and boy are going to hell every day. It's a hard place to live a good clean life. A lot of men and boys pray when under fire, but forget just as soon as the guns stop firing. That makes me think of a lot of people in the church. They go to church on Sunday and do anything they want to do the rest of the week. Then they think they are saved. I just can't see it that way.

I hope and pray every day that this war will soon be over and we all can come home to our loved ones once more.

Well, Brother Curtis, not much news here so will close. I hope you are well and happy and that I may hear from you soon. God bless and keep you until we meet again.

Your brother in Christ,  
Clarence."

(Brother Benadum would appreciate a card from you. He has given much for your sake. Let's cheer his hospital days with a flood of greetings from Christians wherever this is read.—G. B. C.)

#### MY PLEA

Clyde Thompson

To judge me as your fellow man,  
Impartial, fair and true;  
To know me as I really am  
Is all I ask of you.

Could men, like God, but understand,  
And read a human's chart,  
They'd feel the sting of prison's brand  
That seares into the heart.

They'd read the message forged within  
The heart that beats alone:  
"Let him be first, who has no sin,  
To cast a deadly stone."

O God, now that I am sincere,  
I seek my fellow's hand;  
Oh, grant me words to make it clear  
That men may understand.

I only ask a brand-new start—  
A life of Christian grace:  
Unfettered I shall do my part,  
And meet Thee face to face.

In Christ Jesus' Name,  
Amen.

#### IF SHADOWS NEVER CROSSED OUR PATH

If shadows never crossed our path and  
skies were always blue;  
If never tears bedimmed our eyes and  
friends were ever true;  
If ne're we saw another's needs or had  
a chance to give.  
We'd never know the blessings of a  
Christlike life to live.  
It's only after tempests that we know  
that peaceful calm,  
And after heartache that we find in  
Jesus healing balm;  
'Tis only sorrow that can bring that  
comfort sweet and sure,  
While trials draw us close to him, and  
strengthen to endure.  
It takes the bitter and the sweet to  
make of life a whole:  
The disappointments and the tears to  
help us reach the goal.  
Yea, heaven will seem fairer for the  
battles fought and won;

Eternal rest the sweeter when we hear  
that glad "well done."

Because another man has gone wrong is no reason for us to do wrong. We must answer for our own sins and not for the sins of another. If I have done good I will stand approved. If I have done wrong, the guilt of sin is upon me. Is a man to be commended for not attending church because some one in the church has sinned against him? If the preacher should "Step on the toes" of some member of the church, should the elders try to get this brother in the right path or fire the preacher? I am just asking.

#### NO GOSPEL LIGHT JULY 1

For the information of some who might not understand why they did not receive a Gospel Light dated July 1, we advise that this is one of the two weeks in the year which we do not publish. Our postal permit allows us to publish only fifty issues a year, so we omit each year the first issue in July and the last week in December, as you will find indicated in our masthead.

We regret that a notice to this effect was omitted from our edition of June 24th.



# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS, JULY 15, 1943

NUMBER 31.

## A Few Observations On The Book Of Mormon

GEO. B. CURTIS

In our last article dealing with this subject we gave some syllogisms from G. B. Hancock's book, "Mormonism Exposed." This week we wish to give some of our own observations on the claims of the Book of Mormon as viewed by the Bible. Mormonism either stands or falls with the Book of Mormon. Show the falsity of the book and Mormonism is shown false. Mormons say they believe the Bible as far as it is translated correctly. This is equivalent to saying that they doubt the authenticity of the translations. Yet, the only worthwhile things found in the Book of Mormon are direct plagiarisms from the King James translation. The Bible was written in Hebrew—the Old—and Greek—the New. The Book of Mormon contains chapter after chapter lifted bodily from the King James translation. Usually every capital, period, comma, etc. just as handed down by the King James translators is given. For example, the 14th chapter of Mosiah copies the 53rd chapter of Isaiah word for word. Notice your Bible, and quite frequently you find words in italics. This indicates that these *particular* words are not in the original Hebrew and Greek texts, but have been supplied by the translators. In the fifty-third chapter of Isaiah are fourteen supplied words—words that are not in the original Hebrew; yet in the version as given in the Book of Mormon every single one of these missing words are found in the English text just as King James' translators supplied them. Queer isn't it? Shows that instead of being a revelation that this is simply a taking over the King James translation instead of God speaking through Mormon.

Beginning with the twelfth chapter of II Nephi, the writer begins a copying of the Book of Isaiah. He starts with the second chapter of Isaiah and copies through the fourteenth chapter. With very little variations the language of the Book of Mormon is the language of the King James translators. But more significant is the inclusion of the words supplied by the translators. Remember these words and phrases are not in the original, but were supplied by the translators to make the thought clearer. Smith claimed inspiration, yet he followed the King James text even in the supplied words. In the thirteen chapters quoted Joseph Smith used the

outstanding number of *one hundred twenty-seven* words not in the original manuscript, and *these words* were the *exact words* that were *added* to the *original* manuscript by the *King James translators*. If Joseph Smith were inspired of God, this would prove that the translators of 1611 A. D. were also inspired to add the exactly correct word in every occasion to the original of the sacred text. This fact alone is enough to prove the whole thing a fraud pure and simple. Another significant thing about the Joseph Smith hoax is the marginal readings. Translators sometimes differed on the choice of a word to express the exact meaning of the Greek or Hebrew text. The word having the weight of translators behind its use was used in the text, and the next choice was placed in the margin as a second choice of meaning. It is strange that the Lord inspired Joseph to always follow the included word and never the marginal. All this proves that Smith and his co-laborers simply sat down with the King James translation before them and copied therefrom and tried to palm it off on a gullible people as direct inspiration.

Sometime ago I took up on myself the laborious task of checking on the number of times that the phrase, "And it came to pass," occurs in the Book of Mormon. Solmon Spauldin's manuscript from which the Book of Mormon is supposed to have been taken was notorious for the use of that particular phrase. In fact, Spaulding himself became known by the nickname, "Old And It Came To Pass." After the death of Spaulding when the Book of Mormon first made its appearance among Spaulding's former neighbors, they were in the habit of remarking, "Well, 'Old And It Came To Pass' has come to life again." This phrase "And it came to pass" by actual count is found in the Book of Mormon one thousand four hundred sixty-four times. This constitutes about three percent of the total volume of the book. The Nephites lugged around about sixty pounds of gold plates, according to Mormons for a number of centuries. One and eight tenths pounds of this weight was taken up with the all but meaningless phrase, "And it came to pass." Three percent of all the valuable space on the gold plates taken up in Spaulding's pet phrase, "And it

(Continued on page four)

# Christ Or The Law Of Moses---Which?

J. A. McNUTT

Rom. 7:2-4: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 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, that we should bring forth fruit unto God."

To whom is the child of God united? Christ or Moses? The law or the gospel? The character of our God does not permit a division of allegiance, or affections. From the beginning of creation God has never imposed two laws upon the same people at the same time. His original law of marriage was that one man and one woman should live together as man and wife until death severed that relationship. This law of marriage preserves the home and upholds the standards of Christian civilization. Paul states the law, "For the woman which hath an husband is bound by the law to her husband so long as he liveth," and this law of God is binding today regardless of all the civil decrees of man. Christ does not invalidate this law by declaring this exception, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." The law is not made void by stating the exception. Paul does not contradict Christ and both the law declared by Paul and the exception stated by the Lord will continue to stand as long as the institution of marriage continues and homes exist.

## *Limited Dominion Of The Law*

The climax of Paul's argument is that the Christian who has "become dead to the law by the body of Christ," is just as free from the law as the woman would be from her deceased husband. Her husband dies, the marriage bond is broken and her obligation to him ceases. She is now free to unite her heart and life with another if she desires. Paul's Jewish brethren found it difficult to understand that in obeying the gospel of Christ they died to the law, so that it had no further dominion over them. The Apostle wants every child of God to realize that the bond of the law has been broken and that we are "Married to another," Jesus Christ our Lord, then he exhorts us to "Bring forth fruit unto God." The fruit of our union with Christ will be the fruits of the Spirit, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness temperance" as stated in Gal. 5:22, 23. We are united with Christ and our instructions come from him as revealed in the New Testament, "For the law was given by Moses, but grace and truth came by Jesus Christ." (Jno. 1:17)

## *Lessons From Paul's Illustration*

Here are a few deductions that may be drawn from Paul's illustration of the marriage contract in Rom. 7:1-4:

### Law of Marriage

1. Binds woman to one husband as long as he lives.
2. Upholds monogamy: Condemns union to two husbands as adultery.
3. Ceased to bind woman after the death of her husband.
4. Woman released might marry another man without reproach.
5. Freedom from first husband should be followed only by a marriage in the Lord, according to 1 Cor. 7:39.

### Law of Moses

1. Bound only those who were under it. (Rom. 3:19).
2. Allegiance to two laws or two Lords has always been spiritual adultery.
3. Ceased to bind men who became dead to it by body of Christ.
4. Men released from Moses' Law, free to be united to Christ.
5. Freedom from the law and union with Christ should result in fruitful service unto God.

One of the most prolific sources of religious error originates in the failure to understand that we are dead to the law. One who closes his eyes to this plain fact will be hopelessly blinded as to the plan of salvation, the origin of the church, and worship of God today under the New Covenant. One who blunders along with blinded mind, and veiled face, thinking that he is still under the law, will miss the beauties of the new covenant and the culmination of God's plan of redemption. Lest our Adventist friends suggest that we are dead only to the "Ceremonial law" of the Old Testament and not the "Ten Commandment law," just read Rom. 7:7, which tells us that the law of which Paul has been speaking, and to which men are dead, is the law that says, "Thou shalt not covet." This is the tenth of the ten commandments and is found in Ex. 20:17. The Holy Spirit through Paul says we are dead to this law. Why should any man contradict the inspired word of God and maintain that we are obligated to keep it today?

### *Further Proof That We Are Not Under The Law Today*

1. It is a self-evident fact that the law was never given to Gentiles as such, but to the house of Israel alone. (Deut. 5:2, 3) "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." It was given to Israel and not the Gentile world. Gentiles have never been under it except as proselytes, so "Whatsoever the law saith, it saith to them that are under the law." (Rom. 3:19)

2. Paul says we are not under the law. (Rom. 6:15) "What then? shall we sin because we are not under the law, but under grace? God forbid." He not only declares our freedom from the law but answers the objection of those who might affirm that we were free to sin because the law had been removed. The New Covenant incorporates a higher standard of moral conduct than the law ever demanded and includes almost word for word nine of the ten commandments, omitting only one, "Remember the Sabbath day to keep it holy," and we have a day for worship under Christ. (Acts 20:7; Rev. 1:10)

3. We have been delivered from the law. (Rom. 7:6)

4. The law written on stones was done away in Christ. (2 Cor. 3:6-11)

5. It was nailed to the cross and taken away. (Col. 2:14)

(Continued on page five)

# God's Impartiality

JOHN R. FULMER, Duncan, Arizona

(Delivered over the Network of the Arizona Broadcasting Co.)

In Acts 10:34-35 we read, "And Peter opened his mouth, and said, of a truth I perceive that God is NO RESPECTOR of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." There is not a qualification, for living and getting along with our fellows, that is more outstanding than impartiality. If you or I were to be tried before a judge we would be more interested in his impartiality than in his knowledge of law. Blackstone has said, "What is not reason is not law;" hence, the most essential qualification for a judge is impartiality. Yet there is nothing more rare and seldom found in men; it is crowded out with prejudice. But God, who is our creator, benefactor, and judge, is impartial—that's important. Let's note some of the instances of God's impartiality.

## 1. God Is Impartial In Counting All Accountable Persons Under Sin.

"What then: are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are ALL under sin; as it is written, there is none righteous, no not ONE." (Rom. 3:9-10) But God did not count any under sin until they reached the age of accountability. One has reached the age of accountability when that one can make a decision and be held answerable for the effects of that decision. At that time all go astray. "All we like sheep have GONE astray; we have TURNED every one to his own way." (Isa. 53:6) It is certain that a person could not GO astray unless he had been in some other way. We were not born astray, nor were we born in our own way; but we TURNED and WENT astray when we reached the age of accountability.

Now, if you have not accepted Jesus you are a sinner, whether you be Jew or Gentile, moral or immoral. For example Saul was a religious sinner. He claimed to have lived after the straightest sect of the Jew's religion, a Pharisee; yet, he said he was chief of sinners. Some of the Jews were believing sinners. (Jno. 12:42-43) "Even of the rulers many believed on him; but because of the Pharisees they did not confess it. . . for they loved the glory that is of men more than the glory that is of God." We have ALL been counted under sin that Jesus might save us freely by his grace. (Rom. 3:24)

## 2. God Is Impartial In Providing ONE Redeemer For All Sinners

Jesus did not come to save a race; Jesus did not come to save the English speaking people, Jesus came to seek and save SINNERS. "For the Son of man came to seek and to save that which was lost." (Lk. 19:10) The glad tidings of Christ is a universal theme; the commission is world wide. "Go ye therefore, and make disciples of ALL the nations, baptizing them, etc." (Matt. 28:19) "He that will, let him take the water of life freely." (Rev. 22:17) The only requirement in taking the water of life which is provided by our Redeemer is to be "willing." Some think that God is, or will be, partial to the Jews, and will save "all" the nation of them. But that is not the way the apostle Paul talked about the matter in Gal. 3:28: "There can be neither Jew nor Greek, there can neither be bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." That forever settles the matter for, "I am the way, and the truth, and the life: no one," said Jesus,

"cometh unto the Father, but by me." (Jno. 14:6) But in Christ there is neither Jew nor Gentile. So God will save only those Jews, or Gentiles, who come to him by the one Redeemer—Christ. The rich and educated have no more favor than the poor and uneducated. The offspring of Abraham has no more favor than the offspring of some one else. God has provided ONE redeemer for all of every nation.

## 3. God Is Impartial In Extending To All One Invitation.

All who are able to see that they are under sin, and that God has provided them with one redeemer, are exhorted to accept the one invitation. Jesus said, "Come unto me, ALL ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28) Friends, that invitation is all inclusive. And the easiest way to insult the Son of God and wound his heart is to reject that invitation. Hear Him! "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37) Yes, it is an insult to the grace of God to reject his immeasurable mercy which is comprehended in the one invitation. And, moreover, none who respond to the invitation is rejected. For, "And him that cometh unto me," said Jesus, "I will in no wise cast out." (Jno. 6:37)

My friends, if you are looking for a *special* invitation, a *special* operation of the Holy Spirit, or a *special* experience of grace, you had just as well stop. God has given one invitation to ALL. Why not accept that ONE invitation?

4. God Is Impartial In Providing One Condition Of Pardon for all who respond to the ONE invitation. The moral Cornelius who was devout, God fearing and a liberal giver; the persecuting Saul who would vote the death penalty, hold the garments of murderers and persecute even women to death; the immoral Corinthians who would wear sectarian names, get drunk at church and want to live with their step mothers; the religious eunuch who would travel more than a thousand miles to worship and read his Bible while traveling; the deceiving Simon who would say that "himself" was some great one, lie to the people and secure followers by tricks; and the blood thirsty Jews who would have a murderer released, cry "crucify" the Son of God and own Ceasar as King all had to:

1. BELIEVE, (Jno. 8:24): "For if ye believe not that I am he, ye shall die in your sins."

2. REPENT, (Acts 17:30): "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent."

3. CONFESS, (Matt. 10:32): "Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven."

4. BE BAPTIZED, (Acts 22:16): "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name."

Men have invented the card system. All one has to do, according to them, is sign *their* card. Men have invented the finger system. All one has to do, according to them, is to hold up one's finger. Men have invented the sawdust trail system. One must, according to them, agonize in the sawdust until one has sold God on the idea of saving him. But God is no respecter of persons,

(Continued on page four)

# THE GOSPEL LIGHT

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## A Few Observations On the Book of Mormon

(Continued from page one)

came to pass." The sworn testimony of a number of Spaulding's neighbors and relatives attest that the Book of Mormon was none other than a revamping of a fictional story by an eccentric ex-clergyman. God, nor Christ, nor the Holy Spirit had nothing whatever to do with it. It was the work of man, not God.

There are some really tall stories in the Book of Mormon. I have time and space to call attention to one of them, The Building Of The Barges By Jared's Brother. I got about as much kick out of this piece of imaginary history as I did out of the Brobdingnagian stories of Swift when I read them as a boy. In fact Gulliver's travels were mild imaginings compared with Jared's and his American bound crew. The barges "had sides like a dish," "bottoms like a dish," and "tops like a dish." The Lord forgot to have any provision made for ventilation, and Jared's brother called his attention to this grave error in the blue prints. The Lord then had Jared to make one hole in the top, and another in the bottom of the craft. But hear this wonderful piece of ship architecture from the Book of Mormon itself: "And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, and in the bottom thereof; and when thou shalt suffere for air, thou shalt unstop the hole thereof, and receive air. And if it be so that the water come in upon thee, behold ye shall stop the hole thereof, that ye may not perish in the flood." (Book of Ether, chap. 2:20) I'd life for some good Mormon to tell me the *why* of the hole in the bottom thereof, and when the stopper could be taken out of the *bottom* thereof and the water not come in *thereat*. I challenge any sensible person to read this revamped "Noah's Ark" story and keep a grin off his face. It's a humdinger.

There's another feature of this story that strikes me as amusing in the extreme—the lighting arrangement of these eight barges. The Lord forgot to make provisions for the lighting as well as for the ventilation. He finally thought of windows and discarded that on account of the danger of breakage. (Verse 23, chapter 2, Esther) He thought of fire and voted against that plan. The Lord having come to his wit's end turned to the brother of Jared for advice. (Chap. 3:1, Esther) Jared's brother was very obliging in helping the Lord out of this difficulty. He went to Mount Shelem and "moulten" out of a rock sixteen small stones, "and they were white and clear, even as transparent glass," took them to the Lord, had the Lord touch the stones with his finger so that the stones would shine "forth in the darkness." (Esther 3:1-4) The Lord couldn't provide for the lights; Jared's brother could. Another peculiarity of this narrative is concerning the "transparent glass." This event was supposed to take place about 100 years after the flood. Glass was not discovered until the eleventh dynasty of the kings of Egypt; yet centuries before the first transparent glass was ever heard of, Jared's brother was talking glibly about transparent glass and showing the Lord how to make the first incandescent lamps. Edison had not a thing on Jared's brother. It is a pity poor old Joseph Smith had not lived in our age. Couldn't he have written a whale of a lamp story now? Another thing I'd like for some good Mormon to tell me is how Jared's brother "moulten" the sixteen stones out of the rock. I thought people usually quarried rock. Of course, I suppose that Jared's brother knew all about the smelting of metals long before smelting was discovered. He knew about glass before there was any glass, and I suppose he knew about "moultening" things out of rock before there was such a thing known. Verily he was wise.

But the Book of Mormon is full of tall stories. If you are ever hard pressed to tell more of a whopper than your neighbor, I recommend the fiction of Solomon Spaulding, known as the Book of Mormon. As a text book of tall tales it takes the cake. Selah.

## God's Impartiality

(Continued from page three)

yea, God is impartial—THAT'S IMPORTANT!

5. *God Is Impartial In Building Only One Church* for all who accept the one condition of pardon. Christ built one church. (Matt. 16:18) In this scripture Peter confessed that Jesus was the Son of God. Christ told him that that truth was revealed to him by the Father in heaven, and that He would build his church upon that rock (truth) and the gates of hell would not prevail against it. Later he commissioned the church to preach the gospel to all the world. "That," said some one, "makes the church heaven born, world wide, rock bottom and hell proof." Paul told the elders of the church at Ephesus that the Lord purchased the church with his own blood. If the Lord purchased the church with his own blood, then whose is it? The Lord was persecuted, mocked and scourged; the Lord endured the agonies of Golgotha and shed his blood for *his*



church. That claim cannot be made for any other institution on earth. The Lord did not build a church for every man's choice; the Lord built a church according to his own choice for every man. Why not be satisfied with the Lord's work? Likely it would take us a long time to improve on it.

6. *God Is Impartial In Providing One Judgment For All People Of All Time.* Jesus remarked, "But when the Son of man shall come in his glory, . . . then shall he sit on the throne of his glory: and before him shall be gathered ALL the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats." (Matt. 25:31-32) Though ALL nations will be gathered before the Lord we will not be judged as a nation, nor as a church nor as a community; neither will we be judged as a family. The Lord will separate ONE from ANOTHER. "So then each one of us shall give account of himself to God." (Rom. 14:12)

The Lord will not judge us according to our ancestors, political connection, belief, wealth nor influence; but according to our deeds. His manner of judging is given in 1 Pet. 1:17: "And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear." How did Peter say we would be judged? "Who without respect of persons judgeth according to each man's—WORK—work." Remember, the ancient and modern, young and old, tall and short, fat and lean, small and great will have to meet God's requirements at the judgment. And another thing, the greater you are the more will be required of you.

*God Is Impartial In Giving Us One Book, the Bible,* to tell us that all are under sin, that ONE redeemer was provided for all, that He gave ONE invitation to all; that all who responded must meet ONE condition of pardon, that all who were pardoned were added to ONE church and that all, good and bad, would be judged according to their works. God did not give one Bible to the Jews, another to the Indians, and still another to the Americans. No, He gave one Bible for all "He (the Holy Spirit) shall glorify me:" said Jesus, "For he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." (Jno. 16:14-15) The order is thus: Jesus received from God, the Holy Spirit from Jesus, the apostles from the Holy Spirit, and they wrote the Bible. Hence, we have as many Bibles as we have Gods or Christs or Holy Spirits—we have ONE!

Friends, your soul is worth more than any theory on earth. It is worth more than the security of any nation on earth. Your soul is worth more than all of the wealth of all the world. Why not turn and read the COMMON book, the Bible, provided for all; recognize your COMMON need, believe in the COMMON Saviour, accept the COMMON invitation, obey the COMMON plan of salvation, let the Lord add you to the COMMON church, live faithful unto death, appear in the COMMON judgment and spend eternity in a RESTRICTED heaven?—In The Evangelist

## Paragraph Sermons

E. M. BORDEN

Let us see ourselves as we really are. Are we clear of the accusation we bring against others? Some people seem to think that Christianity consists altogether in keeping the other man in the strait and narrow way. It is alright to look after the other man, but all reforms should begin at home. It is common for people to set

up standards of their own and ask people to measure up to them. Such measurements will be of no value in the last day. The Lord has a standard, and all people must be measured by it. The thing for us to consider is whether we are living up to the Lord's standard.

To be a Christian one must believe in Christ. Christ is the foundation or creed of the church of Christ. A man can believe in other things and be members of human institutions, but he must believe in Christ in order to be Christians and members of the church of Christ. Let us not try to add to the word of God. Christ is the creed and we need no other.

A religion that is all theory is a very poor religion. Practical religion is often neglected. If I am right in doctrine and wrong in practice, what have I gained? One preacher refused to preach against dancing because some of his best paying members were dancers. A certain religious cult built dance halls by the side of their church houses. Do not be alarmed. These people claim to have received later revelations.

We can be firm without being rude. We can be firm without going outside of the truth to make emphasis. The truth is good enough. Let us not take a position just because we think the opposition cannot meet it. Let us take positions that are true, and let us be sure they are true. Let us always be ready to accept the truth, regardless of who may bring it to us. Let us not allow ourselves to swing from one extreme to another. The truth will not hurt us unless we fail to accept it. The Lord said to the Jews, "Ye shall know the truth and the truth shall make you free."

Some preachers put in all their time telling sinners how to become Christians, and no time at all on how to live the Christian life. It is true that faith in Christ prompts every Christ act. Peter tells us to add to our faith virtue, knowledge, temperance, patience, brotherly kindness, godliness and charity. If we meet the approval of the Lord, we must live the Christian life. Let us take an inventory of our lives. Are we living up to the standard? What does a large membership amount to, if worldliness rules?

## Christ Or the Law of Moses—Which?

(Continued from page two)

6. Christ abolished in his flesh the law of commandments. (Eph. 2:15)

*Error Of Teachers Who Try To Bind The Law On Men Today*

1. They attempt to place the yoke of the law, a thing of bondage, on the neck of Christians. (Gal. 5:1)

2. They are Judaizers who would lead Christians to "Fall from grace." (Gal. 5:4)

3. They constantly set forth as examples of conversion, men who lived and died, before the New Covenant was inaugurated, especially the thief on the cross, whereas the will of Christ only became effective after his death. (Heb. 9:16, 17)

4. They would lead Christians, whom Paul describes as having "Come to Mount Zion, and unto the city of the living God" (Heb. 12:18, 21), back to the foot of old Mount Sinai and back to a Covenant with which God found fault. (Heb. 8:7)—In The Evangelist

## Lessons From a Wise Man

FRED E. DENNIS

I believe that every young man and every young woman should be required to take a course in the book of Proverbs. It would do us older ones good also to matriculate for the same course. We want to call attention to some of the great lessons in this great book.

"To give subtilty to the simple, to the young man knowledge and discretion." (Prov. 1:4) Young men stand so much in need of discretion. "A wise man will hear, and will increase learning." (Verse 5) In fact, this is one of the greatest ways of increasing our learning: to hear. The simple will not hear; they do not see the need of learning.

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." (Verse 7) "The fear of the Lord" has reference to religious reverence. Every intelligent being owes this reverence to his Creator. Sometimes it is put for the whole of religion. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12:13) Adam Clarke says that religion is "the love of God and the love of man; the former producing all obedience to the divine will; the latter, every act of benevolence to one's fellows. The love of God shed abroad in the heart by the Holy Spirit produces the deepest religious reverence, genuine piety, and cheerful obedience. To love one's neighbor as himself is the second great commandment; and as love worketh no ill to one's neighbor, therefore it is said to be the fulfilling of the law. Without love, there is no obedience; without reverence, there is neither caution, consistent conduct, nor perseverance in righteousness." This wholesome fear of God, or reverence, is the beginning of knowledge. We are not truly educated nor are we wise unless we reverence God. When thus we approach God's word, we learn readily.

"My son, hear the instruction of thy father, and forsake not the law of thy mother." (Verse 8) Too many fathers of our day are in no position to give instruction to their children. No greater responsibility rests upon a father than that of imparting instruction. This instruction will fall upon unheeding ears unless the father is the very embodiment of everything that is good. He has sat at the feet of the Master and learned of him. His life is wholly under the control of his heavenly Father. No real father is willing to turn the spiritual training of his children over to another. Others will help, but the father is the one to give the major part of the instruction. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4)

And the godly, saintly mother is in the home all the time. The children know where to find her. She imparts the law over her domain. She rules over her little domain. Someone has said that God could not be everywhere, so he made mothers. One of the curses of the world today is mothers leaving their homes, going into

factories, offices, etc., to work. There are very few cases where this is absolutely necessary. The Lord placed mothers in the home. We ought to stay in the place where the Lord wants us.

"My son, if sinners entice thee, consent thou not." (Verse 10) These sinners cannot hurt you until you go with them. The devil himself cannot lead a man into sin until he is willing to be led. Do not consent.

"Surely in vain the net is spread in the sight of any bird." (Verse 17) A sensible person, wishing to ensnare a bird, would conceal the snare or trap. He would hide it. So do these wicked persons until they have trapped their innocent victim. If they were to tell the young man that they were leading him into sin, and that the end would be misery and destruction, he would flee from them. But they entice him. They try to make sin look beautiful and innocent.

"Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the opening of the gates: in the city she uttereth her words." (Verses 20, 21) In spite of this wisdom being thrown all around us, "how long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you." (Verses 22, 23)

Listen, young folks: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof." (Verses 24, 25) Too many have this attitude today toward the word of God. Listen again: "I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." (Verses 26, 27) If you will not be instructed, your desolation will surely come. Your destruction is just a matter of time. It will come upon you as a whirlwind. It will then be too late. You have gone over the precipice. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for they that hated knowledge, and did not choose the fear of the Lord." (Verses 28, 29) May I beg you to choose the fear of the Lord and to love knowledge?

We just cannot afford to have this attitude toward God: "They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." (Verses 30-32)

But now for a happy ending to this chapter: "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Verse 33) If you will choose the instruction of the Lord, the devil cannot hurt you. You will dwell safely. The evil will not harm you.

Turn and read this first chapter of Proverbs. Fathers, make this a part of your instruction to your children. Mothers, incorporate these principles into your laws.-- In The Gospel Advocate.

NOTES—REPORTS

S. L. McCartney, Monett, Mo.: The meeting here closed Sunday evening, July 4. The interest was splendid throughout the meeting. Four came forward, made the noble confession and were buried with our Lord in baptism. Three were from the Baptist faith, and one from the Methodist. We feel that others may have been convinced, and the church greatly strengthened. To God we give all the praise.

Voyd N. Ballard, Booneville, Arkansas: The last Sunday in June I preached at Branch, Arkansas, and at the close of the service baptized a young man into Christ. The congregation there is making progress in the Lord's work. Work is moving along well here in Booneville. I have been with this congregation two years, and I think the interest and attendance is better right now than at any time since I have been here. This is especially true of the Sunday night service. Our meeting begins here August first with Brother Albert Sweet of Perry, Okla., doing the preaching. The Sanatorium work is still doing good. We appreciate sincerely the help brethren everywhere are giving us in this work.

The Work At Arkadelphia

J. A. Copeland

A number of brethren will remember that about three years ago Brother C. M. Stubblefield went to Arkadelphia, and found a few (very few) members of the church, who were not meeting regularly to worship God. Brother Stubblefield went there for the purpose of building up a church in that town. He worked persistently for two or three years to get the work established to where it would continue after he was gone. The time came when it was necessary for him to go elsewhere, so he asked me to look after that work as much as I could, so that it might be continued. When my meetings were over last fall I went over there and met with the few and we arranged to have someone to be with them and assist them each Sunday through the winter and spring. I have been preaching for them one Sunday each month, Ordis Copeland, a son of mine, has been with them two Sundays, and Jady Copeland, another son, went once per month, so we carried on until recently but now we are engaged in meetings for awhile. They are going on without preaching through the summer months, but about the first of September, my youngest son, Jady, is going to locate with them for full time work on Lord's days.

Support of the Work

There were some churches and individuals who helped Brother Stubblefield in a financial way while he was there but the support fell off until he had to go. This year we have received financial assistance from the church at

Delight, the church at Antoine, the Twelfth and Thayer Streets church in Little Rock, besides a few individual contributions, and what the little band could do in Arkadelphia. We received a nice contribution from a brother in Little Rock this week, which we will apply on the work that begins in September. The brethren at Arkadelphia are very few in number and poor in this world's goods, but are liberal in doing what they can. The work is gaining a little, and we can't afford to let it go down. We are very thankful for the help we have received for that work, and I am sure the little band there is thankful also. If any church or individual sees fit to help in that work further, I believe it will be highly appreciated, and used in a good cause. Please send to T. C. Ray, 1215 Fifth St., Arkadelphia, Ark., or to me at Delight.

I am now in a meeting at Bills. We are having good crowds and good interest. My next meeting will be at Messer, eight miles north of Hugo, Oklahoma. It is to begin July 15. After that I am to be in a meeting at Evening Shade, about seven miles south of Hope, Arkansas. That meeting is to begin July 31. Then on Saturday night before the third Sunday in August I will be with the church at Falcon, Arkansas. Then in September I have promised to be at Buffalo, near Clayton, Okla.

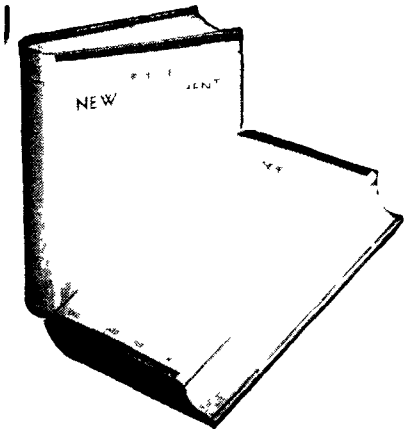
A QUESTION ANSWERED

From Brother W. H. Hale of Hinton, Okla. comes the inquiry relative to a formula, or recipe, for the preparation for the bread used in communion. Frankly, I know of no recipe for its preparation. The supper was initiated during the days of unleavened bread, and we are sure that unleavened bread was the bread used by Christ on the night of his betrayal. Hence, we are safe in following the example closely in the use of bread that has no agent added for its rising. But so far as the recipe for preparation of unleavened bread, I find no such in either the Old Testament or the New. The word leaven, from the Hebrew chamets, occurs 19 times in the Old Testament. This means fermented or soured, and on one occasion is applied to a man, in the expression, cruel man. From the Hebrew seor we have the word translated leaven five times. In the New Testament the word leaven occurs seventeen times its noun form from the Greek zume and its verb form from zumoo. Unleavened and unleavened bread or cake occurs in the Old Testament fifty-three times, and is from the Hebrew matstsah. In the New Testament it occurs nine times and is a translation from the Greek azumos. In not a single instance in the New Testament is this term used in connection with the bread of the communion. The places of its occurrence are: Matt. 26:17; Mark 14:1; Mark 14:12; Luke 22:1; Luke 22:7; Acts 12:3; Acts 20:6; 1 Cor. 5:7; 1 Cor. 5:8. Many of the congregations known to me buy the loaf prepared. This is an unleavened wafer, convenient to use, tasteful in ap-

pearance. I can see nothing wrong at all with this procedure. It eliminates the tough, soggy loaf that is usually the result of a home prepared product. I can see no reason why any sister could not prepare the loaf for the communion service. All she need do is to omit the usual agent, or agents, used to make the bread rise.—Geo. B. Curtis

Nothing we can do in a religious way will please God unless it is done by faith, for without faith it is impossible to please God. Let us not go to the Lord's Day worship through form or because it has become a habit to do so. Because of the way some people conduct themselves during services, I fear many do that very thing. Remember, you have an appointment to meet the Lord on that day and have sweet communion with Him.

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NOTES



By B. W. Johnson

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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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## How We Are Led By The Lord

PAUL F. JOHNSTON

(Radio sermon preached March 31, 1943, over KGBX, Springfield, Missouri.)

Apparently there are many good people who are confused as to how we are led to the Lord. It is our purpose to state "what saith the Lord" on this subject and trust that it may be made clearer in your minds. By being led to the Lord I mean, of course, being saved from past sins by him, and being made his child. We hear so much today from different preachers about receiving the Holy Spirit direct, and being called by the spirit. It is true that we receive the Spirit, but not in the way most people seem to think. It is not a calling separate and apart from the word of God, but it is through this word that the Spirit calls or operates. Let us be careful lest we minimize both the power and influence of the word and the spirit by so believing. If we look for the spirit ONLY to call, then we leave out the word, and if we think the word is not the medium through which the spirit calls or works, then I fear we make that word a dead letter. 'Tis true that the absence of the Spirit would make it void. But let us see what the scriptures teach on this subject.

### *The Spirit Promised*

In the sixteenth chapter of John, Jesus said to his apostles, "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but whatsoever he shall hear, these shall he speak: and he shall declare unto you the things that are to come."

When the Holy Spirit descended on the disciples on the day of Pentecost, there was fulfilled the promise that Jesus had made, and it enabled them to proclaim the word, proving that Jesus had not only been crucified and slain, but also that he had been resurrected from the dead and had ascended to the Father. The miracles wrought by the Spirit's power proved that Jesus had not failed in his work by death. "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear," said Peter in Acts 2:33. The Holy Spirit was to convince the

world in regard to sin, righteousness and judgment, and this, through the Apostles.

### *"The Spirit reveals word of God to Apostles"*

In Eph. 3:1-6 we learn through Paul that the revelation of Christ or the Gospel, was revealed by the spirit unto the Apostles and prophets. By this means they made known the promise and blessings to be received in Christ Jesus. The Spirit was given to the apostles for one and ONLY ONE purpose, and that was to enable them to perform miracles and to speak God's word, and by miracles, confirm the Word. (Mark 16:20) For here it is said, "And the disciples went everywhere proclaiming the word, the Lord working with them, conforming the word by the signs that followed."

### *"Saved by Direct Operation?"*

The idea that one cannot be saved from past sins until God pours out the spirit directly upon his soul is certainly false. Such would be wholly separate and apart from God's word; yet Jesus declared his words to be truth and further said, "Ye shall know the truth and the truth shall make you free." In Jno. 6:44 he said, "No man can come to me, except the Father that sent me draw him: and I will raise him up on the last day." The question then is, "How does God draw men unto him?" In the next verse we find the answer: "It is written in the prophets, and they shall all be taught of God. Everyone that hath heard from the Father, and hath learned, cometh unto me." Paul declares in Rom. 1:16, the Gospel to be God's power unto salvation; so when we hear the gospel and learn of the Father and his promises we are drawn unto him. The gospel then is God's power to save; not one of the powers, but the only power to save that has been given unto man.

It would be interesting for us to note some of the reasons men give for putting up such an argument—that is, why they say the spirit operates directly upon the heart of the sinner in conversion.

### *"Why Men Say the Spirit Operates Directly?"*

Many teach today that the spirit operates upon us to give us faith. But in Acts 15:7 Peter said, "Brethren, ye know that a good while ago God made choice among

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# Christ Loves The Church

J. A. McNUTT

"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. 5:25-27)

Paul states that "Christ also loved the church"; but his language does not imply that the Lord's love for the church is a matter of past history. He loves the church today and he is still the head of the church and saviour of the body. (Eph. 5:23) When we think of the supreme proof of his love we can look back to Calvary, and "Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1:5) But in these trying days when many fear that the church will do down in defeat, it is encouraging to remember that John said, when Jesus was about to quit the walks of men to be with the Father, "Having loved his own which were in the world, he loved them unto the end." (Jno. 13:1) The love of Christ has not been withdrawn, truth will triumph, and the church will fulfill its mission in the earth and the faithful will be caught up to meet the Lord in the air. (1 Thess. 4:17) Thus we can sing with confidence that grand old song:

"The Church's one foundation is Jesus Christ her Lord;  
She is his new creation by water and the word;  
From Heaven he came and sought her to be his holy bride;  
With his own blood he bought her, and for her life he died."

To consider either the love of God for the world, or the love of Christ for the church, is difficult for the finite mind. Such expressions of love reach far beyond human comprehension and can only be realized by us in the light of God's sacrifice of His Son, and in the fact that Christ gave himself for the church. (Eph. 5:25)

"For the love of God is broader  
Than the measures of Man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."

### *The Object Of Christ's Love*

Paul says, "Husbands love your wives, even as Christ also loved the church." The object of his love then is the church. When the term, *the church* is used today some one is likely to say, "What church do you mean?" Do you suppose any of the brethren in Ephesus, who read this letter, ever asked which church the Lord loved and for what church he died? No, because the Lord had said, "I will build my church" and no denominational groups existed to perpetuate religious division and confuse the world. The Lord loves his church. The church is his bride and the proper object of his affections. Whose wife do you love? Well if you have a wife, Paul's instruction is that you "Love your wife, even as Christ also loved the church." If this advice were followed thousands of marriages, that now end in the divorce courts, would be successful, and the American home would not be broken up by tragedy.

The church, as the bride of Christ, and the object of his affections, wears his name. (Acts 20:28; Rom. 16:16) Not the names of Peter, Paul, or John, nor of Wesley, Luther, or Calvin but the name of Christ. Paul says, that in all things he should have the preeminence. (Col. 1:18) The church should honor his name and walk in the authority of none other. But some one may say,

"There is no salvation in a name." If so, here is the answer of an inspired apostle, "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)

Christ's love for the church is so great that any injury to the church is regarded as a sin against the Lord. When Saul of Tarsus, made havoc of the church, and tried to destroy it, he was arrested in his mad course of violence against the church by the light from heaven and this pointed question, "Saul, Saul, why persecutest thou me?" (Acts 9:4) Saul was trying to destroy the church, but the Lord, said, "Why persecutest thou me?" To persecute the church is to persecute Christ. Paul learned this lesson early in life and later on he always showed great respect and love for the church. Can you sing with the spirit and the understanding, "I love thy Kingdom Lord, the house of thine abode; the church our blest Redeemer saved with his own precious blood?" Does the church mean all of this to you? Then, how can anyone speak of such an institution as non-essential?

### *The Proof Of His Love*

Paul speaks of Christ as having "loved the church" because he was thinking of the greatest proof of his love, namely, that our Lord "Gave himself for it." What greater proof of affection could be shown than this? John says, "Greater love hath no man than this, that a man lay down his life for his friends." (Jno. 15:13) Here is the grandest testimonial to his love for the church, here is the climax of divine affection.

Let's consider for a moment the purchase price of the church and we will see a further proof of Christ's love for it. In Acts 20:28, Paul speaking to the elders at Ephesus says, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (R. V.) The blood of Christ was shed for the church. It is a blood-bought institution and unless you are in his church you are not a part of his "purchased possession." How can one expect to obtain the benefits of the blood outside of that institution for which the blood was shed? The blood is indispensable to the remission of our sins (Heb. 9:22), and if the church is non-essential so is the remission of man's sins.

### *The Design Of His Love*

True love is unselfish and makes its main objective the welfare and happiness of others. There is design or purpose in the love of Christ for the church, and that great purpose is the eternal glorification of the church in heaven. Listen to the statement of that purpose by inspiration, "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." Here is a planned preparation of God's people on earth which has its eternal consummation in heaven above. First there is a separation from the world and cleansing from sin, which is accomplished "with the washing of water by the word," and then a reception of this spotless and holy family by the Lord in glory.

Faith comes by hearing God's word (Rom. 10:17), the word commands the "Washing of water" in baptism (Mk. 16:16; Heb. 10:22), and the Lord saves or sets

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## How We Are Led By the Lord

(Continued from page one)

you, that by my mouth the Gentiles should hear the word of the gospel and believe." It was God's choice that we should be made believers by the word and not by an operation of the Spirit—that is, an operation of the Spirit DIRECT upon our hearts. "So then faith cometh by hearing and hearing by the word of God." (Rom. 10:17) If the writer had here said that Faith comes by feeling, or by anything else besides hearing, it would have been just as easy to so preach; but he settles the question by saying, in so many words that faith comes by hearing. Then some say that our hearts are cleansed by the Spirit in a direct operation, but Peter says, "God made no distinction between us and them, cleansing their hearts BY FAITH." (Acts 15:9) We are told in Rom. 5:1 that we are "justified by faith," and James said of Abraham in Jas. 2:22, "By works was faith made perfect." Faith and obedience make us free from sin. (Rom. 6:17-18)

We are also taught by man that the spirit directly saves us; but in Acts 14:11 we hear the angel speaking to Cornelius saying: "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee WORDS WHEREBY THOU SHALT BE SAVED, thou and all thy house." If any man attempts or proposes to make believers without the words of our Lord, then he certainly is not of God. And, there are many who believe that the spirit operates directly upon the heart of the sinner to convert him, but David said, "The law of the Lord is perfect, converting the soul." (Ps. 19:7) And neither does he thus operate to make us to be born again for Peter said, "having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." We are not sanctified by the spirit but by the WORD. (Jno. 17:17) The Spirit does not operate directly upon the heart to give remission of sins as some would have us believe, for Peter said in Acts 10:43: "To him bear all the prophets witness, that through his name (Christ's) everyone that believeth on him (Christ) shall receive remission of sins."

Thus far in this study we have learned: (1) that the spirit does NOT operate directly upon the heart of the sinner to give faith; (2) to cleanse the heart; (3) to convert the soul; (4) to save; (5) to make them to be born again; (6) to sanctify; or (7) give remission of sins. But the scriptures declare specifically, that the reception and obedience of the word of God, does each of the things just mentioned.

### *"Does The Spirit Operate Today?"*

I am sure there are some now ready to ask, "Does the Spirit, if it does none of these things, operate today?" Yes, but it operates today upon men through the word or by words and not in a direct manner. In 1 Cor. 2:13 we learn this: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teaches." The Holy Spirit teaches in words.

In Matt. 10:20 Jesus said to his apostles, "For it is not you that speaketh, but the Spirit of your Father which speaks in you." In 1 Tim. 4:1 Paul said of the Spirit, "But the spirit SPEAKETH EXPRESSLY (plainly)—that in later times some shall fall away from the faith." So the spirit operates today by speaking, speaking through men who preach the gospel of Christ. And those who hear His voice or his words, and who believe and obey them are certainly made believers by the spirit. The spirit operated on Philip in the eighth chapter of Acts, to induce him to join himself to the chariot, thus by words moved or influenced him to do God's bidding. And just so today, the spirit through the preached word influences us to obey God's will. In Acts 10, the Spirit operated on Peter through words; words that were remembered and reported by Peter, to join himself to the three men who had been sent by Cornelius. Again, in Heb. 3:7 we read, "Wherefore, as the Holy Spirit says, Today, if you will hear his voice harden not your hearts." Here again we are admonished by the Spirit—that is, the spirit speaking, to harden not our hearts but rather to accept the Lord's way that we might be saved.

It is very evident that the spirit operates today upon the heart of the sinner, not directly, but rather through words. In Rev. 14:13 we have another clear instance of the Spirit speaking: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." It did not here say that the spirit said or will say, but the Spirit SAYS; it is speaking all the time, whosoever will let him come. The Spirit does not force anyone to Christ, but we must come to him of our own free will. Jesus said, "Whosoever will."

### *"Grieve Not the Holy Spirit"*

Paul admonished us in Eph. 4:30: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Let us not grieve the spirit nor God by trying to receive something which God never intended for us to have—namely, a direct operation of the Spirit. He meant for us to receive the word of the Spirit, or the Gospel, and with that to fight against all error. (Eph. 6:17) The spirit bears witness with our spirit—not TO, but WITH our spirit—that we are the children of God. Jesus said of the spirit, "For he shall not speak for himself; but what things he shall hear, these shall he speak; and he shall declare unto you the things that are to come." (Jno. 16:13) And when we hear and obey these words, then the spirit can bear witness with our spirit that we are the children of God.

### THIS WEEK'S PAPER

Many of our readers will notice that this week's issue of the Gospel Light is printed on a good grade book paper. This paper is somewhat whiter, heavier and more durable than that ordinarily used. And, too, the cost to us is just about twice as much. However, if you like the paper better, let us know it. It may be possible for us to arrange to use the better paper permanently.

# THE GOSPEL LIGHT

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## Christ Loves the Church

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apart those who gladly receive the word, adding them to his church. An immersion, or burial in baptism, is the separating act, the final act of submission to God, from which men rise to walk in newness of life. (Rom. 6:4)

The Christian life is a life of development and growth, wherein we exemplify the fruits of the Spirit, declare the reality of pure religion (Jas. 1:27), and prepare ourselves for entrance into the everlasting kingdom. (2 Pet. 1:5-11)

A further purpose that the Lord had in mind for the church is the obligation of proclaiming the gospel. Read Eph. 3:10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Again, in verse 21 we read: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Let the church faithfully evangelize the world and maintain its purity and devotion to Christ now, and eventually he will come on the clouds of heaven to claim his own.

### *Christ Will Return For His Bride*

The union of Christ and his people is often illustrated by the tenderest of earthly connections, that of husband and wife. (Eph. 5:23-30) John, in his visions on the isle of Patmos, was told by the angel, "Come hither, I will shew thee the bride, the Lamb's wife." (Rev. 21:9) In Rom. 7:4, Paul represents men as being dead to the law by the body of Christ that they might "Be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Is this spiritual union, which is achieved in the church, to be regarded as a non-essential relationship? How can men continue to speak of Christians outside the church, and salvation outside the church, as though being united to Christ in this divine institution were a matter of no vital concern or importance. No wonder church pews are empty, where preachers have had such a low estimate of the glorious position of the church, as to call it a "non-essential institution."

Christ is the Saviour of the body, the church. (Eph. 1:22, 23; 5:23) When he returns we will be caught up

to meet him in the air (1 Thess. 4:17) and so will the faithful "Ever be with the Lord." At his coming the marriage feast will occur (Matt. 25:1-10), and thus it behooves us to be prepared to meet the bridegroom clothed in righteousness, lest the door be closed to our pleas.—In The Evangelist. Longview, Texas

## Paragraph Sermons

E. M. BORDEN

"Just any church will do," is a very common expression with some people. Many people feel that way about the matter. I sometimes wonder if they really believe it. Some people who say such things do all in their power to persuade people to give up one denomination and join another. If there is no difference, why change from one to another? It is true that one denomination is as good as another, but the church of Christ is not a denomination. If people are saved they are members of the church of Christ, for the Lord adds to the church such as should be saved.

One man who wanted to be real liberal, said: "Our denominational ties will not be carried to heaven, as we will just be Christians there." That is frank admission, but why not be "Just Christians" here? It is true that the creeds of denominations will not be the Lord's standard in the judgment day. If we want to be Christians there it might be well for us to be Christians here. What good thing is there in any denomination that is not in the church of Christ? The church of Christ has continued from the days of the apostles to our time, and we do not have to join denominations. "The Lord added to the church daily such as should be saved." (Acts 2:47)

Why will a man continue in an error when he has learned better? Why will a man hold to a false theory, when he knows it is false? Why will a man refuse to investigate lest he should find out that he is in error? Why will some people refuse to confess their faults, when they know it is the thing to do? Why should a preacher refuse to cry out against sin, lest his regular income of dollars should diminish? Then why should he accuse his brother of preaching for money? Simon committed a great sin in thinking that the gift of the Spirit could be purchased with money, but when he realized his mistake, he repented and asked the apostle to pray for him.

Must a Christian rejoice? "Rejoice evermore." Let us rejoice that we have the truth, and that we can worship without being molested by the powers that be. Should Christians pray? "Pray without ceasing." Should Christians give thanks? "In everything give thanks, for this is the will of God in Christ Jesus concerning you." Should Christians prove all things? "Prove all things; hold fast to that which is good." Should Christians go near evil? "Abstain from all appearance of evil." Should we ask for the prayers of our brethren? "Brethren, pray for us." Should a penitent sinner be baptized in order to be saved? "He that believeth and is baptized shall be saved."

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## NOTES—REPORTS

\* \* \* \* \*

Perry B. Cotham, Wewoka, Okla.: Dear Brother Alexander: You have rendered the cause of Christ a great service by bringing out a new edition of The Great Legacy. It is an excellent book. It should have a wide sale.

\* \* \*

B. A. George, Danville, Arkansas: My meeting at Bee Branch came to a close July 19. Nine obeyed the gospel and two confessed sins. We had meetings at 11:00 a. m. and 4:00 p. m. each day. I begin tonight, the 20th, at Mt. Judea, Arkansas. I have some time the last of September for meetings.

\* \* \*

H. H. Dunn, Huntington, Arkansas: Began at Prescott last Sunday. A good congregation here. Meeting starts off well with one confession to date. Song service is directed by local men and is good. Go from here to Green Plains near Direks. If you need me for fall or winter meetings, I am anxious to serve you.

\* \* \*

J. C. Coats, Los Fresnos, Texas: Our meeting here at Los Fresnos will begin Monday, August 9, with Brother Walter W. Leamons, of Houston, Texas, doing the preaching. It will continue ten nights or longer. Brother Leamons formerly lived here in the Rio Grande Valley and we are looking forward to a good meeting.

\* \* \*

A. E. Findley, 4605 Lockwood Drive, Houston, Texas: Our work with the Kashmere Gardens church is still growing. Two more placed membership Lord's day, making twenty-nine since February 1. The glory is the Lord's.

\* \* \*

John O'Dowd, Houston, Texas: I am certainly glad to know that you have reprinted the Great Legacy. You have rendered an inestimable service to the younger generation in helping to confirm their faith in the eternal principles of God. This is a book that should be read by all the brethren and their friends.

\* \* \*

Harbert D. Hooker, North Little Rock, Arkansas: Since last report I have been in three meetings. At Paris, Arkansas three were baptized and at Haynesville, La. 11 baptized and 32 restored; at Portland, Oregon one baptized and five restored. Brother Coleman Overby closed a good meeting here at Sixth and Olive, July 15 with one baptized. I will go next to Murfreesboro, Arkansas September 6, after which I will return to regular work here in Little Rock.

\* \* \*

W. E. Burkham, Daingerfield, Texas: The work at Daingerfield continues to be very pleasant, having had fourteen additions to date this year. With interest growing at each service. Contributions better than at any time during the history of the church. I am now in what

promises to be a good meeting at Rison, Arkansas. No visible results to date. We are having splendid crowds at each service. To God we give all the praise. If you should desire my service at any time write me at Box 202, Daingerfield. When in Daingerfield worship with us.

\* \* \*

F. O. Howell, Idabel, Oklahoma: Since the closing of our meeting here with home forces in June there has been an appreciable increase in attendance, interest and offerings. This is a splendid group of Christians and every member is cooperating in the program of work insofar as I have information. We closed at Redland Sunday afternoon with 11 additions, nine of whom were baptized. Our meeting at Garvin is underway this week. We begin at Golden next Lord's day. We have a full program of meetings in these parts for the entire summer.

\* \* \*

Albert H. Dillard, Bergman, Arkansas: The meeting here with Brother Rue Porter doing the preaching closed on the 16th. It resulted in twelve being baptized and the work strengthened. An excellent crowd gathered today for worship and Brother Carter preached. Brethren, let us leave nothing undone that we can do to further the cause of the Master.

\* \* \*

J. T. Gabbert, Oak Grove, La.: Our two weeks mission meeting near Goodwill, came to an end near the water's edge yesterday, as we were solemnly dismissed with prayer, after three had been baptized into Christ. This meeting was started with about 12 in attendance and no interest; ended with all available seats occupied and many unable to find room inside the arbor. Interest (and opposition) both unusually keen. Four were baptized, and we feel sure many others will follow. Pray for us and for the small band here.

\* \* \*

F. G. Copeland, Nashville, Arkansas, July 15: Just closed what all those interested believe to be a good meeting at Center Ridge, Arkansas. Two were baptized and four restored during the meeting which closed yesterday morning. Interest was excellent all through the meeting and crowds were extra good. The church at Center Ridge is in good condition and has many commedable assets. This was my fourth meeting in as many years and plans were made and announced for me to return in 1944. I enjoyed the meeting and believe much good was done. We give God thanks and press on. I began at England, Arkansas, last night with an excellent crowd. We expect a good meeting here.

\* \* \*

R. W. McCall, Oak Grove, La.: Our meeting near Goodwill, which began with about a dozen in attendance and no interest, closed with capacity crowds and unusually keen interest in spite of the strong sectarian opposition. A number of them have never heard the truth. The local dance emporium lost its crowd to the meeting. Four were baptized, but the real victory was in the way opposition was overcome. Brother J. T. Gabbert de-

livered the messages and led most of the singing. This was a mission meeting. Pray for us that the Gospel may spread in desolate regions like this. May we ever be willing to work for the Master.

\* \* \*

Will W. Slater, Fort Smith, Arkansas: I spent a few weeks at home in June for a much needed rest. While there I taught a singing school for my home congregation, preaching on Sundays for near by congregations. Just closed meeting at Martinville, Ark., without visible results. It was my third effort there. Am in a meeting at Kewanee, Mo., which starts off very well. It is my second effort here. Am to begin in Reyno, Arkansas, July 27. Will be busy in meetings to last of November. Four months, beginning first of June, 1944, have been promised for meetings. Also a part of the summer for 1945. If I can help you in a meeting or singing school in the spring or fall, I'll be glad to hear from you. Let us work "while 'tis day."

\* \* \*

Voyd N. Ballard, Box 235, Booneville, Arkansas: I am happy to report that another patient here at the Sanatorium was baptized July 7. I am still baptizing someone almost every week, and the most of them have learned the Truth since coming here. We sincerely appreciate the help we are receiving in this work here. We can use good books, tracts, papers, etc. among these patients. Am also in need of Bibles. All Bibles and reading material should be sent to me here at Booneville, Box 235. Send your contributions for this work to Church of Christ, Box 389, North Little Rock, Arkansas. All will be promptly acknowledged. If you know of someone here in the Sanatorium that you would like for me to visit, write me.

### Cookies For the Southern Christian Home

The first four months of 1943 the cookie fund did the best in some nine years. And since has gone on a vacation. In other words, you send no money, I cannot buy cookies. Results, the children eat no cookies. For them to eat cookies it will require a revival of interest in their needs. Suppose each Sunday school teacher takes it up with his class and sends \$1.00 that will supply 140 cookies for 100 boys and girls. Or let's put it up to you fathers and mothers this way, "It is more blessed to give than to receive." If your child were in the home would you respond with \$1.00 to give it a chance to each 140 cookies? Or better still, have our child at home with you where its wants are supplied, such as ice cream, candy, cookies, etc., and send \$1.00 to give cookies to these unfortunate boys and girls.

To put a steady supply of cookies into the home for the rest of 1943, we need some \$200.00. Won't preachers, churches and individuals give this their immediate attention and let us raise money enough to assure a continuous supply.

You perhaps gave something a few months ago. And about that time the

children ate the cookies you bought. But they are so constituted that eating three meals a day seems to be necessary to take care of their appetites and a cookie a day would be a very nice way. Now what do you say? Send your donation today to J. B. Redd, P. O. Box 1573, Little Rock, Arkansas. \$1.00 now buys 140 cookies delivered direct to the home.—J. B. Redd, Cookie King.

#### Could It Be?

Brother Oscar Smith said he was talking with an old colored man not long ago, who has made quite a success in a financial way and who is a leader in the denomination to which he belongs. When asked by Brother Smith about his religious affairs, the old darky replied: "Well, sir, I have come to the conclusion that anything that does not suit me is unscriptural." I wonder if the above could not be applied to some of us who claim to take the Bible alone?—A. E. Findley

#### OBITUARY

##### Frances Rebecca Smith

Mrs. Frances Rebecca Smith of Mulberry had been obedient to the Gospel for more than forty years. She passed away July 8, 1943. She was born November 21, 1878. Funeral services in charge of F. England of Fort Smith were conducted at the Night cemetery, near Mulberry, Arkansas.

\* \* \*

##### Mary Ann Hall

Mary Ann Hall, age 26, died July 13 and was buried at Cursej cemetery, near Ratcliff, Arkansas July 14.

She leaves her husband, Harland Hall; two children, Barbara Mae and Lyndal Rae; her father; two sisters, and one brother.

Mary Ann was reared in the Catholic faith. She had been bedfast for several months and during that time she learned the Truth by reading Gospel papers and her Bible. During the first of July, Brother Otis L. Rowe of Checotah, Okla., was in that community in a meeting and went to her home, taught her the way of the Lord more perfectly and baptized her into Christ July 3, just ten days before her death. Those who knew her well told me that those ten days seemed to be the happiest of her life.

Her husband is favorable to the Truth, and we admonish him to obey it that he may meet his wife in that City whose builder and maker is God. The writer conducted the funeral service.—Voyd N. Ballard

#### EXCERPTS FROM UNCLE MOSE

(S. W. W.)

'Pear lak de path what leads to de con-trobtion box o' dis here church is done growed up wid weeds.

'Bout de mos' hardest job de wimmins got in de church is tryin' to save dey husbands.

Dat Johnson gal what marry dat sol-ger man las' week—jus' fer he pension—done foun' out dere's four more 'head o'

her.

I was teasin' Brudder Smith tother day 'bout callin' on de widdler Jones. He 'low don't de Bible say to visit de fatherless and widders? I tell him it means de sick an' flicted. He say, "Well, she's flicted wid de rumatism in her lef' han' an' she act lak she lovesick sometime."

I heard of a church member in Miss-ouri what staid home all one Sunday to pick strawberries.

Brudder Bones jus' feed he hog ev'ry other day. He say he like streaked bacon. Hump! I reckon he like streaked 'ligion too de way he come to church.

#### TOMMY'S PRAYER

In a dark and dismal alley,  
Where the sunshine never came,  
Dwelt a little lad named Tommy;  
Sickly, delicate, and lame,  
He had never yet been healthy,  
Since the day that he was born;  
Dragging out his weak existence,  
Well nigh hopeless and forlorn.

He was six, was litle Tommy,  
It was just five years ago,  
Since his drunken mother dropped him;  
And the babe was crippled so.  
He had never known the comfort,  
Of a mother's tender care,  
But her cruel blows and curses,  
Made his grief still worse to bear.

There he lay within the cellar,  
From the morning till the night,  
Starved, neglected, cursed, ill-treated;  
Naught to make his dull life bright.  
Not a single friend to love him  
Not a single thing to love,  
For he knew not a Saviour;  
Or a Heaven up above.

'Twas a quiet summer evening,  
And the alley too was still;  
Tommy's little heart was sinking,  
And he felt so lonely till  
Floating up the quiet alley,  
Wafted inward from the street,  
Came the sound of someone singing,  
Singing, oh, so clear and sweet!

Quietly did Tommy listen,  
As the singer nearer came;  
Oh, that he could see the singer,  
How he wished he wasn't lame;  
So he called and shouted loudly,  
Till the singer heard the sound,  
And on noting whence it issued  
Soon the little cripple found.

'Twas a maiden, rough and rugged,  
Hair uncombed and naked feet.  
All her garments torn and ragged  
Her appearance far from neat;  
"So you called me" said the maiden,  
"Wonder what you want with me,  
Most folks call me 'Singing Jessie,'  
What may your name chance to be?"

"My name's Tommy, I'm a cripple,  
And I want to hear you sing;  
For it makes me fell so happy,  
Sing me something, anything."  
Jessie laughed and answered, smiling,  
"I can't stay here very long,  
But I'll sing a song to please you,  
Which I call the glory song."

Then she sang to him of Heaven,  
Pearly gates, and streets of gold;  
Where the happy angel children,  
Are not starved or nipped with cold,  
But where happiness and gladness,  
Never can decrease nor end,  
And where kind and loving Jesus,  
Is their Sovereign and their Friend.

Oh! how Tommy's eyes did glisten,  
As he drank in every word,  
As it fell from Singing Jessie.  
Was it true what he had heard?  
And, so anxiously he asked her,  
"Is there really such a place?"  
And a tear began to trickle  
Down his pallid little face.

"Tommy, you're a little heathen,  
Why, it's up beyond the sky,  
And if you will love the Saviour  
You will go there when you die."  
Then said Tommy, "Tell me, Jessie,  
How can I the Saviour love,  
When I'm down in this 'ere cellar  
And He's up in Heaven above?"

So the little ragged maiden,  
Who had heard at Sunday School  
All about the way to Heaven  
And the Christian Golden Rule,  
Taught the little crippled Tommy,  
How to love, and how to pray,  
Sang a song to him of Jesus,  
Kissed his cheek and went away.

Tommy lay within the cellar,  
Which had grown so dark and cold,  
Thinking of the little children,  
In the streets of shining gold,  
But he hated not the darkness,  
Of that black and chilly room,  
For the joy of Tommy's bosom,  
Could despise the darkest gloom.

"Oh! if I could only see them,"  
Thought the cripple as he lay;  
"Jessie said that Jesus listens,  
So I think I'll try to pray."  
So he put his hands together;  
And he closed his little eyes,  
And in accents weak yet earnest!  
Sent his message to the skies.

"Gentle Jesus, please forgive me,  
For I never knew before,  
That you care for crippled children,  
That are weak and very poor;  
But I never heard of Heaven,  
Till that Jessie came today,  
And she told me all about it,  
So I want to try to pray.

"You can see me, can't You, Jesus?  
Jessie told me that You could,  
And I almost must believe it,  
For it seems so kind and good;  
And she told me if I love You,  
I should see You when I die,  
In that bright and happy Heaven,  
That is up beyond the sky.

"Lord, I'm only just a cripple,  
And of no use here below;  
For I heard my mother whisper,  
She'd be glad if I could go;  
And I'm cold and hungry sometimes,  
And I feel so lonely, too;  
Can't You take me, gentle Jesus,  
Up to Heaven along with You?"

"Oh! I'd be so good and patient,

And I'd never cry or fret;  
And your kindness to me, Jesus,  
I would surely not forget;  
I would love You all I knew of,  
And would never make a noise;  
Can't You find me just a corner  
Where I'd watch the other boys?

"Oh! I think You'll do it, Jesus,  
Something seems to tell me so,  
For I feel so glad and happy,  
And I do so want to go;  
How I do so long to see You,  
You and all the children bright!  
Come and fetch me, won't You, Jesus,  
Come and fetch me home tonight?"

Tommy ceased his supplication,  
He had told his soul's desire;  
And he waited for the answer,  
Till his head began to tire;  
Then he turned toward the corner,  
And he cuddled in a heap,  
And he closed his eyes so gently,  
And was quickly fast asleep.

Oh! I wish that every scoffer  
Could have seen that childish face  
As he lay there in the cellar  
In that damp and noisome place;  
For his countenance was shining  
Like an angel fair and bright,  
And it seemed to fill the cellar,  
With the holy Heavenly light.

He had only heard of Jesus  
From a ragged singing girl;  
He might well have wondered, pondered  
Till his brain began to whirl;  
But he took it as she told it,  
And believed it then and there,  
Simply trusting in the Saviour,  
And His kind and loving care.

In the morning when the mother  
Came to wake her crippled boy,  
She discovered that his features  
Wore a look of sweetest joy;  
Then she shook him somewhat roughly,  
But the crippled face was cold,  
He had gone to join the children  
In the streets of shining gold.

Tommy's prayer had soon been answered,  
And the Angel Death had come  
To remove him from the cellar,  
To his bright and Heavenly Home,  
Where sweet comfort, joy and gladness  
Never can decrease or end,  
And where Jesus reigns eternal,  
As his Sovereign and his Friend.

(The author of the above poem is unknown. We clipped it from one of our exchanges, and hope you enjoy reading it as well as we did.—F. A.)

**Only The Small Birds Sing**

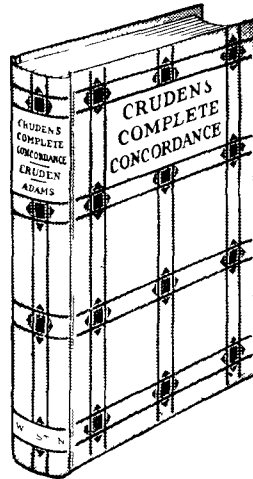
Have you ever thought of it, that after all it is only the small birds that sing. You never heard a note from the eagle in all your life, nor from the turkey, nor from the ostrich. But you have heard it from the canary, and the robin, and the lark, how they can sing! So the sweetest music comes from those Christians, who in their own estimation, are small before the Almighty God.

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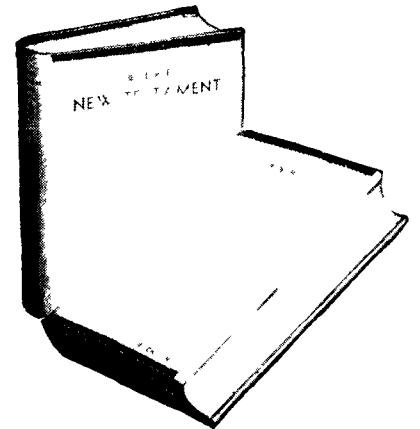
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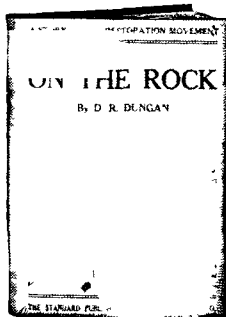


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WHAT I AM

Clyde Thompson

I am a post oak tree's nut-brown leaf  
Tossed by stormy winds from my kindred far;  
I am a ship sailing the foamy brine  
Caught in sudden gales of vain desire;  
I am GIBRALTAR—fort of solid rock—  
And though the bombs and storms ruffle my hair,  
I am still impregnable to assault,  
Nor am I moved by rapture or despair.  
Some men may see me as the drifting leaf,  
Still others as the fortress never taken;  
But only I know if my strength is brief,  
Or if it stands enduring and unshaken;  
And that true self—a slave, or proud, or free—  
Comes from the WILL in what I choose to be!

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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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## Everybody Else Is Doing It

GEO. B. CURTIS

We parents of today are faced with the age-old problems of parenthood plus the problems peculiar to this generation. The youths and maidens of today are faced with the age-old problems of youth plus the problems peculiar to this generation. Every generation has proclaimed that the rising generation is headed for the dogs. Yet somehow that generation survived to be the generation that thinks that the succeeding generation is headed for the bow-wows. I am not pessimist enough to think that our boys and girls are all bad; nor am I optimist enough to close my eyes to some of the dangers confronting our youth.

Problems of youth are problems of the home, of the church and of the school. The home is not meeting the issue. The school is not meeting the issue. The church is not meeting the issue. As a result, in the time of great national need, our citizenship is being weighed in the balances and, in too many cases, found wanting. Youth must have its youthful pleasures, but youth must be guarded against youthful lusts. It must be kept from youthful contamination.

The sordid side of the business world has betrayed youth. They have been sold down the river. For the gain of their pound of flesh they show to our children pictures that have broken down the teaching of godly parents. Beer, wine, whiskey and tobacco have been sold to our boys and girls turning these fine boys and girls into liabilities upon society and grief to those who bore them. Sexual lust is paraded from billboard; it stalks brazenly through the pages of the daily newspaper, and enters boldly the most protected homes by the motion picture, popular magazine, and by other means of entrance.

When I refuse my child permission to attend some of the youth corrupting centers to which youth of today go, I am told that everybody else is going there. To some minds this seems to settle everything. The fact that people in large numbers attend picture shows, beer parlors, and dance halls do not render these any less the tools of Satan. I want to get myself fairly before my readers. There is nothing wrong with the picture show *per se*. The wrong is in the type of picture shown.

But I speak the scientific truth, backed by the leading educators of America, when I tell you that the motion picture industry has led more boys into crime and more girls into prostitution than any other cause extant. This idea is not just the ravings of a religionist, but the cold facts as disclosed by investigations conducted by leading minds of America. The Payne Investigating Committee went into the industrial institutes where the youth of our land were incarcerated for juvenile offenses. They consulted the records of juvenile courts, interviewed delinquent girls, interviewed men and women, boys and girls of every walk of life. They found in their investigation that the motion picture industry was the greatest educational factor in our land; a school that had a weekly attendance of 77,000,000 pupils of all ages with the greater number being in the teenage. The sad thing about this great educational institution is that it educates in the wrong direction. It has taught our boys and girls disrespect for law enforcement. It has taught them the technique of crime. It has taught our girls to emulate the traits of their favorite movie queens. The motion picture has dethroned the mother as the girls' ideal, and enthroned some thrice-wed vampire from Hollywood. It has taught both sexes the technique of sex love, and has been a prolific source of immorality. As a school it specializes in the degree of IMMORALITY. Christian parents need to wake up and stop their attendance to these universities of IMMORALITY, and to lead them away from, instead of to, these schools of vice.

Another thing that demands our attention today is the dance. There was a time when the dance was outlawed by every denomination in Christendom. Today the dance is winked at, condoned or openly espoused by most of them. Even the church of Christ, or at least some of its members, condone or apologize for the dance. The church of Christ must set its face solidly against this soul destroying institution of hell. If our membership persists in attendance, let the elders after proper admonition proceed to withdraw fellowship from all offenders. The devil is approaching mothers through

(Continued on page four)

# The Bible Church

GEO. W. TOLAND

“... Upon this rock I will build MY church. . .” (Matt. 16:18) No language was ever more plainly spoken than that of our own Lord Jesus in the passage just mentioned. And there can be no question that he did that very thing. And yet possibly no scripture is wider discussed with greater differences than this one.

Some indeed have said it is some kind of “mystical body.” Whatever that may mean, no one has been able to tell, but have made it so “mystical” that it finds no place in human thought. I am quite sure one can make no mistake in ignoring these unreasonable, purely human opinions, and turning all our thought to a study of the divine record for information and instruction. Paul has said that “All scripture given by inspiration 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.” (2 Tim. 3:16, 17 R. V.) From the passage it may easily be seen that one may have COMPLETE information on any subject pertaining to matters of religion and righteousness. Now where we are completely furnished with all necessary instruction in righteousness, there is nothing lacking. Since this is true, if the Bible tells us anything of the existence of the church, and what it is, there is nothing “mystical” or mysterious about that.

Turning to the record we read in Acts 2:47 that the Lord “added daily to the church such as should be saved.” Whatever the group of people was, was the thing the Lord “added to.” Reading farther back in the same chapter and beginning at verse 22, we have Peter and the rest of the apostles standing up in the presence of a great multitude and telling them of Jesus of Nazareth, how he was approved of God by the mighty works he did in their very midst, and how he had been taken by lawless men and crucified, and how that God had raised him up again from the dead, and how he was then, at that time sitting at the right hand of God, and had RECEIVED of the Father the promise of the Holy Spirit, he had poured forth that which they then saw and heard, and that all the house of Israel should know assuredly that God had made him both Lord and Christ.

Now the record says that “When they heard THIS they were pricked in their heart and said unto Peter and the rest of the apostles, Brethren, what shall we do?” Peter promptly answering them 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.” And the record says that “They that received his word WERE baptized: and there were ADDED UNTO THEM IN THAT DAY about three thousand souls.” It is plain that they who were baptized in the name of Jesus Christ FOR THE REMISSION OF SINS are just like

the ones spoken of in verse 47 of the same chapter.

They were ALL added to the church. Now if we can determine who these people were added to, I know we have found out what the church was at that time. The record says they were added unto THEM, the ones who had been doing the preaching and we have just read in preceding verses that they were “Peter and the rest of the apostles.” Nothing is ever said about the Lord adding more apostles to the church, but it does say the Lord added men and women who had been baptized FOR the remission of sins to THEM—the apostles. Well were they the church at the time? Turning to 1 Cor. 12:28 we read, “And God hath set some in the church, FIRST apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kind of tongues.” Did he ever set in more prophets more inspired teachers, or more miracles or tongues? No, if he set in any one of these at any time he set them all in at the same time. Just as well say the Lord set in more apostles, as to say he set in more miracles for they were co-extant and co-existent. When the one ceased, all ceased, and in 1 Cor. 13:8 the record said they should cease. Since then the Lord has ceased to set apostles in the church, and all were set in together, then why is it not true that he has also ceased to set in the church miracles, etc.? But will you kindly excuse us for this slight excursion. The thing we have learned about the church is that on the day of Pentecost Jesus had “poured forth” something that the people “saw and heard.” This was the “wonderful works of God” declared unto them in their own language by the apostles to whom they were then listening, and Paul calls that “the church.” Now if I am a member of the Bible church, I am of course a member of the church the apostles were in. These apostles had no successors. The Lord never at any time added other apostles, and Paul says these divine gifts were bestowed “WHEN” Christ ascended on high. (Eph. 4:8) But the ones added to the church in Bible times were men and women who met with the requirements of the ones constituting the church, and who were in possession of all the “helps and governments” that God Almighty ever intended them to have, and they required of men that they be baptized FOR the remission of sins, in the name of Jesus Christ.

### *Denominations Constitute The Church?*

Some have indeed said, and seemingly as a last resort to justify division and strife among religious people, that all present day denominations make up the Bible church. Strange isn't it, the good Lord did not know this on Pentecost day, and set some of the apostles in one body and some in another and still others in some other. But there were only twelve of them, and

(Continued on page six)

# The Blessedness Of Unity

L. S. WHITE

(Psalm 133)

We hear much about "Union", and union of the right kind is to be desired; but, there may be "union" in some things, and but little, if any, "unity." For instance, a man and wife may continue in union, in the sense of still living together, but, at the same time, have but little, if any, "unity." And in many things, there may be organic union, with but little unity. The word "union" is not in the Bible, either in the Old or New Testament; but the word "unity" occurs three times in the Bible, once in the Old Testament, and twice in the New.

The 133rd Psalm, assigned to me as a basis for this article, reads as follows: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

There are some things "good" that are not "pleasant," and some "pleasant" that are not "good"; but "unity" is both good and pleasant; and when a thing is both good and pleasant, and so stated in the Bible, it is certainly worth striving for. By reading Ex. 3:23-25. you will find that the 'precious ointment' referred to was composed of a mixture of "myrrh," "sweet cinnamon," "sweet calamus," and "cassia," compounded in certain proportions; and, by metaphor, points out the excellence of brotherly love; and this ointment was poured on the head of Aaron so profusely that it ran down to the "skirts of his garments." The "dew of Herman" is so heavy that history records the fact that a tent stretched at night will be as wet next morning as if rain had fallen on it "For there," where "unity" is, "the Lord commanded the blessing." What a wonderful lesson this Psalm brings to us on "unity"!

1. "A good thing." To Christians, the apostle Paul says: "Endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3) And in verse 13, of same chapter, the apostle speaks of certain things to be done "till all come in the unity of the faith." These are the only times the word "unity" is used in the New Testament, but these show us that it is certainly a "good thing." And to further impress this great truth, we read another message to Christians: "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) Here are three requirements: 1. That there be "no divisions" among the people of God. 2. That they all "speak the same thing." 3. That they "be perfectly joined together in the same mind, and in the

same judgment." From this Scripture, and many others, we see that Christians can be united, and will be very displeasing to God if they do not remain united. And, in this connection, we wish to say that we often hear some people say: "O we just can't see alike." But we are glad to say that when people "can't see alike," it is about things not in the Bible, for people do "see alike" the things that are in the Bible! I am glad that there are no divisions over the things in the Bible. Divisions are over things not in the Bible. Thousands of "interpretations" are placed on things in the Bible, and these "interpretations" are causing just as many divisions as there are interpretations. Better just take the Bible for what it says and not put an interpretation on it. But is this sufficient? Yes, as the following scripture shows: "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) But does the Lord want us to preach just this? The apostle answers this question when he says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." (2 Tim. 4:1, 2) And to further impress this important command, our Lord closes the Bible by saying: "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: 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 life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19)

2. "A pleasant thing." Yes, it is always pleasant for people to be united in the bonds of friendship and brotherly love; and such a condition always exists when people are following the word of the Lord; for we are told: "The law of the Lord is perfect, converting the soul" (Ps. 10:7); and when people are converted to the Lord, they are sure to be dwelling together in unity. But when you see people not in unity, you may be sure that something is radically wrong with some, or all, of them; for two people cannot differ and both be right. They may differ and both be wrong, but it is impossible to differ, and both be right. But all can follow the word of the Lord, and be right.

3. "It makes for strength." Certainly, for "in unity there is strength"; and we cannot be united with each other unless we are united with Christ, and an inspired apostle says: "I can do all things through Christ who strengtheneth me." (Phil. 4:13) Take, for example, a local congregation where the members are in unity.

(Continued on page five)

## THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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### Everybody Else Is Doing It

(Continued from page one)

their daughters through soldiers and sailors. They are approached under the guise of patriotism. This war will not be won by jitterbugging. It is neither patriotic nor Christian nor moral to engage in the ungodly dance. The church member who does so is bringing reproach upon the church. Yes, everybody is going there. But Christians cannot and will not go there.

I would not take from youth one harmless pleasure. I would add every pleasure permissible. But shall we engage in the unbecoming dance because everybody else is doing it? Shall you, my young brother or sister, thrust a spear into the side of your Lord just because everybody else is doing it? Shall you lose your precious soul for the sake of doing what everybody else is doing? I am asking Christian parents everywhere, particularly of the congregation of which I am a minister, to have enough love for the Lord and for his church, not to engage in, nor encourage your sons and your daughters to engage in the dance no matter by whom sponsored and endorsed. I am pleading with the young Christians of the Winslow congregation to let the devil have his dance. The dance belongs to him. *You cannot be a Christian and attend the dance.* No amount of respectability can bring the dance into the realm of the church of Christ members. You can rest assured that when you engage in the dance, you are hurting the cause of the Lord, you are belittling his church, you are imperiling your own soul, and you are showing the world that you do not think there is a single thing to Christianity. Everybody is doing it? Well go in a crowd by yourself. I'd rather be right and be in a crowd by myself than to be wrong and have the whole world for company. I'd rather be right and have Christ on my side than be wrong and have the devil and all his

angels with me.

The story goes that a very fine Christian young woman was enticed by friends to attend a respectable dance. (There is none.) A brawl occurred. A gun flashed. A stray shot. Our Christian young woman went to meet her God. She is brought into His august presence. The devil comes on the scene and claims her for his very own. The Heavenly Father says, "She is mine. She heard and obeyed the gospel of my Son." To which the devil replied, "I know, but she died on my territory." The dance is definitely on the devil's territory.

Brethren, sisters, we cannot afford to be found on the devil's territory. Get the idea out of your heads that you and your children must do everything that everybody else does. Christians do not go with the crowd. They are God's people. They are peculiar to Him. Is it a dance given for soldiers? Just remember that it belongs to the devil, too. Don't go.

The time has come for the church of Christ to take a stand against worldliness of every kind. The church will always be in the world, but let's keep the world out of the church. God tells us that we are not to be conformed to the world, and to love not the world and the things in it.

I close this article with a quotation from the Gospel Advocate of September 6, 1934: "'Aw, everybody else is doing it.' Have you ever given this as a reason for wishing to do something that others did not think you should do? Perhaps you do not think it is the right thing to do, but you only wanted to go with the crowd. If all the boys are throwing stones at the birds or stealing apples, you may find it hard to resist following the crowd. Most of us find it hard to be different. It is easy to swim with the current, and hard to swim against it. It is easy to follow, but hard to be a leader, or to resist when we know the crowd is wrong. Perhaps it will help you to remember the eagle. He is a great, majestic bird. He suggests strength and nobility by his appearance. But the eagle does not follow the crowd. Eagles do not fly in flocks. The eagle will fly his own course, the one his instinct tells him is right, regardless of what others are doing. So when in doubt about what others are doing, and whether you should follow them, remember the eagle. When it would be more pleasant to follow others, yet you feel that it would be wrong, BE AN EAGLE."

The automobile is either a blessing or a curse. It depends on the use we make of it. We can use it to the glory of God, or we can use it to serve Satan. The automobile has brought many joys and it has brought many sorrows. It is up to us to make the proper use of it. Let us use it in the right way. Let us take people to church. Remember that "Faith cometh by hearing and hearing by the word of God,"

## The Blessedness Of Unity

(Continued from page three)

Christ says that this in the "candlestick" (Rev. 1:20); and we know that a "candlestick" is a light-bearer; but for a local congregation to be divided, it gives a mighty poor light. Where the members of a local congregation are in unity, they are glad to fulfill the scripture which teaches to "not forsake the assembly of the saints." (Heb. 10:25) And the Lord likes such assemblies, as he said of his people in ancient times: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. 3:16) And to further show the strength of unity, our Lord prayed for it, and said what it would do, when he prayed in behalf of his disciples: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:21-23) This great prayer of our Lord will remain unanswered as long as religious people are divided into parties, wearing denominational names, and doing other things in the realm of religion that are not taught in the Bible. And here is as good a place as any to impress the great truth that the only way to have unity in religion is to be united with God; for the same thing that unites one with God, unites him spiritually with all others who are united with God. In a measure, it is like getting connected with another by telephone. You have to go through "Central" to connect with some one else on the telephone; and, in religion, Jesus Christ is our "Central," and the same thing that connects one with Christ, connects him with all others who are united with Christ; and God and Christ "are one", that is, they are one in love, one in desire, one in purpose, and work together in perfect unity for the salvation of the lost; and regardless of what one thinks, if he really loves the Lord, he will obey him, as our Lord says: "He that hath my commandments, and keepeth them, he it is that loveth me." Also he said: "If a man love me, he will keep my words." And he further says: "He that loveth me not keepeth not my sayings." (John 14:21-24) Then, let us determine to wear no religious name that we are not taught in the Bible to wear; and let us determine to practice nothing in work or worship that is not authorized in the Bible; and let us also determine to practice everything in religion that we are taught in the Bible. If these things are done, it will give the church such strength as it has not had since the first apostasy; and it will go grandly on conquering and to conquer the world for Christ! May God speed the time when such unity will exist.—In The Gospel Proclaimer

## Prove All Things

D. L. HUTCHESON

"Prove all things: hold fast that which is good. Abstain from all appearance of evil." (1 Thess. 5:21, 22) If all Christians would observe this rule, measure their lives by it, we would have a church whose power for good would cover the earth. Shall we suggest some practical thoughts?

The word of God is our guide in this life. Men's wisdom of opinions have no place in our study of this subject. Could you prove by the word of God that there is no appearance of evil in drinking beer, as some of the brethren do? You could not prove that it is good for the spiritual man, could you? Then don't do it. Could you prove by the Word of God that there is no appearance of evil in the popular picture show to which you go every week, and to which you send your children? I am sure you could not. It is an evil that should be shunned by all church members. Remember you are commanded to bring your children up in the nurture and admonition of the Lord. A very small number of people who attend picture shows are faithful as they should be. When you allow anything to keep you from attending worship on the Lord's day, if it be possible to attend, did you ever try to prove by the Word of God that it is good? Read Hebrews 10:23-25. Be careful brother.

Are you guilty of using vulgar language when talking with men? Read Phil. 4:8; also 2 Cor. 7:1. "Put away filthy communications out of your mouth." (Col. 3:8) If you are guilty of taking a part in using vulgar talk with men of the world, they will say you are no better than they, and they are right about it. The Lord loves a cheerful giver. If you give grudgingly, I am afraid the Lord does not love you for your gift. Do you ever do or say anything that will disturb the peace of the church? We are commanded to speak as the oracles of God. So long as we do that the church will be a peaceful and working body. Many congregations have been rent asunder by the contention about the number of containers to be used in the Lord's supper. The Word of God does not remotely hint at the number of "cups" to be used in taking the Lord's supper. If you are guilty don't do it any more. Hold fast to that which is good. A church divided against itself can not stand. ". . . strive not about words to no profit, but to the subverting of the hearers." (2 Tim. 2:14) "Be ye holy in all manner of conversation." (1 Peter 1:15) Read 1 Pet. 3:8. If any man love the world the love of the Father is not in him. (1 John 2:15) Does that fit you, my brother? Read Romans 12:9, 10. "Be not overcome of evil but overcome evil with good." (Rom. 12:21) Let us prove all things, hold fast to that which is good.

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## The Bible Church

(Continued from page two)

he would not have had enough apostles to go round. But in 1 Cor. 12:18 the record says, "But now hath God set the members EVERY ONE OF THEM in the body as it hath pleased him." (A. V.) And in Eph. 1:22, 23, it says the church is THE BODY, while in Phil. 3:16 it says they all walked by the SAME RULE. Now denominations can't do that to save their lives, but they walk by as many different rules as there are denominations.

Again: Does anyone for one moment think that the Lord would set every one of the members in a church that he knew would go to pieces ere it reached the end of time? Have you a friend who would put you into a boat which he knew would go to pieces in mid-stream? Now the Lord Jesus is the greatest friend and benefactor man ever had, and I do not believe for one moment that he set those members in the early days of the gospel age in a church he knew would go to pieces before the day of judgment.

### *"Church Has Nothing To Do With Salvation"*

Now all people that I know, who want to go to heaven go into some kind of church. Then why, I ask, do they do this if the act has nothing to do with salvation? What advantage is there in being in a thing that has nothing to do with my salvation? If it has nothing to do with our salvation, then what is it fit for anyway? Oh, say some, it does offer protection in the Christian life. Well, if that is the reason for going into a church, then why not find the one that gives the GREATEST protection? In Col. 2:10 it says, "And ye are COMPLETE in him who is the head of all principality and power." To be IN Christ is to be saved from sin, and to be faithful IN Christ, is to be eternally saved, but to be saved is to be IN the church, for the Lord added daily to the church such as should be saved. Now since we have COMPLETE protection in the church of the Bible, then is it not reasonable that all men who want to be saved should be in it? What advantage is there in being in a thing that offers no more by being in it than can be had by not being in it? But I read in Eph. 5:23, that Christ is the Saviour OF THE BODY. Since he is the Saviour of the body, if I am in the body, then am I not numbered with those he saves? Does it not occur to you that the best policy is to be in the church of Christ?

My dear friendly reader, you cannot afford to take a chance on heaven. Let me insist that you read your Bible closely to see what IT says, not to see what MEN say about it, but what does God Almighty say about the church. What the Lord Jesus says about it. In Acts 20th chapter it says that he PURCHASED the church with his own blood. Every drop of blood he shed went to constitute the purchase price of the church and not one drop fell from his precious side for any other purpose. His blood cleanses from sin (Eph. 1:7), and if one is to benefit by the blood of Christ, it will be by reason of coming in contact with it, and since his blood

was the price he paid for the church, then don't you see his blood is contacted IN the church he bought with it? Think! It just won't do to fool away our time with something that admittedly has nothing to do with salvation. Such contention is only an admission that the blood of Christ is not contacted by reason of being members of that church. Then to say there is no salvation in a thing, is to say there is no Christ in it, no blood no cleansing, then what in reason's name is there in it?

We leave the reader with his thoughts, and his Bible, may God's blessings be with your reading it.

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## Paragraph Sermons

E. M. BORDEN

A great many people do not understand the call to the ministry. Many people have not understood us on the subject. We believe that men are called to the ministry, but not in a miraculous way. Some times people think they are called, but afterwards decide that they must have answered when some other man was called. Some people go where the pot boils the strongest. There are some men in the ministry who should be doing something else. They are not suited for the ministry, neither from a standpoint of morals or learning.

The doctrine that we should love our enemies, does not leave any room in our hearts for revenge. "I'll get even with him," is a spirit of revenge, and it is natural to human beings. Christians should control their passions. Real Christianity causes us to love our enemies. (Matt. 5:14) "Recompense to no man evil for evil." (Rom. 12:17) "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." (Rom. 12:20) Enemies to Christianity have existed in every century since the beginning of the Christian age. They are our enemies but we should treat them in the proper way.

The outstanding feature in the activities of the life of a Christian should be to serve the Lord. The Lord and his institution should be first in the hearts of all Christians. Is he first in our lives? Wealth is a great benefit to Christians, if they will use their wealth in the right way. Men of wealth have many temptations, but their wealth can be a blessing if it is used in the right way. We should put the Lord first in everything. How many spend more money for luxuries than we spend for the cause of Christ? Our interest in a thing can usually be measured by the way we support it. Is my obligation to the Lord of less importance than other obligations?

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4) John baptized those who confessed their sins. (Mark 1:5) The work of John the Baptist was preparatory, but his baptism was for the remission of sins. Our baptism is the baptism of the New Testament. It began to be carried out on the day of Pentecost. Peter preached the first sermon in the Christian dispensation, on the



day of Pentecost, when about three thousand people obeyed the gospel. When they were convicted and asked what to do, Peter told them repent and be baptized in the name of Jesus Christ for the remission of sins. (Acts 2:38) So, the baptism of the new covenant is for the remission of sins. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16) This should settle the question as to the true design of baptism. I know that some of the religious leaders of the day do not believe what the Bible says about the design of baptism. Since the record tells us that baptism is for the remission of sins, why not believe it?

The Jews observed the Sabbath day as a memorial of their deliverance from Egyptian bondage. They were commanded to observe the seventh day of the week. How were they to observe the day? They were commanded to rest from manual labor on that day. "Remember the Sabbath day to keep it holy." The Sabbath day commandment was given to the Jews. The Gentiles were not commanded to keep the Sabbath day. Christians are not commanded to keep the Sabbath day holy. Some people try to keep the Sabbath on the first day of the week, and some of the creeds call Sunday the Christian Sabbath. The Sabbath was the seventh day not the first. The first day of the week is the day of the Christian dispensation. It is the day to commemorate the death and sufferings of Christ. The Lord's Supper is a memorial institution. It is observed in memory of the body and blood of Christ.

Paul speaks of a certain class of people who have a form of godliness, but denying the power thereof, and that from such turn away. (2 Tim. 3:5) They were "lovers of pleasures more than lovers of God." To be what the Lord wants us to be, we must be truly converted to Christ, and live a life of devotion to Christ, and his cause. The kind of service that counts is the kind that begins with true conviction. People who see nothing in life but worldly pleasures, want the preacher

to smile at worldliness. On one occasion, a preacher was allowed to hold a meeting in a dance hall. The dancers came to hear him, but he condemned dancing. Did he do the right things? One preacher said that his brethren, or some of them, had "gone to seed" on worldliness.

WHY NOT THINK?

From the minutes thrown away,  
It's a little thing to do,  
Just to think.  
Anyone, no matter who,  
Ought to think.

Take a little time each day  
From the minutes thrown away,  
Spare it from your work or play,  
Stop and think!  
You will find that men who fail  
Do not think.

Men who find themselves in jail  
Do not think.  
Half the trouble that we see,  
Trouble brewed for you and me,  
Probably would never be  
If we'd think!

Shall we journey hit-or-miss,  
Or shall we think!  
Let's not go along by guess,  
But rather to ourselves confess  
It would help us more or less  
If we'd think!

We never know the truth until we know the worst.

\* \* \*

No Christian home was ever built big enough to make room for a bottle of liquor.

NOTES—REPORTS

V. E. Howard, Greenville, Texas: Since the last of June I have been preaching in meetings every day. The meeting in Baton Rouge, La. closed with nine baptized and three restored, and was a good meeting in every respect. Bill McCowan, the local evangelist, has done a good work there. The meeting with Ward's Chapel church at Farmerville, La. closed with six baptisms and four restorations, and very good crowds. We closed last night at Bay, Arkansas with 20 additions to the congregation, eight baptisms and twelve restorations, including three Baptist and one Church of God. One man, a Baptist for many years was nearly 70 years of age. The crowds were exceptionally large here. Seats were borrowed from the Methodist Church to accommodate the crowds. This was my fourth

meeting here. The first was in 1937. I begin tonight at Lake City, Arkansas, and then to Cameron, Texas to begin August 9.

\* \* \*

J. T. Gabbert, Route 3, Oak Grove, La.: May I have space to say that due to my wife's health, I would be glad to hear from a small congregation, or some one where there is a good chance to build one. Would want to continue evangelistic work, but would like to be where I could do mission work from time to time. Prefer a location in the hills. Will be glad to render such assistance as I can in the Lord's work wherever I locate. I am not hunting a salaried job. Would also like to hear from some mission minded preacher to take over the work here.

\* \* \*

Will W. Slater, Fort Smith, Arkansas: The meeting at Kewanee, Mo., resulted in four baptisms, a Methodist man and his married daughter, and two young people. One was restored. It was my sec-

ond effort there. I promised to help them again in 1945. All of my time from first of June to October, 1944 has been promised. If I can help somewhere in a meeting or singing school in early spring or late fall, I will be glad to book the time. I began in Reyno, Arkansas, 27th. Three confessions last night. Will close August 8, and begin at Beaver Bend church, Lawton, Okla., August 10. Any time I can serve you in a school or meeting, write me.

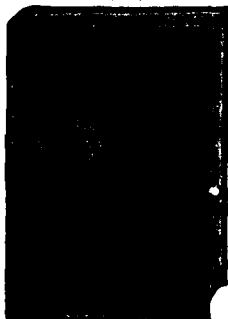
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H. H. Dunn, Huntington, Arkansas: The meeting at Prescott closed the 25th of July. A good meeting there, resulting in seven baptisms. Will, the Lord willing, return there for another meeting next year. Began at Green Plains last Sunday night. Good attendance and attention. Go next to Hope; beginning there the eighth of August. Have time for meetings after the middle of November. Write me, if I can be of service to you.

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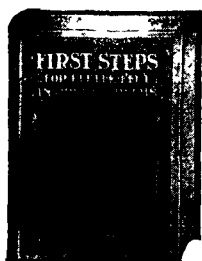
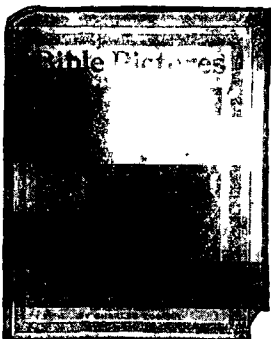
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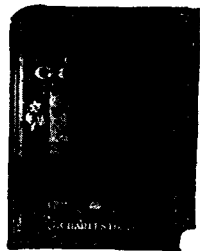


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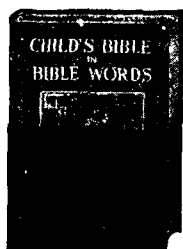
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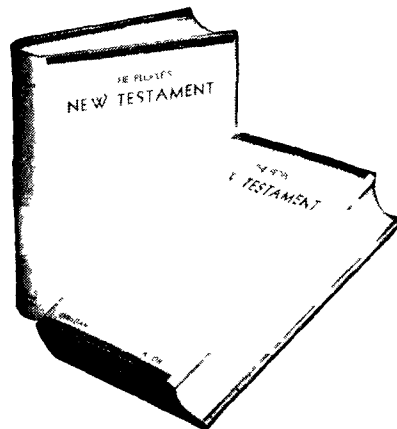
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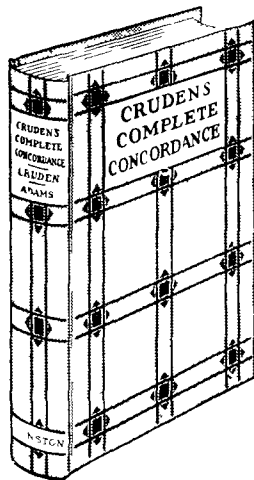
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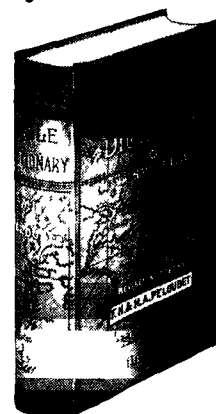
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XIII

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## Anti-Sunday School-ism

STEVE D. WILLIAMS

For some time I have been thinking I would write a short article in an effort to expose the deception of this "ism", that causes so much discord in, and embarrassment to the Church. It has taken its toll throughout the brotherhood. There is scarcely a town where the Church has a congregation, but that there are some families so affected by this "ism," that they refuse to fellowship the Church, just because the Church uses a *classified system of teaching* God's Word. I don't doubt that they are sincere, but I do believe they are deceived. Remember, Jesus tells us of "Blind leaders of the blind," and further says: "both shall fall into the ditch." (Matt. 15:14) Notice, the leaders are just as blind as the followers. If the Devil can get the teacher deceived (blinded) he has easy sailing then, because the teacher's influence becomes the Devil's influence. The Devil's plan has always been to defeat God's purpose by deceiving man. If he can sidetrack man's attention from what God has commanded, and get him off on some side issue, or hobby, then he is using the very man that would be a servant of God to defeat God's purpose and plan.

I have never questioned the sincerity of my anti-class brethren, but I do believe they are deceived, and therefore become a tool in the hand of Satan to keep the Church divided and in confusion, and thus destroy its influence in the community. In Acts 20:39 Paul foretold of internal troubles saying: "Also of your own selves shall men arise, seeking perverse things, to draw away disciples after them." Again in the Galatian letter, Paul speaks of some trouble makers thus: "But there be some that trouble you, and would pervert the gospel of Christ." (Gal. 1:7) And in 2 Cor. 4:2 Paul speaks of "Handling the Word of God deceitfully." In this brief article, I propose to show that every scriptural passage used by my anti-brethren to support their contention, is perverted; handled deceitfully. They twist them out of their logical setting, and force them to prove their theory, a thing with which they have no connection under heaven. It is a very dangerous thing to handle God's word deceitfully, and that is precisely what they do. They are making a law where God has not. God has told us what to do, but has left the manner of doing

it up to our intelligence. We are to employ the best known means for the time and place.

Now, of course, if the Bible had said, don't teach the scripture in classes, then the question would be settled, but the Bible says *teach*, and it is the anti-brethren who say, not in classes. They are deceiving themselves and others with this question of theirs, "Show us where the Bible says use classes?" Of course the Bible does not say use classes, neither does it forbid their use, and since teaching in classes is doing the very thing that God said so, and that in a systematic way, it is therefore scriptural. Take note, teaching in classes is *doing what God said do*. The Bible tells us what to do, "TEACH." (Matt. 28:19-20) What to teach? "The gospel." (Mark 16:15-16) Where to teach? "All nations." (Matt. 28:19) Who to teach? "Every creature." (Mark 16:15) When to teach? "In season and out of season." (2 Tim. 4:2) Why teach? "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21) HOW? The Bible does *not* say HOW it must be done, therefore the best and most logical way to get the people taught should be employed. But our anti-brother steps in and purposes to tell us how. He says no, you cannot teach those children the Word of God in a classified way. You must put the primer students in the same class with elders, deacons, preachers, and all. Feed all out of the same spoon, and the saddest part of the picture is the anti-brother is making his hobby a test of fellowship, thereby forcing a division in the Church, and God hates a church divided. Read Prov. 6:16-19. God hates those that soweth discord among the brethren.

Now let us notice some of the scriptures they pervert to try to justify their hobby. In 1 Cor. 1:10 Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and of the same judgment." The anti-class folks take this passage and make a physical application of it, saying you can't have classes. Let me ask, just here, was Paul talking about

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# Objections

GLENN R. STEWARD

Having read the leaflet, entitled, "The Most Amazing Letter You Have Ever Read," written by a Lieutenant whose name is withheld, I humbly submit these objections to this letter on the grounds that its teaching is insidious and misleading and may lead many astray from the truth into error and cause souls to be eternally lost.

On page four the Lieutenant says, "Twenty-five of my buddies have prayed through and come out for God." I take it that he means these 25 were saved. This teaching is unscriptural and misleading. Nowhere in the Great Commission given by Christ is the command given for any one to "pray through." Jesus said (Mk. 16: 16), "He that believeth and is baptized shall be saved." The person that depends on "praying through" for the salvation of his soul is taking a dangerous risk for the Bible gives no such authority. Let us take the Word of God and follow that in the plan of salvation. Then we know we are safe. When Jesus says anything that settles it.

On page five he says, "Get on your knees and ask God to forgive your sins, pray, pray, pray."

It is good for people to be in a prayerful attitude. In Acts 2 we find a record of a group of people who wanted their sins forgiven and ask what they should do. The answer was given in 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.

We observe the apostles did not tell them to pray, pray, pray, for their sins to be forgiven, but said: "Repent and be baptized for the remission of sins." Again on page six: "So tell them to pray, atone for sin, and keep praying."

This statement is misleading—the truth is that Christ has already made atonement for the sins of all men. When he died on the cross of Calvary. Since Christ died on the cross, man's duty is to comply with the conditions Christ laid down in the plan of salvation. These are: 1. Believe or have faith, Heb. 11:6; 2. Repent or perish, Luke 13:3; 3. Confess Christ before men, Matt. 10:32; 4. Submit to baptism, Acts 2:38; Live in obedience to New Testament teaching and be faithful until death, Rev. 2:10.

In case the Lieutenant meant by, "atoning for sins," to bring forth fruit meet for repentance it is still wrong, for *repentance* covers that. We notice the word repent is not found in the leaflet; notwithstanding Jesus said, "Unless ye repent ye shall perish." (Luke 13:3)

On the bottom of page 2 as the Lieutenant reached for his gun to shoot the enemy, he said to God: "Lord, it's your responsibility now." Jesus said, "Love your enemies; do good to them that hate you," etc.

Can a person violate a command of Christ and then

say to God, "You are responsible"? Beware, readers of this leaflet. It won't work. Page 5: "Again, I plead, tell America to pray." This leaflet emphasized prayer all the way through. It contains some truth which makes it more insidious, more dangerous.

I ask you this question: "Will prayer save America, if they continue to sin?" No, they must repent, stop sinning and turn from their sin—obey God's commands. When people continue in sin and pray, their prayers are an abomination in the sight of God. (Prov. 29:9) People must first obey the Gospel. Paul says (2 Thess. 1:8) that the vengeance of God rests on those that obey not the Gospel. He himself was in that class, praying when Ananias was sent to him and said: "Brother Saul, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16) Saul was a sinner praying. Ananias told him to call on the name of the Lord in obedience to the Gospel. To call on the name of the Lord means to *find out what God wants you to do and then do that.*

God has promised to hear the prayers of his children. Christians, those who have obeyed the Gospel, if they ask according to His will. (Jno. 9:31) On page five, he says: "Send Bibles, more Bibles, and more Bibles." The Bible is the best book in the world if it is studied and obeyed. It must be studied to know how to rightly divide it. (2 Tim. 2:15) It must be obeyed. (Heb. 5:9) On pages three and four he speaks of a man, Ray White, whom he loves beyond the power of words to express. Christ has done more for humanity than any other. Men should love him supremely. Aside from natural love, one loves any person or being for one of those three reasons: admiration, gratitude, or pity. Why did God so love man? (Jno. 3:16) Was it because of admiration or gratitude to man? No, it was pity. Why should man love God supremely? Not because of pity but through admiration and gratitude.—Springdale, Arkansas

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Every day, many times a day, there is a call over the radio for people to buy more bonds, stamps, and keep the supplies moving for victory. People are not rebelling about this, and are responding well. But do you tire of the call for the Lord's cause, appealing for people to give? Some say they are not going to church there, as they are always calling for people to give. Do you hear people say they are going to get out of America because of this? We ought to love the cause of the Lord as well as we love the country in which we live. Open your ears and listen; fill up your heart with the love of the Lord's cause, and empty your purse for his work, and start anew in that pocketbook. You will not be so one-sided.—H. M. Phillips.

# Is Mormonism Man - Made

JACOB C. VANDERVIS, Salt Lake City, Utah

Let us first see how, when and where Christ built his church. After Christ was baptized by John the Baptist and later was temptèd by Satan, from which temptation he (Jesus) came forth victorious, we can read in Matt. 4:12: "Now when Jesus had heard that John was cast into prison, he departed into Galilee and began to preach.

And walking by the sea of Galilee he saw two brothers, Peter and Andrew, casting their nets into the sea; and he saith unto them, Follow me, and I will make you fishers of men. This was the start of selecting his twelve disciples or apostles. While going from place to place doing good unto all men, healing the sick instantly, raising the dead and telling those who were willing to listen to him and saying: The time is fulfilled and *the kingdom of God* is at hand, repent ye and believe the gospel. (Mark 1:15)

Or as in Matthew 4:17: From that time Jesus began to preach and to say, Repent for *the kingdom of heaven* is at hand, and walking among the people and teaching to them all things concerning his mission and explaining to the people what they had to do to be able to return in the presence of their maker after this life is over. Matthew 9:35: And Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. By doing this, he prepared his twelve apostles for their mission when they had to go on with the work of spreading the gospel without him.

Jesus told the people about the way he had to suffer. In Mark 8:31 we read: And he (Jesus) began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the chief priests and scribes and be killed, and after three days rise again. And although his disciples did not always understand the meaning of his sayings, no one left him except Judas Iscariot, whose greed and selfishness got the best of him and became the one who was to betray Jesus.

Then we read in Matthew 16:17, 18: Jesus answered and said unto Peter, after that Peter had told Jesus that he was the Christ the Son of the living God, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, 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.* Jesus is here plainly expressing himself that he is going to build his church.

So his church was not built yet. This was in A. D. 32. Then we read in Eph. 2:19, 20, Paul speaking and saying, Ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner

stone.

We see in Matthew 16:18 Jesus said, "I will build my church," and Paul said in Eph. 2:20 "*Ye are built,*" so in the time between those two statements the church was built. Acts 2:47 informs us that the church was *built*, because there we find that the Lord added to the church daily such as should be saved. In A. D. 32, Jesus said, "I will build my church." In A. D. 33 people were added to the church. The church was built at that time.

When the time of his ascending was almost there, he commanded his apostles to tarry in Jerusalem till they should have received power from on high. Luke 24: 49-51 says, 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. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Acts 2:1-4 gives us the things that happened on the day of Pentecost while Peter and the 11 were all with one accord in one place. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Every one present could understand what was said or done, although not all did realize the meaning of it all, so they asked one another the explanation of this all. Some even made out that what they saw and heard came forth as a result of drunkenness. But when Peter arose and standing up, lifted his voice and started the first real gospel sermon in the then established Church of Christ, the result was marvelous, about 3000 souls obeyed the call of the true gospel and were baptized *for the remission of their past sins.* And they also, as the result of their obedience, *received the gift of the Holy Ghost,* and Christ himself added them to his church.

Then we find recorded that they contended steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer. And fear came upon every soul, and many wonders and signs were done by the apostles. (Acts 2:14, 41-43) This happened at Jerusalem in A. D. 33 because Jesus had told his apostles to tarry there (Luke 24:49) and then to spread the gospel from Jerusalem to his people (the Jews) first and then later to the Gentiles.

So Christ built his church in 33 A. D. in Jerusalem in fulfillment also of Isaiah 2:3: And many people 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

(Continued on page five)

will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, *and the word of the Lord from Jerusalem.*

Now let us see how, when and where Mormonism started. Joseph Smith Jr. was born in the town of Sharon, Windsor County, State of Vermont on December 23, 1805. When he was in his fifteenth year he started to wonder which religious party was right. He had been listening to the Baptists, the Methodists and the Presbyterians, but for himself was yet undecided what party he should join. Then he read in his Bible, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Joseph Smith's own story)

Joseph Smith did try to get wisdom and the answer was given to him in a vision. According to his story, God the Father and his Son Jesus Christ appeared to him and he was told not to join any of those parties because they were all wrong.

All right so far, because none of the above mentioned parties were preaching or living as the Bible said it should be done. But here is a condition which is very strange. Let us go back for a second. Who was with him when the Father and the Son appeared to him, according to his story? *He was alone. No witness.*

Four years later, he said the angel, spoken of in Rev. 14:6, appeared to him in the night and told him where the records of the book of Mormon were hidden. *He was alone. No witness.* When he translated the records of the book of Mormon, *he was alone*, there was a partition between him and Oliver Cowdery. *No witness.*

This is not according to the way in the Bible when some important thing happened. See Ex. 4:14, 27. When God spoke to Moses he also spoke to Aaron. (Gen. 18:9, 10) When God spoke to Abraham, promising him a son, Sarah heard him speak also. When the angel spoke to Zacharias, and told him he would have a son, he also spoke to Mary, a cousin of Elizabeth, about it. (Luke 1:13, 36) When the angel spoke to Cornelius and told him to send for Peter, God also spoke to Peter about it. (Acts 10:32; 10:19-22) When Christ spoke to Paul on the way to Damascus and told him to go to Ananias, God also told Ananias to receive him. (Acts 9:6-12) When Jesus was baptized in the Jordan river, there were two witnesses, the Father and the Holy Spirit, and those who were present heard the voice. (Mark 1:10, 11) Let us see what Jesus said in John 5:31, 32. "If I bear witness of myself, my witness is not true, there is another that beareth witness of me, and I know that the witness which he witnesseth of me is true." And again in John 8:17: "It is also written in your law, that the testimony of two men is true." In Matt. 18:16 we read, That in the mouth of two or three witnesses every word may be established.

Whenever in the history of the church a revelation was given about a great happening, it was always revealed to at least two or three at a time, by which it could be proven that the thing was of God.

There is no proof in the Bible, or in the life of Joseph

Smith that he was called of God to begin a new dispensation. Then the Church of Christ (L. D. S.) was started on April 6, 1830 A. D. (Doc. & Cov. 20:1-4) about 1800 years after Christ himself had started his church. Then, by taking the name of Church of Christ to themselves was wrong, because from the beginning they did not live according to Bible teaching that it should be, if it could be called the Church of Christ.

On that day (Tuesday, April 6, 1830) Joseph Smith Jr. and Oliver Cowdery, as first and second elders of said church met in the house of Peter Whitmer Sr. With them were also Hyrum Smith, Peter Whitmer Jr. David Whitmer and Samuel H. Smith. Those people had been baptized previously, so they could bring out their voice in organizing the church, which they did in favor of the suggestions made by Joseph Smith Jr. and Oliver Cowdery, and it was all that was necessary, according to the New York state law, to start the church. (Doc. & Cov. Comm., page 138)

"After this organization business was over, which was all done with prayer, Joseph Smith Jr. laid hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints, after which he ordained me also to the office of elder of said church. Then they had the Lord's supper—bread and wine. After this they laid their hands on each individual member of the church present, that they might receive the gift of the Holy Ghost and be confirmed members of the Church of Christ.

"The Holy Ghost was poured out upon us to a very marked degree, some prophesied, while we all praised the Lord exceedingly." (Doc. & Cov. Comm. Page 155)

All six of those young men—Hyrum Smith the oldest was about 31 years of age—had been baptized previously to the organization. They were all again baptized on that memorable day, April 6, 1830. (See Essentials of Church History, Pages 91, 92)

Then on April 26, 1838 at Far West the Lord gave a revelation through Joseph the Seer, for all the members of the church, his will concerning the name of the church, which should be called from then on The Church of Jesus Christ of Latter Day Saints.

The world from the beginning gave them the name "Mormons" or "Mormonites." The members themselves called their organization "The Church of Christ" or "The Church of Jesus Christ." Then at a conference in Kirkland in May 1834 it was called "The Church of the Latter Day Saints." So now after April 26, 1838 we have the real name of this church, and the meaning of the name is that this church belongs to Jesus Christ and because they don't want to be mixed up with the early saints, they call their organization "The Church of Jesus Christ of Latter Day Saints."

It sure took some effort to get hold of the right name. This alone by a little thinking should be sufficient proof that it is a man-made institution, and that the Lord has nothing to do with it.

Note: The above article from Brother Jacob C. Vandervis is commended to the readers of The Gospel Light.



It was first mimeographed for the Winslow Searchlight. Brother Vandervis was a Mormon for 31 years. He knows the ins and outs of Mormonism. We look for other articles along the same line. Brother Vandervis is preaching for the Winslow congregation in my absence.—Geo. B. Curtis)

### Anti-Sunday-Schoolism

(Continued from page one)

a physical division when he said, "That there be no divisions among you"? If so it would be sinful to have aisles in the meeting house, for they certainly divide the Church physically, but Paul tells us what he was talking about when he said, "All speak the same thing. . . in the same mind and in the same judgment." Now we can plainly see that Paul was after WHAT they were teaching, and not HOW they were doing it. These brethren pervert this passage making a physical application of it, saying you can't have classes, and actually do the very thing that Paul was striving to prevent; dividing them spiritually. Every where those folks go they are dividing the Church spiritually; the very thing Paul said don't do.

Now, to their main, most misused passage, 1 Cor. 14:31: "For ye may all prophesy one by one, that all may learn, and all may be comforted." Here, as you can see, Paul is giving instructions as to the manner and purpose of addressing an assembly. If you will just look back to the 23rd verse it is very obvious that Paul was correcting them on their misuse of foreign languages (unknown tongues). Several speakers addressing the same assembly at the same time and in different languages. So Paul says, one speak at a time and let one interpret, let the others judge. (Verse 27) Now brethren, if Paul had said anything about classes, or classified study, then we might conclude that classes were in question. But neither classes nor classified teaching is mentioned, and therefore has no connection under heaven with what Paul was talking about. To make that application of it is plainly perverting God's Word, and the guilty will have to suffer for handling the Word of God deceitfully (2 Cor. 4:2), because it is dividing God's people.

Yes, Paul was laying down a principle, and it would be unscriptural, and therefore sinful, for two, or more speakers or teachers, to address the same assembly or class in different languages, or the same language as to that matter, at the same time, seeing that such would cause confusion. I believe the unbiased reader see that in classified Bible study there is nothing akin to what Paul was talking about in 1 Cor. 14:31.

Each group teacher addresses his class; one speaks at a time, and the others listen (judge). It was, as you can plainly see, the many speakers, speaking to the same group, at the same time and in different languages, that Paul said was causing confusion in the 33rd verse of that chapter. *It was not classes that caused confusion.*

Paul goes on and says, "For God is not the author of confusion, but of peace." So it is obvious that these anti-brethren are the ones that violate this passage, and disturb the peace and harmony of the brethren everywhere they go.

If in class study, there are two or more teachers teaching the same class, at the same time, as at Corinth, at the time Paul wrote this letter, that would be wrong, confusing and therefore sinful; but classified teaching is just doing what God said do, and in a sensible, systematic way. Just remember God didn't say how. God says in Prov. 6:19, "God hates them that sow discord among brethren," and that is exactly what they are doing. In almost every town where there is a congregation of disciples there will be found from one to a few families who refuse to fellowship the Church, only because they teach God's word in a classified way. Yes, I know they appear very pious, humble, and sincere, but that neither proves them right, nor authorizes them to tear up churches. Paul tells of some that use good works and fair speeches to deceive the hearts of the simple. (Rom. 16:18) And also of others, who desire to have the leading role in affairs, that transform themselves to the apostles of Christ (false apostles) and adds further: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be transformed into the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11:13-15)

Though these brethren are very humble and sacrificing, yet they are allowing themselves to be deceived and are continually sowing discord in the blood-bought church. It seems to me that any thinking person can see, if they will look, that the passages of scripture that these brethren use (or rather misuse), to fight the classes, do not have any connection with classes whatsoever.

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## THE GOSPEL LIGHT

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# The Parable Of The Sower

W. A. BLACK

"Now the parable is this: 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. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile 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. 8:11-15) (See Matt. 13:1-23) Jesus in explaining the parable of the sower says: "The seed is the word of God." The word of God is the seed of the kingdom." "When any one heareth the word of the kingdom. . ." (Matt. 13:19) There can be no harvest without seed. The seed must be planted in the proper soil under proper conditions in order to germinate and bring forth fruit. There can be no Christians without the word of God. Hence the old theory that says the Holy Spirit convicts and converts separate and apart from the word of God is contrary to all known laws of nature and of God. You just as well expect the natural laws of nature to bring forth plants without seed as to expect the spiritual laws to bring forth Christians without the seed, the word of God.

One of the laws of God is that everything must bring forth after its kind. The grass, fruit and animals were to bring forth after their kind. (Gen. 1:11, 12, 24, 25) If you want wheat, you must plant wheat seed. If you want corn, you must plant corn seed. You can never grow cotton from corn seed. When the word of God is planted, Christians will be the fruit. When the word of God was planted in the days of the apostles, Christians were produced. We have the same seed today. When it is planted, it will make Christians. ". . . And the disciples were called Christians first in Antioch." (Acts 11:26)

It is impossible to grow cotton from corn seed. It is impossible to grow Baptists, Methodists, Presbyterians, Mormons, Lutherans, Catholics, etc. from the seed of the kingdom, which is the word of God. The word of God, the seed, sown in the days of the apostles did not make Baptists, Methodists, Presbyterians, Mormons, Lutherans, etc. It will not make them today. If you want a Baptist, a Baptist preacher must sow Baptist seed. If you want a Methodist, a Methodist preacher must sow Methodist seed. And so on with all the denominations.

Why not just sow the word of God and let Christians be the result? Just why should any one want to be something which cannot be found in the Bible, that is, a Baptist, Methodist, etc.? Can some one find where the apostles ever sowed the word of God to make Baptists, Methodists, etc.? Will some one answer these questions for me?

The soil is the human heart. All hearts are included. "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15) There are some who believe that the Lord selected some soil, the elect, before the foundation of the world. But this is contrary to facts.

God is no respecter of persons. (Acts 10:34-35) The seed is to be sown into the hearts because: "For with the heart man believeth unto righteousness. . ." (Rom. 10:10) ". . . But ye have obeyed from the heart that form of doctrine which was delivered you." (Rom. 6:17) "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23)

The sower is the church. Paul in writing to the church at Corinth and speaking of the gospel said, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:7) The church is the pillar and ground of the truth; therefore it must support the truth. It pleased God by the foolishness of preaching to save the world. (1 Cor. 1:21)

The way side hearer: "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." (Lk. 8:12) "The gospel is the power of God unto salvation unto every one that believeth." (Rom. 1:16) The word of God is quick and powerful. (Heb. 4:12) The devil knows this and hence takes away the word out of their hearts, by telling them that the word has no power to it. The devil also tells them that they do not have to do anything to be saved. He also tells them that they do not have to be baptized to be saved. He tells them that they do not have to be a member of the church to be saved; and that one church is as good as another. Again he tells them to put off their obedience. Thus the devil takes away the word out of their hearts lest they should believe and be saved.

The rock hearer: "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away." (Lk. 8:13) There are many people who start out with joy to live the Christian life; all goes well for awhile, but something happens, they are tempted, they fall by the way side. They failed to count the cost. There was more to it than they thought.

Some will tell you that you cannot fall away; but the Bible teaches otherwise. "From that time many of his disciples went back and walked no more with him." (Jno. 6:66) "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." (Jno. 15:6) "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Pet. 2:20-22) "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25:30) "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 1:12)—In The Evangelist, Longview, Texas

## Anti-Sunday-Schoolism

(Continued from page five)

ever. But they first took their position, assuming that it is wrong to teach the Word of God in classes, then of course began their vain search for a scripture to justify their contention. And so these passages (1 Cor. 1:10; 14:31), have become the victims of their skillful twisting in an effort to make them teach their hobby. Please read these passages again carefully and if you can see anything in them that opposes classes, or that is akin to anti-class application, I give up. Such skillful manipulation of the scriptures to force them to teach that which they do not teach, is nothing short of handling the Word of God deceitfully. To take a passage of scripture from its logical setting and force it to teach some hobby is plain perversion. Brethren, we all know that the Devil's plan is to defeat God by deceiving man. And if he can keep one out of the Church by offering some false plan, or a substitute institution his purpose is accomplished, but if that one becomes a Christian, by obedience to the truth, then his only hope is to get him off on some hobby, *or make him so radical or otherwise undesirable* as to kill his influence in the Church.

Thus Satan makes a servant of the one that means to be God's servant.

I heard one of these anti-class brethren preaching on his hobby and among the arguments he made he put special emphasis on this one, "The class and instrumental music are parallel to each other," and further said he couldn't understand how a preacher could consistently renounce the instrumental music and at the same time defend the class, seeing they were on the same plane. But I am sure that the unprejudiced reader will readily see that they are not parallel. Note, The Lord said, "TEACH." So teaching a class is doing what the Lord commanded; but the Lord never said, "PLAY MUSIC," and remember that God's silence on a question is just as binding as His command. Then you can see to "Teach" is to do what God authorized, but to "Play Music" is doing that which is not authorized.

Nothing is more difficult than the surrender of a prejudice.

\* \* \*

It is sometimes easier to give than to forgive.

\* \* \*

The pain that produces patience is never a total loss.

## NOTES—REPORTS

John G. Reese, Childress, Texas: The work here is about as usual. We have had a few baptisms and several to place membership in the last few weeks. I will begin a meeting next Sunday at Lakeview, Texas. Brother George Tipps Jr. will lead the singing.

O. P. Taylor, Rison, Arkansas: The meeting here closed July 24 with Brother W. E. Burkham of Daingerfield, Texas doing the preaching. Had four additions and much good done for the cause of Christ in the upbuilding of the church in this community. Brother Burkham is a splendid gospel preacher and is not afraid to preach the whole truth. He will be with us next year the Lord willing.

Tillman B. Pope, Alma, Arkansas: The meeting at Foster, Okla. came to a close with a full house and fine interest. Five were baptized. I promised to return next year. From Foster I went to Elmore City, Okla. I was at Elmore City last year and I am to return next year. Six were baptized here and we closed with great interest. I am now at Elijah, Mo., and go next to Marked Tree, Ark.

Walter W. Leamons, Houston, Texas: My meeting at Texas City, Texas was abruptly closed by the gulf storm which devastated that busy coastal city. Property damage was estimated at \$1,000,000. Little, if any, loss of life. Work here at West End church, 718 Malone, continues to be encouraging. One restored and one received by transfer, Sunday. Ten of

our men have preached very acceptable sermons in recent weeks. Brethren D. M. Fruzia and Ira Rice Sr., have also visited us. Much of my time is spent in meetings. I begin Monday at Los Fresnos, Texas.

L. C. Henslee, Parkdale, Arkansas: The Gum Ridge church near Parkdale, closed a wonderful meeting Sunday, August 1. We had three for baptism. Brother J. A. Johnson of Amity, Arkansas did the preaching. Brother Johnson is a fine preacher. He is loved by everyone here. We enjoy hearing him as he brings the Gospel in a nice, firm, but kind way. Brother Johnson established the congregation in 1940 and has returned each summer since for a meeting. If any congregation is in need of a preacher, you would not make a mistake in getting him for a meeting.

Merl M. Privett, Kendrick, Okla.: The meeting at Mt. Levi, Arkansas closed July 27, after continuing for eight nights. One was baptized and interest was good. Brother W. B. Cox asked for this meeting through Elder J. S. Nicholas, Kendrick, Okla. We arranged to conduct the meeting during my vacation and Brother Nicholas paid all expenses. The people have a union Sunday school there and had not heard the Truth before. Brother Paul Mathews from Clarksville, Arkansas has preached a funeral service or two there. He baptized three July 23. This gave our meeting a wonderful send off, and people came for three and four miles by foot and horseback. Brother Mathews needs help as he and only one other preacher are trying to fill the bill in Johnston county. Meetings in and around Hagarville, Arkansas should be sponsored

by outside interest. This meeting was my first and the questions asked kept me on the floor an additional thirty minutes to an hour most every night. Some of our own members think other churches are all right, but regardless of public opinion the truth was declared.

### A DEDICATION

The following short, simple poem written by Brother R. J. Frizzell, Camden, Arkansas, is sent out in sympathy with fathers and mothers of boys who are in the armed forces. From experience in the first World's War, and now as a father, Brother Frizzell knows how to sympathize with fathers and mothers in this dark hour. We commend it to the readers of The Gospel Light with the hope that it makes these fathers and mothers feel that we certainly have their interest at heart.—Gilbert Copeland.

### A Son Has Gone By Bob Frizzell

A son has gone we know not where,  
We trust that God will protect him there;  
God guide him through the uneven path,  
And bring him home to us at last.

His going is sad and we miss him so,  
But duty called and he had to go;  
To fight for what we hope is right,  
That we may live in God's Great Light.

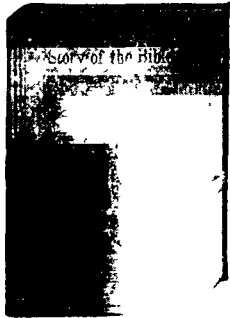
We wish that we could take his place  
And save the youth for the future race,  
But this can't be we are told by them  
Who have the power to call and send.

So when this trouble is finally o'er,  
We do pray there will be no more  
To call our boys away again  
Into this world of terrible sin.

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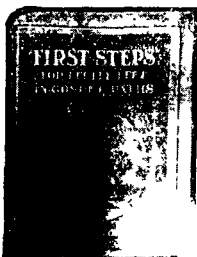
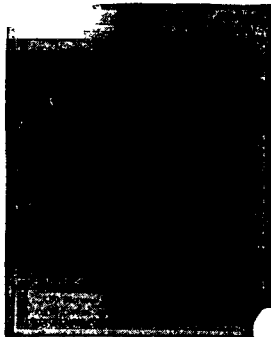
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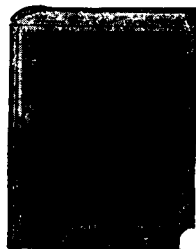


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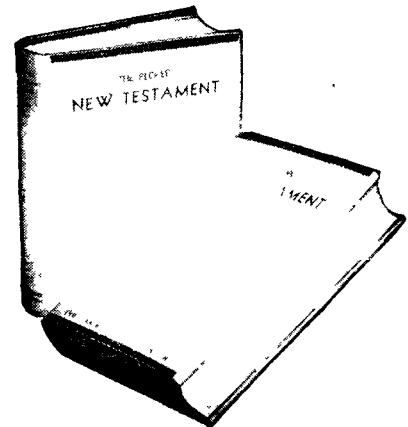
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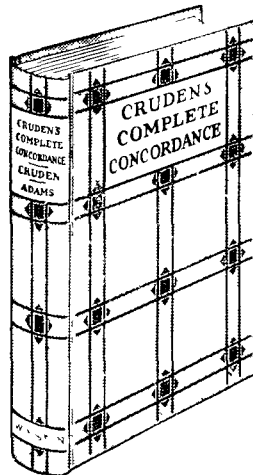
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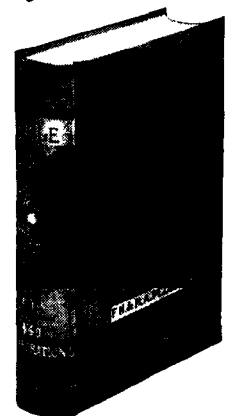
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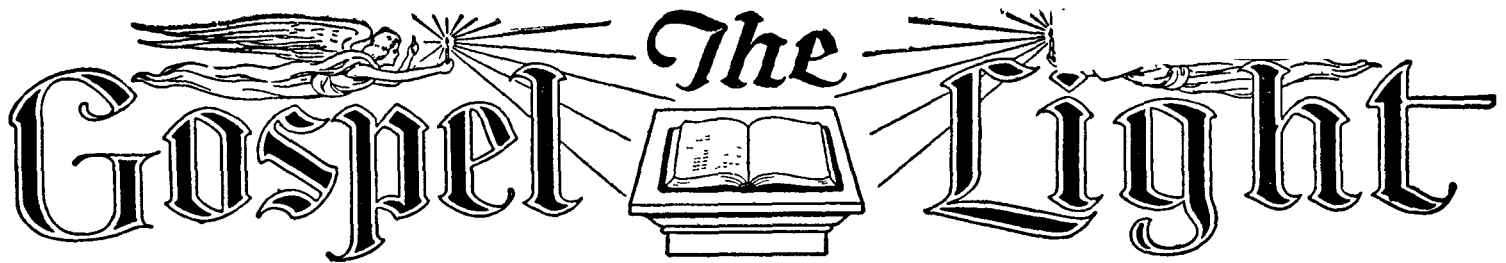
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## Gospel Light Publishing Company

DELIGHT, ARKANSAS



# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS, AUGUST 19 and 26, 1943

NUMBER 36

## Obedience

The literature of the pioneers of the restoration has for a long time had a charm for me. In the first place I love it for the devotion to truth of these Godly men. In the second place all of us today can profitably sit at the feet of these students of a past generation and drink deeply from their abundant supply of Bible knowledge. A few days ago I took dinner in the home of Brother and Sister Dave Estes of Stuart, Okla. Sister Estes is the graddaughter of Brother B. F. Hollowell, a pioneer gospel preacher of Arkansas. Among her very cherished possessions is a printed sermon of her justly famous grandsire. This sermon was preached at Cherokee Bay, Arkansas in August of 1884, and was printed by the Herald of Pochontas, Arkansas 1887. I pass this sermon on to the readers of *The Gospel Light*. I know you will enjoy it too.—Geo. B. Curtis, Winslow, Arizona

Heb. 5:7, 8: "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."

Though he was a Son of God, he claimed no special privileges on that account; but as a loyal subject of the divine government, he submitted willingly to all that was required of him as the Redeemer of the world; and thus he not only magnified God's law and made it honorable, but he also as a man, learned experimentally both the duty and necessity of obedience from what he suffered. By means of these sufferings he was made perfect as a Savior, that is he was qualified in every respect to become the Redeemer of mankind, and now he offers salvation to all them that obey him. It is not his purpose to save men in their sins, but to save them from their sins; and hence, though he has by the grace of God tasted death for every man, and so made an atonement for all, he nevertheless bestows salvation only on those who obey him. "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." This necessarily implies something with which we must comply to render obedience.

The blessed Savior, after being made perfect, had all power given unto him in Heaven and in earth; and by virtue of this he gave a law, with specific conditions upon which pardon is suspended and with which every one must comply in order to render that obedience entitling

them to present salvation. All power is given me in heaven and in earth. 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. 28:19; Mark 16:15) 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. (Mark 16:15, 16) 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) Then said Jesus to them again: Peace be unto you; as my Father has sent me even so send I you. And when he had said this he breathed on them and saith unto them: Receive ye the Holy Ghost. Whosoever sins ye remit are remitted unto them; and whosoever sins ye retain they are retained. (John 20:21-23)

The statement by Matthew relates more especially to the duties of the apostles as ambassadors, and might be called the apostolic commission; whereas the statements by Mark and Luke refer especially to the duties of the sinner. Now whatever is declared in this commission to be a sinner's duty in order to salvation from past sins, I hold to be essential to that end.

In this law given by the Lord Jesus, remission of sins is made to depend upon faith, repentance and baptism as conditions equally precedent to the pardon or remission of past sins, and it is absolutely certain that no subsequent declaration of the Savior or the apostles can be found making a distinction as to their respective importance and distributing them into essential and non-essential.

God is a being of order, and under every dispensation afforded a perfect rule by which covenant relationship with him was regulated.

Under former dispensations he communicated his laws to human intelligence by ordinary instrumentalities, but under this he communicates through his own Son. Hence, says Paul: God who at sundry times and in divers manners spake unto the fathers by his prophets, hath in these last days spoken unto us by His Son.

(Continued on page six)

# 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 who 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 (Luke 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." (Mark 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?" (Luke 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." (John 3:22, 23) ". . . Jesus made and baptized more disciples than John, (Though Jesus baptized not, but his disciples)." (John 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 to 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?" (Luke 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 (Luke 7:37-50); and the woman found in adultery. (John 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; John 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 of the 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 those on the day of Pentecost, 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 Phillip 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 16; Acts 18:8) Those disciples at Ephesus, who had been 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. (Mark 16:15, 16; John 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)

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We never improve our minds by filling them with gossip.

\* \* \*

We are seldom safe in accepting the opinions of a jealous person.

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# Don't Make These Mistakes

GAYLE OLER

Most of the mistakes that are made relative to what a person must do in order to be saved come from a misunderstanding of God and of his attitude toward men. Some old religionists claimed that God's absolute sovereignty left no room for man's own free moral agency. It was then that the doctrine of predestination began. They taught that man was unconditionally elected to salvation or reprobated by Jehovah.

The Universalist did not arrive at his doctrine of universal salvation by a study of the Scriptures that speak of the destiny of man. He did it by theorizing on the love of God. And while they do read that God is love, they fail to read that he is a consuming fire, likewise. (Hebrews 12:29)

These two classes do not seek for salvation. The predestinarian does not seek it for he thinks he cannot do anything about it. The Universalist does not seek it, for he thinks he will invariably be saved without doing anything.

Another error of religion is that God must be reconciled to man. The Methodist Discipline says that Jesus is "very God and very man, who truly suffered, was crucified, dead, and buried to *reconcile his Father to us*." This does not agree with what Paul said: "To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." And he continued: "We beseech you on behalf of Christ, be ye reconciled to God." (2 Cor. 5:18-20)

Out of the error that God was to be reconciled to us grew the mourner's bench system, which still is practiced by many. Sinners come to plead and pray for God to be reconciled to them and to receive them into his favor. God's favor has already been adequately proved in his sacrifice of His Son. Our task is not in getting God to be reconciled to us, but in becoming reconciled to God.

The mourners' bench is fast disappearing, but still the sinner is urged to pray for salvation. He is told to kneel down before the radio, or wherever he is and ask the Lord to save him. It is nothing but a hangover from a fundamental error of the creed makers and theologians.

The Bible plan of salvation is not via the mourner's bench nor any other effort to get God to love and be merciful toward man. It is a matter of obeying the divinely given plan of salvation. "He that believeth and is baptized shall be saved." (Mark 16:16)

Another hurtful error is closely related to these mentioned. It is the idea that the seeker for salvation must have the direct operation of the Holy Spirit in order to be saved. It is based also on fundamental error.

For many years Calvinists contended that the sinner is so dead in his sins that he cannot obey the gospel

without the enabling power of the Holy Spirit. This theory, if true, would limit God's power. God says that the gospel is the power of God unto salvation (Rom. 1:16), but if the sinner could not hear it, believe and obey it, it could not be the power. We believe God's gospel is strong enough to save.

One of the most popular errors is that a man is today saved by faith only, or that a person is saved the very moment he believes and without any further acts of obedience. But there is not one case on record where God ever blessed anybody on the condition of faith only.

Some one says that Romans 5:1 says we are justified by faith. So it does. But it does not say we are justified by faith only. People who teach that we are saved by faith only, in an effort to avoid the essentiality of baptism, by the same arguments that they use to mark off baptism as essential likewise mark off the essentiality of repentance, love of God, and faithful living and praying. In running from baptism, they must also leave these other essentials to the religion of Jesus Christ.

Such a conclusion is not reached through a desire to do the whole counsel of God. It is through a failure to seek the full will of God. Jesus became the author of eternal salvation to all them that obey him (Heb. 5:9), and said, "Why call ye me Lord, Lord, and do not the things I say?"

Don't fall into these errors in religion that will condemn your soul. Obey the entire will of God just as it is written and be saved.—Gladewater, Texas

## TODAY—TOMORROW

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27:1)

Men may put off until tomorrow what they ought to do today; then is tomorrow perverted and wasted, being no longer an inspiration, but the refuge of indolence and folly. The true preparation for tomorrow is a wise use of the present. He who prays well today shall sing well tomorrow. The only way in which earnest men can provide for tomorrow is by looking well to the immediate duty. Rest assured that if we are faithful today we shall not be left without comfort tomorrow. Sufficient unto the day is the evil thereof, and sufficient unto the day is the joy thereof.—Joseph Parker.

\* \* \*

Many a man would be a success except for the fact that he thinks he has succeeded already.

\* \* \*

Goodness of heart and purity of life stamp an impress upon the countenance which makes it good to look upon.

\* \* \*

It is easy to lose interest in the church in which we have nothing invested.

# THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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## THIS ISSUE THE GOSPEL LIGHT

Our readers will note that this issue of *The Gospel Light* is composed of 16 pages, which is twice the usual number. We have combined our issues of August 19 and August 26. It will perhaps be hard for some of our readers to understand the reason behind this rather unusual procedure, so we give the following explanation:

*First*, It is something of an experiment to learn for ourselves whether or not it would be advisable to adapt our machinery to a 16 page magazine at some future date; and, to determine the amount of labor and time required for this number of pages.

*Second*, We are, as well as all other publishers we know of, experiencing an acute shortage of help in both the mechanical and mailing departments. It requires just as much work to mail an eight page as it does a 16 page paper, so you will understand this is one advantage in favor of combining the two weeks in one issue.

*Third*, We believe that you may like the 16 page paper. If you do, or if you do not, let us know.

We want our readers to know, every one of you, that we are doing all that is within our power to give you the best paper possible in view of the circumstances under which we must operate.—Flanoy Alexander.

NOTE: To those who receive the paper in bundles, the price for this issue will be figured at 2c each. Just remember, this is "two issues in one."

## Wants Bible And Singing School

J. B. REDD, Little Rock

To my mind there is a great need for a Bible and singing school in Arkansas.

When I say Bible school I mean a systematic daily course of study that will give those who desire a knowledge of the Bible and the fundamental teachings of the

church of Christ, unmixed with the sectarian position on the Holy Spirit and premillennialism. Any person attending the school should not be given the sanction of such school or the church until it has been determined that he or she is rooted and grounded in the Truth.

If they depart from that ground of the church of Christ, if they have not the manhood to continue in the doctrine of the church, they should be publicly exposed and the churches should not invite them into their pulpits.

Singing should be taught all young preachers, especially all those who go into the mission fields. Equipped with a knowledge of the Bible and vocal music so that he can correctly conduct singing and train others would greatly strengthen the church of Christ everywhere.

That such a school should be started in Little Rock is my honest conviction, and I desire to have an expression from the brotherhood regarding it. Will you write me and say what you think about the idea? Are you in favor of such a school? Yes, or no? If yes, will you put your influence behind such a move? Sit down and write what you are willing to do about it. Yours in Christ, J. B. Redd, P. O. Box 1573, Little Rock, Ark.

## Those Painful Experiences

It is the common lot of us all to pass through experiences which we cannot understand, and those which at times cause us much pain. In the midst of these peculiar trials, the tempter would cause us to become confused, and prompt us to doubt the goodness and love of our all-wise Heavenly Father. Perhaps it was trials of this nature of which Peter was thinking when he wrote:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."

At least, these painful experiences are common to all.

But everything depends upon our *attitude* toward these experiences. We may waste time endeavoring to discover *why* we are called to pass through such trials, while others of God's children, for the present, seem to be spared. But such questioning may result in doubting, so we had better trust confidently in the wisdom of our loving Father, and depend upon Him to bring us through victoriously. In due time He will reveal His purposes in us. We may be rebellious, and our hearts will become embittered and hard. "But if we meet them bravely and quietly and lovingly, they reveal to us truths undreamed of, and in the Apostle's language, they work for us a far more and exceeding and eternal weight of glory."

Eventually, we will see that they were all in the plan of the Divine Potter to make us a vessel to bring honor to His Name, and enable us better to portray the glories of His grace to a godless world.—Selected.

The man who shouts the loudest is not always the most patriotic.

# A Common Evil

CLYDE THOMPSON

As in the days of the Apostle James (Jas. 3:5-13) there is a common evil among the people of God. Many brethren, including some of the preachers, have the habit of letting filthy communications proceed out of their mouths. This habit is roundly condemned in several other Scriptures than that referred to above; here are a few of them: Matt. 12:36-37; Eph. 4:29; Col. 3:8-9; Col. 4:6 and Thess. 3:6.

There is absolutely no excuse for curse words or other filthy language to issue from the lips of Christians. It is a sinful habit that must be conquered in the development of Christian character, if we hope to see the face of the Lord in truth.

A man who curses and tells filthy jokes is not worthy of being called Christ-like. In fact, it is blasphemy for him to wear the name *Christian*. And more so for him to profess to be a preacher of righteousness. Such a preacher is only a stumblingblock to weak brethren who think there can be no wrong in following his sinful example.

If a brother sees another standing among men of the world smiling and laughing approval at their filthy jokes and cursings he will straightway—and rightly so—rebuke this brother for so doing. For when a Christian places such a stamp of approval upon such ungodliness, even the offender himself will say, "He claims to be a Christian but is no better than I, for he partakes of my sins." Likewise, a third party who may be earnestly seeking after God, coming up and seeing such an un-Christian attitude toward sin, may be turned away in disgust at this act of one who wears the Holy name of Christ.

But it often occurs that the brother who condemns another for such practices, will himself repeat curse words of ungodly friends when telling of something they said. What, my brother, is it any worse to stand in the counsel of the ungodly and laughingly approve their sins of commission, or to later laughingly approve them in their repetition? We ought to let such corrupt words die out of our minds as soon as they are uttered by those souls who are dead in trespasses and sin.

It would grieve you much if you were to hear some man slurringly use your earthly father's name in a cursing manner. You might even try to push his face in—at least you would try to avoid the company of such a man; and certainly would not repeat his filthy abuse of your dad to others. How much more ought we to be offended in those who use our Heavenly Father's name in vain. Where is the distinction between the two? Is it a greater sin to originate curse words than it is to repeat them with our lips, which are supposed to render holy sacrifices unto God?

I bring this evil to your attention with confidence that any brother who sincerely desires to serve God can overcome it. With every other breath I used to draw

there came out a curse word. But when I turned wholeheartedly to the Lord, I put away such corruption from my lips as well as from my mind and heart.

No man has heard me utter a curse word in almost five years, and none ever shall again so long as I live. If you resist the devil, he will flee from you. (Jas. 4:8) But if you do not resist, he will take you into the pits of hell with him. Remember, too, that all by-words are curse words, for they are substitutes for God, Jesus, and other holy names. And to use them is only an attempt to cover up sin with a blanket that is too short.

A personal sin is one that harms only the sinner and offends only God. So we know that cursing is more than a personal sin, because it offends both God and men. For personal sins our carnal being must die, and for spiritual sins, not repented of, the souls of men taste of the second death, which is hell.

Seldom, if ever, do we hear learned men use profanity, and I am persuaded to believe that curse words are evidence of a sick soul and a weak mind, just as a walking cane is evidence that the user has an ill body and a weak heart.

Cursing is a manifestation of ignorance, because it shows that the person is not capable of expressing himself properly with his limited vocabulary without emphasizing his speech with profanity and vain repetitions.

Brethren, what manner of men ought we to be, in all holy conversation, since we are ordained priests unto God? (1 Pet. 2:1-5)

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## "LEST WE FORGET"

"But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:25)

Many look, but few continue in "the perfect Law of Liberty." The Bible catches the face when it is free of cosmetic. It mirrors the sophisticated profile in repose, and all the disillusioning wrinkles stand out in bold relief. Pride looks on for a moment, aghast; then slinks away in search of another fairer and more favorable mistress. The spurned and ever-faithful lover walks in. His name in Humility. Unlike his rival, his speech is "not with enticing words." He applies no flattering unction to the soul, for he seeks "not yours, but you." His rejoicing is the testimony of a good conscience, that in simplicity and in Godly sincerity, not with fleshly wisdom but by the grace of God, we might have our conversation in the world.

For the Word of God is not a mirror only, but a fluoroscope; and as we steadfastly "continue therein," it pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, discerning even the thoughts and intents of the heart. What man-inspired ethic could do that? What fleshly energy could attain to such an ideal? The Bible does both in presenting to us our real selves in the sight of God—lest we be judged—and a real Saviour, through whom each deed is blessed.

## Obedience

(Continued from page one)

The apostle here refers to the well known fact that God's plan of mercy through Jesus Christ was revealed to the ancients gradually and in fragments. To Eve it was promised indirectly, that through her seed the old serpent should be crushed (Gen. 3:15); to Abraham directly, that through his seed all the nations of the earth would be blessed (Gen. 12:1-3); to Judah, that Shiloh should come before the scepter should depart from him (Gen. 49:10); to all Israel, that God would raise up to themselves a prophet like unto Moses: to whom he would require all to hearken. (Deut. 18:18)

DIVERS MANNERS—This denotes the various ways in which God made His will known to the ancients—sometimes by dreams, sometimes by visions, sometimes by symbols, sometimes by Urim and Thummin, sometimes by audible voices, and sometimes by inspiration or prophetic ecstasy, all of which served to mark in some measure the comparative imperfection of the old economy. God never before spoke to his people, even from the mercy seat of the tabernacle, as He did in and through His own Son.

The apostle Peter, in Acts 3:22, quotes the prophetic declaration of Moses and applies it to Christ. He says: For Moses truly said unto the fathers, 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. (v. 23) And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people; and adds: Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Again Jesus himself says: All power and authority is given unto me in Heaven and in earth. Once more: At the transfiguration on the mountain in the presence of Peter, James and John, when Elias and Moses appeared and were talking with Jesus, and there was a cloud overshadowing them, a voice came out of the cloud, saying: This is my beloved Son, hear ye him. Hitherto my messages were communicated by and through ordinary means or instrumentalities and you were required to hear and strictly observe them, but now and henceforth you are to hear my Son.

Now if Paul is not mistaken in his letter in Heb. 1, and Peter in Acts 3; Moses in making the declaration used by Peter, all the prophets from Samuel to Malachi inclusive; if Christ himself was not deceived in declaring all power given into his hands; if the Father himself meant all human intelligences should hear His Son when he commands it, then we are shut up to a full and faithful hearing of what Jesus commands, and an impartial and earnest compliance therewith. It does not matter whether what Jesus imposes suits us or not, nor what our opinion is or may be with regard to it in order to salvation from past sins, we are shut up to a full, faithful and impartial compliance with what he imposes.

The commission given by the Lord Jesus to his apos-

ties was not given by him during his personal ministry on earth and while he was a man of sorrows, but after his resurrection from the dead, and after he had been with his followers forty days, teaching them the things pertaining to his kingdom and as the last thing he did prior to his ascension.

Prior to this he claimed to do his Father's will. As evidence, he declares: It is my meat and drink to do the will of Him who sent me; and in John 17:4 he says: I have glorified Thee on earth; I have finished the work which thou gavest me to do. But now, after all power is given into his hands, he manifests a disposition to act arbitrarily with regard to human redemption. Before crucifixion he learned obedience; and being made perfect in obedience by the things which he suffered, he is now prepared to exercise the functions of a king or ruler.

This affords us the only New Testament law offering pardon upon any terms to a Gentile as such. Hitherto if a Gentile enjoyed covenant relationship with God it was by becoming a Jew. He must either be born in a Jew's house, or bought with a Jew's money, and submit to the Jewish ritual; and it is certain that in sending his disciples forth prior to his death the Savior positively interdicted them going among the Gentiles. Go ye not among the Gentiles, and enter ye not into the cities of the Samaritans, but go rather to the lost sheep of the house of Israel. But now after his resurrection, and after having been with his friends teaching them, and as his last act on earth in person, he commands them to go everywhere and into all nations and preach the gospel to every creature. Go to Jerusalem, into Samaria, into all the regions of the habitable earth; go to every mountain, through every valley, upon every hilltop and through every vale, among all the islands of the seas, and wherever you find a heart to feel, a mind to think, a soul to save, offer them life and salvation regardless of nationality.

This is, properly speaking, the New Testament statutory law with reference to the pardon of sin. Elsewhere you cannot find it, except an announcement by the apostles and evangelists in the Acts, and commentaries upon it in epistolary communications. Here, and here only, will you find the statute as given by the Savior.

Attention to the peculiarities of the statutory law is especially solicited. One peculiarity is, that the statute laws specifically set forth the conditions to be complied with in order to the enjoyment of the benefits afforded by the statute. Such is the case with all human as well as divine legislation. Take, for instance, the law governing the elective franchise. The statute prescribes and sets forth definitely every qualification you must have, and every condition with which you must comply, in order to vote. Having complied with all these conditions, there is no power on earth to deprive you lawfully from voting. To do more than the law requires will not make you any more a voter, and to do less will

work a deprivation in your case.

In this divine statute the conditions are all definitely set forth, as faith, repentance and baptism. They are all necessary, and to do more than is required would be a work of supererogation, while to do less would deprive us of the benefit contemplated. The conditions are all necessary; and to render that obedience to Christ by which we will secure the salvation of which he is the author, we must comply with all. They must not be altered or amended, added to or taken from.

This is the last commandment given by the Lord in person; and the last commandment ever given by his spirit prohibits from adding to or taking from the words of this book. (Rev. 22:18, 19)

No law of pardon enacted by divine authority in any religion, patriarchal, Jewish, or Christian, can be found which does not contain, as a constituent element, a positive institution. In the Christian system baptism is the positive element; and remove it from the law given by Christ bearing upon the pardon of past or alien sins, and there is no positive institution. And if baptism is not, as a positive element in the law of pardon, a condition arbitrarily imposed by the Lord Jesus Christ, upon which, in connection with faith and repentance, pardon is suspended, what is its use and purposes? Where is its appropriate place? It will not do to say that it is the door into the church, for the Lord Jesus says: I am the door (John 10:7); and declares that, He who entereth not by the door, but climbeth up some other way, the same is a thief and a robber.

It is, however, claimed that baptism is a church ordinance, and that it is to be observed for conscience sake, or to answer a conscience. That it is not a church ordinance, nor to be observed by any inside the church, is evident from the teaching of God's word. The first allusion or reference made to baptism is with regard to the fathers who were under the cloud and passed through the sea and were all baptized unto Moses in the sea. Now what are we to understand by the phraseology, simply that they all came under obligations to Moses as their leader or lawgiver and instructor. Observe, they did not come unto Moses in this sense—that is, they did not come under obligations to Moses and then be baptized, but were baptized unto him. So Paul says, (Gal. 3:27) For as many of you as have been baptized into Christ have put on Christ. Notice, you do not come into Christ and then receive this baptism, but you are baptized into Christ. This is in perfect keeping with the teachings of our Lord in a conversation held with Nicodemus, (John 3:5) Except a man be born of water and of the spirit he cannot enter into the kingdom of heaven. It is conceded by all commentators and theologians of much note that water in this scripture is used for baptism. Such being the case, there is no entrance into the kingdom, and hence no remission of sins or salvation independent of it; for as Christ is the door into the kingdom or church, and as we must approach him in order to pardon, and as we are baptized into him

as above quoted, then remission, pardon, or salvation, is beyond or after baptism.

Positive law among believers in the Bible is a form of expression including all commandments that relate to ceremonies, forms and ordinances. By this ceremony and ordinance the penitent believer is married to the Savior, and until we come to baptism we are not entitled to wear the name *Christian*.

Paul in Gal. 3:28 says: Those who are baptized into Christ lose their ordinary distinctions, such as Jew or Greek, bond or free, male or female, and become one in Christ.

The law of God is distributed by Bible readers into positive law and moral law. Moral law is right in itself—grows out of our relations to our fellowmen, and there is an appreciable adaptedness in it. In proportion as we observe it, will be our mutual peace in all the social circle.

Positive law is right. An expression of God's will affects us in reference to ourselves and our God. Between it and the end to be gained there is no appreciable adaptedness whatever—proves our loyalty to God—tests our will or disposition to obey God. For instance, Adam was subjected to two principles of law, moral and positive. As soon as God gave him a helpmeet, a companion, so soon did the principles of moral law teach him to care for and regulate his conduct towards her as such companion. This according to the record he did. He was also acting under the operation of a positive law, viz: Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. (Gen. 1:16, 17) To this Adam's will was subjected. Thus it is shown as a law which enjoins or forbids an act positively and always expresses a clearly defined object which is stated by the power ordaining it, and, as before remarked, no appreciable adaptedness can be deduced from the command.

Adam violated this positive command and, as a consequence, lost his Edenic home, and severed the relationship hitherto existing between him and his Creator, and introduced sin into the world with all its concomitant evils.

Obey God rather than man, is the New Testament law. It is the duty of man to do the whole will of God, as far as he can, both in moral obligations and positive enactments, but he must obey the positive even at the expense of the moral if necessary.

Take the case of Abraham. The principles of the moral law would say to him, Thou shalt not kill, and this is of double force when the subject is his only son; still God required him to take his only son, Isaac, and carry him to Mount Moriah to a place I will shew thee and offer him as a burnt offering to me. With this Abraham complied. When he arrived at the appointed place he prepared the altar, bound the young man, placed him upon the altar, drew his knife to strike the fatal blow, God stayed his hand, having fully tested his loy-

alty. Abraham in his heart fully offered up Isaac, for we are told that he received him as in a figure from the dead. Hence this act on his part was and is a proof of loyalty. So is baptism to the penitent believer a proof of loyalty.

A man may obey God in every moral duty, (if such were possible), and give no proof by it that he loves God or obeys Christ. Take the best man you know and try him by the principles of the moral law and see the result. By moral law you can show that an individual will not steal, bear false witness, take the name of God in vain, commit murder, or perpetrate any similar act, but by his course you fail to show that a man loves God or is disposed to obey our Savior. But show us the one whose heart is thoroughly changed by faith and his life by repentance and state by baptism, and who now observes strictly first day meetings, reads his Bible, prays to God continually, and I will show you one who loves God and obeys Christ. In all the ages of the world such tests have been in use and parties were blessed or punished as they proved faithful or faithless when thus tested.

Joshua is commanded to take the city of Jericho, but as it is surrounded with great rock walls it is impossible for him to succeed in the ordinary way. God therefore commands Joshua to march with all the children of Israel around the city every day for seven days—on the seventh day to go around the city seven times—the priests to bear the ark of the covenant—the people to keep silence until the marching is completed, then command the priests to blow and the people to shout; and when Joshua did that which the Lord commanded, the towering walls came tumbling down and Israel's sons gained the ground. When the children of Israel did evil in the sight of God the Lord delivered them into the hand of Midian for seven years; and the hand of Midian prevailed against Israel. So, it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East even they came up against them and destroyed the substance of Israel so that no sustenance was left for them. So great was the multitude that they and their camels were not to be numbered, but resembled grasshoppers in quantity; and the children of Israel now cried unto the Lord for help and the Lord selected Gideon, a mighty man of valor, as their deliverer. Gideon and all the people that were with him rose up early and pitched their tent, but the Lord told Gideon that the people with him were too many for him to give the Midianites into their hands, lest Israel might vaunt herself against him and say our own hands have saved us. And by divine arrangement twenty-two thousand returned or went away, leaving ten thousand. And the Lord said unto Gideon: The people are yet too many; bring them down to the water and I will try them for thee there. So he brought them down unto the water, and the Lord said unto Gideon: Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself;

likewise him that boweth upon the knee to drink. There were three hundred that lapped; and the Lord said to Gideon, by the three hundred men will I save you and deliver the Midianites into your hand. And when the Lord commanded Gideon what to do, and ordered him down unto the Midianites, he divided his men into three companies of one hundred men each, and put a trumpet in every man's hand, with empty pitchers and lamps within the pitchers, commanding them at the same time to do as he did. And the three companies went upon them in the beginning of the middle watch, blew their trumpets, brake thier pitchers, held their lamps in their left hands and the trumpets in their right hands to blow, and cried, The sword of the Lord and of Gideon. Thus in strict compliance with the positive requirements of God was he entirely successful. (Judges 6th and 7th chapters. Again, in Numbers 21st chapter, we learn that in consequence of wickedness on the part of Israel the Lord sent fiery serpents among the people; and much people of Israel died. After much scourging they confessed their sins, went to Moses, and asked him to pray to God for them, which thing he did. And the Lord commanded Moses to make a brazen serpent and set it upon a pole, with the assurance that whosoever was biten and looked upon it should live. Moses made a serpent of brass and put it upon a pole; and it came to pass that when a serpent had bitten any man and he looked upon the serpent of brass he lived. I might, also, mention Naaman the Syrian leper, the blind man, and many others, who were commanded positively to do that which according to human reason, had no appreciable connection with the benefit to be obtained. That baptism to a penitent believer, with reference to remission of sins, has the same relation as did the thing done in all the obedient parties to whom reference is here made, is clear to any reasonable person.

It is equally evident that parties have been cursed or punished in proportion as they were faithless to such positive requirements. Adam lost Eden for violating a positive injunction. Moses was not allowed to enter the land of Canaan for failing on his part to observe in form and in fact the requirement of the Almighty. And although afterwards he besought the Lord to remove all prohibition and allow him to go into the land, still God told him to talk to Him no more in regard to the matter, for into the land of Canaan he should never go. And why? Because Moses failed to magnify his name before the children of Israel in the land of Horeb. Saul was deprived of his kingdom in consequence of disobedience. Uzza lost his life by violating a positive law with regard to the ark of the covenant. The teachings of Paul in his letter to the Hebrews (2nd chapter) is in keeping with this teaching: Therefore we ought to give the more earnest heed unto 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 can we escape if we neglect so



great salvation?

All concede the necessity of faith; and why? Because Jesus requires it. It is also agreed that repentance is enjoined as one of the conditions upon which pardon is suspended, and still those who make these admissions claim that baptism is unnecessary. How strange is this, when the same Jesus, at the same time, for the same purposes, under the same circumstances, and in the same breath, requires baptism. The truth is the commission given by Christ contains the law of pardon which must be complied with in order to salvation of which he is the author. Concerning this we come to the following incontrovertible opinions:

1. That it is the only one given since the days of Noah in which the grace of God is offered to all mankind. The blessings of every other commission, unless we except Noah's, were limited to a particular person, city or nation. Elias, for instance, was sent to the widow of Serepta, Jonah to Nineveh, Moses to the children of Israel. Jesus himself confined his personal ministry to the Jews; and when he sent out the twelve and the seventy to preach repentance and a coming kingdom, he commanded them not to go into the way of the Gentiles, nor to enter any city of the Samaritans. This command was expressly laid upon the twelve, and the circumstances connected with the sending of the seventy imply that it was laid upon them also. But Christ's last commission is free from all such restrictions. It expressly includes all nations, and offers pardon and eternal life to every sinner to whom the message of salvation comes.

2. This commission implies the repeal of all previous enactments concerning the forgiveness of sins. It supersedes the law of Moses; it supplants the ministry of John the Baptist with its continuation by Christ and his disciples; it revokes all commands whatever which were given before the death of the Messiah, and are not repeated in the New Covenant; it marks the beginning of a new and more glorious era, the actual reign of heaven in the hearts and lives of men. The old economies—patriarchal, Jewish and pagan—are disallowed and ordered to be put away; and all things pertaining to pardon, or worship, or religious discipline, are made new in the name of Jesus, whom God has highly exalted and made both Lord and Christ.

3. It is generally conceded that the time when this commission became operative was the day of Pentecost, fifty days after the resurrection of Christ from the dead. It became effective in the hands of the apostles on that day because the Spirit of truth then descended and so filled them that they uttered not their thoughts, but the will of God. The prophesied beginning was thus made at Jerusalem, and for the first time the gospel was preached both in fact and in the name of Jesus. He was to be henceforth and forever the only High Priest of humanity, and from his apostles all nations were to hear the gospel of their salvation.

4. It is also a fact that the commission which became

operative on the day of Pentecost is still in full force and effect. There is no intimation in the scriptures that it was ever recalled, or that it was to be given to any persons than those who received it. The men whom Christ commanded to go into all the world were ordained to be his witnesses throughout the entire period of the gospel dispensation. They were to testify concerning their Master—not only to their contemporaries, but to the last generation of Adam's race. Though dead, they still speak. While Jesus reigns they are the heaven-sent preachers of the gospel of the grace of God. Both Jew and Gentile are still commanded to hear them; otherwise, the promise, "Lo, I am with you always, even unto the end of the world," is stripped of all its meaning.

5. It is evident that all systems of theology are erroneous that *do not rest upon this commission* and coincide with it in every particular. Taken in connection with the superstructure of doctrine built upon it by the apostles, it is the only test of religious truth on earth. It is useless to appeal to human reasonings, or creeds, or churches. They prove nothing, settle nothing, that is essential to man's redemption. But Jesus, the great teacher, has sent his own inspired teachers into all the world, and declared that whosoever receives them receives both him and the Father. John, the beloved disciple, puts the whole matter into a single sentence: "We are of God; he that knoweth God heareth us; he that is not of God heareth not us," i. e. the apostles of Christ.

B. F. Hollowell,  
Cherokee Bay, Arkansas,  
August 1884

Transcribed from a tract by Brother Hollowell, by George B. Curtis August 1943, fifty-nine years later. The things contained herein were true in A. D. 33. They were true in 1884. They are still true in 1943.—G. B. C.

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#### ONE SOUL WINNER—DAMAGED

Once upon a time I bought a book at a bookstore where I had an account. It was entitled *The Soul Winner*, by Charles H. Spurgeon. It was a worn, second-hand copy, and I got it for a trifle.

When my bill came to me the first of the following month, according to custom, I noticed that I was charged as follows:

"One Soul Winner—Damaged—30 cents."

I am inclined to fear that many of the good people in the churches of this day preoccupied with secular and semi-religious duties of various kinds have been so damaged as soul winners that they are not worth even "thirty cents."—Selected.

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Love is the diamond among the jewels of the Christian's breastplate.

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Some folk think it is a sign of being polished if they can throw a reflection on others.

## A Letter

Dear Brother Bailey:

"You may be a church of Christ, but we do not believe you are *the* church of Christ, although out of courtesy we sometimes call you by that name. I regard my infant baptism as sacred as you do the name Church of Christ. If you object to being called a Campbellite and are a real Christian you will extend to us the same courtesy you wish extended to you and say infant baptism.

"John the Baptist is quoted in each of the four gospels as prophesying the baptism of the Holy Ghost on the day of Pentecost which was accomplished by pouring out upon, but you accuse him of 'loose talk.'

"The Holy Words says whosoever calleth on the Lord shall be saved, but you accuse Peter of 'loose talk,' and say that God will not hear a sinner's prayer.

"He heard Cornelius and Paul before they were baptized with water."

Yours truly,

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### THE REPLY

Dear Mr. \_\_\_\_\_,

I thank you for your letter. I am glad that you have the courage to express yourself even though you do not use scriptural phrases. You state what you believe in preference to what the Bible says.

Your reference to A church of Christ is due to the "Loose Talk" of someone. We read of the church of the Lord (Acts 20:28), the church. (Eph. 5:25) Since Christ is Lord (Acts 2:36) and the Lord adds to *the* church (Acts 2:47) (*NOT A CHURCH*), and since Christ built his church; if one does now what those did on Pentecost to which church will that one be added? Have you read about there being but one body and the body being the church? (See Col. 1:18-24; Eph. 1:22-23; 1 Cor. 12:20)

If I am not a member of *the* church of Christ (Not A church of Christ) by doing what Christ commands in the New Testament then please inform me wherein I am lacking. Since he added those on Pentecost by doing what he commanded why has he not (if he has not) added me to *the* church by doing exactly what they did?

If you were baptized while you were an infant you are the first one (in this present age) I have heard of being immersed while still an infant. I have often heard of infants being sprinkled or poured but not one have I heard of being immersed or baptized. If you were immersed while still an infant I would be happy for you to inform me. If your "infant baptism" was no more than others are having in this age of the world then it was nothing more than *INFANT SPRINKLING* or *INFANT POURING*. Whatever you received (whether infant immersion, infant sprinkling, or infant pouring) while an infant there was nothing you could do about it then, but since you are a man of age now, it seems that you should look into the New Testament and see if you do not need to be immersed for the remission of sins. (Acts 2:38; Rom. 6:3-4) If you will give me the passage in the New Testament that speaks of "infant baptism" then I shall be happy indeed to refer to it in that way, but until you do point out that passage of scripture I will continue to refer to it as *infant sprinkling* or *infant pouring*. Since the Bible does not say a word about baptizing or sprinkling or pouring infants you are as near scriptural when you refer to "Campbellite" as you are when referring to "infant sprinkling" for the simple reason that neither is in the

word of God.

It seems that you either misread or misapplied what I wrote in the article "Stop Loose Talk." If you will re-read this article surely you will note that I did not refer to John the Baptist. There is a difference between the Holy Spirit and water. The scripture shows that John needed much water in baptizing. "And John was baptizing in AEnon near to Salim, *BECAUSE THERE WAS MUCH WATER THERE.*" (Jno. 3:23) There is no place that even hints that the people went unto John to be sprinkled or poured. The water was here on the earth. The individual was applied to the water and not the water to the individual. (Jno. 3:23; Acts 8:36-39; Rom. 6:3-4) The God of heaven baptized the apostles (Acts 2:14) on Pentecost with the Holy Spirit in the name of Christ. (Jno. 14:26) Those twelve apostles were on the earth and the Holy Spirit was in heaven until God sent it down and immersed or baptized the apostles. It was God's will to send the Holy Spirit to baptize the apostles upon the earth instead of taking the apostles to heaven to immerse them in the Holy Spirit and then to drop them back down to the earth to fulfill their mission. The Bible says they were baptized. (Acts 11:15-16) This act was accomplished by the Father of Spirits. Nowhere in all the word of God is man authorized to pour out water or sprinkle water upon an individual and call it baptism.

Those who read my recent article can see that I was not after the apostle Peter, but after such men as believe in *INFANT SPRINKLING*, *SINNERS BEING SAVED WITHOUT OBEDIENCE TO THE GOSPEL*, and everyone who is guilty of the various kinds of "loose talk." If a sinner can be saved by merely saying, "Lord, save me," why does Jesus say, "And why call ye me Lord, Lord, and do not the things which I say?" (Lk. 6:46) "Not everyone that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21) Why is it written: "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?" (Rev. 22:14) Those to whom Peter refers as being saved are those who have gladly received the word of the Lord and have been baptized. (Acts 2:41; Acts 2:47)

As for God hearing the prayer of a sinner, Solomon said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28:9) Jesus said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (Jno. 7:17) If one's desire is to do God's will then that person shall be given opportunity through the providence and goodness of God to know what the will of God is. Saul went into the city and Ananias made known to him the will of God. (Acts 22:12-16) Ananias told Saul what he must do. (Acts 9:6) Ananias said unto Saul, "And now why tarriest thou? arise, and be baptized, (*not sprinkled*) and wash away thy sins, calling on his name." (Acts 22:16) Saul was buried with Christ in baptism. (Rom. 6:3-4; Col. 2:12) If Cornelius was already a saved man it is strange that Peter must speak words whereby he and all of his house shall be saved. (Acts 11:14) If the Holy Spirit saved Cornelius, why did Peter command him to submit to water baptism? (Acts 10:47-48) Do you suppose it was because Jesus Christ commanded it? (Mk. 16:15-16)

Sincerely yours,  
Hoyt Bailey  
Beeville, Texas

## Paragraph Sermons

E. M. BORDEN

Obedience that is not from the heart is worthless and empty. The Lord does not accept that kind of obedience or worship. Paul tells us that we obey from the heart that form of doctrine. (Rom. 6:17) To satisfy the demands of the commission, we must be baptized, for Jesus said: "He that believeth and is baptized shall be saved." (Mk. 16:16) The Lord also demands repentance. (Luke 13:3, 5) Without repentance there is no remission of sins.

The Spirit does a work in the human heart. Without the Spirit we could not even believe in Christ. The revelation does not come directly, but through the word of God. "Faith cometh by hearing, and hearing by the word of God." The Spirit enters the heart through the medium of words, and it is the Spirit that produces faith. "My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." (Gen. 6:5) The Spirit was striving with the people in the days of Noah. It was through the preaching of Noah. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Peter 1:23) The word is the seed of the kingdom, and the germ of life in the seed is the Spirit.

The death of Christ was for the remission of sins. He tasted death for all who will accept him. Paul said: "Without the shedding of blood there is no remission." (Heb. 9:22) The burial of Christ came next, and it was a sad day for his friends. The devil rejoiced to see the open sepulchre. The enemies hoped that the career of the man of Galilee had ended forever, but their hopes were shattered when Jesus arose from the dead. He had a great struggle with the powers of darkness, but the victory was gained when Jesus arose from the dead. He came forth as the prophets had said. The redemption of men was hinged on the resurrection. His body was in the tomb on the Sabbath day, and his spirit was in hades. "He is risen," said the woman who came early the first day of the week to finish anointing his body. The existence of the church today is a result of that victory. Satan lost the battle. He will lose his last battle when he tries to prevent the final resurrection. The Lord's Supper on the first day of the week is a memorial of that wonderful victory.

Jesus is calling the sinner in the words: "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:28) To the backsliding children he said: "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." (Jno. 1:9) There are many pitfalls in the way of the Christian, but we can avoid them. If we do fall we can repent and get forgiveness. "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)

The Lord has promised his sheep eternal life. The

sheep are his children. The reception of that eternal life is conditional. "And having been made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:9) He does not give the sinner eternal life to make him a sheep, but he will give eternal life to his sheep. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." (Jno. 10:27, 28) This eternal life or happiness is in the world to come. "But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:30) Faithful Christians will be raised to that life eternal. Those who are wicked will be raised to everlasting punishment. The doors will be closed, and no invitations offered after Christ comes again.

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## Your Library

JAMES L. NEAL

My dear friend, your dead certain appointment with death, (Heb. 9:27); your sure-coming appointment at the awful Judgment day (Acts 17:30), and your on-rushing eternity of only two eternal abodes, heaven and hell—should certainly cause you to diligently make preparation for these mighty appointments now!

Great libraries of men fill the world with books by the millions. There are Carnegie libraries in many cities, city libraries in most every city and school libraries in nearly all schools of any size, yet with all of these books and study, the world is drifting swiftly away from God toward destruction. Solomon said the study of all such books is a weariness of the flesh—useless! (Ecc. 12:12)

Your library is composed of the books and papers you read from day to day, and from the daily conversations and thoughts you have as you travel through life. These daily pages and yearly volumes of yours stack up the library of your life, to govern your own conduct and to determine your eternity! How careful we should be of the books we read, the papers we take and the thoughts we have. As a man thinketh in his heart so is he; and so does he do!

Why not make God's library your library? Then your course in life would be safe and your footsteps would be ordered of the Lord. (Isa. 10:23) God's library is the Bible, composed of sixty-six books. It is a perfect set of books and will completely furnish you unto all good works. (2 Tim. 3:16-17; 2 Pet. 1:1-11) By this book and your own library (whatever you make it) you will be judged in the last great day. (Jno. 12:48) Some day the books of heaven will be opened before you, and then, O, how you will wish that you had made up your library from the book of God divine. (Phil. 4:3; Rev. 14:13; 20:12, 13, 15) Turn a keen ear to Christ in faith, repent of all sin, confess his dear name and be baptized into the body of Christ, and walk faithfully until death.

## “This Man”

The Bible is full of words and phrases that are rich with thought-provoking suggestions. Among the many is one that is a ~~most pivotal expression~~, namely: “This Man”! These two words were spoken in relation to the Son of God on various occasions. At once as we read the words, our thought is arrested and we are made to halt and to ponder as our mind becomes interested. Let us take time to ponder these words in their association, and they cannot help but suggest to us what manner of Man our Christ is. First of all, He is

*A Divine Man.* When the ninth hour was come and the Christ was still hanging on the cross, He cried with a loud voice, “My God, My God, why hast Thou forsaken Me?” This caused quite a time among those who had heard Him utter the words. One of the number who heard Him was a centurion. When he saw the phenomenon of the Cross, and listened to the cry, he confessed, “Truly *this Man* was the Son of God.” It is impossible to see and to study Christ without acknowledging that He truly is the “Son of God.” His Deity will be acknowledged by every honest person by that time.

Next comes the fact that Jesus the Christ was

*A Faultless Man.* When Jesus was brought before Pilate, the whole multitude began to accuse Him. The words of their accusation were: “We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King.” After Pilate questioned Jesus himself and heard His replies, Pilate said to the chief priests and to the people: “I find no fault in *this Man*.” (Luke 23: 1-4, 14, 22) Christ’s character, someone says, was like the gold of the Tabernacle—“pure.” Christ knew no sin; He did no sin; in Him was no sin. “He was holy in nature, harmless in action, undefiled in life, and without sin.”

Christ was not only a Divine Man, a faultless Man, but He was also

*A Wonderful Man.* Christ was not ~~only~~ an ordinary Man, He was more than an ordinary Man, He was an extraordinary Man; yea, He was a superhuman Man; a Wonderful Man. The soldiers who were sent to arrest Him were compelled to acknowledge this fact. They were so charmed by the matter of His utterances and the manner of His testimony that they were made to exclaim: “Never man spake like *this Man*.” (John 7:46) There was a charm about His Person, as well as a winsomeness, which made Him peculiar and also attractive. Reader, is the Christ an outstanding Person to you? Does He attract you to Himself, or does He repel you? He will do one thing or the other—attract or repel. You will receive Him as your ~~personal~~ Saviour, or you will be made to reject Him just as the Jews did of old. “What will you do with the King called, JESUS?”

Then again, the Christ of God is a Man who is

*An Unchanging Man.* For what reason do we see Him as One who is unchanging? Listen to the words of

testimony of the writer to the Hebrews: “*This Man*, because He continueth ever, hath an unchangeable priesthood.” (Heb. 7:24) It is for this reason that He is an unchanging Man. Once more listen to the words of the writer to the Hebrews: “Our Lord . . . is made, not after the law of a carnal commandment, but after the power of an endless life”; or, as another version gives it: “In the power of an indissoluble life.” He is the kind of Priest who will never die, therefore His priesthood will not be transferred to another. It is the kind of priesthood that “is unalterable in character, because He cannot die; and it is unchanging, because He abideth for ever.”

What a wonderful Saviour and Lord, High Priest and King, is our Jesus the Christ of God! Let us serve Him faithfully and well. Let us live so that we will not need to be ashamed when He shall appear.—E. G. Reiff, In Gospel Herald.

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### “WHAT MUST I DO TO BE SAVED?”

1. If you are an alien sinner—one who has never become a child of God—you must believe in Christ, repent of your sins, confess Christ, be baptized for the remission of sins, and “walk in newness of life.” (Mk. 16:16; Acts 2:38; Rom. 10:9; 6:4)

2. If you are an erring child of God, you must confess your sins, repent, pray for forgiveness, and return to your duty. (Acts 8:22; 1 Jno. 1:9; Rev. 2:5)

3. If you are a faithful Christian, you must, by God’s help, continue in his service until death. (1 Cor. 15:58; Heb. 3:14; Rev. 2:10)

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The Christian who refuses to speak to another Christian in church may find heaven very embarrassing.

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A candle lights others . . . and consumes itself in doing it.

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## INTERESTED IN SONG BOOKS?

We have the best to be found. “GOSPEL TIDINGS”, our new 1943 all-purpose book, is now in the second edition. It is in our judgment, the best all-purpose book we have ever made. 192 pages. \$3.75 per dozen; \$13.50 per fifty; \$26.00 per hundred, prepaid.

“HYMNS OF PRAISE”, our new church hymnal, is having a wonderful sale. It contains about 200 of the finest old songs and hymns ever published, with about 50 of the later new songs. \$3.80 per dozen; \$14.50 per fifty; \$28.00 per hundred, prepaid.

“THE CHURCH HYMNAL,” is our best church book. 35,000 sold to date. There is not a better church book on earth, as to contents. 224 pages, same price as the “HYMNS OF PRAISE.”

“PRAISE AND REVIVAL SONGS,” is our small, revival book. 96 pages, 115 songs, especially adapted for Lord’s Day worship and revival meetings. Special price: \$1.80 per dozen; \$6.00 per fifty; \$11.50 per hundred prepaid.

## How I Happened To Be A Member Of The Church of Christ

E. M. BORDEN

When I speak of the church of Christ, I refer to the New Testament church, and not to some denomination founded my man. Very few people understand the teaching of the Bible concerning the church of Christ. The expression, "Get religion and join the church of your choice," gives the ordinary conception of the church. The expression is entirely out of line with the Scriptures. It is not a choice of denominations. It is a choice to obey and be saved or to disobey and be damned.

The first Pentecost after the resurrection of Christ was a great day. Peter preached a great sermon, and about three thousand souls accepted the truth. They were baptized for the remission of sins. These people were baptized by men, but the Lord saved them. They were not given a choice of churches. They were given a choice of salvation or damnation. "He that believeth and is baptized shall be saved, but the that believeth not shall be damned." (Mark 16:16) How did I happen to become a member of the church of Christ? How did the people on the day of Pentecost become members of the church of Christ? Did the apostles receive them into the church? The answer is in Acts 2:47: "And the Lord added to the church daily such as should be saved." The act that saved them is the act that made them members of the church of Christ.

The Jews were members of the Jewish church because they were the descendants of Jacob. So they entered the Jewish church by the natural birth. They had no choice in the matter. We do not enter the church of Christ by the natural birth, but we do enter by the spiritual birth, that is, a birth of water and the Spirit. (Jno. 3:5) The birth of water and the Spirit is the same as faith, repentance, confession and baptism. We become God's children by obedience, and the same process makes us members of the church of Christ. If I am born into the family of God, how can I join it? If a man is born again, I do not need to ask him if he is a member of the church of Christ. If a man is saved that is evidence that he is a member of the church of Christ.

The church of Christ has one foundation, and that foundation is Christ. "Other foundation can no man lay than that is laid, which is Christ." (1 Cor. 3:10) Christ is the only creed of the church of Christ. If we believe in the creed and obey the Lord we become his children. In so doing we become members of the family of God or the church of Christ. If we obey him we are building on the rock, (Matt. 7:24) otherwise we are building on the sand. The church is made up of those who are building on the rock. I am in the church of Christ because I am building on the rock.

We also learn that the church is a purchased possession. It was purchased by the blood of Christ. (Acts 20:28) This simply means that the church of Christ is composed only of those whose sins have been washed

away by the blood of Christ. The washing away of sins comes after we are baptized. (Acts 22:16) Then it is not a choice of denominations, but a choice of salvation or damnation. If I have been washed by the blood of Christ, I am saved and a member of the church of Christ. Then, the question is, have I been redeemed?

Paul tells us that we are baptized into Christ. (Gal. 3:27) Paul tells us that the promises of God are in Christ. (2 Cor. 5:19) The lesson is this: The act that saves is the act that puts us into Christ. There is no such thing as salvation out of Christ, for if we are saved, we are in Christ. (1 Tim. 2:5) So, salvation must be in Christ. The reason I am a member of the church of Christ is because I am a Christian.

### THREE ATTITUDES

In the 2nd chapter of Mark we have the record of the palsied man who was brought to Jesus. The men who brought him were anxiously concerned about his condition, and they were willing to overcome the necessary obstacles to accomplish what they had set out to. In this story we have illustrated three attitudes that are common to almost any enterprise.

The first of these is the attitude of faith. The attitude was illustrated by the four interested friends and the helpless man whom they brought to Jesus. These men believed unquestionably that something could be done for the needy man if only he could be brought into the presence of the Great Physician. They knew full well by His fame spread abroad that He had tackled successfully many a hopeless case. And Jesus saw "their faith"! They were rewarded far beyond their expectations when Jesus forgave the man's sins.

The second attitude in this record is that of helpfulness. This was illustrated both by the carriers of the man who needed help and the Master who rendered help. Jesus knew the greater need of the man, and spoke deliverance to him from his greatest bondage first. This proves conclusively that the condition of the soul is more important than that of the body; for Jesus said: "Son, thy sins are forgiven thee." It matters not how feeble in physical health one may be, the condition will be greatly improved by a cleansing of soul. Some of the most patient sufferers of the world were Christians who let their light shine from the room where they were confined to their beds. Hymnology will testify eloquently to that truth. Many of our finest hymns came from the pens in the hands of physical derelicts! They sang and forgot their misery.

The third attitude is that of criticism. This was demonstrated by the scribes and Pharisees. They were there for that purpose. It is very strange that some people have no better outlook on life than to delight in picking flaws. They were not happy unless they could find something wrong to talk about. This is characteristic of an imprisoned spirit, obnoxious and uninviting! Pray God's help to assume the right attitude in life.—S. J. G., In Gospel Herald.

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## NOTES—REPORTS

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Leonard McClane, Delight, Arkansas: I will begin a meeting at Saline, six miles west of Delight August 22. Nearby congregations are urged to attend.

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### Delight Meeting Closes

The Delight congregation has just closed a very successful ten days' meeting with W. E. Morgan of Puryear, Tenn. doing the preaching. Although there were only five baptisms, indications are that much good was done otherwise. General interest in the work seems greater than in some time.

Brother Morgan was a new man to this section, but proved to be very able and did not fail to preach the Word in its completeness. For several years he has been doing local work with the church in Puryear, Tennessee but expresses a desire to devote his time to the evangelistic field. His future address will be Benton, Kentucky. Should you desire his services write him.

\* \* \*

### Nathan, Arkansas Church Reports

As it has been our custom for some time will make our half year's report of our Bible reading. We have read 5,716 chapters, which is above the average. The interest is fine, could not ask for better. Brother Harold Austin has been preaching for us once a month for some time, every second Sunday. Brother Clovis Crawford who is going to school at Harding College, has been with us a few times and led the singing. We hope to have him with us during the meeting to help lead the singing. Our meeting begins the fourth Sunday in August and continues through the first week in September, with Brother H. H. Dunn doing the preaching. We hope to have a good meeting. Some of our soldier boys write us they are reading the Bible regularly, of which we are very proud. We are praying our boys will soon be back home with us to help carry on the good work. Let us all do our part faithfully.

Your brother in Christ,

T. L. Henderson

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Mark McElhancy, Paris, Arkansas: My work with the church at Paris, Arkansas will close September 1. If any preaching brother is interested in taking up regular work with this congregation he should get in touch with the elders of the church, or write to me and arrangements can be made for a trial sermon. I have recently been engaged in a meeting at Ratcliff, Arkansas. One lady was baptized. The brethren at Ratcliff are very faithful to the cause of Christ.

\* \* \*

H. H. Dunn, Huntington, Arkansas:

The meeting at Green Plains closed the eighth with four baptisms. Had splendid attendance throughout and I believe much good was accomplished. Began at Hope the night of the eighth. Have only preached two sermons here. A good attendance marks the beginning. Brother Fred H. Williamson is the minister here. He has been here but a few months but seems to be loved by the brethren and is doing a good work. I am enjoying the meeting and have hopes that it will result in much good accomplished. May whatever that might accrue from our labors, be all to the glory of God and the good of humanity. I go next to Nathan, beginning there the twenty-second of this month. Pray for me and mine and write me, if I can be of service to you.

\* \* \*

V. E. Howard, Greenville, Texas: The ten days meeting at Lake City, Arkansas closed with 12 baptisms and six restorations. Brother Peevyhouse, the local preacher, directed the singing; also preached on Sunday before my arrival and baptized three. I am now at Cameron, Texas in what seems will be a good meeting. I begin at Magnolia, Arkansas August 21.

\* \* \*

F. O. Howell, Idabel, Oklahoma: I am in the midst of an interesting series of meetings at Blue, Okla., at this writing, which is three days old with two baptized to date and good interest. Brother W. T. Harris is the regular preacher and is much loved by the community. He preached his first sermon at Blue, 35 years ago. Brother J. E. Blansett of Dallas, Texas, and others of the family have visited the meeting. Brother J. A. Copeland of The Gospel Light, has conducted meetings here for several years and is in great favor with the church and the community as well. Our meeting at Golden, Okla. closed with five additions and good crowds. We recently had eight restored to the fellowship at Golden. This church had not met for worship in several years, prior to my contact with them in March. We had a very interesting meeting at Goodwater and appointed a committee to improve the house of worship.

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Will W. Slater, Fort Smith, Arkansas: The meeting in Reyno, Arkansas resulted in seven baptisms, and we hope, some good done otherwise. It was my second effort there. I began last night with Beaver Bend church, Lawton, Okla. After an absence of four years, I am glad to be back with them again. It is my third effort here. I will begin a meeting in Malden, Mo., August 25.

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Ira Y. Rice Sr. writes from Stonewall, Oklahoma: I began a meeting here last Tuesday night, August 3. To date, we have had two baptisms. Our attendance is increasing and interest is good. After

I close here, I mean to go home and enjoy a visit for a few days with my family, also a much needed rest before I go to Missouri for two meetings. I have meeting work booked for the major part of September in Missouri, then over into Tennessee for a meeting first half of October. May Jehovah bless all the faithful everywhere in their efforts to save souls from sin, is my humble prayer in Jesus name. Please remember me and mine when you pray.

\* \* \*

J. A. Copeland, Delight, Arkansas: My first meeting for the summer was at Bills, six miles from Delight. That is the place where I made my first effort to preach about thirty-eight years ago. We had good crowds and good interest in the meeting. One was baptized and one restored. My next meeting was at Messer, near Hugo, Okla. I have been in six meetings with these brethren in the last fourteen years. We had fine crowds and fine interest, but had no visible results, except one or two confessed their wrongs. The church is doing a good work there. I went next to Evening Shade, about seven miles south of Hope, Arkansas. We had a fine meeting there. We had a house full of people, good singing, good interest, nine baptisms and one or two confessed their sins. I have been preaching at different places through that part for more than a quarter of a century, and as my wife was with me, we enjoyed our visits there very much. I am now at Falcon in Nevada county, I will be here about eleven days, and then if it is the Lord's will I will go to Buffalo, near Clayton, Okla.

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J. T. Gabbert, Oak Grove, La.: Our second mission meeting within a month's time; this time Brother S. L. McCartney of Bradford, Arkansas doing the preaching, closed Friday night. Only one responded, but crowds and interest were good. The truth was plainly preached, and though the spirit of love for all was shown, there was no compromise of the truth. The seed sown is bound to bring forth fruit later. Brother McCartney proved himself a fine yoke-fellow. This meeting was near Goodwill, the site of our meeting some few weeks ago.

\* \* \*

Tracy L. Wheeler: The meeting at Aubrey, Arkansas church of Christ was one of the best. Eight were baptized and two restored to their first love. The brethren there are in position to do great work for the Master.

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O. E. Moss, 314 N. 5th St., Rogers, Arkansas: Closed meeting at Tahlequah, Okla. July 28 with three baptized. Geo. T. Jones is the local preacher. Closed at McClung near Coy, Arkansas on July 8. Two were baptized. To Hardy, Arkansas next.



Gilbert, Copeland, Nashville, Arkansas, Aug. 13: Just closed a good meeting at Midway, near Utica, Miss. The meeting resulted in three baptisms. We had good interest and large crowds all through the meeting. Mine was a pleasant stay with the congregation. Bro. E. E. Wallace of Vickburg, Miss. directed the song service. He is a very efficient and pleasant co-worker. My next meeting is at Monroe, near Lubbock, Texas.

#### The Work At the State Sanatorium (Albert Sweet, Perry, Okla.)

I am getting some first hand information about a work that heretofore I had heard about and only faintly knew about.

At the present time I am engaged in a meeting with the church in Booneville, Arkansas. This has given me the opportunity to learn about the work being done at the State Tuberculosis Sanatorium, located four miles south of Booneville.

This is a work that has been neglected for years. At present a good many congregations are interested in, and helping to support this work. This is especially true of the ones that have members here for treatment. These members can tell everyone how much they appreciate what is being done here.

Last Tuesday afternoon at 3:30 o'clock it was my privilege to talk to a group of about sixty of the patients gathered in their beautiful auditorium, which is provided by the state for their entertainment, recreation and education. Never will you be able to find a more attentive, receptive and appreciative group. They do not find it difficult to show their appreciation. At 6:30 o'clock I talked to at least 250 patients over a microphone in the Nyberg building.

Brother Voyd N. Ballard, the evangelist doing the work here under the supervision of the Sixth and Olive Church of Christ in North Little Rock, has baptized some thirty patients since the work began a year ago last May. These patients come from all walks of life, and from many different denominations. Brother Ballard preaches every Tuesday afternoon to an audience gathered in the auditorium and then over the Sanatorium's broadcasting system to the patients in the Nyberg building. He visits from room to room each day teaching, and passing out Gospel literature, Testaments and Bibles.

On Sunday the communion is taken to about forty patients that are members of the church. About sixty members meet in two public services. Brother W. L. Fulmer and Brother Ira Dacus, two of the leaders in the congregation in Booneville, assist Brother Ballard in this work each Sunday afternoon.

The only way to fully realize how much the patients appreciate this work is to imagine how much you or your loved

ones would appreciate it, were you here.

#### Excerpts From Uncle Mose (S. W. W.)

Whew! dis is sho good time to start up summertime 'ligion.

Pear lack dis church is purty well organized. W'en it come to collect fo' de preacher, ev'y member on de set down strike.

Brer Bones say he jus' can't fin' any specs he can read fru. Humph! I reckon not. He gittin' too old to learn to read no how.

W'en down in town Saturday dat smart alecky boy o' Col. Sam's say, "Uncle Mose, where at in de Bible do it say 'make hay wile de sun shine'?" I tell him to turn to 3 Timothy 2nd chapter an' 20th verse. He look at me sheepish lack an' say, "I swan! I axed dat Baptist preacher an' he say it warnt in de Bible."

Brer Smith gittin' bald headed an' ain't never marry. Tother day one dese black widder spiders bite he lef' han' an' he go to de doctor. Humph! efen he don't stay way more from dat yaller grass widder he bin flirtin' wif he gwine have something more wusser on he right han'—an' dey ain't no doctor gwine' move it.

Jady W. Copeland, Delight, Arkansas: Since the second Lord's day in July, I have been in two meetings. The first was at Artesian, near Emmet, Arkansas. The last week of that meeting was held in Emmet as the Gospel had never been preached there before. We believe good was accomplished there. While there two were baptized and two restored. My second meeting was held at Bethsadia, near Amity. Only one was added by baptism but we have reason to believe that other good was done. Fine interest and good crowds prevailed throughout the meeting there. I will return to both of these places next summer, the Lord being willing. My regular work with the church at Arkadelphia begins the first Lord's day in September. They are small in number there but they are working for the Lord's cause and I believe much good can be done there.

\* \* \*

Voyd N. Ballard, Booneville, Arkansas: The work here is still progressing. I have baptized three more patients since last report. One last week and two this week. Interest is good in general, and many not Christians are reading their Bibles. The following have helped with reading material since last report: Dan J. Ottinger, Lynn, Arkansas, three Bibles; H. E. Hice, Lamar, Arkansas, four Bibles; Mrs. F. M. Duvall, Moreland, Arkansas, one Bible; R. W. Comer, Nashville, Tenn., bundle of Apostolic Times; Ethel Southerland, Bowie, Texas, tracts; The Gospel Way, Detroit, Mich., bundle of G. W.; Mrs. B. S. Harris, Oak Grove, La., papers. We sincerely thank

the above and all others who are helping us in this work. Brethren, your support and prayers are needed to keep this great work going.

### Office Notes

Flanoy Alexander

Day by day the problem of supplying the Bibles, Testaments and religious publications which you order is getting greater. Many books have already disappeared from print and the supplies of others are nearing depletion. However, as long as the publishers have the books we will be able to supply you. Fololwing are a few of the many books which we have in stock for prompt shipment:

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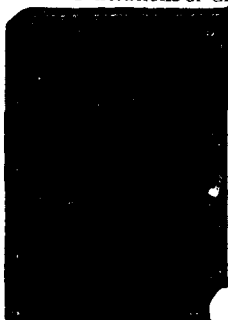
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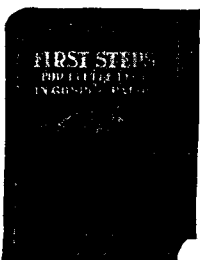
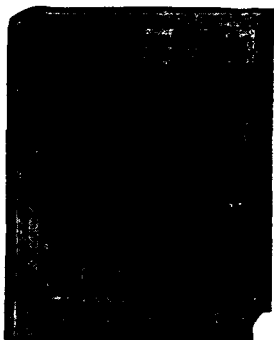
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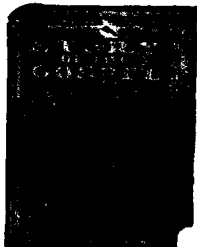
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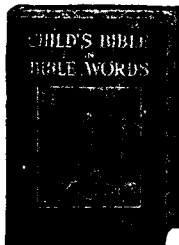
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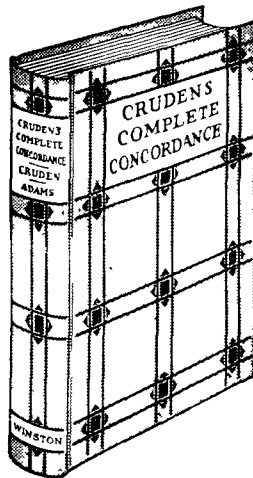
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DELIGHT, ARKANSAS



# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS, SEPTEMBER 1, 1943

NUMBER 37

## In Memory Of Me

J. W. BRENTS

In every dispensation, when our Father in heaven has made covenants with man, he has usually left some sign, momento, day or something that man might keep, look upon, or celebrate, and in some way be reminded of what God had so graciously done for him. I call your attention to the great deluge which came upon the world. After all flesh had been destroyed, save Noah and his family, and after the restless waves which rushed around a shoreless world had ceased their raging and the storm finally abated and dry land appeared, Noah and his family came forth from the ark, the only inhabitants of a world purified by water. The smile of Jehovah was over them. He had always loved man, but man had failed to return this love. One thing was forever settled in the mind of Jehovah, that he would never send another deluge of water upon the earth. As a sure pledge of this we read in Gen. 9:12-17, "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, and the bow shall be seen in the cloud, I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh, and the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that it upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth." Thus we see that God used the rainbow to ever remind man of this great covenant.

Passing down the ages for some hundreds of years we come to the last night of Israel's sojourn in Egypt. A description of which I beg leave to quote from "Night Scenes In The Bible." "The subjects of Pharaoh have been plagued with tempests, locusts and darkness. The water of the sacred river has been changed to blood, the cattle have been smitten in the field, and all unclean and creeping things have come up into the houses and sanc-

tuaries of the land at his bidding. And the haughty monarch has determined that he will endure insult and insurrection no more. He has forbidden the Hebrew agitator, on pain of death, to appear in his presence again.

"And now Pharaoh congratulates himself and his people that at last the land shall have rest. The devouring locusts have been swept into the sea. The people have recovered from the boils and blains that burned into their flesh. The flax and barley that were beaten down by the hail have been replaced with harvests of wheat. The bloodstained waters of the Nile have become fresh and pure. The thick and palpable darkness has passed away, and tonight the queenly moon walks with her wonted brightness through a clear and cloudless sky.

"The weary monarch sleeps, forgetful of the awful and mysterious threat which Moses threw out in great anger when he left his palace gates for the last time. Surely nothing can come from words spoken by an excited and angry man who had himself been threatened with death.

"The priests are asleep under the palms and in the corridors of their countless temples. They, too have congratulated themselves that they shall be confronted with the hated Hebrew in the presence of Pharaoh no more. The shrines and sacred places are all still as the stony eyes of the sphynx that guards the temple gates. The worshippers of Apis and Osiris and Annubis, the 'servitors and pensioners of the bleating gods' of Egypt, no longer fear that the mighty God of Moses will put them to shame.

"There is rest in all the houses of the Egyptians and there is silence in the streets of the capitol of Pharaoh as the midnight hour of doom draws near. The oppressors have gone to sleep with the assurance that they will hear no more of this excitement about the release of their slaves. Moses having been compelled to let the people alone, dependent bondsmen themselves will be glad to resume their old habits of toil and submission. And, besides, every master sleeps with the fond belief that his own slaves are so content and happy in his ser-

(Continued on page six)

# Men - Pleasers

H. LEO BOLES

The Bible is complete in that it touches man at every angle. It teaches him completely his full duty to God and man. The Bible requires the children of God to be sincere in all service rendered. One of the weaknesses of man is a lack of sincerity; insincerity is one of the besetting sins. An effort to please men for temporal gains leads one into a life of insincerity. The Holy Spirit gave instruction through Paul to servants, telling them the kind of service that they should render. "Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men." (Eph. 6:5-7) This instruction was repeated in the Colossian letter. (Col. 3:22)

## Seekers Of Popularity

No one should make an effort to be odd, eccentric, or peculiar just to be different from people. Neither should anyone so deport himself that he incurs the ill favor of right-thinking people. No one should want to be unpopular for the sake of differing with others. However, the one who attempts to be popular with everybody must sacrifice principle and deviate from the honorable standard of Christian conduct. There are church members who seek to be popular with other church members; they are not concerned about anything but that which will please others. Elders of the church sometimes seek to be popular rather than to be right. They are more interested in receiving the plaudits of men than they are the blessings of God, or they would rather have the blessings of God and be popular with men; but if they cannot have both, they choose the popularity of men. Preachers are prone to please men. One of the growing tendencies among the churches of Christ is "the located preacher," "the minister of the church." Without stopping here to discuss the merits or demerits of this practice now among the churches, we observe the tendency of the preachers to please the people.

A preacher "located" with the church wishes to remain with the church as long as possible. This is especially true if he is receiving a salary that is pleasing to him. If he is not strong in his convictions as a preacher of the gospel, and many are not, he will be found attempting to please those who have it in their power to "hire" or "fire" him. He avoids teaching those things which are found in the New Testament if they are not pleasing to those who are in authority. The Holy Spirit knew that this would be the case, and has given through Paul a warning to such: "For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ." (Gal. 1:10) Here we see that Paul had to make the choice of either pleasing men or serving Christ. He chose to serve Christ. This is not only true of the "located preacher," but it is true of "the evangelist." The evangelist desires to be popular; he wants a "return engagement"; hence, he does not preach those things that the church needs, but such things as please the membership. If some of the leadership is in error, or guilty of grievous sins, the evangelist says nothing about these things, and especially if such leadership is in authority. He does not love the souls of people, but the popularity

of them; he wants to keep himself in the good graces of those in authority so that he can return "next year."

## Sacrificing Truth

An unholy desire to be popular so often causes one to sacrifice the truth. The pulpit in many places has become a platform from which almost every political, economic and social interest is presented to the people. The complaint is frequently made that preachers no longer preach "the simple gospel." It is true that many do not know what the gospel is. Conditions sometimes arise when a preacher must take off the gloves "of softening generalities" and strike with the "hard fist" at specific situations. The truth that saves the souls of men must be preached. The gospel, and it only, is the power of God unto salvation. The preacher who refrains from preaching this is an enemy of Christ and his hearers. To sacrifice the truth to please men is to commit a crime against the Christ. When a preacher's first interest is to please men, the church where he labors will soon be in a bad condition.

Many gospel preachers are imitating sectarian preachers. They have studied the salesmen's technique; they study and copy the latest methods of publicity. They are unconcerned about the truth and preaching the truth. They want the church where they labor to be popular with the world and to attract the greatest attention in the town. What is needed in all of the churches is leadership that is seeking to please God, not men. A leadership with elders, deacons, preachers, evangelists who fear God, love the souls of men, have courage enough to stand by deep convictions, will bring an improved condition in all of the churches. May God give to the churches such men who will please him and not be "men-pleasers."—In Gospel Advocate

## WHAT TO DO AND WHY

H. M. Phillips

Keep the commands ----- Matt. 18:17  
Blessed if do ----- Rev. 22:14  
Punished if not ----- 2 Thes. 1:8-9

### To Be Saved

Believe in God ----- Heb. 11:6  
Repent of sins ----- Acts 17:30  
Confess Christ ----- Matt. 10:32  
Be baptized ----- Acts 10:46-47  
Get into Christ ----- Gal. 3:27  
There reconciled ----- 2 Cor. 5:19

### To Keep Saved

Continue in word ----- Jno. 8:31  
Not moved away ----- 2 Jno. 2:3-4  
Endure to the end ----- Matt. 24:13  
Be faithful ----- Rev. 2:10  
Go on unto perfection ----- Heb. 6:1

### Life and Worship

Soberly . . . godly ----- Tit. 2:11-12  
Let light so shine ----- Matt. 5:16  
Bring to captivity ----- 2 Cor. 10:5  
Worship God only ----- Matt. 4:10  
In spirit and truth ----- Jno. 4:24  
Not in vain ----- Matt. 15:9  
But from the heart ----- Eph. 6:6

*This Do And Live—No Escape If We Neglect*

# Using The Lord's Money

LEERIE BALL

There is a great responsibility resting upon those who handle and use the funds deposited in the Lord's treasury. It is the opinion of some that this money should not be allowed to accumulate, but spent as fast as received. If this were Paul's idea, why did he tell us to "LAY BY IN STORE?"

We "lay by in store" upon the first day of the week that there be no gathering when I come, as Paul would say; i. e., to be prepared to take care of needs and any emergency that may arise in the great work of the Lord. (1 Cor. 16:1, 2) Paul here had a specific purpose in mind and was making plans to that end.

Before we endeavor to spend the Lord's money, let there be some careful planning. It is wrong to spend it promiscuously. To do so is to call down the displeasure of God upon us. Every dollar spent should be used to accomplish the greatest possible good. There is a great difference between using the Lord's money and that of our own. Our own money can be used any way we choose, legitimately; it concerns no one else. The Lord's money is not ours. We are only intrusted with the use of it. It belongs to the church.

Who has the right to spend the money contributed by the church? Only those authorized by the overseers. The elders of each local congregation are the highest authority. Their duty is to plan and supervise every work of the church. Deacons are their assistants and help to carry out the work. Any deacon, treasurer or any individual member of the local congregation who tries to use the funds of the church without the authorization of the elders is usurping authority not belonging to them.

## UNDUE CRITICISM OFFERED

Several congregations in northwest Arkansas have accumulated some money in their treasuries. Much criticism is being hurled at these congregations by different individuals; many of whom, I am sure, have failed to first acquaint themselves with the plans and purposes of these congregations.

I happen to know that each congregation has certain plans, the fulfillment of which will necessitate the use of practically all funds available. Mission meetings are being planned, as well as the construction of suitable houses of worship, installation of heating systems, remodeling of buildings and helping the needy. These same congregations have been and still are administering to the needs of the unfortunate.

There is a place for every penny we contribute to the Lord's treasury. It will help in carrying out some essential plan or purpose. We should not get the idea that just because we have several hundred dollars in the treasury by "laying by in store as God has prospered us," that it will canker or rust. And before becoming too critical we should resolve to attend the business

meetings of the church, and become familiar with the plans of work to be done. By so doing we can have better cooperation and accomplish greater good in the Master's name. I am sure the overseers will welcome any suggestions that improve the work of the Lord.

What about the hundreds of local congregations that never have a surplus in their treasuries, because their members never lay by in store as God has prospered them? Will they pass at the judgment? Nay, verily! What about thousands of dollars properly belonging in church treasuries, but which is still retained in the pockets of individual members? Will they pass at the judgment? Think of it!—Johnson, Arkansas

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## F A I T H

VIVON CLOER

"Without faith it is impossible to please God, 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) "With the heart man believeth unto righteousness." (Rom. 10:9, 10) So faith is UNTO.

## REPENTANCE

A man had two sons and he said unto one of them: go work in my vineyard, and he said he would not, but afterward repented and went. He changed his will. Then he worked in his father's vineyard. (Matt. 21:28-30) Peter said repent (change your will) and be baptized for the remission of sins. (Acts 2:38) Then hath God granted to the Gentiles repentance unto life. (Acts 11:18) So repentance is UNTO.

## CONFESSION

"I believe that Jesus Christ is the Son of God." (Acts 8:37) "If thou shalt confess with the mouth the Lord Jesus 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. (Rom. 10:9, 10) So confession is UNTO.

## BAPTISM

But, just so many as (Rom. 6:3), and as many as (Gal. 3:27) are baptized into Christ are baptized into his death (Rom. 6:4) where he shed his blood. (Jno. 19:34) The blood of Jesus Christ his Son cleanseth us from all sin. (1 Jno. 1:7) So baptism is INTO Christ, which is the body or the church, where salvation is. (Eph. 1:7) One cannot enter Christ without entering the church, the body of Christ. But he cannot enter the church without being baptized. Since salvation is in the church it follows that one cannot be saved without being baptized. Dear friends, out of Christ, exercise faith in him, come with penitent heart, confess his dear name and be buried with your Lord in baptism, that your sins may be blotted out. (Acts 3:19)—Springdale, Arkansas

## THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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### Important Notice

We are again this issue giving you a 16-page *Gospel Light*. We have had much favorable comment on our last issue and many have expressed themselves as being pleased with the idea of a 16 page twice a month, instead of an eight page weekly. Therefore, until further notice your *Gospel Light* will come to you twice a month instead of weekly. By giving you a 16 page paper you will get the same reading matter, and our office work will be decreased slightly, by only having half the number of mailings.

To those who purchase the paper in bundle lots, the price will now be two cents per copy, instead of one cent. Please take notice of this.

John W. Wilson, 1310 Palm Drive, Bakersfield, Calif.: Recently closed a good meeting in Rogers, New Mexico; and another in Alvin, California. No one responded in the New Mexico meeting, but one was baptized in the California meeting and two confessed faults. Also had one confession of faults and one to be baptized at Lamont, California since last report. Had a discussion with the Adventists and one with the Mormons recently and have signed for two more with the "Oneness Holliness" here in California. Am now in a good meeting with the California Avenue congregation at home here in Bakersfield. Go from here to Buttonwillow, thence to Shafter, Delano, and other points in California. Our radio program over KERN, 1410 on your dial, here in Bakersfield, is bringing in many letters, including a recent challenge for a debate from another Holliness preacher. Details have not been worked out for this one, but I accepted his challenge gladly. Enjoy the *Gospel Light* very much. Just received the sixteen page issue and like it fine. Wish you could step it up to that size all the time.

Little things neglected that ought to be done grow into digression, disorder to disrupt the happy body of Christ. How shall we escape the lake of fire, if we neglect our known duty? (Heb. 2:1-4)

## Digressions Of the Church

J. H. BRADLEY

The good old Apostle Paul says in Titus 2:1: "Speak thou the things which become sound doctrine." May I mention some of the things that are causing the religious world today to look upon the church of our Lord as just another denomination. First, we notice that the local ministers will allow some weak brother or sister to advertise in the daily newspaper for services each Lord's day and use such expressions as Rev. So-and-So, or Pastor So-and-So, for the Church of Christ. And some use Pastor of the First Church of Christ. Better not advertise at all than to have unscriptural names and terms. Oh some weak brother is ready to say the newspaper won't take it like you give it to them. Oh yes, they will. You just don't have nerve enough to explain to them our position or you don't know what the Bible teaches along that line, and the congregation should get someone that knows how to advertise.

Again I notice some congregations, especially the larger ones, have some one they call superintendent of the Sundays Schools, and have some called President of the Board of Elders or Dean of the Deacons. The very ones who have charge of such unscriptural work as that should be in a good Bible class and learn what the church stands for, and learn how to carry on the right kind of worship.

I notice some of our higher educated ministers will allow people to call them Doctor. Paul was an educated man. Do you read where he was called Doctor? Some one is ready to say, Brother Bradley is just another fault finder. Oh no, I am not, I have been a member of the church 41 years and I do know what a scriptural congregation is, and I know what the Bible teaches about scriptural names and terms. I know that Pastor, Elder and Reverend So-and-So is not scriptural and I know that our good ministers should not allow it and should let the world know that we are not just another religious denomination.

Again I hear lots of members use such terms as, our church does so-and-so, or my church doesn't believe so-and-so. Or someone asks our children on Lord's day where they are going and they readily say I am going to Sunday school. You say is that wrong? Well, it doesn't teach the children what the church stands for. I think Bible classes are fine and children, boys and girls, men and women, should be taught, but let us speak where the Bible speaks and we will speak things that become sound doctrine.

I love the church with all of my heart, and I pray that we will keep the church on a scriptural basis and contend earnestly for the faith.—Little Rock, Ark.

One mistake most of us make is confusing speed with progress.

\* \* \*

The easiest thing to get and the hardest thing to get rid of is a bad reputation.



# Sin And Its Cure

L. L. GIEGER

The essential element of sin is selfishness, or the placing of the creature above the Creator, and to deny that it abounds in the world is the height of folly. But, for a definition of sin, a determination of the guilty, and a cure for the malady, What saith the Scriptures?

## I. WHAT IS SIN?

1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

1 John 5:17: "All unrighteousness is sin."

James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Rom. 14:23: ". . . for whatsoever is not of faith is sin."

## II. WHERE DID SIN COME FROM?

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 for 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."

Rom. 5:12: "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

## III. WHO IS GUILTY OF SIN?

Rom. 6:16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

Before one is guilty of sin he must yield himself unto wrong-doing. To "yield" means "to cease opposing, surrender, resign, concede." Infants cannot yield themselves for they have no power of choice, but are as pure as the driven snow, as innocent as was the babe Jesus. When they arrive at the age (responsibility or accountability) of understanding right from wrong and yield themselves to error they pass out of their state of innocence into the state of condemnation. That babies are guiltless is not doubted by believers for, Matt. 18:3: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 19:14: "But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven."

Little children have no need for a savior for they have no sins to be saved from; and, should death claim them, they are prepared for the final trumpet sound and the resurrection of their tiny bodies to immortal splendor because of their own purity. But we, beloved that are old enough to read and understand these words, when we die and the final trumpet sounds, cannot plead innocence. Rom. 3:23: "For all have sinned, and come short of the glory of God."

1 John 1:8-10: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us." If our plea cannot be that we have not defiled ourselves, what then must it be if we escape the wages of sin—torment? (Rom. 6:23)

## IV. WHAT IS THE ONLY REMEDY FOR SIN?

Heb. 9:22: ". . . And without shedding of blood is no remission."

Heb. 10:4: "For it is not possible that the blood of

bulls and goats should take away sins"

1 John 1:7: "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."

The salvation offered in the blood of Christ is made known unto us by the gospel.

Rom. 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation unto everyone that believeth; to the Jew first, and also to the Greek."

1 Cor. 1:21: "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. 15:1-2: "Moreover, brethren, I declare unto you the gospel which I declared unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

When Christ is preached and we bow in obedience to the truth, his blood is applied as a blotter to our sins.

Rom. 6:17-18: "But God be thanked, that ye were the servants of sin, but 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."

1 Pet. 1:22-23: "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."

## V. WHAT ARE THE RESULTS OF THE PREACHING OF THE GOSPEL AND OUR OBEDIENCE TO IT?

*FAITH is produced, removing the LOVE OF SIN.*

Acts 15:9: "And (God) put no difference between us and them (Jews and Gentiles), purifying their hearts by 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."

John 8:24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

Rom. 10:17: "So then faith cometh by hearing, and hearing by the word of God."

*REPENTANCE is accomplished removing the PRACTICE OF SIN.*

Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out. . ."

Rom. 2:24: "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

2 Cor. 7:10: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

Luke 13:3, 5: "I tell you, Nay; but, except ye repent, ye shall all likewise perish."

*CONFESSION is made removing the ACKNOWLEDGEMENT OF SIN.*

Rom. 10:9, 10: "That if thou shalt confess with thy

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## In Memory Of Me

(Continued from page one)

vice that nothing could persuade them to forsake their homes and start off upon a wild and fanatical journey of three days into the desert of Arabia. So in all the habitations of the Egyptians there is silence as of the grave—there is sleep as of death.

“Not so in the cities and villages where the bondsmen of the land live apart from the homes of their proud masters. In all the houses of the Hebrews every soul is awake and every eye is upon the watch. The day had resounded with the din of some great and mysterious preparation. As the hours of the night move slowly on, every heart is held in the suspense of eager and awful expectation. There is no stir in the streets. The families are all inside of their houses, and there is a mysterious blood-stain on the lintel and the two side-posts of every door. The anxious eye of parents runs frequently around the group to see that all are there. When the little child lays his hand upon the door, eager to open it and look upon the bright moonlight the mother springs with terror in her countenance to arrest the movement and rebuke the dangerous curiosity. One face wears the look of resigned and trustful expectation, another of doubt and impatience, another of high and eager hope.

“Their long loose robes are gathered up and girt tightly around the loins. Their feet are shod with sandals for a journey. They have the shepherds scrip upon their shoulders, filled with provisions for the way. Men and women stand with staffs in their hands ready to go forth when the sign shall be given for departure. The sacrificial lamb has been roasted, and each grasps a portion in his hand, seasoning the morsel with bitter herbs and eating in haste. No one dares to lay aside staff or script for a moment, lest the signal for departure should come and any should be found unprepared to go. Strong men turn pale and women weep, and little children cling to the hand of their parents; and the whole family groups are so still that they can hear the beating of their hearts as the awful moment of midnight approaches.

“They have been told by Moses that about midnight the Lord will go out into the midst of Egypt and his hand shall fall so heavy upon the homes of the oppressors that the princes of Pharaoh shall come to their Hebrew slaves with supplications, entreating them to go forth free and in haste. The hour draws near. They must soon know whether the divine deliverer will actually come and break their bonds. . . . But now it comes in very deed at last—the great cry of which Moses spoke. Glory unto Jehovah! His right hand and holy arm hath gotten us the victory and we are free. . . . The death angel has smitten the first-born of both man and beast, executing judgment upon all the princes and gods of Egypt. . . . The proud monarch sends messengers in every direction to say in his name with every urgency

and entreaty to the Hebrews, ‘Rise up, go forth from among us; take everything with you; only be gone and bless me, even me in your departure.’

“The morning came and found the Israelites on their way to freedom. Surely it was the work of judgment and mercy to declare the name of God throughout all the earth.’ In memory of this marvelous night the Pass-over feast was instituted. Truly it was ‘a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.’ (Ex. 12:42)”

There is one more illustration of this in the Old Testament to which I wish to call your attention. After forty years of wandering through a desolate desert, Israel finally came to the Jordan river. Joshua became the successor of Moses. The Jordan had overflowed its banks. The way was blocked. It became necessary for a miracle to be performed in order that Israel might pass to their homes across the swiftly flowing Jordan. The waters were parted and Israel passed over. In memory of this wonderful event God commanded Joshua to take twelve stones from the bed of the river where the feet of the priests had stood.” This was done: “When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever.” (Joshua 4:21-24)

These illustrations serve to show the method God has used in all ages to remind man of the great covenants he has made, and of his blessings, his mercies and his curses. God does not want man to forget.

In the New Testament we have a great memorial institution. It is the Lord’s Supper. It was given by Jesus to his followers throughout all ages to keep in memory of the world’s great event, “the broken body and shed blood.” Said he: “This do in memory of me.” It is a monument reminding us of his great love. In the little town of Pulaski, Tennessee, on the public square, stands a monument. It has been erected by a grateful people to the memory of one of earth’s heroes, Sam Davis. He had fought in the sanguinary sixties. Was arrested as a Confederate spy. He was promised life and liberty if he would give the commanding officer certain information which meant the betraying of his country. This he dared not do. He chose rather to “dignify a rope” than to betray the “Lost Cause” which was so dear to his heart. The people of the South felt that this boy deserved to be remembered and out of the gratitude of their hearts they contributed money to erect this splendid monument in memory of this brave noble boy. It serves today to every school boy as an example

of courage and fidelity to whatever cause he may espouse as he passes along life's way. And every old Confederate soldier upon passing this monument never forgets to raise his hat in appreciation of a comrade who died rather than betray a trust. Every patriotic person living would say this expresses a noble sentiment and truly such heroic souls deserve to be remembered.

And so, while thinking along this line, let us think of the little monument that Jesus himself erected to his memory. Does he deserve such? There was a time when man was without hope in this world. He was ruined and fallen. No one but God's Son could make reconciliation and lead us back to God. He came and lived a noble life, not one blur, blot or blemish has ever been found upon his life. He finally died that we might live. Glorious thought, he burst the bars of death, and announced the great Magna Charta of man's redemption. He gave us hope beyond the grave. Surely no one would say that Jesus does not deserve to be remembered in the hearts and lives of mortals below. His wisdom is here shown to be so much superior to man's in that he selected material that man, the world over, can secure and thus keep in memory his death and sufferings. The monuments men erect will crumble to earth, but this simple institution will remain till time's knell shall sound and earth shall pass away.

There are three questions that I wish to discuss briefly, just here. First: How often should Christians meet and partake of the Lord's supper? We are not left in the dark about this matter. We do not have to speculate. The Bible makes this clear. Jesus said, "This do in memory of me." This is most certainly enough authority that we may do it. But when and how often did they do it? "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." Here it plainly says, "they met upon the first day of the week," and not a first day of a week. Language could not be made plainer. Every Jew understood when God said "Remember the Sabbath day to keep it holy." God did not have to say, "Remember every Sabbath day to keep it holy." Every one of them understood the language and when a man so much as picked up sticks on this day he was stoned to death. When we say we celebrate the fourth of July we do not mean every fourth year, or some time of our choosing. But, when this day comes we celebrate it. In like manner do we keep in memory the death and sufferings of our blessed Savior each time the day comes. The more we tell the world of his matchless love, it seems to me the better it is. Jesus said, "For as often as ye eat this bread, and drink this cup ye do show forth the Lord's death till he come." Would it not be better to preach fifty two sermons each year, than "quarterly," or sometime just as a notion struck us?

But some one is ready to say, "Should I do this each first day of the week, it would become common, and it would do away with the solemnity." Looking as some

loved one's picture that hangs on the wall does not do away with the solemnity, neither would one turn those pictures over because of that fact, but every time you look, your love deeper grows. Just here I wish to be pardoned for using a personal illustration. Upon visiting a sister in the flesh in the city of Nashville a few years ago, who at that time was at the point of death, she gave me this parting advice: "Go on to school and make a man of yourself." Tody a picture of this sweet sister hangs on the wall, and as I look upon it I am reminded of the words she said to me, and not for anything would I change the words or turn the picture over. Such advice has helped me over many a rough place in this world. Every Christian should ever cherish the words of him who said, "This do in memory of me," and never be so ungrateful as to absent themselves from the house of the Lord—never be guilty of so base an ingratitude.

The second question is: Who should partake of the Lord's supper? Jesus gave it to his followers. They, and they alone have a right to this institution. The apostles and the three thousand new converts which were made on Pentecost, we are told "continued steadfast" in this matter. Those who had heard the gospel, believed it, repented of their sins and were baptized, were privileged to keep this in memory of him. They didn't refuse it in those days because they were not of "the same faith as others," for in those days they were all of the same faith. Jesus had prayed for such. "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one." Early Christians believed this and they endeavored "to keep the unity of the Spirit in the bond of peace." They believed there was "one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." There is nothing said about those who are of the same faith communing together. Nothing said about "open" and "close" communion in the Bible. Their lives should be books whose pages are ever open for inspection; they should not do things in secret and that they are ashamed of, and that they will have to repent of later. They should ever try to stay as close to the Lord as possible, for he is a helper that they need. This kind of open and close communion should be practiced and taught, and none other.

The third and last question is: How should Christians partake of this institution? This is where the Christians at Corinth sinned. Paul said: "For this cause many are weak and sickly among you, and many sleep." (1 Cor. 11:30) They were not doing this in memory of him, but had made a drunken feast of it. Our minds should be centered upon the cross, not upon the things of this world. Not upon some old hypocrite. Not upon some good dinner that is in preparation for us. We should go back to the night of his betrayal. Hear him speaking peace and consolation to his apostles about his Father's house in heaven. See him as he leads them through the

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# A Boastful Challenge Of God's Commands

A. H. BRYANT

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." (Gen. 4:7)

In all the Bible there is not one single case on record where disobedience to God's commands did not bring condemnation. The above is a striking example of how God deals out punishment to evil doers. Cain disobeyed the command of the Lord. His sin is now uncovered. The answer of the Lord to him should be an admonition, a rebuke and warning to every soul who would be tempted to disobedience. To obey the commands of God is to be accepted, to disobey is to be rejected and punishment is sure to follow. "Sin lieth at the door."

Another recorded instance that exemplifies the consequence of sin is the rebellion of Israel in refusing the land God had given them. Because of this sin, all the men over twenty years of age died in the wilderness. When the children of Reuben and Gad plead with Moses for possessions on the east of Jordan, Moses said, "And wherefore discourage the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadeshbarnea to see the land." (Num. 32:7, 8) A mere religious pretense toward obedience only proves a stumbling block in the way of others. It tends to discourage and to hinder the progress of the New Testament church. Those who refuse to contend earnestly for the faith and faithfully obey His commands, need make no claim of pious devotion. Such is a wilful, boastful challenge of God's holy commands. Moses admonished the children of Reuben and Gad to help Israel fight for the land God had promised them, and said, "But if thou wilt not do so, you have sinned against the Lord: and be sure your sin will find you out." (Num. 32:23)

Paul declared in 1 Cor. 10:6 that these things were ensamples to us. They should both admonish and warn. However, we are often too reluctant to heed. Very much like Israel, when skies are clear and all seems well, we are inclined to reject God and His infinite word and choose for ourselves the easy way. But when calamity comes and darkness covers the earth as a pall, then we cry unto the Lord for deliverance. For a decade or more, the world, as we know it, has been pleasure mad. Amusement and revelry has been the watchword. Morality has been at a premium. Prostitution has been embellished. Virtue has been dethroned. High society has made herself cheap by trying to make popular the dance hall, the ball room, the drink and tobacco curse. Her top-ranking leaders, with the approval of many high government officials, have fiddled while our sons and daughters danced to the tune of Satan's soul destroying, home demoralizing and character defying lullaby of "Dance, smoke and drink." The

dazzling, glamorous light, the sin alluring appeal of "rag time" music, the sensual embrace of the opposite sex, soon sweeps one into the mad and on-rushing stream of everlasting destruction. Now these same boys and girls are being drafted to fight for "Our democratic way of life and religious freedom" which have been undermined by the folly of high society and religious leaders. Sin is a reproach to any people, "And be sure your sin will find you out."

Society is by no means the only factor that has contributed to the present disorder of world affairs. Religionists likewise have gone wild after theories and unbelievable speculations. Some pulpit mongers are bold to deny the virgin birth of the Son of God. Some question his resurrection from the dead. Others declare that the ideals he gave to the world are nothing more than a good code of morals. Many are made to believe that to obey his commands, or comply with the conditions imposed on men in becoming sons of God, are trivial, useless things. The "faith alone" theory of salvation is perhaps the most popular. It is an easy way. The doctrines of men so camouflage the truth that many anxious hearts look in vain for the Lord's plan of redemption. The truth that Christ established his church, in which alone is there salvation, is made obscure, and instead, truth seeking, penitent souls are told to get saved and join the church of their choice. Some are even encouraged to live in sin and open rebellion to God's word because of the doctrine of death bed repentance. The twitching of the features or moving of the lips while in the grim impact of death, is sometimes thought to be a glorious conversion. Loved ones and friends are assured by ministers that such is definite proof that God has cancelled their sins and they are now in the presence of God in that home, sweet home. Thus the commands of God are challenged. The Savior's own words, "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," is made of no importance.

When teachers and leaders in the various religious institutions have learned the simple lesson that the teaching of the Christ, the greatest teacher the world has ever known, unifies, unites, "All in one body," (1 Cor. 12:13), while the doctrines of men create and foster division; that mere religion is one thing and Christianity is quite another thing; that obedience to God's word does not consist of worship on Easter Sunday, World Worship Sunday or Mother's Day, but rather it must be a godly life, a living sacrifice, busy in the kingdom of the Lord; and teach men so, then will our religious structure be builded on a solid and safe foundation.

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# The Nine Conversions Of Acts

RAYMOND R. BRIGHT

The most vital question of mankind that has ever been asked is, What must I do to be saved? And when men endeavor to give an answer to that question, there is no logical reason why they should not answer in the exact words of the Lord and his apostles. It is so plain that no one should fail to give the right answer unless they are deceived or want to deceive the inquirers. In Acts 3:22 we read: "For Moses truly said unto the fathers, 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." Moses was speaking of Christ. Then if we are to hear Christ in all things let us hear him as he answers this most vital question.

"One came to him and said unto him, Good master, what good thing shall I do that I may have eternal life?" The answer was, "If thou wilt enter into life keep the commandments." (Matt. 19:16-17) That was under the law of Moses. This was plain, easily understood. When Christ died and in triumph had risen again, he sent the apostles into all the world to preach the Gospel, to make known the terms of pardon. The same simplicity distinguished the teaching of the apostles as had been shown in the ministry of the Saviour. They did not present theories that were difficult and dark, nor make requirements that were hard to comprehend. They simply demanded obedience on the part of those who wanted to know what to do to be saved. As in Acts 2:37-38, when they had heard Peter preaching about Jesus and had believed what he was preaching, they asked: Men and brethren, what shall we do? Peter did not have to study for an answer to this question. Knowing that these men were believers in the things he had preached to them and that they desired to know what they must do to be saved, he proceeded to give them the answer as the Holy Spirit guided him into all truth. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Spirit." This is exactly in harmony with what Christ taught in Matt. 28:18-20 and Mark 16:15-16.

Then in the eighth chapter of Acts, some more were converted. The 12th verse: "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Philip was speaking concerning the kingdom of God, just as Jesus was speaking to Nicodemus when he said: "Except a man be born of water and Spirit he cannot enter the kingdom of God." (Jno.3:5) And they being baptized, were born of water and Spirit and became members of the kingdom of God by or through that birth.

Then again in verses 26-40 we have a record of another

conversion. This record proves and disproves many things that are being taught by men, from pulpit, over radio and through the press concerning the conversion of sinners to Christ. (1) It proves in this case that the Holy Spirit acted upon and through the preacher in telling him where to go and what to preach in order to the conversion of the sinner and disproves that the sinner is converted by the Holy Spirit apart from the Gospel. (2) It disproves that it takes something more than the preaching of the word of God to convert the sinner, and proves that the preaching of the word is all-sufficient to the conversion of the sinner. Verses 35 and 36 prove that the true convert is not satisfied with faith and repentance as being sufficient to salvation, but wants to know why he cannot be baptized, and therefore disproves that one is saved or pardoned before baptism. Verse 37 proves that one must confess Christ to be the Son of God in order to salvation, and disproves that one must confess that he believes God for Christ's sake has pardoned his sins. Verses 38-39 prove, (1) that when the sinner has heard the gospel preached and when that sinner has believed the gospel, repented of his sins and has confessed Christ to be the Son of God, he is eligible and ready to obey the command of Jesus to be baptized for, or in order to, the remission of sin; and disproves that one is saved before and without baptism, as we learn the rejoicing is after and not before baptism. (2) It proves that immersion is the mode of baptism as taught in the word of God, as we read they both went down into the water and both came up out of the water; and disproves sprinkling and pouring as the mode of baptism. (3) It proves the baptism of the great commission to be water baptism because the word says, they came to a certain water; the eunuch said, see here is water, and Philip did the baptizing. It disproves the baptism of the great commission to be Holy Spirit baptism. It also proves that it is not only unscriptural but anti-scriptural to defer the baptism of one who has been converted until he can be voted on by the whole church as in this case the record only shows the preacher and the convert to be present.

In Acts 9:1-18, we have a record of Saul of Tarsus being converted, but we will let Paul tell us about it in Acts 22:6-16. Notice the Lord was talking to Paul. This conversion, like all other true conversions, proves too much for the denominational way of conversion. Paul asked what shall I do Lord? Did Jesus tell Paul to pray on and he would tell him later what he wanted him to do? The record says, Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when he had arrived at Damascus and Ananias had talked to him and told him that God had chosen him to be his witness unto all men

of what thou hast seen and heard, then notice what Ananias next said to him. He knew Paul was still in his sins, that God had not pardoned his sins though he had been praying three days. He also knew Paul had not as yet obeyed the command to be baptized. Therefore, Ananias the man that God had chosen to tell Paul all things that he should do, said: "And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." What words could the writer of this record have used to make this statement any easier understood? Who would be so foolish as to try to get around this statement by saying they could not understand its meaning? It is too plain and simple for any honest person to not understand.

We will only briefly mention the other conversions of Acts. In the tenth chapter we read of the conversion of Cornelius and find he was commanded to be baptized. (Verses 47-48) And it too was for the remission of sin. Because Peter preaches the same plan of salvation at all times, and at Pentecost (Acts 2:38) he said baptism was for the remission of sin.

In Acts 16:14-15 we have a record of the conversion of Lydia. After she had attended unto the things which were spoken of by Paul, then she was baptized. That is, she heard Paul preach the Gospel, after hearing, she believed the things that Paul preached, repented and then was baptized for the remission of sin.

In Acts 16:30-33, we read of the conversion of the jailer. He asked what he must do to be saved. The answer was believe on the Lord Jesus. They spoke unto him the word of the Lord, and the words of the Lord to the penitent believer is to be baptized for remission of sin. And the jailer was baptized the same hour of the night.

In the 18th chapter of Acts we read of Crispus and all his house believing on the Lord, but we do not read here where he was baptized. Are we to assume that he was saved without baptism? We will let the assumer assume that he was saved without baptism at present, but we do read where the Corinthians that heard and believed were baptized. (Verse 8) Then in Acts 19:1-7 we find twelve men at Ephesus had been baptized by John's baptism, and when Paul taught them the truth they were all baptized in the name of the Lord.

Now we have all the conversions recorded in the book of Acts, and we find that they were all baptized except Crispus. And now it is time to stop the assumer from assuming on the conversion of Crispus and give a thus saith the Lord. We find Paul saying, I thank God that I baptized none of you but Crispus and Gaius. (1 Cor. 1:14) So after all the assuming, guessing, twisting and dodging, it still remains the fact that every person that has been or ever will be saved from past sins since Pentecost has been or will be saved exactly the same way, for Christ only has one way or plan for people to be saved and that is his way. Man has many ways that they say will save from sin but Christ has only one way, and that is the way of obedience to his commandment.

Jesus says that everyone that hath heard and learned of me cometh unto me. (Jno. 6:45) He also says that 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) In doing the Father's will we must be pleasing to Him. So in order to please him we must have faith or believe that He rewards them that diligently seek him. (Heb. 11:6) We obtain faith, not in answer to prayer in some mysterious, unexplainable way, but by hearing the word of God. (Rom. 10:17) Then we must repent of our sins, as Jesus tells us except we repent we shall perish. (Luke 13:3-5) And God commands all men everywhere to repent. (Acts 17:30) Repentance is not prayer, nor does it come in answer to prayer, as many teach; neither is it Godly sorrow, for Godly sorrow worketh repentance to salvation not to be repented of. Strictly speaking, Godly sorrow causes repentance. Repentance means one must change his mind concerning sin, and reform his life. Repentance is a change of purpose caused by Godly sorrow, and resulting in a reformation of life. God accepts only whole-hearted repentance, to turn from the sins that we do not like and continue in the ones that we do like is not repentance. If a man gets drunk and lies, then quits getting drunk but continues to lie, he has not repented. Ezekiel says turn from all your transgressions so iniquity shall not be your ruin. (Ezek. 18:30) One cannot believe half the Gospel, obey half of the commandments and turn from half of his sins, and please God.

One must confess Christ in order to be saved. Christ himself said whosoever therefore shall confess me before men him will I confess before my Father which is in heaven. (Matt. 10:32) Read Acts 8:37. This is the confession that Jesus said we must make before men in order to salvation.

Then one must be baptized in order to salvation. (Mark 16:15-16) Someone is ready to say that baptism is not essential to one's salvation, that he is saved before baptism. Well, we will see. Jesus says, Except ye are born of water and the Spirit ye cannot enter the kingdom of God (Jno. 3:5); He that believeth and is baptized for the remission of sins (Acts 2:38); the like figure whereunto even baptism doth also now save us (1 Pet. 3:21). Let us use a bit of logical reasoning along with the word of God to make it more easily understandable for the confused minds of those who have been taught everything concerning baptism except the truth. We read in 1 Jno. 1:7 that the blood of Jesus cleanseth us from all sin. Then if the blood cleanses from sin, is it not a logical reasoning that will prove to us that we must come in contact with that blood in order that we might be cleansed by it? Then to contact that blood we must go where Christ shed his blood. In Jno. 19:33-34 we learn that Jesus shed his blood in his death. Then we must follow Jesus in his death so that we may contact that cleansing blood that he shed for you and me. We do not have to guess how we are to do this, neither



do we have to depend on some man-made creed to tell us, but we go to the word of God which is all-sufficient in all things that pertain to life and godliness, without subtraction, addition or revision. Paul in Romans 6: 3-5, tells us all that is necessary for one who is honest to do the will of God. 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 should also walk in newness of life, for if we have been planted in the likeness of his death we shall be in the likeness of his resurrection. Thus, we learn by obeying the command of Jesus to be baptized for the remission of sins, we go where the cleansing blood was shed for us. And therefore, have the promise of Jesus that our sins have been remitted, and we are raised from the watery grave to walk a new life in Christ Jesus. If we continue in him who raised Jesus from the grave we have a glorious hope of a home in the eternal heaven.

Friends, won't you lay aside all man-made doctrines and receive with meekness the engrafted word of God which is able to save your souls? God's word will stand forever, all other things will perish. Won't you accept the unperishable word of God and have that hope in you that is unspeakable?—Herpel, Arkansas

## In Memory Of Me

(Continued from page seven)

dark streets of Jerusalem across Brook Kidron into Gethsemane's lonely bowers. We should hear him praying, "Father all things are possible unto thee, take way 'his cup from me: nevertheless not what I will but what thou wilt." Hear him humbly asking his sleepy friends, "Could ye not watch with me one hour?" See him betrayed with a kiss by a faithless friend, and lead away by a bloodthirsty mob. Think of him as he is mocked and spit upon, scourged, crowned with a crown of thorns and compelled to bear his own cross. See him as he falls beneath it and remember:

"There is a cross to bear by each one who would share

The sweet bliss of the life to come."

Oh who, can describe his suffering? Hear him praying for his murderers, "Father, forgive them for they know not what they do." The sun—the great king of day—in sympathy, hides his face, and for three long hours refuses to shine upon his dying Lord and Creator. Hear him say, "It is finished." There in agony he dies that we might live. Oh, look upon his pierced side and see the blood run down. All this scene should pass through our minds as we partake of the Lord's supper, and it most certainly will have the desired influence over our lives.

People go to a lot of trouble they should keep away from.

## Love Versus Hate

GEORGE L. DOCKERY

When nations are at war it is easier for men to hate their fellow-beings than it is to love them. Ministers of propaganda are largely responsible for that.

Recently we noticed headlines in our papers something like this: "Germans Launch Hate Campaign," "Race Hatred At Greatest Height Since Reconstruction Days." Can true Christians take part in campaigns of this kind? Since the Scripture is profitable for instruction in righteousness (2 Tim. 3:16) we must look to the Bible for the answer.

By observation we find that the fruits of hate are: ill-will, cursing, wrath, unkindness, envy, vengeance and such like. Now Paul says (Rom. 12:19-21): "Dearly beloved, AVENGE NOT YOURSELVES, but rather give place unto wrath: for it is written, vengeance is mine: I will repay, saith the Lord. THEREFORE, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome with evil but overcome evil with good."

If I seek vengeance, yes even against my enemy, do I have faith in God, and if I have not faith in Him is it possible for me to please the Father? (Heb. 11:6)

At one time the church at Corinth neglected love, and quarreled among themselves over things of less importance. The apostle Paul endeavored to teach them more perfectly along that line. He listed longsuffering, kindness, courage, no envy, unselfishness, no evil, tolerance, patience and endurance as fruits of love.

Then, by its fruits we can see that love is the very heart of Christianity, and in order that men may live in peace today, love is far more necessary than knowledge, skill and power.

As compared with hate love is by far the more excellent way, for it endures on and on through eternity, while hate will cease with the end of Satan's powers. Love never fails; hate forever fails.—Winslow, Ark.

## A Boastful Challenge Of God's Commands

(Continued from page Eight)

Unity will prevail and our souls will be secure in the haven of God's love. Ours has been a false unity, built on a sandy and treacherous foundation. The Savior said, "He that heareth these sayings of mine and DOETH them is building on the rock." (Matt. 7:24) When our faith is in Christ, firmly established upon his word, no storm can shake us. The winds of adversity may blow but our house will stand for it is built upon a rock. But let us remember that no amount of pious arrogance or wistful thinking will be a substitute for obedience to the Lord's commands. "Blessed are they who 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)

## Sin and Its Cure

(Continued from page five)

mouth the Lord Jesus, and shalt believe in thine heart that God 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."

2 John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

Luke 12:8-9: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men, shall be denied before the angels of God."

Acts 8:37: "And Philip said, "If thou believeth with all thine heart, thou mayest (be baptized). And he answered and said, I believe that Jesus Christ is the Son of God."

*BAPTISM is performed removing the STAIN OF SIN.*

Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Rom. 6:3-4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore 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 should walk in newness of life."

Heb. 10:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

1 Pet. 3:20-21: ". . . in the days of Noah . . . eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not taking a bath but obeying God's word) by the resurrection of Jesus Christ."

Acts 8:38: "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."

*PARDON is received removing the GUILT OF SIN.*

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."

Col. 1:13-14: The Father "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." Faith, repentance, confession and baptism puts one into Christ (Gal. 3:26, 27) where this forgiveness of sins is located.

Acts 16:18: Paul was sent to preach unto the Gentiles and "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is

in me."

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

*SALVATION is granted removing the CONSEQUENCES OF PAST SINS and promising eternal salvation on the condition of faithfulness until death.*

Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Rom. 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

Gal. 5:25: "If we live in the spirit, let us also walk in the spirit."

Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life."

Heb. 5:9: "And being made perfect, he became the author of eternal salvation to all them that obey him."

### V. CONCLUSION.

When the resurrected saints are clothed in heavenly attire and are welcomed into the Eternal City, then will salvation begun below be completed. The blood of Jesus, applied by our obedience to the gospel requirements, frees us of past and alien sins. Living faithfully in the New Testament church to which we were added when we accepted the Christ by complete submission to His sacred will (Acts 2:47), worshiping (Matt. 4:10) and serving (Col. 3:17; Jas. 1:27) as our Lord directs we shall be prepared to stand

"Face to face with Christ my Savior,  
Face to face, what will it be,  
When with rapture I behold Him,  
Jesus Christ who died for me?"

"Face to face shall I behold Him,  
Far beyond the starry sky;  
Face to face in all His glory,  
I shall see him by and by!"—Grant C. Tollar.

Those of us who have arrived at the age of accountability and who do not begin glory down here will have no other opportunity, for after death comes the judgment. (Heb. 9:27)

Think seriously, beloved. Time is short; death is certain. Eternity will soon be yours. Will it be LIFE or DEATH?—In The Evangelist, Longview, Texas

## Comments On Christian Worship

CLYDE THOMPSON

Since the Lord has blessed me with the opportunity to study more on the problems of life than most of you brethren have had, I think it my sacred duty to write to you about Christian worship. There are collective, as well as individual responsibilities in our worship to God.

Collectively, we must meet, at some given place in the community where we reside, on each Lord's day (if

humanly possible) for an assembled worship, in which we are to sing praises to God, pray, study, read Scriptures or preach, give as we have been prospered, and partake of the Lord's supper. To add anything to, or to diminish ought from this service is to make it an abomination in the sight of God. (Eph. 5:19; 1 Tim. 2:1, 2; Acts 20:7, 2 Tim. 3:16, 17; 2:15; 1 Cor. 16:1, 2)

Music is to be made with the voice, coming from the heart; the addition of a mechanical instrument for music is sinful, for there is no example or commandment that justifies such an innovation. (Col. 3:16)

Prayer is to be from the heart direct to the Father through the Lord Jesus Christ. Since the prayers are in behalf of the assembly, they must be oral, in simple understandable language, and to the point. God knows what we have need of before we ask; but we must ask in His name to show that we expect the blessings from him. Giving thanks for past blessings is essential to acceptable prayer in the congregation. Faith in asking for future blessings is most important. "He that prays doubting should expect nothing" (Jas. 1:6, 7); so let all present believe that God will answer the petition in accordance with His will, and add their amens at the close of the prayer as a manifestation of their approval and faith. (Amen means, "So be it.")

Of course we all know that the Word is to be studied, read and preached. Anything may be said that is edifying and in harmony with sound doctrine. But fables and vain, hypocritical prayers leave out.

Giving, we must give as the Lord has prospered us, and as we are able. God does not expect any to go hungry or without necessities of life to give money to the furtherance of Christianity. However, everything we have is the gift of God, and if we are truly Christian we will gladly give every possible penny above the bare necessities of life to the greatest cause on earth, the spreading of the Gospel of Christ. Woe be unto the church member who spends more upon his lusts than he gives to the cause of Christ; that includes shows, worldly books, tobacco habit, cold drinks and other non-essentials. Some of our brethren are giving their lives to the task of salvaging souls. Some of us can not give more than a few pennies toward their support, but we can and must do that much. Maybe we cannot preach with our mouths, but we can buy good literature from our publishing brethren and preach by placing it where it may do good.

Brethren, to neglect or wilfully refuse to do any of these things in worship to God is treason against our King, Jesus Christ, and will certainly bring eternal torment upon the impenitent offender.

As to the Lord's supper, we cannot go wrong if we diligently follow the pattern set forth in the scriptures. The Lord said for us to partake of it as often as we come together (which is every first day of the week) in remembrance of his passion. And in John 6:53 Jesus said that if we do not partake of this communion of his flesh and blood we have no part nor lot with him. So

this is essential to soul-salvation, as is every act of worship set forth in this article. If we keep and partake of these things, after our primary obedience to the Gospel, we will escape the judgment and condemnation of God. But if we do *not* these things, we will be outside the favor of God and He will judge all disloyal members. (1 Cor. 5:13)

Of course there may be reasons why some member cannot be in the assembly every Lord's day. His work may not permit it. Making a living and money for the Lord's cause, in an honorable vocation, is as much a duty and service to God as any worship. (1 Tim. 5:8) But it is a mighty poor manager who cannot manage to be free a few hours each week for worship. If such an one finds time for shows and other (so-called) "recreation", he will certainly stand condemned before God. Some may not have money to give to the Lord's cause, but to store away what one has been prospered is a denial of the Christian faith. God will accept a reason for our failure in Christian duty, but He will not accept an excuse. When one seeks out something to do on the Lord's day, or if one leaves something over for Sunday that he could have done on Saturday, which will keep him from rendering due reverence to God on the Lord's day, this is an excuse and not a reason. Such excuses may be accepted by men, but the one who makes them will stand guilty before God of inventing unreasonable excuses.

Any man who loves God also loves *all* the children of God (1 John 4:20, 21), and nothing short of compulsion can keep him from the assembly. But those who go to church with the hope of getting it over as quickly as possible, like a bad dose of medicine, love neither the brethren nor the Lord. If we do not find joy in congregating with the children of God to offer up praises unto His Holy name, we are none of His.

How I long to see the day when all Christians will congregate early on the morning of every Lord's day and continue to worship the whole day through until late at night, when every member will take an active part in the worship. This two or three hour service makes me sick at heart. Any reasoning man knows the Lord wants more of our time than that; and any true Christian desires to give Him at least one whole day out of seven.

When we give one full day out of seven to rejoicing and praising our Lord and Saviour, and every possible hour of the other six days to diligent Bible study, then, and only then, shall the whole church be prepared and capable of going about seeking and saving the souls of a lost and dying world. We must let our lights so shine before men that they may see our good works and glorify our Father in heaven in their obedience to the gospel of Christ Jesus. (Matt. 5:16)

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NOTES—REPORTS

David M. Owens, Bexar, Arkansas: I preached at Corinth, near Wilkinson, Miss. July 11 and 18. We also practiced singing the 15th and 22nd. They have new song books. Held a meeting at Seger's Farm, near Newellton, La. July 26 to August 1. They are determined to build a church house. If anyone wishes to sacrifice an amount, send it to V. Segers, Newellton, La. Preached at Oxford, Arkansas the eighth. That was my second time to be there. Started a meeting in open air near Raider School house the seventh. Think it will last most of this week. This is real mission work. I am also leading the singing. If you need me to lead singing write me at Wilkinson, Miss.

Lee Starnes, Okmulgee, Okla: Five have been baptized and six have placed membership since I began here July 1. I have also preached a ten days meeting at Pleasant Hill near Prescott, Arkansas since then which resulted in three baptisms and one restoration. We were called to Houston, Texas August 3 to the bedside of my mother who passed on August 9. Funeral services were held at Bluff City, Arkansas Wednesday, August 11. Brother Gilbert Copeland of Nashville, Arkansas preached the service and did it well. Pray for us.

C. E. McCord, Senath, Mo.: I began work with the Senath congregation March 28. The work has been pleasant and I trust profitable. Closed a meeting July 22. Brother R. L. Colley of Memphis, Tenn. did the preaching. I had charge of the song service and assisted otherwise. One lady obeyed the Gospel. We believe much good done otherwise as the gospel in its purity and simplicity was preached. I go to Hollywood, Mo. August 2 to sing for a meeting. Brother John Bren doing the preaching. I think I could get off from the work here for a meeting or two this fall. If interested write me.

A. E. Findley, Houston, Texas: Since my last report two have placed membership and three have been restored. On the first Lord's day in August the writer preached for the church at Pierce and Baldwin in the absence of their minister, Brother Frank Smith, who was away in a meeting. In the afternoon we attended a singing at the West End church where we formerly labored and where Brother W. W. Leamons now labors. All twenty-three churches in Houston seem to be active and going forward.

Ira Y. Rice Sr. writes from Norman, Oklahoma August 19: I closed a meeting last Lord's day night at Stonewall, Okla. Visible results were twelve responses to the gospel call during the meeting. Eleven of the number were baptisms, and

one erring sister came back and confessed her unfaithfulness. Among the number baptized, I baptized a man who will be 70 years of age his next birthday. I also baptized another man and his good wife among the number, the man is 64 and his wife 62 years of age. His wife had been a member of the Baptist church for quite a number of years. I am at home this week and the major part of next week, the Lord willing, then I must leave for two meetings in Missouri. May Jehovah ever bless all the faithful in their efforts to save the lost. is my prayer in Jesus' name. Remember me and mine when you pray.

State Sanatorium Work

I baptized another patient last Sunday afternoon. He had been a Baptist, but had been hearing me preach, and reading Gospel literature for some time. He told me, "I have been baptized once, but that was into a denomination, now I want to be baptized into Christ." This man was to take an operation the next day. How happy he was to become a Christian.

Hardly a week passes that someone is not baptized into Christ. What a wonderful opportunity this is for teaching these patients the Truth, then after they have been baptized to teach them to observe all things commanded that they may become strong Christians.

We need your help brethren, to carry on this work. The work is sponsored by the Church of Christ, North Little Rock, Arkansas, Box 389. Your contribution sent to them will be appreciated, acknowledged, and used in preaching the Gospel to more than 1200 tuberculosis patients.

We can use good tracts, papers and Bibles. Gospel literature has helped to teach many the Truth. Send all the reading material direct to me.—Voyd N. Ballard, Box 235, Booneville, Arkansas

Lucian M. Farrar, Russellville, Ark.: Recently closed a week's meeting at Ola, Arkansas with one baptized. The work there is growing.

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D. H. Perkins, Memphis, Tenn.: Since last report, I have conducted meetings at Bokchito, Okla., with six baptized; at Leapwood, Tennessee, with three baptized, and at Merton Street church in Memphis Tennessee without additions. The interest and attendance in all meetings were good. I begin a meeting at Belivar, Tennessee September 13. B. L. Douthitt of Nashville, Tennessee will begin our fall meeting in Memphis at Coleman and National, on October 10.

M. Roy Stevens, Houston, Texas: The work at the Twenty-sixth and North Shepherd congregation in Houston progresses. It is true that in recent months we have had quite an adverse condition, but at present all adversities are subdued and we are enjoying a peaceful and prosperous work. We are anticipating much good in a meeting to begin September 19 with Brother Luther Blackmon who labored five or six years with this congregation. I have found the folk here to be evangelistically minded, always ready to let me go into fields of labor for meetings whether missionary efforts or not. This summer I have been permitted to work in the following meetings: at La Porte, Texas, my son, Eldred, and I enjoyed a good meeting with four baptisms and two restorations; at Lander, where we had four baptisms; El Campo, with five baptized; then to my last, and most profitable meeting that I've ever been permitted to conduct, at Antioch community in Grimes County, Texas, where nineteen responded to the invitation—nine for baptism and ten for restoration. There are great possibilities for this fine group if only the spirit of Christianity will continue to prevail. We earnestly covet your prayers for the work here at 26th and North Shepherd. When in Houston, visit with us.

David M. Owens, Bexar, Arkansas: Closed meeting at Raider school house the 21st. Fairly good crowds. Preached at Wheeling the morning of the 22nd; in George Morris' home at night. Also preached 23, 24 and 25. Will start a meeting in Glade school Saturday night, the 28th. Will last as long as interest demands.

Frank Dunn, San Antonio, Texas: I have just closed a meeting at Magness, Arkansas in which five were baptized and two restored. The meeting in the New Hope community four miles south of Paragould is now in progress. I am to be in a meeting at Batesville September 2 to 12.

Albert Sweet, Perry, Okla.: August 15 marked the close of a two weeks meeting at Booneville, Arkansas for which I did the preaching. Services were well attended, attendance growing nightly. Five were baptized. It was a pleasure and privilege to work with the Booneville congregation during the two weeks,

DEATH CALLS

It was my sad duty to try to speak words of comfort to the family and friends of Sister N. M. Starnes, who passed from this life at Houston, Texas, August 9, 1943. On the afternoon of August 11, we gathered at the old family church building at Bluff City, Arkansas to pay our last tribute of respect to her who had lived a complimentary Christian life and who "though dead, yet speaketh."

All twelve of her fine children were present. They are Mrs. J. E. Meador of Bluff City; Mrs. J. T. DeWoody, Mrs. J. D. Carter, Mrs. Lassie Smith and Mrs. D. C. Follis all of Houston, Texas; Lee Starnes of Okmulgee, Okla.; C. C. Starnes of Louann, Arkansas; R. G. Starnes of Abilene, Texas; W. W. Starnes of Idabel, Oklahoma; B. H. Starnes of Houston, Texas; and Otto N. Starnes of Dallas, Texas. Thirty-seven grand children and four great-grandchildren also survive.

Sister Starnes became a Christian in 1884 and lived a faithful Christian life to the end. The fruits of her life speak louder in her praise than anything we may say.

The writer obeyed the gospel under the preaching of Brother Lee Starnes in 1922. Brother Starnes is now working with the church at Okmulgee, Okla. Brother W. W. Starnes, another of the sons, is an able gospel preacher, now living at Idabel, Oklahoma.

As the gospel of Christ, which Sister Starnes obeyed some fifty-nine years ago, is preached by these sons and her other children who serve God in their respective congregations, Sister Starnes' influence continues on the earth. Truly we find consolation in the words of inspiration, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14:13)—Gilbert Copeland

Will W. Slater, Fort Smith, Arkansas: The meeting at Midway (Beaver Bend) church, Route 1, Lawton, Okla. resulted in six baptisms, one Baptist among the number. It was my third effort there. I was with them in 38 and 39, and was glad to be with them again. They have the most beautiful native stone building I have ever seen in a rural community; have electric light, a nice basement and baptistry; building paid for, and have recently purchased a dwelling and three acres of land adjoining the church property, and would like to have a preacher locate with them. Any one interested in that sort of "set-up", may write to W. C. Norton, Route 1, Lawton, Okla. I promised to be with them again in 1945. My summer time for 1944 has all been promised. This leaves me in a meeting in Malden, Mo. May we "work while 'tis day."

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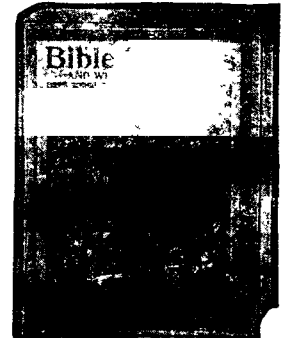
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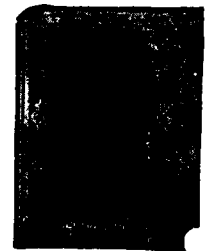
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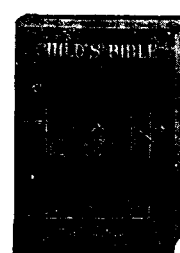
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"We can commend the book as containing very much that is admirable, in defense of Christian truth, in contrast with sectarian errors."—Kentucky.

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failed in his effort."—Oregon.

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"The Great Legacy is the most complete work I ever read, especially on the establishment of the church."—Texas.

Of this book T. R. Burnett said: "More real Bible knowledge of the plan of salvation may be gained from The Great Legacy than from any other book the size of it ever published by the Christian press."

Many other testimonials could be given but space forbids.

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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 38

## Jesus The Master Teacher

HARVEY SCOTT

(NOTE: This sermon was delivered December 25, 1942, over radio station KCMC.)

Jesus was born in Bethlehem of Judea, a city five miles to the south of Jerusalem, and 4,000 feet above the Dead Sea which is only fifteen miles to the east. He was reared in Nazareth of Galilee, sixteen miles to the west of the Sea of Galilee which is 628 feet below sea level. He was obedient unto his parents here as he grew in stature and in wisdom and increased in favor with God and man. At the age of twelve he astonished his mother when he was found in the temple of Jerusalem "sitting in the midst of the doctors, both hearing them, and asking them questions." See Luke 2:46. He continued to astonish the people with his teaching for "he taught as one having authority and not as the scribes."

No character has had the influence upon the lives of men and women as the life and teaching of Jesus. Although he lived in the land of Palestine and taught around Jerusalem and about the Sea of Galilee, yet his influence was not confined to this small country nor to the race of people among whom he was born; but this life and teaching has influenced every nation where his story has been told and has affected the lives of individuals from that time until now. No other person has been able to influence so many people so long. He grew not only in favor, both with God and man, but he continued to grow in favor with men even until our own day. The land where Jesus and his teaching is not known is a land where few, if any, of us would want to spend the rest of our days. Others have influenced a few people beyond the borders of the country in which they have lived, but none have been universal in their influence as has Jesus. He is the leader and example for all people and for all time.

Listen to what he has to say of himself: I am the way, I am the truth, I am the vine, I am the life, I will rise from the dead, I am the resurrection, I am from above, I am the light of the world, I am greater than Solomon, I am greater than the temple, all power is given unto me, I came down from heaven, he that hath seen me hath seen the Father, Come unto me all ye that labor

and are heavy laden and I will give you rest, Ye call me Master and Lord; and ye say well for so I am, Heaven and earth shall pass away, but my words shall not pass away. When we consider these sayings of Jesus, we must conclude that he was either insane or he was a visitor from another world. But who would say that he was insane? Then he must have been from heaven as he claimed.

All characters that have ever lived other than Jesus have never been so good or so wise but that we can imagine them better or wiser, but he reached the point of perfection in all the things that he did as well as in what he said. Men under severe trials and in persecutions will say and do things of which later they will have regrets, but Jesus was as calm and deliberate under the severest persecutions that man could heap upon him as he was on the hillside surrounded by those who loved and served him. No one was ever able to catch him off his guard and cause him to say something whereby they could later accuse him. He was as much at ease before the high court of the Jews and in Pilot's judgment hall during his trial as he was on the hillside while teaching the multitudes. He manifested in the superlative degree all the good traits of character that have ever been manifested in a small way by man. He was not only a good man, but he was the best that ever lived. He was not only kind, but he was the greatest sympathetic character to be found in all the world's history because he knew the heart of man and understood. He was never too busy to help those in need, and he never felt himself too good to lend a helping hand to the outcast when they desired his assistance. He always understood the problems of those who came to him for help, and he never turned them away without the advice that could come only from the Master teacher. He said that "I am the bread of life," and he gave the world the greatest banquet that was given to the sons of men and today we have the golden opportunity of sitting at his table and feasting upon the "bread that was sent down from heaven." He said that "I am the water of life," and he who drinks from this fountain will never

(Continued on next page)

thirst, but will receive the complete satisfaction of the soul. We should come to this teacher with our baskets empty and they will be filled not with the provisions of men but with those things furnished by him who "spake as never man spake."

In all the recorded actions of Jesus there is not the slightest indication that he did wrong or thought evil of any one. His treatment of others was perfect. He did good unto all men, whether they were his friends or his enemies, and stood always ready to lift men upon a higher plane and point them to higher ideals. He was respectful to the sinner, though he denounced all sin. He had no patience with hypocrisy, whether found in friend or enemy. He associated with sinners, telling them of a better life and never becoming influenced by their sins. He never did anything from a selfish motive, for he said, "I do nothing of myself," and "I do always those things that are pleasing unto my Father," and "I came not to do mine own will, but the will of him that sent me." And on behalf of those who drove the cruel nails through his hands and feet, he said, "Father forgive them, for they know not what they do."

Many teachers have lived but none like Jesus of Nazareth. Others have taught certain universal truths, but Jesus taught lessons that no other teacher had ever known, for "he is the only original thinker." He set himself forth as an original teacher by saying, "Ye have heard it said, but I say unto you." He relied not upon what others had said for his information, but he claimed that he was the original source of truth. He said that his teaching was not an old garment patched up, or an old patched-up system, but that he taught new lessons, and he gave new commandments. He taught nothing unsuitable. None of his lessons can be improved upon. If man were to rewrite one of his parables, it would be marred like the clay in the hands of a poor potter. His lessons can not be given in fewer words or in more beautiful and simpler language. No one ever taught with as great ease, for no teacher was ever so sure of what he said. He taught with simplicity the sublimest truths with such conviction that his enemies were never able to answer him. He taught with such clearness that "the common people heard him gladly," and at the same time he taught with such profoundness as to silence the trained Jewish teachers of Jerusalem, and no teacher to this day has been able to "sound the depths" of what he said. He completely exhausted every question with which he dealt, yet he did it with a brevity unknown by any other teacher. His teaching is held in as high esteem today as when it first fell from his lips in the hill country of Palestine, and grows sweeter to the Christian as he nears the end of his journey.

Jesus spoke with perfect simplicity while dealing with man's greatest problems. His style is neither eastern nor western but universal. There is no speech which goes to the heart of man with such directness as the teaching of Jesus. We are told that there is not enough

logic in all his teaching to form one syllogism, yet he dealt with the profoundest truths that can engage the mind of man as he taught with the authority of heaven, reaching his conclusions without the aid of logic; for he

the only original thinker to be found in all history. There was never a shadow of doubt about any question presented to him, either upon earth or in heaven, in time or in eternity, for "all things were given to him of God." The questions he asked were not for information but to fix the attention of those present upon an important lesson. He needed no instruction from man, for he knew the mind of man and how to instruct it, for he was its maker. He knew the future as well as the past, and spoke accurately of both. "He stood between two eternities, and was crucified between the twilights of two worlds."

That Jesus of Nazareth was the founder of Christianity no student of history will deny. That Christianity has within it the highest ideals, and is motivated by the highest purposes, and has for its goal the highest accomplishments will not be denied by him who knows what Christianity is. It contains not one selfish motive, and shows no respector of persons, for it deals with all upon the same plane and knows all men for just what they are. The heart of Christianity is to be found in "The Teaching on the Hill" recorded in Matthew, chapters five, six and seven. Matthew tells us that "seeing the multitudes, Jesus went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth, and taught them." Jesus saw the multitude as the people actually were, and then he saw them as they should be. His teaching which follows was for the purpose of helping the people to find themselves as they were and then to see where they should be with the solution as to the necessary change that they should make. This Sermon on the Mount has been termed the "Constitution of Christianity." Its ideals have never been surpassed nor its truths exhausted. It has been called Jesus' Great Manifesto. If the truths found in this declaration of Jesus were practiced in the lives of the people now our ~~economic~~ problems would be solved.

Many have been the plans and suggestions to lift us out of the depression and plant our feet upon firmer ground, so as to proceed with our daily tasks with some satisfaction, but all efforts have thus far failed, because a plan is no sooner suggested than it meets with opposition with the claim that it is fostering the interest of the few or the whole plan is declared unconstitutional by our Supreme Court. The reason for this is that man is imperfect and incapable of formulating a perfect plan. We need only to practice the teaching of Jesus. Until the world recognizes human values as revealed in what Jesus said, we will never be able to solve our economic problems. We must recognize the fact that man is the greatest thing in all the world. He is greater than anything he can acquire. He is greater than anything he can achieve. He is greater than anything he can or-

ganize. Thus all institutions of earth, the government, our schools, society, capital and labor are of value only as they serve humanity. They are to serve man and contribute to his well being, and not man a servant of them. Since our government is "of the people, by the people, and for the people," man is not to be made its servant, but it is to serve humanity. There is no teaching other than that of Jesus that places man on this high plane where everything is to serve man. He places the proper emphasis on humanity and reveals to us the proper emphasis of human values. I recommend that all read the ethical teaching of Jesus in the teaching on the bill. When this is applied to the lives of men, both in private and in public life, it will solve our economic problems and give to man today his greatest contributions.

In comparison with Jesus, all other teachers are but a candle which fades into insignificance, while he shines brighter and brighter unto a perfect day. They are but a gleam of light while he is as the brightness of the noon-day sun. They are but a drop of water while he is as the ocean. They are but a taste while he is as an eternal banquet. All of this is given unto humanity in the teaching which our Lord has revealed through the guidance of the Holy Spirit and has recorded in the New Testament and by the providence of God has been preserved for us even today.

No wonder the staff writer of the Dallas News could say of Jesus:

"Glorious Divine Saviour! How lowly thy birth, how gentle thy life, how loving thy words, how sweet thy sympathy, how tender thy compassion, how ignominious thy death, how glorious thy resurrection. Not in all the lexicons of the languages of earth are words to express humanity's gratitude to thee. Not in all the flowers of earth are there blossoms fit to form a garland to place beside thy cradle. Not in all the jewels in the sea and in the earth are there gems that might be fabricated into a diadem for thy thorn-pierced brow. Shepherd, Guide, Counselor, Prophet, Priest and King. A manger thy birthplace, poverty thy dower, ingratitude thy reward, a crown of thorns the diadem of thy royal authority, the cross thy destiny. Then—the grave and the resurrection. Man's redemption accomplished, and immortality assured. Surely there was cause for shouting when he was born, 'Glory to God in the highest, and on earth peace, and good will toward man.'"

What more can I say to you than I have just said? I still find myself longing for further expressions to convey to you what Jesus means to me. But this I cannot do. Words are too inadequate to express humanity's gratitude to the Son of God. We stand in reverence and in awe when we think of what He means to us, and what his teaching will do to the lives of men and women. May you study his teaching and follow in the steps which he left that some day you may live with him in that "sinless summer land of love."

## Concluding Our Faith

T. B. CREWS

Acts 16:25-34

That faith is necessary toward our salvation is, an undisputed fact. Every religious belief that I know of requires faith in some degree. Many say faith alone, some say a small degree of faith and others say faith plus. . . None of the many different teachings have ever managed to remove such passages on obedience as Hebrews 5:8-9, Matthew 7:21; 2 Thess. 1:7-8; Luke 6:46. Paul plainly states that we were or we are made free from sins by obeying the form of doctrine delivered us. (Rom. 6:1-17)

Faith is described (Heb. 11:1), told to be necessary (Heb. 11:6) and it is not sufficient alone. (James 2:24) John 3:14-18 gives us a line up on faith. It was not faith alone that healed the Israelites from the bite of the serpent but they also had to lift their eyes and look at the serpent lifted up in the midst of the camp. We cannot merely believe that Christ was, and that he will save us but we must work toward that end. That our reward can be lost and that our peace calling and election needs to be made sure is evident from 2 Peter 1:10. John 3:16 does not read "will not perish," but reads "should not perish." Therefore, a believer should not perish but rather he has a right to become the son of God. (John 1:12)

When Peter stood up with the rest of the apostle on the day of Pentecost he said, "Hearken unto my words." The astonished audience heard words never before spoken by man and feeling the guilt of their sins cried, "Men and brethren, what must we do?" They believed in the Christ, they were in a penitent mood but they were not told, "You are saved." No, there was more for them to do. They concluded their faith by submitting to baptism and then continued steadfastly in the apostles doctrine.

Our plan of redemption might be compared to a contract. A contract is written, inspected, signed and the rules obeyed. A written, inspected contract is not legal until signed. A signed contract is made void if the conditions are broken. Is God's will (Heb. 10:9-10) less important than a contract? God's will is written by inspiration (2 Tim. 3:16); it is to be inspected (2 Tim. 2:15; John 5:39); it is entered into by baptism (Gal. 3:27); and the faithful will be rewarded. (2 Tim. 4:7-8) According to 2 Tim. 3:16 the Bible is written for four profitable things, namely, teaching, reproof, correction and instruction unto righteousness. These truths are learned by study. If faith alone saves then all the profits to be derived from reproof and correction are ruined.

Our contract might be based on Rom. 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the

(Continued on page seven)

## THE GOSPEL LIGHT

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## A Life Story

Note—Following is the life story of Clyde Thompson, as written by himself while confined to the Texas State prison at Huntsville, Texas. We print it with the hope that it may prove a blessing to some lost soul, and if possible, that it may awaken Christians to a greater realization of their obligation to mankind. Read on.—F. A.)

### Beloved In Christ Jesus:

Whether you are a faithful Christian, as I pray you are, or whether you have fallen away, as I once did, this is written for your admonition. In the first case, that you mightest be encouraged to steadfastness and second, that you may be enlightened and persuaded to return to your first love, Christ Jesus.

This is a true story of the deceitfulness of sin and the consequences thereof, and the final victory over Satan.

I was born of Christian parents 32 years ago, my Dad being the late evangelist of the church of Christ, W. R. "Reese" Thompson. Dad's moving from one state to another to pursue the Lord's work in destitute places, and illness hindered my schooling so that I only passed the fourth grade before quitting school at the age of 14 years. Up until that time my life was a nightmare of pain and school demotions. I was usually set back a grade or two on moving from one state to another, and I was plagued with a kidney ailment, a stomach disorder and risens in my ears almost the year round. How happy I was when the terrible ear pains would let up for a month or so during the heat of the summer. I grew fast until I was 14 years of age. I was almost as large then as I have been since. My growth ceased then at five feet six inches tall, and weighing 150 pounds, which has been my average weight since. Being the largest and dumbest child in my classroom made me

self-conscious and I begged Dad to let me quit school. He was reluctant at first but finally consented, saying that I could educate myself as he had done if I so desired. He had only passed the fourth reader himself, but most people were surprised to learn that he was not a college graduate.

I had worked at odd jobs for about a year when we moved onto a farm north of Eastland and Cisco in central West Texas.

Dad and Mother had separated a few years earlier, adding to my sorrow. And Dad had quit the church rather than to play the hypocrite. My two brothers and I (one younger and the other older) stayed with Dad while my two sisters (both younger than my younger bud) went with Mother.

Dad seldom read the Bible to us boys, but he gave us good advice all the time and tried to be both father and mother to us.

But in the fall of 1928, two years after moving on the farm, I got in with bad companions, whom Dad had warned me against repeatedly. How fool-hardy it is for youngsters not to listen to their wise old dads. You guessed it—I was accused of helping to kill two men; was tried for murder twice and twice sentenced to death in 1928 and 1929. After two and one-half years of futile legal battles I was taken to the death house at Huntsville, Texas, on March 2, 1931, with only 72 days to live. Eight days before my scheduled execution, I called the minister to the Huntsville church, Brother P. D. Wilmeth, to baptize me. I was a penitent believer but knew very little about the contents of the Bible, only recalling that my Dad had taught me that baptism was essential to soul salvation. And he was urging me to obey the Gospel at the time.

Then six days after my baptism the Governor granted me a 90-day stay of execution. I considered it only a prolongation of agony, for I held no hope that the sentence would be commuted, but I was thankful for the extra time to fast and to draw nearer to God in prayer. I did not ask or expect the Lord to save my flesh, but only my soul. But six hours before expiration of the reprieve the Governor commuted the sentence to life imprisonment. I tried to live right after that in appreciation for what God had done for me through the Governor. But I had a false conception of what the Christian life was to be. I thought that not only was baptism to separate us from the guilt of past sins, but that we were to be endowed with power thereby that would make it easy for us to withstand both carnal and spiritual sins thereafter. The marvelous thing is that I did live almost perfect for about five months. But finding the flesh as weak as ever at the end of that time I gave up in despair. Believing it impossible to live a life in prison that would be acceptable in the sight of God, and thinking that I was lost and could be no further lost, no matter what I did, I fell away in this ignorance and committed many horrible sins, including the slaying of two

fellow prisoners and several desperate, futile attempts to escape. Five of my best convict friends were killed by my side in escape attempts, three of them at one time. I was shot at that time, and my hat was carried away by a charge of buckshot once before when two of my buddies were shot. I felt that I had nothing to live for but freedom in this world and I was determined to regain my liberty or die trying. This attitude resulted in seven years of mortal hell as I waged carnal warfare against my fellowmen on the prison farms of Texas. I was regarded as the meanest man in the toughest prison of the southwest and was hated and feared by both convicts and prison officials, not to mention the general public. I was not half so bad as some thought, though I was no angel and did not profess to be. I valued freedom in this world above all things, just as thousands of young men on the battle fields of the world today do. And as they, I did not think it could be much of a sin to kill to gain that which was a man's rightful heritage. How vain such reasonings. And how foolish I was to realize not that the TRUE LIBERTY was mine for the asking all that time—that freedom of heart and mind from envy, malice, hatred and vain desires, which “passeth understanding.” I did not realize that no man or set of men could hold me in prison except God allowed or that I was fighting against God to fight them, even though they were ungodly men, too. So I went about fighting my own battles without due consideration of God's will and I lost every engagement.

Then six months after the last attempt to escape, in which the three friends were murdered (for we were ambushed) I came down with an internal tumor on March 2, 1935. For seven days and nights I was in terrible agony; could neither eat, sleep, nor drink but a few drops of water. But because of my record the farm doctor would not even come in to see me, much less send me anything to relieve the pain or to reduce the high fever. Nor would he send me in to the main hospital at the Walls in Huttsville for an operation, as he was sworn to do in such cases. How I survived is a mystery to me, but at the end of seven days the tumor burst. I felt pus run from it and relief was immediate, but not complete. The place continued to throb like a sore toe and pus seeped from the sore occasionally. It was about a month before I was back on my feet.

Then the doctor called me to his office and “kindly” asked me to return to the field to work. I told him that the sore was not completely well and that I should not. But he insisted and rather than to appear to be unreasonable I agreed to try it. My condition grew worse the very first day, however, and the doctor decided to send me to the main hospital for an examination. The exams almost killed me, but the doctors said they could locate nothing amiss and sent me back to the farm, where I returned to work hoping against hope that the sore would eventually heal of its own accord. After two or three months of being able to work less than half the time I

despaired of life, realizing that I was plagued with a cancer, and swore that I would never hit another lick so long as I remained in prison unless proper medical treatment was given. I had remained in the farm barracks 20 days, despite threats of punishment, when two prisoners had words and one stabbed the other to death. Without even trying to ascertain the facts the prison officials accepted the lies of two convicts who said they saw me slay the man; and yet neither of them even saw the fight. It seemed to be a good chance to have me put to death, anyway, so the authorities jumped at it. (I had slain two prisoners in knife fights a few years before on another prison farm, for which they had tried to lie me into the electric chair, and I had escaped by the skin of my teeth with two life terms, instead.) But when this particular case came up for trial the liars, having learned that I was prepared to expose their fabrications in court, refused to appear against me. Of course they had a plausible excuse for the officials; they were afraid that, if I were to be put to death because of their “true testimony” my friends would kill them. To make a long story short, the case was thrown out, and I was thrown IN the prison's dungeon. The prison authorities saw that they had no choice but to finish beating me to death or to isolate me. I thought for a long time that they chose the latter course to let the cancer do the job by inches. But the medical supervisor finally convinced me that he could not find the cancer, and he kept examining me every few months to no avail.

My Dad had returned to the church, owing to my troubles. And he died of an internal cancer just four days before my commitment to solitary—a cancer exactly like the one which plagues me, the which he had suffered with for about 20 years. Many doctors had told him repeatedly that they could find nothing wrong with him up until eight months before his death when he began to lose weight and they said he had cancer, but it was too late to do anything about it. He was my only hope and help in this world, and his passing, the false accusation of murder, my own cancer, and my being cast into solitary, were almost more than I could bear. Many stronger men than I was had committed suicide or gone stark mad under less trying circumstances. But I turned to the Lord instead, because I realized that “vain is the hope of consideration from godless men.” And I found (instead of the straw a drowning man reaches for) the SOLID ROCK, renewed faith in Christ Jesus. But it was not so easy as it sounds.

I was in solitary over a month pondering over the terrible things that had befallen me and praying amidst fasting and tears, because I knew that God had let the devil bring those things on me. I had forsaken Him and had brought a gulf between His protection and me. And then the Lord put it into the heart of the guard over me to let the Turnkey sell me a Bible.

Having thoroughly repented, and feeling that the

oath I had made not to work any more was no longer binding upon me, I told the officials that I would return to work willingly despite the cancer and false accusation against me. But they had also changed their minds while I was changing mine.

Having no idea how long I would be in isolation I continued in prayer and fasting and diligent Bible study amidst tears and doubts that God would save one so vile as I had been. I was deplorably ignorant, could hardly read, write or spell the most common words correctly; and the peculiar names and phraseology of the Bible were almost impossible for me. But I found the passage that says, "If a man lacks in knowledge let him ask of God who giveth without measure." This I did, and in a surprisingly short time I was reading the Old English with ease and loved it. Then conforming with certain scriptures in regards to the restoration of fallen Christians I had the most marvelous dream of my life that not only convinced me that God could and would save me, but that I was also to try to keep others from travelling the same rock road that I had trod, and to salvage those who had wandered into that same pitiable state. Then I ceased fasting, for my health would not have permitted of much more of it, but I continued praying and studying harder than ever. It is marvelous how much a person can learn without the benefit of mortal tutors, but with only God and the saints of the Bible as his instructors. Six months after I was placed in solitary the officials granted permission that I might have other reading matter than the Bible, but I refused all thing fictional, accepting only educational books and newspapers. Then two months later while still studying English and the Bible I began to write Biblical essays and poetry. These works I circulated among the prisoners I knew on the yard, via the hand of the Turnkey, who was also seeking after God, but was blinded by denominational poison. He hated me for my teachings and considered me insane. But I kept giving him a few tidbits of Truth every time I caught him in a good humor, and he obligingly carried my works to the other prisoners, who, for the most part, complimented me highly. Then I began keeping a daily diary and collecting all the best poems I read and writing them in a composition book. This anthology now contains about 400 of the cream of the 10,000 or more poems that I have read during the past four years. Of course about 100 of these are my own works, and they aren't nearly so good as many others I have read which are not in this collection. I made some blunders in writing about some important Biblical subjects that I later noted when I began getting literature from learned brethren, which was three years after my committment to solitary. My beloved sister had been permitted to send me a small radio set six months earlier. Over this I heard many wonderfully enlightening Gospel sermons and began writing to ministers who started sending me literature, which I passed on. I consider the radio one of the three

greatest blessings of my life—the other two being my consignment to solitary and the obtaining of the scriptures—for had it not been for the radio the great works that followed should not have been accomplished. The radio was a great help in my study of English and the pronunciation of words. I knew the Word of God so well that I was able to pick out the Gospel ministers as soon as I tuned them in—before they had spoken ten words, and before it was announced of what faith they were. I never once mistook a hypocrite for a Gospel preacher. It was more the tone of voice and expression than the words that were spoken which distinguished the one from the other. There is a discordant note in insincerity and put-on in the tone of expression of the denominational preachers; while there is an unmistakable tone of calm assurance in the sincere speech of those who proclaim the Gospel of peace in truth. If I could hear not a word, but only the tones of voices of preachers I am sure that I could easily pick out the Gospel ministers.

I began to write Gospel ministers because I was not sure about the validity of my baptism, for I should, in all probability, not have been baptized at the time had not the issue been forced. I had little knowledge of the purpose of baptism at the time—just that I had heard that it was a burial to wash away passed sins. And I wondered if I should not be baptized again after having learned the whole truth for myself. Some of the brethren said that I ought to make sure by being baptized, while others said no, that my obedience to begin with was sufficient, and that all I needed to do was to sincerely repent of my sins, which I had already done, of course. While writing to several preaching brethren over a period of six months or so, I kept searching the Bible to find "What saith the Lord about the matter," and James 5:19-20, 1 Cor. 5, 2 Cor. 2:6-11, 1 John 1:8-9 and other coinciding passages convinced me that those of the latter opinion were right.

The hardest thing I found to overcome in my repentance was the almost insatiable desire to escape from prison. The old devil kept bobbing up in my mind occasionally, telling me how easy it would be for me to escape this way or that way. And I was sorely tempted at times, but I kept saying, "Get thee behind me, Satan," and putting the evil thoughts out of my mind until finally he gave up tempting me. The brother who said, "Resist the devil and he will flee from you," surely knew what he was writing about. I do believe that I could have escaped from prison, even from my dungeon cell had I been a-mind to so do—and as I said, it was hard to overcome the desire when for 10 years (with the exception of the seven or eight months I tried to live a Christian life) the purpose to escape had been the uppermost thought in my mind, all other things were secondary. Such a long-lived intention is not easily shaken loose from. But, thanks be unto God, through our Lord Jesus Christ, a year after I came to solitary up



to this present time, and for the rest of my earthly life, there has been and shall be need of neither locks, bars, walls or guards to keep me in prison. Those whom I once hated for holding me in prison, and whom I would have slain to escape, I now love, and hope to lead to the Saviour, who made the sacrifice for them as well as for me. Nor do I hate those who lied to put me in solitary. They did me a great favor, though unintentionally; and, of course their reward will not be good, lest they repent.

Jesus said, "Ye shall know the truth, and the truth shall make you free." This is true, for I no longer recognize any prison except flesh and blood. Of a truth, "The Lord is a Spirit. And where the Spirit of the Lord is there is liberty." No man knows better than I what great joy there is in the heart and mind when he has cast out all evil thoughts and vain desires from his being, and strives to please God in all things. Truly, if sin has knocked the spiritual life out of a Christian he must be revived through repentance and a change of heart; like the prodigal son "he must come to himself" and realize his need of the Father whom he has been separated from through going away into the "far country" of sin and degradation.

I kept working for the Lord, with my own writings, literature the brethren sent and personal lectures to all with whom I came in contact. And kept praying that the Lord would make it possible for any who believed to be baptized, and for us to be able to worship him in accordance with His will. I also kept writing free brethren in the hope of setting their hearts on fire with the desire to evangelize this prison. For no one near would take an interest in the salvation of souls in this place. Those local brethren who did finally agree to help in the summer of 1942 were scared off by ungodly men connected with the prison who sought my hurt for no just cause. But I got Brother Jimmie Lovell, and later Brother and Sister Eugene S. Smith interested in the situation here. Then Brother and Sister Smith sent Brother Chas. H. Wilson to baptize three men whom I had converted. Then we four, holding services together each Lord's day, converted two others, and Brother Wilson was sent to baptize them also. While here each time he went on out to a prison farm a few miles from town, converting and baptizing three men the first time and two the last time. They restored two men out there and we restored three in the walls here, making a total of 15 converted in a little over one month. And still the free brethren have not yet been allowed to preach inside the prison walls here. But in answer to my prayers Brother Eugene S. Smith started a meeting at the local church, April 15, 1943, and talked to me yesterday, April 16, and said that he had obtained permission to preach in the walls Sunday. We rejoice! It is our hope that he will come conduct the services for us in the morning, and then preach to all the prisoners out on the yard during the noon hour. The prison officials have kindly permitted the new brethren to congregate here

in my isolation cell each Sunday with me to partake of the Lord's supper, and to worship aright, for which we are most thankful. The officials also leave my door open all day and any day if I want to go out into the yard to exercise in the sunlight. God is with us,, brethren. Pray for us that the work may progress in this place, so many need Christ so badly but do not realize it. Yours in Christian love, Clyde Thompson

## Concluding Our Faith

*(Continued from page three)*

power of God unto salvation to everyone that believeth; to the Jew first and also the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." This contract promises salvation, the condition is faith. Already we know it does not mean faith alone. (James 2:24) The same Paul writing to the Galatian church (Gal. 1:8) places a curse on anyone who preaches a gospel different from the one he preaches. This same Paul says, "Faith comes by hearing and hearing by the word of God." (Rom. 10:17) Peter says, 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." Now it comes time to use the text, Acts 16:31: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Since the condition of our salvation is faith Paul certainly gave the right answer. Let me add here, I do not believe in faith, I do not believe in repentance, I do not believe in confession, I do not believe in baptism, but I believe *in Christ*, and he said have faith, repent, confess his name and be baptized. Continuing the text, we find in verse 32, the word of the Lord preached; verse 33, he and his house are straightway baptized; verse 34, they rejoice after being baptized, believing in God with all his house. When had the jailer and his house believed? They had believed after they were baptized, thus it took baptism to conclude his faith.

Going back to Acts 16:31, I am asking you to believe in the Lord Jesus Christ. This Jesus speaks 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, but he that believeth not shall be damned." Christ placed salvation after baptism and I leave it there. Paul preaching to the people at Corinth has people that hear, believe and are baptized. (Acts 18:8) They were believing because they were baptized. The eunuch had Jesus preached unto him. (Acts 8:35) In preaching Jesus, Philip evidently preached baptism because the eunuch asked for and received baptism. He knew that to conclude the first principle of faith he needed baptism.

How long does our faith have to exist? Rev. 2:10: "Be thou faithful unto death and I will give thee a crown of life." We believe in Christ when we fully accept him and we receive the reward if we stay at the job.

# Instrumental Music In Christian Worship Is Sinful

GEO. B. CURTIS

It is a matter of wonder on the part of many why any religious group would oppose the use of mechanical instruments of music in Christian worship. The question is often asked: "Where is the harm in their use?" Some have assumed that the church of Christ folks do not appreciate music, or dislike instrumental music, and this is the basis of the non-use of mechanical instruments in our worship to God. We do appreciate and love good music, either vocal or instrumental; hence the cause does not rest in a dislike of instrumental music or a lack of appreciation for it. The cause goes deeper. It goes to the very bedrock of the principles of worship. We worship God. We think that God knows how he wishes to be worshipped. We know that he accepts the music of our hearts in song, for he requires it in his word. We, also, know that he does not require the use of any mechanical instrument of music in the church of the Lord in worship to the Father of all, for no man can find that requirement in his word. We propose in this article to show the sinfulness of the practice. We offer the following against the use of mechanical instruments in worship to God:

1. *There is not the slightest authority for the use of any mechanical instrument of music in the New Testament.*

(a) Instrumental music is not in the New Testament.

(b) There is just as much said about popes, cardinals, eucumenical councils and other things peculiar to the Catholic Church as is said about the use of instruments of music in New Testament worship to God.

(c) There is just as much authority for kissing the ring or the toe of the pope as there is for the use of instrumental music in worship.

(d) The church functioned for the entire apostolic period without their use. This was the purest period the church ever knew.

(e) The church did not need their use then. It does not need their use now.

(f) The use of instruments of music in worship to God 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)

"Do all in the name of the Lord." (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)

2. *The early church was pronounced complete without musical instruments (mechanical) being used in it.*

*If these churches were complete, and Paul says they were, (Col. 2:10) then to add instrumental music to an institution already complete would render it incomplete. For six centuries after Christ there was not a single instrument of music used in the church. They were added in the seventh century by Catholic authority.*

"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 THAT

1. Christians are complete in him.

2. Being complete in Christ Christians are in possession of all the fulness of the Father, Son and Holy Spirit.

3. They possessed the completeness of all the fulness of the Godhead.

4. But the fulness of the Godhead did not include in the early church a single instrument of music of any kind other than the voice attuned to the heart.

5. *Therefore, the use of a mechanical instrument of music in Christian worship is neither of God, nor Christ, nor the Holy Spirit.*

3. *For six centuries after the death of Christ there was not a single mechanical instrument of music used in any church claiming to be the church of the Lord. 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 today in regard to the use of instruments of music, place a misconstruction upon Col. 3:16 and Eph. 5:19. Instruments of music were not placed in the early church. Hence, the contention that we are directed by the book of Psalms is false.*

4. *The law was taken away at the cross. The Psalms are part of the law. Therefore, all authority claimed for the use of instruments of music in the Psalms or in the law was taken out of the way.*

"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 his cross." (Col. 2:14)

5. *The argument for the use of mechanical instruments of music in Christian worship from the book of Psalms would also bind animal sacrifices in Christian worship.*

"Thou shalt 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)

We notice the following: (1) That burnt offerings are taught in the book of Psalms; (2) Bulls are to be offered upon the altar; (3) The incense of rams is to be offered; (4) Goats are to be offered. All these things are taught in the book of Psalms.

Therefore we must conclude that if the Psalms bind mechanical instruments of music upon the church today, it also binds upon the church today burnt offerings, sacrifice of bulls, of goats and of rams. There is no escape from this conclusion. If I claimed authority for the use of a fiddle in the worship from the Psalms, I'd also worship by offering up a bull. If not, why not?

6. It is claimed by those who practice the use of instrumental music in worship that the Greek word *psallo*, which is translated *sing* in the New Testament gives authority for the use of instrumental music in Christian worship. The Bible itself fixes the meaning of *psallo* unmistakably. *Psalloing* is done by speaking—a language—not playing. We offer the following proofs:

“What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing (psallo) with the spirit, and I will sing (psallo) with the understanding also.” (1 Cor. 14:15)

(1) Paul was here discussing the uselessness of speaking in a foreign language without the language being translated that it might be understood by his hearers.

(2) He concludes that he will not pray in a foreign language, but pray in a language that his hearers understand.

(3) He also concludes that he will not sing (psallo) in a foreign language, but that his singing (psalloing) will be in a language that can be understood by his hearers.

(4) Therefore *psalloing* is done by speaking. The vocal cords and not mechanical instruments are used in the *psalloing* taught in God's word.

7. It is also taught by the advocates of mechanical instruments of music in the worship that the rendering of a psalm as is required in Eph. 5:19 and Col. 3:16) requires an instrument. The idea is that the use of an instrument adheres in the word. They contend that a psalm cannot be rendered without instrumental accompaniment. We inquire of God's word whether this be true. Let the Bible speak:

“And David saith himself in the Book of Psalms, 'The Lord said unto my Lord, etc.'” (Luke 20:42-43)

“All things must be fulfilled of me 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, etc.” (Acts 1:20)

“As it is written in the second psalm, Thou art my Son, etc.” (Acts 13:33)

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, etc.” (1 Cor. 14:26)

“Speaking to yourselves in psalms, and hymns, and spiritual songs.” (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.” (Col. 3:16)

We observe from these scriptures that whatever a psalm is, it is a thing that is written and spoken. It is not a tune played upon a harp. It is a language. By it teaching the word of Christ is accomplished. No, friends, it does not demand the use of a mechanical instrument. The man never lived that can put his finger upon the passage in God's word that authorizes the use of instrumental music in Christian worship.

## The Battle Field

BY BOB FRIZZELL

O, the battle is raging, mother  
On the battle field tonight,  
I'm no hero I know, mother,  
But I do not fear the fight.

We must stand for our freedom,  
And everything that's right,  
That is why I have no fear  
On the battlefield tonight.

Don't you worry about me, mother  
For I'm sure I'll be alright,  
Because I feel that God is with me  
On the battlefield tonight.

The prayers you taught me, mother, dear,  
When just a little lad,  
They are tonight my greatest comfort  
And for them I'm very glad.

I so well remember, mother  
You did so oftime kindly say  
When trouble comes and dark clouds gather  
Don't forget to stop and pray.

O, Dear Lord, I need thee now,  
To guide me through this fight,  
For the battle is raging, Lord  
On the battle field tonight.

If it is thy will,\*dear Lord,  
Please lend to me thy helping hand  
That I again some blisful day  
With my loved ones I may stand.

If it is thy will to take me  
From this world of awful sin,  
I pray thee Lord, please take me  
Where my troubles all shall end.

But, Dear Lord, if thou will spare me  
I will surely pray again,  
But now I must go out to battle  
Be with me, Lord, do please—Amen.

# The Evidence Of Pardon

CPL WILLIAM L. DA VEE, USAAF

One of the most important questions, and one that frequently confronts people today, is: "How does one know when he is pardoned and is a child of God?" Some will say there is no way by which we can know whether we are God's children. Others contend that we know it by the Holy Spirit, whom God sends into the hearts of all those who are his children. Others think they know that they are children of God when they do what their consciences dictate. Still others teach that we know we are children of God only when we have done the things which God says are necessary to make children.

The most common of these doctrines concerning the evidence of pardon, and a very erroneous one, is that everyone knows when he receives the remission of sins by the Holy Spirit which God gives him. These believers usually make some fabulous claim as to a miraculous change in their being. How they were unhappy and burdened in their mind, until they gave themselves entirely to the Lord. Then the Lord took all their burdens from them and made them so happy they shouted. Yes, many and varied are the stories of the believers of this doctrine. For their proof they quote Paul when he said: ". . . the Spirit itself beareth witness with our spirit that we are children of God."

The proof-text here does not prove the doctrine for which it is produced. Bearing witness **TO** a thing and bearing witness **WITH** a thing are ideas which are entirely different; yet they are confused in the common explanation of the verse. A person on the witness stand bears witness **WITH** another person when his testimony harmonizes with the other's, and they both bear witness (testify) **TO** the judge or jury concerning the facts in the case. So the Holy Spirit bears witness **TO** God that I am a child of God when I have done the things which make one a child of God, and **MY** spirit bears witness **TO** God that I have done the things which are commanded to make me a child of God. Hence the Holy Spirit bears witness along **WITH** my spirit **TO** God that I am His child. The words in the scripture forbid the thought which is put upon them by religious people generally.

Another common and erroneous doctrine is introduced by those who believe that if one follows his conscience, he is safe with God; and the fact that his conscience approves of what he does is evidence that he is a child of God and has received the remission of sins. They tell us that God gave man a conscience to guide him and tell him right from wrong, and that if he will follow that conscience he will be acceptable to God.

If God has put a special faculty in man to guide him in the right, then He is the author of confusion, for thousands of people teach and practice different things, each following his own conscience in his work. Many illustrations might be produced to show that following

conscience does not necessarily make one obedient to God. You have heard of the religious woman in India who in her zeal throws her child to the crocodiles. Her conscience tells that this is pleasing to God. Is it alright simply because her conscience tells her so? The case of Saul of Tarsus also illustrates the point. He was following his conscience while he was persecuting the church (Acts 23:1). Did that make it right? It is a dangerous thing to rely on conscience alone in matters which pertain to eternity.

We want something more than unreliable feelings or an uninformed conscience to tell us when we have received the remission of our sins. We should rely upon the word of God alone. God has given us the law of pardon in his Book. Jesus gave us the law of pardon when he gave the world-wide commission to the Apostles (Mark 16:15-16; Matt. 28:18-20; Luke 24:47). When a man believes the gospel, the words of the spirit, he is begotten by the spirit. When he is baptized he is born of water, and is saved from his past sins. Every man or woman who has heard the gospel knows whether he has obeyed this law of pardon established by Christ. If he has, then *he knows* that he is pardoned and is a child of God.

For sins committed after obedience to the gospel through baptism, there is a different law of pardon for erring Christians. John says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) James says: "Confess your faults one to another" (James 5:16). If we have wronged our brother, we should confess to him. If we have done that which has brought disgrace upon the church, we should confess to the brethren. If we have sinned against God, without sinning against man or openly disgracing our brethren, we should humbly confess to Him. Thus we confess our sins one to another and to God, and we know that he is "faithful and just to forgive us our sins."

The difference in views on the evidence of pardon between religious people now and the Christians of the first century is that the people now say they **KNOW** they are saved because they **FEEL HAPPY**, while the Christians in apostolic days **FELT HAPPY** because they **KNEW** they were saved. The so-called knowledge now is founded on feelings of joy, while the feelings of joy then were founded on knowledge. In other words, the evidence of pardon now is upside down from what it was in the days of inspired men. Are you founding your hope of eternal life on the sure knowledge of God's word, or on the unreliable feelings of your own heart? Let's go back to the word of God for our rules of faith and practice, so that when the judgment comes, we'll live forever with Christ in that home prepared for the saved of earth.

# Truth

EDWIN C. STILLINGS

What has truth to do with us? The Lord says in Zach. 8:16-17, that we must speak the truth. Why? God hates a liar. Again in Rev. 21:8, we are told that all liars shall have their part in the lake that burns with fire and brimstone. So let us speak the truth at every turn of the way.

Now truth from another angle. John 8:32: "Ye shall know the truth, and the truth shall make you free. Free from what? Our Lord came to free us from sin. ~~Would not that be the correct answer?~~

What is this truth that will make us free from sin? In John 17:17 our Lord says that the word of God is truth. God sent His Son to earth to die for our sins and to make a plan whereby we might be saved. He also said, "Hear ye him." Then the word of Christ is ~~also~~ truth. The word of the Holy Spirit is truth also for we find that Christ in talking of the Holy Spirit said that it would guide us into all truth.

Where do we find the truth, or word of God? 1 Pet. 1:25, this is the word which by the Gospel is preached unto you. And too, 2 Tim. 3:16-17, the scripture is by inspiration of God and throughly furnishes unto all good works. This truth must be found in the New Testament. Next in Rom. 1:16, "The gospel is the power of God unto salvation to everyone that believeth." Then ~~this must~~ be the first step to the Christian life. Heb. 11:6: "But without faith it is impossible to please him, (Why?) for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Is faith in Christ the first, last and only factor in salvation, <sup>as some teach?</sup> Turn with me to Rom. 6:17: "God be thanked that ye were the servants of sin, but ye have *obeyed* from the heart that form of doctrine which was delivered you." Verse 18, "Being then, (When? After obedience) made free from sin ye became the servants of righteousness." Who are the "servants of righteousness?" Christians. Then there is something to be obeyed. Luke 13:3-5, Christ says we must repent. Peter says the same in Acts 2:38. It must here be pointed out that Christ was the Son of God and Peter was inspired by the Spirit of God so we must take their word as law and truth. Hence, repentance from our past sins is absolutely necessary.

Rom. 10:10: "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." What must we confess? Read Matt. 10:32-33. Christ says we must confess him. He also says if we deny him he will deny us. Friends, we can deny him by not obeying what is laid down for us to do in his Holy Word.

We see that confession is made *unto* salvation. What is the next step? Christ says, Mark 16:16: "He that believeth and is baptized shall be saved." Again in Acts 2:38, we find we are to be baptized in the name of

Christ for the remission of sins. Paul in Rom. 6:3-4 says we are baptized into Christ. He also says we are buried with him by baptism. We are then raised to walk the new life. In other words we do not reach the new life ~~which is the gift of the Holy Spirit~~ until we are baptized into Christ.

Is this all? No! This according to God's word (truth) is only the beginning. Acts 2:47, we are <sup>added by the</sup> ~~added~~ <sup>Lord to his church after this ~~course~~ <sup>fulfillment</sup> of commands,</sup> and Rev. 2:10, we are to be faithful to death. Christ said that heaven is a prepared place for a prepared people. We must therefore, prepare ourselves for that place where no sorrow comes.

## Paragraph Sermons

E. M. BORDEN

When people do not desire to obey the truth, they sometimes offer to compromise and obey a part of the truth. There is a choice of two sides, the right and the wrong, and there is no middle ground. That which is supposed to be compromise ground, is the wrong side. If a man is right let him stand for it, even though he may be in the minority. It is better to be right and stand alone, than to be wrong and be popular with the majority. If what we stand for is worth while, why should we step aside from it in order to please some one who does not want the truth?

\* \* \*

The Lord has commanded that we be baptized in water. We cannot substitute sprinkling for baptism and be pleasing to the Lord. Water is the element. Nothing else will do. The Lord has allowed us liberty as to the place where we are baptized, just so there is enough water to perform the act. The ocean is not too large, and a pond of water is not too small if it is large enough to baptize a person in the likeness of the burial of Christ. The Lord has set the day on which we shall commemorate the death of Christ, or his body and blood, but we are allowed to choose the place for our convenience.

The unleavened bread and the fruit of the vine must be used, so, in that, we have no choice. The Lord has told us the kind of music we should have in the church, so in that we have no choice. In the music department we teach, admonish and give thanks. (Eph. 5:19)

\* \* \*

The Jews gave a tenth of their income for a certain purpose, but that was not all they gave. The Jews were not all faithful. Some Christians are not faithful. "Will a man rob God? Yet ye have robbed me. But you say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3:8.) We are commanded to give as we have been prospered. (1 Cor. 16:2) Are we obedient children? The Jews gave a tenth and more than a tenth. Did the Jews give more than they were prospered? Is it possible for us to fall short of our duty in giving? Let us think on these things.

# The Path Ahead

E. R. HARPER, Little Rock, Arkansas

In this article I am dealing with trends that point definitely to the "path ahead" for the church as it seems to me. I do not mean to be a "defeatist" nor a "calamity howler" but when movements are in the making that one feels will some day change the path of the church I feel that it should be discussed.

*The Propaganda That Kills.* The hush approach. Today more and more, we are faced with the suggestion that we keep quiet on certain issues and just go ahead and "forget about it" and let it die. If a man begins to preach the old time Gospel, and by that I mean, if he preaches it as those my age and older learned and heard it, they begin to put the "hush" dope to him thick and fast and if he does not hush in some places they call him a fighter and an "agitator". Just preach sweet sermonettes and tickle the ears of those who hear so they will come back. You hear them say "who wants to hear faith, repentance, confession and baptism"? We know that already. Who wants to hear about, when the church was established? Who wants to hear sermons on "falling from grace", or on the operation of the Holy Spirit?" Why always be preaching on instrumental music, we are not bothered with it in this congregation. Why preach on the millenium when THIS congregation does not have any of it and we are never bothered with it. On and on I could go with other subjects that the church members are getting tired of hearing and they are demanding that we preach a "different type" of sermons. Sermons that will be "more uplifting" and more beneficial" to the church and that will stir up your "spirit" more. If you dwell too long on these great fundamental truths upon which the church rests, they put the "hush" squeeze on you and start this kind of propaganda, "O, he is just a FIRST PRINCIPLE preacher. He knows nothing but faith, repentance, baptism and the operation of the holy spirit". They forget the other 84 sermons he preaches that year on "Christian living." They didn't register. Now I wonder why? For this reason; many times when he preaches on the moral issue or when we follow the "method of approach idea" we never condemn the things that we know are taking place where the "higher ups" live or where the "lower-downs" stay. I remember holding a meeting in a certain city once upon a time and I was preaching on the things that were hindering that particular church, though I was doing it in a general way. Now while I was on the things that all preachers discuss and all churches will like and that will hit no one and will not show up the congregation to themselves and to the public, I was the greatest preacher they had ever had. The crowds were the greatest in the history of the church, said they, previous to this certain day, and the meeting the best they had ever had, up to this certain day,

"said they", but one day I hit the giving and the mission work that churches should do and how little was being done when men in the church who owned stocks, bonds, houses, lands, oil wells, etc, were sitting back and letting preachers go out in these places half starved in salaries, and with no equipment, and then asked the leaders of that church this question publicly, not to be answered publicly, but to provoke thought upon their part as we many times do, "What is THIS church doing to reach the people of your county and surrounding territory" and, boy, I ran into the HE ELDER of the group and he hasn't cooled off until this day. You can guess why. He tried to put the hush method to me there and said, "preach sermons of praise about us publicly and make the people of this town think we are doing things. Do not criticize us." Do you get that idea? The "hush" propaganda simply means, do not criticize the churches, nor the members of the church. Preach sermons that make them feel that they are alright and the greatest people on earth. Well SOME of that, yes, but I still maintain that if the church lives, the foundation of its life is "faith, repentance, confession, baptism, when the church began, where the church began, who built the church, terms of admission into the Lord's church,, opeartion of the Holy Spirit in conversion, etc." These deeply rooted in our hearts and the sectarian world will not soon take our people away from us. But you just let us adopt the method of the Methodist pastor and feed the church member on good sweet sermons and let there be no distinguishing differences magnified and when they are away they will go to the sectarians. The Christian church will get half of them. Tell them the difference in what they are and the rest of the world and show its harm and danger and instead of putting the "hush" to our preachers, FIRE him if he does not have the courage to "indoctrinate" our boys and girls and fit them so that sectarianism is as obnoxious to them as is the "striped cat" that gets too close to our homes on a hot summer night when we are asleep. We have the truth, PREACH it and STAND for it publicly and condemn the error that it filling the air.

2. The "apple basket" method of approach—This may be used with almost any other item. They approach me like this, Brother Harper preach a POSITIVE gospel. Well I ask them what they mean by this. I know what they mean already and you can just put it down that kind of fellow will never save the church in a crisis. But he will then give me two or three illustrations neither of which is worth a dime in the absolute, but "propaganda" has sold this idea to "our brethren."

*Apples.* Here comes a man with a basket of apples on his arm. Now if you want him to give that basket up and accept yours, do not begin to run his apples down,



just show him your basket of apples that are so much prettier than his and he will at once want yours.

*Roses.* The same argument with reference to a basket of roses. They suggest to me that if you want the man to give up the roses do not begin to show that his roses are not as good as yours and do not try to run down his but just come along with a basket of roses more beautiful than his and he will throw his away and take yours. That looks simple and easy on paper.

*Cars.* Here is a man trying to sell you a car. Do not sell your car on the bad points of his car or the other fellow's car, do not mention his car at all. Just sit down and show him your "good points" and sell him on your car. The slogan is "never be a knocker, but a builder"; or a "builder never knows" and "a knocker never builds". Bigger lies were never told than these. It is the devil's propaganda to bring pressure to bear upon us preachers to stop our mouths, and that by our own brethren.

#### *The Fallacy Exposed*

Now in the above illustrations you admit first of all that all are genuine apples, roses alike, car alike. That both apples are good to eat; both roses are good to wear, and both cars will carry you there and bring you back. The only thing is, YOUR apple is better; YOUR rose is better; and YOUR car is better in just a few little points. Now isn't that true? Of course it is. Then the application will have to be as follows: All are genuine churches of the Lord; all are teaching the truth of the Lord; all will carry you there and get you back, BUT "our church will do it better. Do you get the point? Why Christian friend the above illustrations that the devil has sold to our brethren everywhere make of us only another denomination. Just another "apple" in the great world of apples about us; just another rose in the great cluster of roses about us; just another car in the great variety of cars on the religious market. I deny every bit of it.

These churches; these doctrines; these institutions about us are NOT on a par with us with the exception of some minor points. They are not all "apples" at all; they are not "roses" at all; they are not "cars" at all. They are fakes, only imitations and are not edible; are not wearable; and will not get you there and bring you back. There is no comparison between them and the church of our Lord, the Rose of Sharon. Paul describes them in Galatians the First chapter. Now if a man comes along with a basket that he has been made to believe is a basket of apples and he must have apples or die; if a man comes along and he has a basket that he has been made to believe is a basket of roses and he must have roses to live; and if a man comes along and sells a man something that he believes with all his heart is a car and will take him to where he is going and if there be any difference it is a very slight affair; I want to say to you that you will have to first, maybe,

make him to see that he does not even have a basket of apples at all; that he does not even have a basket of roses at all; and that he does not have an automobile in the first place and therefore cannot get to where he is going.

Now what are you going to do? Just sell him the good points and maybe you can't make him see your car is any better than his? No you will have to blast from his mind the fact that he has apples, roses and a car and when he sees his condition then if you can show him that you have what he is looking for and must have, you can sell him.

The church and her truths are too sacred to be compared to "just another church". It is THE church and these others are no part of the church of the Lord and some times it takes showing them up and showing that they are not of the Lord and therefore cannot be placed by the side of the church of our Lord. Just such reasoning as the above "apple" idea has made in many places just another denomination out of the church in the minds of many church members. Of course when you place them all together and just undertake to point out to a good Baptist that "your church" has his bested just a little but I am not going to point out the defects in his, that is all he wants. He right then calls you "brother" and will call on you to pray in his meeting and you become a popular bunch. Please excuse me. We have the only apple; we have the only rose; and we have the only car, or we have nothing at all, and if we are just another apple, or another rose, or another car, then for the sake of the peace and harmony let us all join the Baptist church and stop our part of the fighting. I do not fight for the fun of it. I believe I am right and on the "King's Highway". Our good premillennial friends, some of them, can't say they are even on the "king's highway" because they do not even have a king.

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#### "WHAT MUST I DO TO BE SAVED?"

1. If you are an alien sinner—one who has never become a child of God—you must believe in Christ, repent of your sins, confess Christ, be baptized for the remission of sins, and "walk in newness of life." (Mk. 16:16; Acts 2:38; Rom. 10:9; 6:4)

2. If you are an erring child of God, you must confess your sins, repent, pray for forgiveness, and return to your duty. (Acts 8:22; 1 Jno. 1:9; Rev. 2:5)

3. If you are a faithful Christian, you must, by God's help, continue in his service until death. (1 Cor. 15:58; Heb. 3:14; Rev. 2:10)

NOTES—REPORTS

Geo. B. Curtis, Winslow, Arizona: I finished with the Ashland, Oklahoma congregation last evening and came to Rogers, Arkansas today. Will start to Arizona Monday. Five were baptized in the Ashland meeting. I am inclosing a subscription list for the "Light."

Correction

In the obituary of sister N. M. Starnes in last issue of The Gospel Light, the name of Henry C. Starnes, Corpus Christi Texas, was omitted from the list of children surviving her through a typographical error in the office.

Harbert D. Hooker, North Little Rock, Arkansas: Meeting at Ponder, Missouri with four baptisms. I go to Murfreesboro, Arkansas for a meeting Septemeber 6th. I have closed my work with the congregation here in North Little Rock, to take effect as soon as the get a man to take my place. I have no definite plan for the future.

S. L. Mc Cartney, Bradford, Arkansas: The meeting at Amagon, Arkansas closed Sunday Sugust 22 with eight baptized and fieve restored to the faith. The interest was good throughout the meeting and we feel that others may have been convinced and the church strengthened. I will assist them in a meeting next year.

R. L. Allen, Portales, New, Mexico: I have just returned home from Howard county, Arkansas where I assisted in two meetings which resulted in seventeen baptisms. I am to spend the whole month of July, 1944 in this county with the churches at Mineral Springs, Saratoga and Schaal. While in your state I got acquainted with your paper and like it very much, so please send it along for the dollar inclosed.

Dan J. Ottinger, Lynn, Arkansas, Aug. 31: A series of meetings have been conducted at the Fouke church of Christ. Two were baptized and one restored. Interest and attendance was very good. The church feels that it has been greatly strengthened.

Denton M. Neal, Portsmouth, Ohio: I have recently conducted meetings at the following places: Antioch, near Caldwell, Mo., no additions. Round Lake, near Luxora, Seven baptisms. Rives, Mo., Two restorations, Six baptisms. Steele, Mo., Four restorations, One baptism (to last service). My last meeting before returning to Portsmouth, Ohio will be at Alicia, Arkansas, September 1 to 12.

Carroll Trent, Box 243, Wilson, Oklahoma: There were two confessions of fault and one baptism during my meeting with the church in Shiloh community near Holly Grove, Arkansas. There was good interest and atendance during the meeting. I also visited and preached for the congregation at West Helena, Cypert and Coffee in Phillips county.

J. L. Calvert, Kingsville, Texas: Our work here moves along in a fine way, and we are having additions right along. Our contributions have held up well since the withholding tax started, so we have many things to be thankful for. I will be with the Central church of Christ in Pampa, Texas for two weeks meeting beginning October 6th. Stop and worship with us when you are in this section. We have many visitors in our services for which we are always glad.

Robert Hamilton, Norphlet, Arkansas: The church here has planned to employ a preacher for evengelistic work and we are seeking a man that would be interested in this kind of set-up. We would want him to move here and make Norphlet his home. The church here will pay him a living wage and reserve the right to choose many places for him to conduct meetings. Any one interested, write the church at Norphlet for further information.

Walter W. Leamons, Houston, Texas: Meeting at Los Fresnos, Texas resulted in four baptized and one restored. Many preachers and others attended from valley congregations. I was invited to return for another meeting. I am now in a meeting with the Shiner congregation, Corbin, Kentucky. This is in the beautiful Cumberland mountains. When in Houston visit the West end church at 718 Malone. We have received several by transfer and one reclaimed recently. I could get away for a meeting in November or December.

O. H. Painter, Kilgore, Texas: The discussion between Brother S. C. Kinningham of Haynesville, La., and A. J. Kirkland of the Missionary Baptist of White Oak, Texas that was held at the Eastview church of Christ, Kilgore, Texas was a great victory for the truth. Brother Kinningham is a very able man and he conducted himself in a way that speaks highly for the church. Mr. Kirkland lost every effort he made in defending the Baptist doctrine. Kirkland is a very ungentlemanly debater. In fact, I think his own brethren were ashamed of him and some walked out on him. I am sure all the Baptists could see their failure and we are hoping that they will accept the truth and be saved before

PEOPLE'S  
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NOTES



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it is too late and stop following blind leaders like Baptist preachers. I doubt if there is a Baptist church in Texas that will endorse Mr. Kirkland in their building for a debate.

O. H. Painter, Kilgore, Texas, August 24: I have just closed a good meeting at Wheeling, Arkansas. There were four baptisms and four confessions of faults. I am now in a meeting at Branch, Arkansas with three baptisms and three encouraged to return to their places of worship. May God help them to remain faithful. This is a new congregation. I helped to establish the cause here last year. May God bless us all to be more faithful to the cause of our dear Lord, is my prayer.

Frank Dunn, San Antonio, Texas, Sept. 3: I have just closed a meeting at New Hope in which four were baptized and two restored, all adults. The church at New Hope has bought a tract of land on which an abandoned school building will serve as a meeting place. They are few in number and opposition to them is great. They are in need of financial assistance with the purchase of this property and they are worthy of whatever help may be given them. All contributions should be sent to Howard Tarrant, Route 1, Paragould, Arkansas. I am now in a meeting at Batesville, following which I shall return to my regular duties with the Denver Heights congregation in San Antonio. I appreciate the good work you are doing. Best wishes for your continued success.

\* \* \*

Gus Winter, Webster City, Iowa: In the meeting at Mountain view, Oklahoma nine were baptized and the brethren were left harmonious, united and rejoicing in the Lord. I also held a five day Bible lectureship on the New Testament church 8th and Frisco, Chickasha, Oklahoma before a very appreciative and attentive audience August 18th to 22nd. I spoke briefly at the mid-week service August 25th at Culbertson Heights church in Oklahoma City, Oklahoma. John Banister is the efficient minister. Am planning to spend a few days the last of August visiting my son Wilbert, near Magnolia Arkansas, before starting home.

\* \* \*

H. H. Dunn, Huntington, Arkansas, August 23: Last Wednesday night I closed an eleven nights' meeting with the church in Hope, Arkansas. Visible results were three who were baptized. Bro. Fred H. Williamson is the minister for this congregation and though he has been there but a few months is doing some constructive work and he together with the elders are planning to do still more. This was my first work with Brother Williamson and it was pleasant indeed. He is able, amiable, congenial and a tireless worker. It is good to have such men come into this part of the state to labor. We need more and still more of them. There is so much to be done and the laborers are so few. Began last night with the church at Nathan. The building was filled with a very attentive audience. The song service is under the direction of Brother Calvin Jacks of the Corinth congregation. Also glad to have with us Brother Clovis Crawford, a young ministerial student of Harding college. Clovis is a fine young fellow, reared here and loved and respected by the church for his zeal in the Master's work which he has manifest since his high school days. I am proud of such boys. The future will show the results of their labor. I go next to Union, Missouri be-

ginning there the 13th of December. Write to me and I will be glad to come and help you.

\* \* \*

NOTHING TO IT

Floyd J. Spivy

Because some professed followers of Christ have shown themselves to be hypocrites, some people have (or so they say) arrived at the conclusion that there is nothing to the church or Christianity.

Let us take this kind of logic and see where it will lead us:

Now, according to the argument, any system that has some hypocrites in it is no good, nothing to it. Then there is nothing to any form of Government upon the earth. There never has been in all history any form of Government but what some hypocrites could be found therein. So we had better abolish all of them and let every man become a law unto himself.

According to this logic (?) every kind of business should be abolished, there are plenty of hypocrites in business. According to this sound (???) logic, there was nothing to Jesus nor his teaching, for there was a hypocrite among the apostles (Judas). If the teachings of Jesus were abolished, what would happen to the world? There wouldn't be a SINGLE standard of morals for men to live by. The world would soon be as low as the beasts of the field. This type of logic is nothing but a "smoke screen" for men to hide behind, men who do not have enough backbone to take up the cross and follow Him. They are trying to justify the life they are living. Friend, where do you stand?—In Center Shots, Greggton, Texas

\* \* \*

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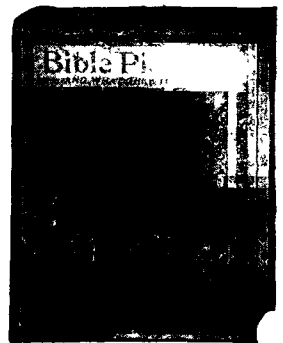
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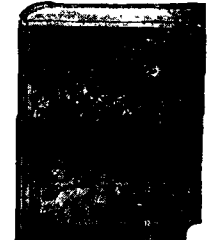
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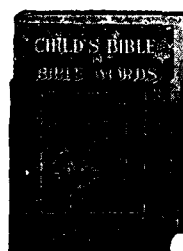
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## The Gospel Light - - - Delight, Arkansas



# The Gospel Light

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

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## Who Can Be Saved?

BY TED W. Mc ELROY

In Mt. 19:16-25 there is recorded a very interesting incident in the ministry of our Lord. The rich young ruler came to Jesus with the most important question, "Teacher, what good thing shall I do that I may have eternal life"? The law of Moses was yet in force and Jesus cited him that law. The young ruler was unsatisfied and persistent; and asked, "all these things have I observed: what lack I yet"? Jesus then put his character to a test by telling him, "go and sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." The test was revealing, it proved that the young ruler had not even obeyed the first commandment, i. e. to love God supremely. His action, "he went away sorrowful", manifested that he loved his possessions more than he loved God, and that he was therefore unfit for eternal life.

After the rich young ruler's shameful exit, "Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of Heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Commentators have expended much ingenuity in efforts to explain this passage, especially are they perplexed about the needle's eye. Many have labored to show that the needle's eye was a narrow passage in the trail, or a low gate in the walls of the city and that before the camel could pass thru he had to be unloaded and then on his knees crawl through the passage or gate. But there is no evidence in the Bible or elsewhere, that I have seen, that a narrow passage or a low gate was ever called a needle's eye; and the idea seems to be an invention of man to explain a supposed hard passage. If we allow the Bible to be its own interpreter the passage will not only become plain but will be consistent with the other teaching of the Bible. The explanation of the passage is in Mark's record of the same incident, where the phrase "rich man" is rendered once "them that trust in riches" (Mk. 10:24-25). It is a proverbial impossibility for a camel to go through a needle's eye, and it is just as impossible for a man who trusts in riches to enter into the kingdom of the Lord—if he ever enters the kingdom he must

cease to trust in riches and place his trust in God.

"And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved"? This question should challenge our attention. We want to find the Bible answer to the question, but truth sometimes will shine with greater brightness when it is contrasted with the darkness of error. Jesus used this method to emphasize truth in Mt. 16:13-18, when he asked first, "Whom do men say that I am"? The conflicting answers from the opinions of men show that if we follow men we are led into confusion and disagreement. When Jesus asked, "Whom say ye that I am"? Peter answered according to what God had revealed, and upon God's revelation there was perfect unity. So it is in our day, if we desire to be lead into the unity of the Spirit, we must reject all the opinions of men, and accept as final what God has revealed.

Let us look at the different answers to the question, "who then can be saved"? First; the answer given by the infidel, he says, "No one can be saved, for the reason that there is no such thing as salvation beyond this life." Infidels lived in David's time and provoked this statement from him, Ps. 14:1 "The fool hath said in his heart there is no God." Paul said, "If we have hoped in this life only, we are of all men most pitiable." (1 Cor. 15:19) We reject the infidel answer because it is contrary to the Bible, to reason, and to our most earnest desires.

Second; let us examine the Universalist's answer to the question, "who can be saved"? The Universalist says, "All men will be saved, because God is too good and too merciful to allow any to be lost". I believe in God's mercy, and must depend upon it as much as anyone else, but let's see what God reveals about his mercy and how far it will extend. Ps. 25:10 "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." Ps. 103:17 "But the mercy of the Lord is far from everlasting to everlasting upon them that fear him, and his righteousness unto children's children". We must reject the Universalist's idea of divine mercy, and believe what the Lord tells

(Continued on page Nine)

# Gospel Preaching

CHESTER ESTES

Not every preacher preaches *the* gospel. It is possible to preach *a* gospel instead of *the* gospel. When *the* gospel has been perverted or changed, it ceases to be *the* gospel. Thus changed, it becomes *a* gospel. The rapidity with which men forsake the gospel is astounding. It caused Paul to marvel. "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." (Gal. 1:6, 7) The early Christians were not only astonished at the rapidity with which men turned from the gospel; but were also troubled when men preached a perverted gospel. It was with rapidity that men forsook the principles of the restoration, and the faithful were again troubled. Brethren are now fast removing from the gospel of Christ unto another gospel, and the church is troubled and perplexed.

## What Shall We Preach?

Is it not passing strange that we must ask, "What shall we preach?" However, we have already apostatized to such an extent that many preachers are asking themselves that question, wondering just what will please the church, so that they can hold their jobs. And, many are telling the preacher just what he should preach and just what he should not preach. Elders are telling preachers not to preach on certain subjects. Some preachers are afraid to preach on certain subjects. The prominence in the church, or the obscurity of the members determines to a great extent the subjects preached. The attitudes of the associates of the members of the church determine whether the preacher be bold, faithful, and loyal in his preaching. Brethren, these things ought not to be!

A loyal gospel preacher determines what to preach by taking the New Testament as his guide. He learns the commission Christ gave his apostles and strives to preach as they preached. When Christ came from the grave he made known to the apostles his last will and testament in these words: "All power is given unto me in heaven and earth. 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. 28:18-20) "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." (Mark 16:15, 16) "Thus it is written, and thus it behoved 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) This commission every preacher worthy of the calling determines to learn and proclaim to a lost and dying world, to the best of his ability.

Every faithful preacher will preach as the apostles preached. Peter preached in such a way on Pentecost as to bring conviction to his hearers. He was not, like many of our modern preachers, trying to please his audience. He, perhaps, knew that when men are convicted of their sins they will either become converted or turn against the message and the messenger. Do you say Peter was inspired? But must we not follow in-

spiration? If we are not to take the apostles as examples in preaching, who then should we imitate? How can we know how to know how to preach? Peter said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He told them what they had done, and what God had done. Some do not like to be told that their deeds do not harmonize with God's deeds. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Being convicted of their sins, a great multitude wanted to know what to do to be forgiven of their sins, instead of trying to justify themselves. Many others, unlike these, later, when convicted of their sins tried to destroy the apostles. Peter, guided by the Holy Spirit, did not hesitate to tell those on Pentecost, who wanted to know what to do to be released from their sins, what to do to be saved. He 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 Spirit." It is further stated that "They gladly received the word and were baptized: and the same day there were added unto them about three thousand souls." It is also stated that "The Lord added to the church daily such as should be saved." (See Acts 2:36-47) Is any one so presumptuous that he will stand in the midst of lost and dying humanity and preach little "sermonettes", deliver "lectures," talk on mere moral and political issues, and make little, nice, "commendable" talks, such as will not offend the rank-est of sectarianism? Is this what we have come to? Is this not a description, with few exceptions, of our "traveling" evangelists? Is this not a description of many of our "located" evangelists? It used to be that such preachers were "marked"; now it is the other way around, the faithful, loyal preachers are "marked." They are not in demand, since those making the demand are demanding that preachers be such as will please their religious associates. Elders are not being selected and appointed because of their knowledge of the Bible and their ability to sense the trend of affairs, if they are obscure from a worldly point of view. Elders are being put in because of their prominence. Scriptural qualifications are being ignored. After they have been appointed, outstanding evangelists *preach to them the popish theory of the infallibility of the eldership, perhaps that said evangelists may always stand in with the elders throughout the "brotherhood", thereby keeping themselves "booked up."* Have we come to the point of having "rackets" in the church? If so, there should be "racket busters". But the preachers and editors dare not lift their voices. God, have pity on us! Then, too, we have the "local" preacher who, if he is loyal to begin with, will often concede little by little to those who demand that he become soft and compromising, till the preacher is known as one of the "pastors of the town" and the church of Christ is just "another church around the corner." *Am I a pessimist? No, just facing stark realities!*

We are put down today as "failures," by the "prominent" and "respectable" churches, if our message is offensive. It was quite different in apostolic times. "And as they spake unto the people, the priests, and



the captain of the temple, and the Saducees came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection of the dead. And they laid hands on them, and put them in hold unto the next day: for it was eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand." (Acts 4:1-4) When the "outsiders" were grieved the church did not apologize. *The church now shuns the preacher whose preaching lands him in jail*; but later when the apostles were released and came back and reported to the band of disciples, they prayed till the place was shaken where they were assembled. What matters it, if worldly men are grieved and persecute us, if it may also be said, "Howbeit many of them which heard the word believed"? I went to a Mississippi town one time which had not a true church; after about two weeks I left that town, hated by the worldly sectarian people, but, when I left, there was a church after the New Testament order in the town, and I am persuaded God was pleased. What, then, matters about the rest? So many of the Jews in Jerusalem were converted that "the high priest rose up, and all they that were with him, (which is the sect of the Saducees) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison." An angel delivered them, and said, "Go, stand and speak in the temple to the people all the words of this life. . . they entered into the temple early in the morning, and taught." The high priest brought them before the council and said, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." Peter preached to the wicked high priest and the council. "And when they heard that, they were cut to the heart, and took counsel to slay them." They were restrained by the speech of Gamaliel. "And when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (See Acts 5:17-41) When we study how the gospel was preached in New Testament times, is it any wonder the entire world soon heard the gospel? Stephen delivered one of the greatest sermons ever to fall upon the ears of men. He concluded by saying, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. . . When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. . . They cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him. . ." (See Acts 7:51-60) Paul's entire life, after his conversion, was one constant struggle with the enemies of the church. He was in one debate after another with those who opposed his preaching, often suffering violence at the hands of the enemies of Christ. Most of the apostles died for preaching the gospel.

#### *What About Those Who Preach Another Gospel?*

Those who preach another gospel serve not the Lord. "Brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they are such as serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17, 18) Such preach only to make a living, to feed their stomachs; they should be 'marked', for the Cause of Christ is at stake—they deceive the hearts of the simple. Those who preach another gospel are accursed. "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) They are men-pleasers and sinners against God. "For do I 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) They are wolves in sheep's clothing. (Matt. 7:15; Acts 20:28-30) They are ear-ticklers. (2 Tim. 4:1-5)

#### *What Should Be Our Attitude Now?*

We will not accomplish anything for truth and right, unless our attitude is right. Attitude is the seat of our actions. We should try to restore gospel preaching. If we are going to tell the world that we speak where the Bible speaks, and are silent where the Bible is silent, we had better strive to go by the New Testament. The denominations conclude that it is hard to live up to the teachings of the New Testament, and, therefore, make no effort to do so. The digressives decided they could not live up to the motto: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." Many so-called Christians claim to be following the New Testament, are still trying to make the world believe they are; but in reality have forsaken it. They are trying to please the world. Many are telling the world they are following the New Testament, when they could not tell you what the New Testament teaches, if their lives depended on so doing. They do not know how to go about defending the gospel of Christ, or even telling a sinner what to do to be saved. Many so-called evangelists of the church have fastened themselves on the church, like leaches, who do not even know how to defend the church of our Lord against the attacks of denominationalism. They preach that the church of Christ is *better* than other churches; they do not emphasize the fact there is only one church, and that those in the denominations are lost. They make the church of Christ just another church among the churches. And, instead of the churches marking soft preachers today, as in apostolic days, they now mark those who proclaim the word of God and attack sectarianism. Often such have been ridiculed—have been despised—have been strangled in the pulpit—have been driven out of the congregations they helped to build. Some of these boast that they are the "sons of the pioneers". The Jews boasted that they were the sons of Abraham. Some one said, "Abraham's blood in their veins did not benefit them, unless they had Abraham's faith in their hearts." The pioneers' blood in our veins will do us no good, unless we have their faith in our hearts. There is a great curse placed upon one who is in a position to encourage such preaching as will continue to feed the fires that are burning out the church. A great curse is on one who is responsible for encouraging such preaching as will not offend any one, such as might be preached in a methodist meeting house to a Methodist congregation.—In The Evangelist, Longview, Texas.

# THE GOSPEL LIGHT

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## Should Christians Go To War?

By J. A. COPELAND

There has been much said and written on the above named subject in the last few months. For a number of years I have believed it wrong for Christians to go into carnal warfare to the extent that they would have to kill their fellowman. But since this war began, a number of able preachers of the church have taken the other side of the question. I have been slow to write on the subject. I have been made to wonder if I have been wrong all these years. It is not my purpose in this article to try to settle this question in the minds of all, but to ask a number of questions which have been brought to my mind by reading after other brethren and by prayerful meditation.

Any one my answer who has the information.

My first question is this: If some evil character were to come into my home to injure me or my family to the extent that he may inflict upon us suffering or death, would I have a scriptural right to kill that man to protect my family and myself? If so, what book, chapter and verse can you give me that justifies you in your answer? I want to protect my family, but I want to have the Lord on my side in so doing. You need not answer by saying, "common sense will teach you that," for Isaiah said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isa. 55:8) You need not answer, that God said to Noah, "Whoso sheds man's blood by man shall his blood be shed." Neither is it necessary for you to tell me that God's law to the children of Israel was: "An eye for an eye, and a tooth for a tooth," for when Jesus was laying down the principles to govern the children of God he said, "It hath been said, an eye for an eye and a tooth: but I say unto you, That ye resist not evil; but whoso shall smite thee on thy right cheek, turn to him the other also." (Matt 5:38, 39) All I am

asking for is scripture that teaches Christians to use violent means to protect themselves from intruders. Just book, chapter and verse.

Then if it is true that as a Christian I shall protect my family and myself from injury imposed by wicked characters, then is it true in a national way?

Then if another nation imposes upon our nation to the extent that even our lives and liberty are in danger do we as Christians have a right to take up arms and fight that nation and kill its subjects, to protect ourselves and nation? With me it will be a wast of time for any one to answer by giving their opinion, or human wisdom. I am just asking, do the scriptures so teach? I have heard so much of late, that the Christian does have the right to use violent means to protect his family and himself from serious injury and then they say, that which is true individually is true nationally. Then let us apply this principle to the teaching of Christ. "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." (Matt. 5:38, 39) Note again, "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 that despitefully use you and persecute you." (Matt. 5:44) If that which is true to the Christian in an individual way, is true to him in a national way, instead of taking up arms to kill people of another nation, why not turn the other cheek? Why not love them even if they be enemies? Why not do good to them? Why not pray for them? In using the word national, I do not mean to discuss what is right for nations or governments in carnal warfare; but can a Christian take up arms with one nation to kill the citizens of another nation? Just here a number of our brethren say, yes we have a right, and it is our duty to take up arms against other nations when our government requires it, for Paul said to the Roman brethren, "Submit to the powers that be," and that refers to the civil government. Yes, I understand that refers to the civil government, but I have a few questions for those who believe that Paul's teaching here gives Christians the right to take up arms and kill his fellowman. The scripture is found in Romans 13th chapter and reads, "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. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 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: For he is a 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." (Rom.

13:1-4) Read the rest of the chapter.

I have for a long time believed this scripture refers to civil powers and that we should submit to them, but does it mean that we must submit to civil laws when they conflict with divine laws? If so please give book chapter and verse that so teaches. I find in Acts 5:29, the apostles said, "We ought to obey God rather than men." Does that not teach that when civil law conflicts with divine law we ought to obey the divine? But some say, That was not the civil powers but certain men that charged the apostles to speak no more in the name of Christ. Now honestly brethren, does any one believe that sets aside the apostle's statement, "We ought to obey God rather than men?" Is that not a general truth that is always true? They were officers that said, "Did we not straitly command you that ye should not teach in this name." (Acts 5:22-29) But one may say, They were just officers of the temple, and the Roman government was the higher power. Would that make void the truthfulness of the statement, "We ought to obey God rather than man." If the chief ruler of the Roman empire had said, I charge you to teach no more in that name, would it have been right for the apostles to quit preaching Christ because the "higher power" said so?

Did not Daniel understand that we ought to obey God rather than man, when the "higher powers" told him to disobey God? (Dan. 6:1-23)

Did not the three Hebrew children understand that they ought to obey God rather than man, when the "higher power" commanded them to worship the golden image? (Dan. 8:30) Did the apostles understand that we ought to obey God rather than man, when all but John died for the name of Christ? Be fair brethren, does Rom. 13 mean that we should be subject to the civil powers at all hazards, or does it mean that we should be subject to the powers that be, so long as they do not conflict with divine law?

Is it not a fact that God has ordained two classes of government? One is spiritual, the other temporal. Of the spiritual Christ said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but is my kingdom not from hence." (Jno. 18:36)

Of the temporal kingdoms, Paul said, "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." Some brethren have accused others of teaching that civil powers belong to the devil. They belong to the devil to the extent they serve the devil. God created man, therefore he is a creature of God. Yet many men belong to the devil, because they serve the devil. Civil powers were ordained of God. But does God approve of the way that some governments handle their affairs?

But we are told that Paul said, "Whosoever therefore resisteth the power, resisteth the ordinance of God:

and they that resist the power resist the ordinance of God. Brethren do you think that means, if a civil power should tell man to do something contrary to a command of God, and man should refuse, that he would be resisting the ordinance of God? Does God's commands and God's ordinances conflict? I suppose Hitler is the higher power in Germany. A few years ago when he required some of his subjects to put the Jews to death, that was a requirements of a higher power. Was that an ordinance of God? If so what do we have? We have the divine law, and the human law conflicting. But to resist the human law I am told, is to resist the ordinance of God. And they that resist shall receive to themselves damnation. Here is another question. If those subjects of Hitler had refused to kill those Jews, would they have resisted the ordinance of God? Would they have received damnation for not killing them?

There is another question which has been asked by some brethren that to my mind, I have not seen a scriptural answer. It is this. The President, and Congress are the higher powers of our nation. I believe there are many Christians in this nation. The chief ruler and his associates are the higher powers of Japan. There are no doubt Christians in Japan. If not we have sacrificed a lot of men and money to no avail. The higher powers of the United States tell our Christian boys to go and kill Christians in Japan. If they resist do they resist the ordinances of God. Will they receive damnation for not killing Christians in Japan? But the higher powers of Japan tell their boys to kill Christians in the United States. If they refuse are they resisting the ordinances of God? Will they receive damnation for not killing your boy, or my boy who is a Christian? Some one answer these questions for me, for I want to know.

But some one may say that the United States is fighting for the right, but Japan is for things that are wrong. Who is to be the judge in those matters? But what difference does it make, if Paul meant we are submit to he civil powers even if they conflict with divine law? But one may ask, What has that to do with Christians going to war? Just this: If Romans 13 means that we must submit to the civil powers even if they conflict with divine law, then if the civil powers require Christians to go to war, or bring upon themselves damnation, for resisting the higher powers. But if that scripture means for us to submit to the powers as long as they are in harmony with the law of the Spirit, then the only question to settle is whether or not the teaching of Christ authorizes us to take up arms and kill people in carnal warfare. Then I ask, where is the book, chapter and verse, in the teaching of the New Testament, that will justify us in going to war, and taking the lives of human beings? And if the New Testament justifies us in taking up arms to fight men, who are made in the image of God, what do the fol-

lowing scriptures mean?

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5: 38, 39) "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 that despitefully use you, and persecute you." (Matt. 5:43, 44) "And behold one of them which were with Jesus stretched out his hand, and drew out his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up thy sword into his place: for all they that take the sword shall perish with the sword." (Matt. 26:51, 52.) "Bless them that persecute you; bless and curse not." "Recompense to no man evil for evil." "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 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." (Rom. 12: 14, 17, 19, 20) "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." (1 Thes. 5:15.) "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36.)

## Religious Review

R. A. HARTSELL

### *Which One?*

We have two "Holy Ghost" meetings in progress—at least they call them that from their pulpits—in our town, within three blocks of each other. Now I have no objection to two different religious bodies having meetings at the same time. We have a free country—and, Lord, may it stay that way. But reader, there is something that I cannot understand about these two bodies. . . .as well as all others of like ideas. One of them points the finger of scorn at the other, saying, "You are of the devil." Then we hear the other shout, "It is you." Now which one is it? Or, or they both following satan? This is the real question in the minds of honest observers.

Why, I know a lot of these folk. I meet them from both groups every day. There are persons in both bodies who are honest. I talk with them and they will each tell me that their respective body is of God, and the other is being directed by the spirit of the devil. Then I say how am I to know? They inform me that "by their fruits you shall know us," and I am still uninformed. "See here", says one, "Mr. Doe, one of our members has been healed. And look here, here is a sworn statement from a person of our faith from Po-

dunk, which says she was healed." Then I have to say. "You mean to tell me that these are the fruits?" To this they reply, "Yes." Then I say: "My dear folks, Tom Jude, a member of the other body, told me he was healed; and, furthermore, another showed me a sworn statement that another party was healed in one of their meetings." Now if proof is "fruit," why is not the proof of the other body fruit? If I accept one, then I must say that the other honest people are liars. They would get angry at me. And if I should say that they have the proof—FRUIT—then I call you a liar. You in turn become angry at me. Aren't you putting folks whom you claim lost on the spot?"

And too, each of these bodies claim to receive revelation from God. One revelation they say, tells them to seek the "second blessing". While a revelation (?) to the other group says there is nothing to this second blessing stuff. Now that really messes things up. Then another strange thing: One of them states that the other is soft and afraid to preach it right; and like statements come from the other group. And yet, both claim to be guided by the Holy Spirit. That really puts the Spirit of God on the spot, right here in public, in our little city.

It doesn't take a person who thinks long to see the absurd position in which the Lord of the Bible is placed. I do not wish to be rude, but neither one of them comes any where near to the truth.

One of these bodies calls itself the "Church of God". While the other calls itself the "Assembly of God." Church means assembly. So they call themselves by the same name. It is easy to call a thing by a certain name. Or even write the title over the door of a building, or on the corner stone. But what is the article; or what is on the inside of the building? That's the question. Only those who act, talk, live, teach and preach like the church of the Bible can be the Church of Assembly of God. I am sure Paul and the early church never acted, preached, talked, or lived like either of these organizations.

The name "Church or Assembly of God" is a scriptural name. And, the Lord's people wore it. But they were also known as the church of the First Born. Too, the church of Christ. But just because an organization calls itself by either or all these names does not establish its identity. Even law violators assume names. They do so to hide their real identity. Unless a body of religious people measure up to the Bible, they are like the law violator, they are only hiding their real identity under a cloak of a Bible name.

Another thing: There is an organization calling itself "Church of God," which adds the handle, "Seventh Day" to it. They could say: "We are the Bible church, because we wear the name "Church of God." Now another body calls itself "Church of God," but takes on an annex, "Pillar and Ground of the Truth." "Seventh Day," and "Pillar and Ground of the Truth" can both be found in the Bible. Why not take them on?

In fact, how will the lost who know nothing of the Word of God ever be able to know which is the church of God, when they hear all these religionists crying, "here is the church; we are it because we wear the name. . . The name is essential, but it isn't all the story.

In New Testament times those who received the Holy Spirit were known by certain results. Take Pentecost as an example. On that day, the record informs us that they "were all of one accord." These vain babblers are not. There is, in fact, keen fighting competition among them. The Spirit received at Pentecost informed them to "keep the unity of the spirit in the BOND OF PEACE." (Eph. 4:1-3) Do you believe that he would advise Christians of the early church to keep peace, then tell them of this age to up confusion? "God is not the author of confusion, but of peace." (1 Cor. 14:33) This, my friend, is the way the Spirit talked in the infancy of the church.

And too, I remember that confusion came up in the Corinthian church, and that the Spirit sent them some corrective measures in these words: "For, whereas, there are among you envyings, strife and division, are ye not CARNAL and walk as men?" The same Spirit said, "To be carnally minded is DEATH." He thus pronounced death upon divisions and strife. Has he changed his mind since those statements were penned?

Another thing interests me. All of these fakers declare that they have been baptized with the spirit. And, as we have said before, offer testimonies of healing as proof. But the Holy Spirit's chart of the fruits of the Spirit differs widely from these. It says that the fruits of the spirit are "Love, joy, PEACE, meekness," etc. This is very much in reverse to them, don't you think?

Furthermore, the Holy Spirit told the divided Corinthians to "Speak the same thing, be of the SAME MIND, and of the same judgment." Granting that the Holy Spirit works now as it did then, this would not be comfort to any of them; for only one out of the great number could be right, and could possibly be directed by the Spirit. Which ONE, I ask again?

Is it not strange, reader, that "The works of the flesh include division; and these people show only physical manifestations? If you will read Gal. 5:19-21, you cannot keep from knowing that they are following the flesh rather than the spirit.

Such manifestations as you see among these deluded people, and the division in general throughout the religious world, tends only to produce infidels. Jesus prayed that his people might be one—"THAT THE WORLD MAY BELIEVE THAT THOU HAS SENT ME." He knew that division among his people would produce unbelievers. Strange, isn't it, that Jesus knew the results of division, and then took the space in his prayer to tell us about it, that people would still insist that they are directed by the Lord's spirit in their divided condition? I opine: "Awake thou that sleepest, and arise from the dead, and the Lord shall give thee LIGHT?" (More on the Spirit later.)

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# The New Birth

GEO. B. CURTIS, Winslow, Arizona

*Except a man be born again, he cannot see the kingdom of God.*

*"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:3, 5.)*

The question of the new birth has long been one of controversy. In these articles I do not expect to add anything new on the subject. If I did, doubtlessly, it would not be true; for the teaching on the subject of the new birth is as old as the New Testament. I only wish to call attention to Bible teaching to clarify the minds on this all important subject.

The extreme importance of the subject is set forth in the words of the Master to Nicodemus. In verse seven Christ says, "Ye *must* be born again." In verse three He states that one cannot see the kingdom of God except he be born anew. And in verse five He states that entrance into God's kingdom cannot be effected independent of being born of water and Spirit. Without the new birth one cannot see the kingdom of God. Nothing then can be more important than this birth of water and Spirit.

In order to sustain a doctrine some people of late have tried to get rid of *water* in verse five. I have heard some take the absurd position that *water* in John 3:5 referred to the water of natural birth. This argument is too flimsy to cause much trouble. A little reflection will show that the natural birth was the thing in contrast with the birth of *water* and *Spirit*—the very thing that Jesus was telling Nicodemus it was not. Another, and equally erroneous position, is that *water* and *Spirit* are synonyms. The adherents to this theory render the passage thus: "Except a man be born of *water, even the Spirit*, he cannot enter into the kingdom of God." But the Bible doesn't say this, or anything akin to it. It says "*water and the Spirit*." The conjunction, *and*, means plus. One must be born of *water* plus the *Spirit*. The word, *water*, is from the Greek, *udatos*. This word occurs seventy times in the New Testament and is translated *water* each time.

Much misunderstanding is prevalent over the 8th verse of this chapter. Again the scriptures have been twisted to fit a theory. The verse reads, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It is taught that this passage says that we cannot tell from whence the new birth comes and where it goes, or, we cannot tell from whence the Spirit comes and where it goes. No such ideas are advanced in the passage. The passage says, "So is every one"—every person—"who is born of the Spirit." Let's look at the meaning of the verse independent of any religious teaching on the

subject. Jesus is distinguishing between the natural birth and the birth from above. He is showing Nicodemus that the new birth has nothing to do with the birth of the flesh. One is visible, the other invisible. One is flesh, the other spirit. One is earthly, the other from above. The new birth is as indistinguishable in the individual as the wind is invisible to the natural eye. To illustrate: A man weighing 175 pounds, 30 years of age, blue eyed, brown haired, 6 feet high is born again—born from above, born of water and of the Spirit. He will still weigh 175 pounds, be 30 years of age, have blue eyes, hair still brown, and be 6 feet high. The new birth will neither add to nor take from his physical nature. If he likes corn bread and turnip greens before he will still relish them after the new birth. This is the teaching of verse eight. Christ here shows the distinction between the natural and the spiritual births.

Every *physical birth* has certain requirements, namely, a father, a mother, generating seed, conception of the seed and the delivery—birth. With these facts we are familiar. So was Nicodemus. Christ uses this familiar natural phenomena to teach concerning the regeneration of the heavenly kingdom—the introduction into another family, that of God. Here he teaches concerning the kingdom under the figure of a birth. The kingdom here is presented under the figure of a family relationship.

Every *new birth* has certain requirements, also; namely, a Father, a mother, generating seed, conception of the seed and delivery—birth. With these facts many are not familiar. Neither was Nicodemus. Let us study regeneration under the figure of a birth from the above carefully. That God is the Father in this regeneration, I think all will agree. There is no use arguing a proposition upon which there is universal agreement. The mother in the new birth is another problem. Some have contended that the Holy Spirit is the mother in the regeneration; yet the Holy Spirit is always referred to in the Bible as the masculine and not the feminine gender. Remember that this is simply dealing with salvation under the figure, or parable, of a birth. God dealt with the children of Israel under the *Old Covenant*. He deals with us under the *New*. In Paul's allegory of the two women of Galatians four we learn that our spiritual mother is the New Covenant. Hear it: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the hand maid, and one by the freewoman. Howbeit the son by the handmaid it born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children



under bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to that now is: for she is in bondage with her children. But the Jerusalem that is above is free, *which is our mother*. . . . Now we, brethren, as Isaac was, are children of promise." (Gal. 4:21-28) Hence, the mother in the regeneration is the new covenant. We are not children of Hagar, but of Sarah. We are free.

The teaching of God's word on the matter of the generating seed is plain. In Luke 8:11 we read, "The seed is the word of God." 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. In Romans 1:16, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to very one that believeth." By these and many other scriptures that could be sighted we learn that God's word is the generating seed. The heart or mind of man is the womb of spiritual conception. "The sower soweth the word." (Mk. 4:14) "And that in the good ground, these are such as in an honest and good heart, having the word, hold it fast, and bring forth fruit with patience." (Luke 8:15) This conception of seed produces faith. Faith comes by hearing God's word. (Rom. 10:17) Without faith no salvation. Without the word no faith. Birth requires a delivery—a change of state, or relationship.

I think all will agree that whatever the new birth is that it marks the end of the life of sin and the beginning of a life of righteousness. I think that there would be no controversy in this statement: The new birth brings one into the family of God. It makes one a child. Then whatever the new birth is it marks the beginning of the new life and the end of the old. It marks the redemption through the blood of Christ. It marks the forgiveness of sins. It makes us new creatures. We learn from God's word that we are new creatures in Christ, (2 Cor. 5:17); that we are God's children in Christ, (Gal. 3:26); that redemption through His blood is in Christ, (Eph. 1:7; Col. 1:13, 14); that our sins are forgiven in Christ, (Col. 1:13, 14). Therefore whatever brings us into Christ is the same thing as the new birth. From Colossians 1:13-14 we read, "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." Here is the delivery. Here is the birth. Delivered from power of darkness. Translated into God's kingdom. If we can learn what is meant by "born of water and of the Spirit." This is certain. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Here born of water and Spirit are necessary to entrance into the kingdom. In Col. 1:14 translated into the kingdom, which puts us into Christ. Then to be in the kingdom of God is to be in Christ. To be in Christ is to be in His body—his church, his kingdom. This is clear from the scriptures

given. Next week we shall examine the means of entrance into Christ, the act of deliverance—the new birth.

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## WHO CAN BE SAVED?

(Continued from page one)

of his mercy, that it is to "such as keep his covenant" and to "them that fear him." The conclusion is that unless we keep his covenant and fear him, we will not receive his mercy.

Third; let us test the answer given by the Moralists, who says, "All good moral men will be saved." The moralist stresses our duty to our fellowmen, but ignores our duty to our creator. Jesus showed the moralist idea to be false when he said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me" (Jno. 15:4). This proves beyond a doubt that man cannot be saved upon his own goodness or morality alone, but that in order to please the Lord he must abide in Christ, i. e. perform his religious duty. Hence we reject as false the idea that all good moral men will be saved.

Fourth; the Calvinists answer the question who can be saved by asserting, "only those who have been foreordained and predestinated, that God has decreed some to be saved and others to be lost and men are powerless to change their destiny." This is false. God has given men free will and they determine their destiny by the life they choose to live. Note this lesson from Peter, Acts 10:34 "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is acceptable to him". We reject the Calvinistic idea of predestination as contrary to the revealed will of God, and most dishonoring to God making him responsible for all the lost.

Finally and in conclusion let us consider briefly what God has revealed in answer to the question, "who can be saved". We learn that all men are invited to share in the benefits of salvation (Mt. 11:28-30; 28:18), they must believe the gospel (Acts 16:31; Heb. 11:6), they must be obedient (Heb. 5:8-9), and they must be faithful to duty unto death (Rev. 2:10). This is the Lord's answer, we should reject all opinions of man, and without reservation accept the Revelation of God.

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### USEFUL WHEN APPLIED

A soap manufacturer, not a Christian, was walking with a minister. Said the soap maker: "The gospel you preach has not done much good to the world. I see lots of wickedness and wicked people." The preacher made no immediate reply, but they soon passed a child making mud pies. He was exceedingly dirty. It was then the preacher's turn, and so he said, "Soap hasn't done much good in the world, I see, for there's still much dirt and many dirty people."

"Oh, well," answered the manufacturer, "soap is useful only when it's applied."

"Exactly," was the minister's reply, "so it is with the gospel we proclaim."

# The Mind Of Christ

W. A. BLACK

"Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which also was in Jesus Christ." (Phil. 2:2-5) Thus Christians are commanded to have the mind of Christ. But what does it mean to have the mind of Christ? It means to have his disposition, his purpose, his nature. To have the mind of Christ in you is to talk like Christ, walk like Christ, think like Christ, and do like Christ. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature. . . ." (2 Pet. 1:4) Let us study some of His attributes, or His nature. Whatever they are, we must have them in us. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9)

## *He Was Humble.*

"Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8) "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9) "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (1 Cor. 3:18) "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3) "For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:3) Is it possible that there are preachers, and other members, of the church that do not have the mind of Christ? That they are not humble; but lovers of power and prestige? Are there those among us, who, as Diotrephes, loveth to have the pre-eminence? Who is any one man that the salvation of the world depends upon him? Who is any one man that the church could not get along without him? We all must have the Lord; but the Lord can get along without any one of us, or without all of us. Maybe if one of "us big preachers" were to die the world would not come to an end at once!

Soon after I began preaching the Gospel (I have been preaching about fifteen years) one of "our big preachers" gave the inside to many of the sins of our "big preachers" and the jealousies that existed among the "higher ups." All that he told me was hard for me to believe. I could not conceive of any Christian being

jealous of any other Christian. I was under the impression that preachers were to be interested in the salvation of the sinners of the world. But I have learned many things in my fifteen years of preaching the gospel that I am glad I did not know when I began preaching. It would have discouraged me and weakened my confidence in my preaching brethren, maybe, to the extent that I might not have gone on. When I first began preaching I was under the impression that preachers were to be more interested in preaching the gospel than they were in seeking a big church with big pay. I thought that all the members of the church were to be interested in each other; and that they all considered themselves equals in the Lord. I thought that the poor in this world's goods were to have a part in the affairs of the church. Let us have the mind of Christ and be humble. Let us be interested in the Cause above everything else.

## *Christ Was Compassionate.*

Jesus wept at the distress of others. (Jno. 2:35) In his compassion for the Jews he said, "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!" (Mt. 23:37) "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Mt. 2:28-30)

In the 15th chapter of Luke we have the compassion of the Father and the Son set forth in the parables of the lost sheep, the lost coin, and the prodigal son. Tho the son had gone away from the father's love and spent all his inheritance in riotous living: yet when he came back the father ran out to meet him, and had compassion, and ran and fell on his neck and kissed him. The father had the best robe put on him. He had the fatted calf killed. Are we as compassionate as we should be? Does it move us to behold the masses without God and Christ? Are we interested in the backsliders that are in the church? Are we glad when an erring Christian returns from the error of his ways? Do we gladly shake hands with them and encourage them in their efforts to do better?

## *Christ Was Against Sin Wherever It Was Found.*

"Then said Jesus unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." (Jno. 8:21) We must be against sin that is in the church and that which is out of the church. We must be against sin in the big and little alike; in the high and low. We must be against sin in our kin. We must be against all sin.

In The Evangelist, Longview, Texas

NOTES—REPORTS

T. B. Crews, 203 Cordell St., Houston, Texas: The work with the Tidwell Road congregation is progressing nicely. We are less than four months old but now have a membership of fifty three. Our collection averages over \$1 per member each Lord's day. We have over \$600.00 in the treasury toward our building which we hope to get approved to erect. Our location is in the midst of a Baptist "bee hive". I took the confession of a young lady last Lord's day evening whose parents are Baptists. They have absolutely refused to let her be baptized, but by the will of God she shall be if at all possible. The new, and larger paper is alright. It gives me a chance to catch up on my reading. I enjoy it very much.

Waymon D. Miller, 207 N. Madison St., Camden, Arkansas: On September 9th I came to Camden to begin work with the church on North Madison Street. Our first Lord's day service with these brethren was delightful. There was fine attendance for both services. Thus far this has the appearances of a good work. The brethren seem to want to do things for the cause of the Lord. Working with and under intelligent and capable leadership and receiving the co-operation of entergetic members, there is seemingly no reason why this should not be a fruitful field in which to work. The brethren here are equipped to do a fine work. They have a very attractive brick building located in convenient walking distance of the business district. This fine little building will seat about 250 persons, and is comprised of the auditorium, four class rooms, a fine baptistry. But superbly of greater consequence than a good house of worship is their interest to disseminate the truths of God's Word. I kindly solicit the fervent prayers of brethren every where as we enter this work.

A. C. Grimes, McAlester, Oklahoma: During August Brethren Hogan and Butler held a meeting for the colored people of this city. They began with us August 9th and closed the 27th. The pure and forceful gospel was preached to both white and cloored, sometimes the audience would reach well above the 500 mark, and it was estimated that near 1,000 heard him the last night of the meeting, the meeting should have continued for at least two more weeks. This was the first time the Gospel had ever been preached to the colored people of our town, but we hope not the last. We hope to have these fine servants of the Lord with us again next year.

The meeting closed with seven colored members to begin the new work, they are meeting and with the help of the white brethren here, and that of Brother Caperton, the minister at Atoka and also the colored minister of Muskogee promised to help them some. We expect to carry this work until another meeting can be held at which time we may be able to recruit a larger working force. Our meeting among the white people is going well, in spite of the Polio scare here in the city, last Sunday we had nine additions. One restored, four new members identified themselves, and four were baptized. One was from the Baptist church, two from the Christian church, one had had no religious affiliation whatever. I conducted a short meeting at Flowery mound, a little country congregation nearby, and had five baptisms, one man 70 years old. Brother Guy N. Wods, of Lubbock, Texas will begin a meeting here October 17th to continue through the 28th.

Jack Huff, Poteau, Oklahoma: Z. D. Barber assisted the church here in a meeting which closed August 15. Bro. Barber is a good preacher and the church was strengthened by the splendid lessons he brought. Four were baptized.

Jack Huff, Panama, Oklahoma: Foy L. Smith preached in a meeting which closed at Panama, Oklahoma August 27. Large crowds attended and much interest was shown. Two were baptized and the cause strengthened. Brother Smith is a fine young preacher and the church will remember the splendid sermons and his efforts with us.

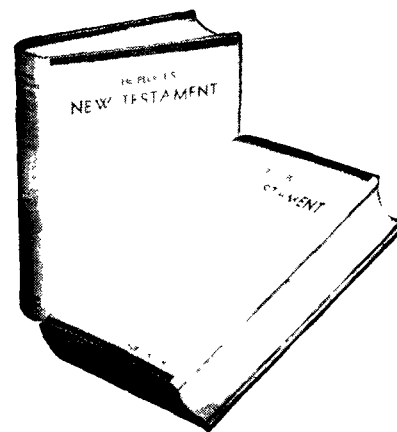
Ira Rice Sr. writes from Tuscumbia, Mo.: September 14th. I closed a meeting at Eterville, Mo. last Lord's day. Visible results of the meeting were five responses to the Gospel call. Three baptisms and two restorations. Began a meeting last night at Saline Valley, near Tuscumbia, Mo. We hope to enjoy a good meeting here. When I am thru here I shall go into Tennessee for a meeting, beginning September 30th. May the Lord bless the faithful. Remember me and mine when you pray.

H. H. Dunn, Huntington, Arkansas, September 14th: The meeting at Nathan, Arkansas closed the sixth of this month with ten baptisms. This was my third meeting with that congregation and I enjoyed the work there. Certainly hope to be with them again at some time in the future. Following that meeting I had a week's visit with my wife and daughter. The time seemed short until I had to leave them again for a meeting with the West Union congregation near Granby, Mo., which began last night with a good number of hearers. This is my second meeting with

these people and we are hoping that much good may be accomplished through their labors here. Go next to Boggy, near Red Oak, Oklahoma. It seems that people are just a little more inclined to hear the truth this year than last. If we as a nation expect to continue to enjoy the blessings that have been ours in the past, we must concern ourselves more and more about the will of Him from whom those blessings come. May God help us all.

Roy Henderson, England, Ark.: I have just closed a good meeting at the Colony church of Christ, Morganton, Arkansas, August 29th, with seven baptisms and two restorations. Much good is being done by those faithful brethren.

PEOPLE'S  
NEW TESTAMENT WITH  
NOTES



By B. W. Johnson

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Gospel Light Publishing Co.  
Delight, Arkansas

I. D. Ames, Columbus, Kansas, Sept. 15: As it has been some time since I reported through the Gospel Light, I will say I am busy in the Lord's work. I am at present engaged in a meeting here at Columbus, Kansas. This congregation was established by brother Harriman a few years ago, and while it is few in number they are as strong in the faith as you will find any where. This is the home of brother Morton Woodard a faithful gospel preacher and really has a zeal for work. I will go from here to the Thompson congregation in North Mo, and from there I will go to Mouthope in Putman county, Mo., and so on for the rest of this year. We have had visiting brethren here from several congregations and we surely do appreciate their cooperation. Brother Rue Porter is at present engaged in a meeting at my home congregation at Cassville, Mo. Brethren pray for me that I may be able to continue in the work of faith and labor of love. Yours sincerely in Christ.

\* \* \*

#### Preacher Needed

Herman Michael, Danville, Arkansas: I am writing to you to see if you can help us to find a Gospel preacher, as we have been trying to get one. We have just moved to Danville, about two months ago and they tell me here that they have not had any preaching in about two years, and you will know by that that the Gospel needs to be preached here. We have money and can take care of the meeting. Would like to have a two weeks' meeting, if not would be glad to have just a week. If you can send us a preacher or let me know where to find one we will thank you a lot for we sure love the Gospel.

Note—This letter just received in the Gospel Light office. We hope some preacher will be able to help them.

\* \* \*

#### State Sanatorium Work

I am happy to report that the work here at the sanatorium is still doing good. I am still engaged in a full program of teaching, visiting, and giving out Gospel literature, and this is bearing fruit among the patients. Much and lasting good has already been accomplished in this work here, and we are planing and hoping for greater things in the future.

For the benefit of those that have inquired I will say again that my work here is sponsored by the Sixth and Olive Streets congregation in North Little Rock, Arkansas. The work is supported by the contributions of congregations and individuals that are interested in the work. This sanatorium has more than 1200 patients. It is indeed a field white unto harvest. In this as in all other fields, if the Gospel is preached it must be supported. I am

spending my time working here in the field, and depending on the brethren to support the work. You have done that so far. For this we are thankful. To you that have had a part in this work, let me say, you have helped to preach the gospel to hundreds that will be forever grateful. Many that could not have heard otherwise. You that have sent books, tracts, Bibles and Testaments, all the reading material that you have sent in has been put to work here. Will you continue to help us. We are counting on you.

—Voyd N. Ballard.

\* \* \*

Lucian M. Farrar, Russellville, Ark.: September 17th. Closed a two week's meeting at Bell's Chapel, near Atkins, with two baptisms. Brother Norman Crouch lear the singing in an excellent way.

\* \* \*

Will W. Slater, Station A, Fort Smith, Arkansas: The meeting in Malden, Mo., resulted in one baptism and two restorations. Good interest manifested. This leaves me in a meeting with Pleasant Valley church near home. I am to begin a meeting in Browning, Illinois, on September 16th. I go from there to Shepherd, Michigan. May we work "while 'tis day."

\* \* \*

Walter W. Leamons, Houston, Texas: Brother Burl Grubb, minister at Vestal street, Knoxville, Tenn., and I did the preaching at an all-day meeting at Flatwoods, Laurel county, Kentucky, the 5th Sunday in August. Visitors from many congregations. I like to hear these Kentuckians sing! Brother James Baxer is the minister at Flatwoods. I have just closed a good meeting a Shinar, near Young's Creek, Kentucky. Now beginning at Brummett, large congregation near Corbin, Ky. Many able men have labored here through the years and they have built well, but much of east Kentucky is almost untouched by the gospel. From here I return to West End church, 718 Malone St., Houston.

\* \* \*

E. R. Harper, Box 206, Little Rock, Arkansas: Please announce that the regular church of Christ broadcast will begin Sunday afternoon, September 19th over KLRA. It will be from 1 to 1:30, KLRA is 1010 on your dial. Please write us if you get the program and announce it in your congregation where you live. Why not make the announcement in your local paper. By this method you can help us to advertise this program.

\* \* \*

R. P. Whisenhunt, Bradley, Ark.: The Canal church closed its meeting on Aug. 25th with four baptisms and two restorations. We had brother Otis L. Rowe of Checotah, Oklahoma doing the preach-

ing. The preaching was good enough for outsiders to ask when is he coming back. He preached some good, plain, sound lessons.

\* \* \*

Will W. Slater, Fort Smith, Arkansas: The meeting at Pleasant Valley, near my home resulted in one baptism, and good done otherwise. This leaves me in a meeting in Browning, Illinois. The song leader and three other members have "passed on" since I was here two years ago, and it makes quite a difference, but it also makes heaven just a little brighter for these good people here. I am to begin in Shepherd, Michigan, after leaving here.

\* \* \*

Paul Matthews, 908 Cherry St., Clarksville, Arkansas: I have just closed another interesting summer's work of seven meetings with seventeen additions and some restorations. I am beginning my second year with the local congregation and have begun my final year in the College of the Ozarks.

\* \* \*

Dan J. Ottinger, September 17: August 3 to September 12 I was at Fouke and Batesville, Arkansas with a total of three baptisms. Brother Westbrook reported the Fouke meeting, using my signature inadvertently making it appear that I was unduly praising myself. All three churches adopted a systematic business and financial plan and later reports from two show giving increased about 225 to 300 per cent. Powell was "purposed" to increase over 100 per cent. I can hold only a limited number of meetings and I promise to tell "us" the truth as well as outsiders if you desire me.

\* \* \*

Dan J. Ottinger, Lynn, Arkansas: O. C. Pickens and I have agreed to do a month of mission work in 1944 in some unentered place. We would prefer to do the work in Arkansas or South Missouri county seat town. Brother Pickens will do superb singing and I will do the best preaching I can. We shall raise our own personal support, pay our travel expense and furnish song books. We want some church to sponsor our board and room, place of meeting, seats, lights literature and advertising. Time: July. If interested write me as above, or O. C. Pickens, 908 Warner, Jonesboro, Arkansas.

\* \* \*

Granville W. Tyler: Please change my adress on your paper from Box 366, McMinnville, Tenn., to 3517, Oakland Terrace, Chattanooga, Tennessee. I am enjoying the GOSPEL LIGHT very much, I believe it to be a fine paper. I am beginning my work here with the Red Bank congregation, it is a good church and there is a good opportunity to do much good.

Otis L. Rowe, Checotah, Oklahoma, Box 22: Inslosed you will find my renewal. Thanks for the reminder, I enjoy reading the Gospel Light. I like the new edition very much and think it is another step in the right direction. Mindful to that I am just one of its many readers. We closed a good meeting with the Canal Church at Bradley, Arkansas. Resulted in six confessions. We enjoyed our stay in the home of Brother R. P. Whisenhunt while there. We are now in our seventh and final meeting from the year at Porum, Oklahoma. The work with the church here is very pleasant. We are not turning the world upside down, but are enjoying a steady growth. May the faithful everywhere put forth their best.

\* \* \*

Lucian M. Farrar, Russellville, Ark., September 20th: Just closed a two weeks meeting with six baptisms.

\* \* \*

David M. Owens, Bexar, Arkansas: Preached at Mountain View the 12th, morning and night. Brother Landrum and Dr. T. E. Ferrell are leaders. Came to Joplin the 15th. Attended the church at 4th and Forest where Brother Ansley is the preacher and song leader. This church is a little over a year old and it is making progress, which means much for Joplin. I preached at Cawyer the 19th, near here. Lead the singing and taught a Bible class here last night. Expect to attend the meetings at Carthage which begins tonight. I am open for meetings or local church work. If you need write me at Joplin, Mo., Gen. Del. for next 15 days.

\* \* \*

W. E. Burkham, Gainesville, Texas: I resigned the work at Daingerfield, Texas, and have accepted the invitation to work with the Broadway Street congregation here. We had a very fine beginning with six responses to the Gospel invitation at the first two services. To God we give all the praise. This is a great congregation and we anticipate a pleasant and profitable work here. We made many friends during our stay in and around Daingerfield. May we ever retain their love and friendship. We left the church in complete working order, and harmony existing among the members. I have promised to return next year for meetings in Arkansas. I did the preaching in what the brethren termed a good meeting at Rison this past summer, and promised to return in July, 1944. We are looking forward to being with those good people again next year.

\* \* \*

Jady W. Copeland, Arkadelphia, Arkansas: The work here in Arkadelphia has been progressing very nicely since I began my regular work here the first

of September. The crowds at Lord's day worship have been gradually improving and interest is gaining. We have started a fund for the purpose of building a church building in the near future. We believe this should be done. At present we are meeting in a hall which is serving for the purpose. If you should know of anyone who is attending college either at Henderson State Teacher or at Ouachita who is a member of the church, if you will write me giving me their name and address. I will contact them personally and let them know of our work here. If you know of anyone please let me know as soon as possible. Or, if you have a person in whom you are especially interested in or near Arkadelphia who is not a member of the church, notify me and we will try to get in touch with them also.

\* \* \*

#### Murfreesboro Church Building Nearing Completion.

One of the nicest church buildings in Arkansas is almost completed at Murfreesboro, in the southwest part of the state. The first service was held in the modern brick veneer Sunday, September 26.

Although the building was constructed under adverse circumstances it is a credit to the town and would prove an inspiration to any congregation of Christians. The first building was begun about two months ago, but when about two-thirds completed it was leveled to the ground by a storm wind. It was necessary to clear away the wreckage and begin from the ground again. In less than five weeks from this date the building was virtually completed and the first service held in it.

The first service held in the new building was also the closing date of a very successful revival for the church, conducted by Harbert D. Hooker of No. Little Rock. Previous services were held in the county courthouse. There were several responses to the gospel invitation. The exact number will probably be reported by Brother Hooker later.

In the afternoon of Sunday 26th, an afternoon meeting was held in the new building, which was attended by a large number of visitors from surrounding congregations. Talks were made by Brother Hooker; Harold Austin, a minister and elder of the Murfreesboro congregation; Milton Peebles of Saratoga and Gilbert Copeland and W. T. Bush of Nashville. Seemingly the meeting proved to be an inspiration to all in attendance.

It is hoped that we will be able to give the readers of The Gospel Light a picture of the building together with a brief history of the work at Murfreesboro soon.

#### A LETTER

Little Rock, Arkansas,  
August 27, 1943

The Race Street Baptist Church,  
Searcy, Arkansas.  
Gentlemen:

I have just recently received a letter in which was included an article from a Baptist man who lives in England, Arkansas stating that the Baptist church at Race Street wanted to meet my brethren in debate at Searcy and suggested in principle at least that the churches of Christ in Searcy would not meet them and the college was afraid or something to that effect. Is this true with reference to the churches of Christ in Searcy and the college?

In this also was mentioned my name and offered me \$10.00 if I would carry out my challenge that I made to the church there some years back. Mr. D. N. Jackson was supposed to be the man doing all the "big money" talk. Ha. Ha.

Now as I have suggested at other times, I did not challenge the Race Street Baptist church for a debate. If you want to just get it down to who started the thing, your own young Baptist preacher wrote and as I took it, from his letter, challenged my statement over radio and demanded the proof. Now in defense of what I had said and which statement had been challenged by this Baptist preacher in a personal letter to me, I made my answer. This was taken and presented to the Baptist church there and you folks wrote it up as a challenge. Now strictly speaking, the man who wrote me FIRST and called in question my sermon over the radio is the man who is the challenging party. You can't see that I am sure, but if it were the other way around, you could, without help to arrive at the correct conclusion. Now if I had written you folks FIRST and had challenged you for a debate then you would have something, but since I knew neither you nor the young preacher and had never heard of either how do you think I challenged the Race Street Baptist church for debate?

Now I am not the one who has been shouting and writing and begging for a debate at Searcy or anywhere else. I am not a debater. Never had but four in my life and they were absolutely forced on me and I did it in self defense and then against strict order from the doctors. I have just recently had an operation and had removed my appendix and gall bladder and only got 82 stones out of bladder. I have been in bad health for years. It seems now that I am going to regain my health and if I do I am saying to you now that I am meeting Mr. D. N. Jackson in the Race Street Baptist Church some time next year, when my health will permit, unless

you back out. You have been, or maybe I should say have been allowing Mr. Jackson and your friends to hold me and my brethren up as cowards and afraid to meet you, and I am the principle character you seem to be after. Well again it seems that there is no way out but for me to do the best I can to defend the truth of the Bible. I had much rather have some one else who is an experienced debater to do it but if I am the man you are after then you can get me if the Baptist church there is as ready for a debate as you seem to be in your writings.

Remember that I did not challenge but your preacher from Searcy wrote me first and challenged, as I call it, my statements over the radio. Now if you are not afraid to back him up in his affair and do it with Mr. Jackson if you care to, then we shall have a debate in Searcy. If I had written and said as much in papers as the Baptist have about this affair and if I had let on like that I wanted a debate as badly as you have there, I would admit that I started it and go on as the challenging party. Are you afraid to be the one who challenges? Is Mr. Jackson afraid to meet a man unless he, Mr. Jackson has been challenged? What is the matter with the great "Dr. Jackson"? He has had "scores" of debates and I have had only four. Is he AFRAID to meet a man who is not skilled in debating after having boasted so much, seemingly, of what he would do to me and since he is so anxious to put me out of commission. It is my honest opinion that neither you nor Jackson are anxious for this debate and that you will not meet me and assume responsibility of the debate since YOUR man started it by writing me. I knew not the man nor the Race Street Baptist church. Now just get busy and write to the papers. I can do that just as much as you can. I am no prophet but I am going to say that this debate will never come off if Mr. Jackson and the Race Street Baptist church are forced to stand behind this young man's jumping on me and take the lead and accept the responsibility for this debate.

I shall await with pleasure your reply and I now predict that it will be a back down and an attempt to shift responsibility. You do not want the debate and neither does Mr. Jackson as badly as you might seem to think.

Very kindly yours,  
E. R. Harper.

\* \* \*

#### PARAGRAPH SERMONS

By E. M. Borden

Are we vessels of honor? "But in a great house there are not only vessels of gold and silver, but also of wood and of earth; some to honor and some

to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sacrifice and meet for the Master's use." (2 Tim. 2:20, 21) I must purge myself from ungodliness if I prove to be a vessel unto honor. Paul told Timothy to flee youthful lusts and to follow righteousness, faith, charity and peace. Do we really want to be vessels unto honor.

"I went to the lodge last Monday night; I went to a banquet on prayer meeting night; I went to the show on Friday night; I went to a business meeting on Saturday night; so, you see, I have been very busy. I really should have gone to the service last Sunday, but I go up late. Sunday night I became interested in a detective story, and I was so thrilled I forgot about church until it was too late. If I am not too tired I will be at church next Sunday, but I will not try to be there for Sunday school." My brother, does this sound familiar to you?

The church of Christ is the greatest institution in the world. There are some things we cannot take to heaven with us but the church is built for time and eternity. I heard one man say, "The church is a heaven to go to heaven in." That is true. We are in heavenly places in Christ. The church will be cleansed in the last day and then be presented to God as a spotless garment. Let us live so that we may be permitted to remain in the church. Yes, we will be measured in that day, but not by the standards of men. We will be measured by the word of God.

If I know my duty and will not do it, I not only do myself an injustice, but I am a stumbling block in the way of others. Let us have the courage to do that which we know is right. Let us stand for right. Let us condemn error wherever we find it. Let us live in such a way that we will set examples for good. Am I helping to pull the load or am I riding while another man pulls the load? Let each Christian answer for himself. If I neglect to do my duty in assembling with the brethren on the first day of the week to break bread, I may influence someone else to do the same thing.

People who think that the physical heart is changed in conversion, are very far from the truth, and are not very well acquainted with the nature of man. If the physical heart is the heart that is changed in conversion, why could not animals be converted? The heart that is changed in conversion is the heart that believes, understands and reasons. "With the heart man believeth." (Rom. 10:10) "And should understand with their heart." (Matt. 13:15) "Why reason ye in your hearts?" (Mark 2:8) Does a man understand with the physical

heart? Without the intellect there can be no faith, for a man believes with the heart. Then, the gospel is an appeal to the intellect of man. "Faith cometh by hearing and hearing by the word of God." (Rom. 10:17)

If we take the Bible for our guide, what answer can we give to the question, "What church shall I join?" Is it not a fact that the church you read about in the Bible is the church of Christ? The question, "What church shall I join," would not fit the apostolic age. There was only one church at that time, and it was the church that Jesus said he would build on the rock. (Matt. 16:18) "The Lord added to the church daily such as should be saved." (Acts 2:47) To what church did the Lord add them? He did not add them to some denomination, for the denominations did not exist then. There are many denominations in the world. The church of Christ also exists. Why should Christ add to denominations when his own church is here?

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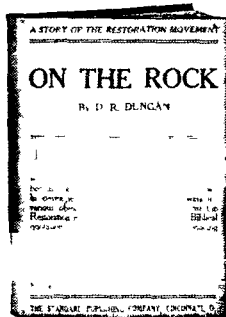
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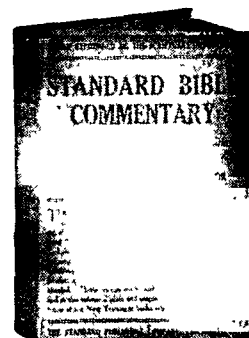
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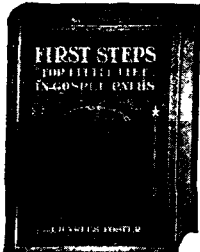
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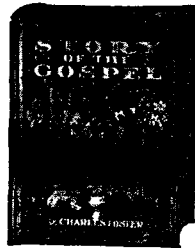
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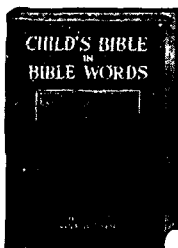
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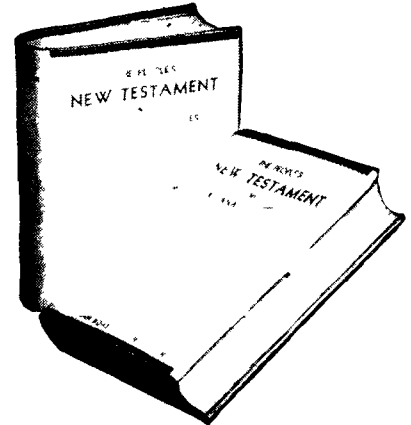
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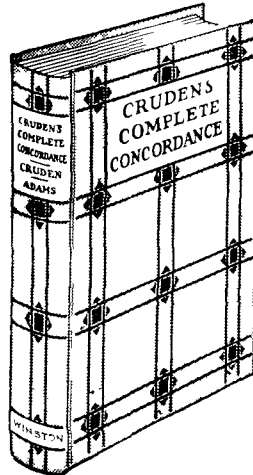


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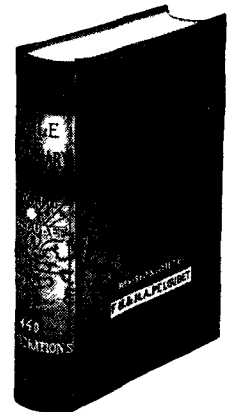


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## Gospel Light Publishing Company

DELIGHT, ARKANSAS



# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS, OCTOBER 21, 1943

NUMBER 45

## "Annuity Coeptis"

By GEO. B. CURTIS

On the Great Seal of our country occur the words, "Annuity Coeptis". Look at the reverse side of a one dollar bill. You will see both impressions of this seal. On the left hand side of the bill at the top of the circle, and enclosed by it, are these words, "Annuity coeptis". Translated from the Latin it reads, "God has favored this undertaking," or "God has kept us safe."

It has been the conception of our wisest and best statesman that we, as a nation, are in the hands of the heavenly Father. George Washington was a praying man. John Adams, our second president, once said, "The destiny of America is to carry the Gospel of Jesus Christ to all men, everywhere." Thomas Jefferson closed his third annual report to congress in these words, "Relying with an unshaken faith upon the Supreme Ruler of the universe." Woodrow Wilson stated, "America was born a Christian nation for the purpose of exemplifying the principles of righteousness found in the word of God." Lincoln referred to America as, "That nation under God."

Quotations could be multiplied indefinitely from America's greatest and best, expressing in various forms "Annuity coeptis." The best of our literature abounds in this thought. The National Anthem expresses it thus: "Blessed with victory and peace, May this heaven rescued land, Praise the power that *has made and preserved* us a nation." The song, "America," has it in this form, "Our Father's God to thee, Author of liberty to Thee we sing. Long may our land be bright." Out of the present strife has come these beautiful lines:

"God bless America, land that we love,  
Stand beside her and guide her  
Through the night with Thy light from above."

No finer expression of "Annuity coeptis" is found in the language than that expressed in "God Bless America."

The motto is unexcelled. But has our country lived up to the principles necessary to divine guidance as a nation? Have, and are we, walking by that "light from above?" Have we carried the torch of Christianity to a benighted world? Have we fulfilled our manifest destiny? The answer to each of these questions is an emphatic "No!" We have not, and are not walking in the "light from above." We have not borne aloft the

gospel torch. We have not fulfilled our manifest destiny. With these facts before us, can we hope that God will continue to "Favor this undertaking?" (Annuity coeptis?)

America today, as never before, needs to be kept in the hollow of God's hand. We are in the midst of our darkest hour. We have come to our national "Gethsemane." And how have we come to our garden of trial? As a nation, we have come to the garden in drunkenness; we have come in revelry; we have come in prostitution; we have come without God.

We have sent our sons—the flower of America—into the hell of battle to be torn limb from limb, maimed and mangled, for the country whose motto is "Annuity coeptis." Their "Gethsemane" is real. Some will come back to the country with that motto. Some will come whole. Some will come with sightless eyes. Some will come with sleeveless coats and legless trousers. Some will come with dethroned reason. Many will not come. There will be white crosses "row on row," the red blood of America enriching a foreign soil. The bones of our loved ones will mingle with the ooze and slime of every sea. Their battered and charred bodies, hurled from the hell of aerial carnage, will find an enemy burial in the soil of every belligerent nation under the sun. Yes, their "Gethsemane" is real. It's sweat and blood are real.

While he is out there fighting that this nation under God may continue to have her freedom, what is taking place in his homeland for which he is giving "his last full measure of devotion?" I shall list a few of the abominable things that are taking place: (1) His sister, his sweetheart, and sometimes his mother bedecked in paint and rouge, puffs a cigarette; (2) The same sister and sweetheart and mother, sometimes, are on the road to hell by the booze route; (3) This same sister, or sweetheart, or sometimes his wife, or his mother are playing the whore almost openly and unashamed; (4) His father and his brothers, patrons of booze and vice of every species, are leading the way; (5) A nation in drunkenness, a nation in infidelity, a nation in sex looseness as contemptible as that of Sodom, a nation lust mad, drunk wild, and sex crazy as it sends it's sons to death. "Annuity coeptis."

# Religious Review

R. A. HARTSELL

## *Barton Barber's Booklet -*

During the Curtis-Burgess debate, Springdale, Arkansas, I signed propositions with "Doctor" York for a debate in Bentonville, Arkansas. At the debate between the two above named men, which was conducted at Eureka Springs, Arkansas, York made known the fact that he would not meet in the Bentonville debate, but agreed to meet brother Curtis. The date was set, and Curtis arrived on time, to find that the Great York had vanished to another place. Out of this, perhaps, grew the Thompson-Barber debate. Sometime ago I received a letter from the church at Springdale, Arkansas, asking me if I would meet "Doctor" York there. I informed them that nothing would make me happier. . . . In so far as I know, York's front has not been heard from since.

Comes now a booklet (mimeographed) from the darling Barber on the "Music Question." I dare say that not anyone has yet been made to tremble or quake from the appearance of it. The only thing I find frightful about it is the frightful abuses of the truth. Mr. Barber differs from many of the others--"It is in the worship," says one. "It is not in the worship," says another. But Barber cannot get fixed either in or out. So, it is "An AID to the individual in worship." I have known through the years that the Christian (?) Church was not travelling by the support of the Word of God; but I have just recently learned that it is using instrumental music as a crutch to get along with. It is always true that when a group of people leave the word of God, they must turn to a human crutch to support them.

May I ask? Can God's people worship him scripturally without this crutch? If yes; then is it more important than the peace and harmony of God's people? Barber and his followers say it is by their actions. To say we must have it as an "AID" is not short of saying that the voice, which GOD MADE is lame, but man can outdo God and provide a perfect crutch to support God's imperfect invention. —Man greater than God. "How pleasant it is for brethren to dwell together in unity," means nothing to the crutch supported people.

Barber turns first to a discussion of the word "worship." Giving Webster as follows: "Reverence, Adoration, veneration, idolize." Says he, "These pertain to the heart or INNER MAN." If the "inner man" renders the worship, does he have to have an outside crutch to assist him? It seems strange that an immortal inner man must turn to a material "aid" to help him render an inner worship, which was ordained of God. I'm sure that if God had found need for a soul crutch, he would have given a divine one—This he did. It is his word. It is a great spiritual force—the power of God; Rom. 1:16,

supporting a great inner being. I thank God that we rely upon a perfect, God given support for our aid in worship.

Becoming technical, the gentleman informs us "They talk about the 'Form of Service'. It cannot be worship, for worship has no form, even as love has no form." I do not know who had been talking to Mr. Barber about a "form of service." I read in the Bible about a "Form of godliness," and that we are warned to "turn away from such." "They deny the power thereof," says the same writer. Brother, if calling for a crutch in the worship of God is not denying the power of God, then I am unable to know just what it would take.

Speaking of worship, I read of "worship in ignorance." "Vain worship, creature worship, and worship 'In spirit and truth'." Maybe there are no forms of worship; but there are KINDS of worship. Two of these kinds are manifestly evident in Barber's doctrine. They are: "Vain," because instrumental music is of human origin, and Jesus informs us that men worship him in "vain" by teaching for doctrines the commandments of men. (Matt. 15:9) And, "creature worship," because they worship the creature more than the creator. "What God made (the voice) is lame and insufficient to do what he said do; but what man made (man is a creature) is sufficient to provide man with the ability to do what the God made voice could not do....And must have the help of man-made crutch (instrumental music) to do. God asked for the unity of his people; but they say, "God, we will have this creature-made thing unity or no unity."

Some six or eight paragraphs are spent by the Barber trying to argue that one can worship IN the spirit only. That since we worship IN the spirit, a thing must be in the spirit before it can be in the worship. Fine logic: let's try it out. Not only did Jesus say "For God seeketh such to worship him as worship him in spirit;" but he added "AND IN TRUTH." Since a thing cannot be in the worship without being in the spirit, I conclude that it cannot be in the worship without being the TRUTH. I can understand how Barber works so hard to get the instrument out of the worship. He knows it is not IN THE TRUTH. Jesus said: "My word is truth." (Jno. 17:17) Mechanical instruments of music not being authorized by the word of Christ could not be truth. It not only is not in the spirit, but is is not in the truth. Since it is not in the truth or spirit either; there is only one other place for it.--Do I have to tell you? Well, it is in falsehood. A thing is either lie or truth, religiously. Christ is the author of truth. The devil is the author of lie. (Jno. 8:44) Since instrumental music is not in the

(Continued on page four)

# Worshipful Teaching

JOHN R. FULMER, Box 674, Duncan, Arizona

"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me. and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14) Here Isaiah is talking about the folly of the inhabitants of Jerusalem and names a number of foolish things they did; one of which was to teach men to fear God, using as their doctrine the precepts of men. Jesus read and interpreted this passage in Matt. 15:8-10 as follows: "This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." Now, we have learned at least two things from these two passages of scripture: (1) To teach people to fear God is to worship God (2) to teach people to fear God, using as our doctrine the commandments of men, is to worship God in vain. But we know it is right to teach people to fear God, for we read in Eccl. 12:13: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." We conclude, therefore, that to teach men to fear God using as doctrine the commandments of God would be true worship.

The way to worship God in truth is plainly taught by Jesus. He says, Jno. 4:24: "God is a Spirit: and they that worship him must worship in spirit and truth." But again Jesus said in Jno. 6:63: "The words that I have spoken unto you are spirit, and are life." Now, we have proved that to teach men to fear God is to worship God. But here we find that God wants to be worshiped in spirit and truth, and that the words of Jesus are spirit and life, or as Jesus said in Jno. 17:17: "Thy word is truth." Hence, to teach men to fear God, using words of Jesus as our doctrine, would be to worship God in spirit and truth. But how much of the New Testament is made up of the words of Jesus? Hear the Lord answer that, "Howbeit when he, the Spirit of Truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: *therefore* said I, that he taketh of mine, and shall declare it unto you." (Jno. 16:13-15) It follows, therefore, that whatsoever things that the spirit declareth unto the apostles are the words of Christ. But they wrote all of the New Testament, so, it is all the words of Christ. In teaching people to fear God, we are limited only by the New Testament.

Now, allow me to illustrate what I mean by contrasting the New Testament with some of the doctrines of men: A lady who was honest in her fear and love for God was teaching others to fear God. She began talking to me, and during the conversation she gave me a book declaring that many had been led to join her church by reading that book. I agreed to read the book, and I did read it. At one place in the book I read, "salvation of sinners is wholly of grace." I re-read that statement, and came to the conclusion that if "sal-

vation of sinners is wholly of grace" nothing else mattered. If salvation is "wholly of grace" then faith has *nothing* to do with it. Now don't say "no", because if men are saved by grace wholly, that's to the exclusion of everything else. Well, after thinking over that for a while I turned to my New Testament and read, "For by grace have ye been saved *through faith*." (Eph. 2:8) I know now that men are not saved by grace wholly. I found it out by reading the word of God which said, "by grace *through faith*." This lady who gave me the book was worshiping God to be sure, but it was vain worship because she was using as her doctrine the precepts of men.

A man who used to visit me in my study, and was a good friend of mine once gave me a book. It was his desire that I read the book, and I read it, too. In that book I found the following: "Wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort." Again I was forced to the conclusion that if men were saved by "faith only" that nothing else mattered; that if men were saved by faith only no work of any kind was to be done. But when I turned to my New Testament I found a different story. "We see then how that by works a man is justified and not by faith only." (Jas. 2:24) This man was worshiping God, I know, but in vain because as his doctrine he taught the precepts of men.

Now why do I mention these two cases? Simply to show that to teach the precepts of men was vain worship and to teach the commandments of God is worship in truth. That is just what the New Testament church—the church of Christ—in your community does today. They worship God by teaching as their doctrine the commandments of God as found in the New Testament. They begin where the New Testament begins and end where it ends. And body who starts binding precepts before the New Testament starts or fails to stop binding when the New Testament stops, either starts *too* quick or stops *too* late. In other words, any body who teaches for doctrine commandments not found in the New Testament, is teaching for doctrine the commandments of men, and, therefore, is worshiping God in vain. I should like for you to visit the church of Christ in your community, they will not ask you to do anything that cannot be read in the New Testament.

Another thing about teaching as an item of worship: Many people often get the idea that the one teaching is the only one worshiping when that item of worship is engaged in. That is not so. There are three things necessary to teaching, they are: (1) a teacher (2) the teacher must have something to teach and (3) the teacher must have some one to teach it to. Since these three things are necessary to teaching, they are comprehended in "worshipful teaching." Therefore, the ones being taught are worshiping as well as the one teaching. So, he who hears as doctrine the precepts of men is worshiping God in vain, while he who hears as doctrine the precepts of God is worshiping in truth. For that reason Paul said: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Jesus forever clinched the matter that the hearer is responsible and therefore worshiping in the process of teach-

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## Religious Review

(Continued from page two)

word of Christ, which is truth, it is in the word of the devil, which is lie. Furthermore, Barber says mechanical music is not in the worship. But man must worship in truth. Therefore, mechanical music is not the truth. This is a bold admission that mechanical music is not authorized by the Word of God. We have known this fact all along, but hardly expected them to admit it.

He further states that there is no prescribed form of worship. I maintain that there is. That form is found in Jno. 4:23-24. The word "form" has a number of meanings, among which we find: "State, likeness, makeup, order, arrange, convert, produce, shape, educate, manner, law," etc., all of which leads us to know that his statement is false. First, if there is order in worship, there is form. If there is law, there is form. Each one of these words could be taken, but these two are enough. Everyone knows that the law of Christ is the law of worship. Whatever is prescribed therein must be followed. Everything done must be done in SPIRIT and in TRUTH before it is acceptable to God.

The gentleman harps loud and long on the difference. Does that change the matter any. Suppose we admit a difference; would that prove that mechanical music is acceptable to God? Let us try his logic. There is a difference in worship and the acts of worship; therefore, it is an aid to the individual to kiss the toe of the pope. There is as much logic in one as in the other. And, one is no more silly than the other. Suppose he proved that there is a difference. This would not prove that mechanical music aids man in worshipping God.

But this "aid" idea, and the attitude of Mr. Barber are more fully set forth in his own words, which are presented in three propositions, and a bit of comment.

"(1) Instrumental music does NOT aid the individual because the individual does not need aiding. This makes the individual PERFECT. (2) It does not aid the individual because it neither helps nor hinders. This makes the instrument NEUTRAL. (3) It does NOT aid the individual because it hinders him. There is no other way to go." We can see from these propositions of Mr. Barber his "aid" attitude. He wants us to take one or the other. Let us turn the propositions around. (1) Instrumental music aids the individual. God made the voice of the individual. Therefore a man-made instrument is more perfect than a God-made voice. "Man can worship without it, but not perfect. He can be aided to perfection with a man-made instrument." Presumptuous, egotistical man, who thinks he is smarter than God.

Let us see if it will aid the individual. If it aids then it will remedy a man's cracked voice. May I ask; If a man has a cracked voice, will the use of an instrument of music enable that individual's broken voice to become unbroken? If not; then it did not aid him. It might cover the voice from the ears of the singers, but God has to listen to it just the same. After all, if God made the voice, and he is pleased to listen to it, who are you to ask to have it drowned out by the thumping steel strings, and the bellow of a tooting horn? "God, I do not like to listen to what you have directed man to sing to you with." If man needed this crutch to do what God commanded him to do; don't you think that he would have made mention of it somewhere? Or did he just overlook so important a matter and have to wait till the Christian(?) Church came along a few decades to tell him about it?

"Man needs an aid. He can get along so much better with it than without it;" Yet Paul knew nothing about the need of this aid. Peter never told the early church that they needed this crutch. The Holy Spirit was directing their work through these men; yet he overlooked the crying need for this aid....Strange isn't it. Why, the Holy Spirit doesn't know until yet what he was missing by not having the Barber there to tell him of this overlooked aid. Jesus schooled them for three and on-half years, and forgot to tell them how badly they needed a crutch.

Mr. Barber, the Christian(?) Church has been driven off of all the ground it has tried to occupy in the past. Look! "It is in the worship---It is not in the worship. "It is an aid to the worshipper." Who among them has hold the truth about it? Why don't you give up your human crutch, take the word of God for support, then you would not have to back up so fast that you would meet yourselves coming.

To Be Continued

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## A Little Journey Into Bible Land

### We Visit The Church

Note: This article is an adaption of an article by Brother Will W. Slater in the Gospel Light of June 13, 1940. I have made some additions to it and a few minor changes in sub-heads. I want to give full credit to Brother Slater for a splendid study on the New Testament Church. —Geo. B. Curtis

#### ITS ORIGIN.

1. Founded by Christ. (Matt. 16:18)
2. He bought it with his blood. (Acts 20:28)
3. It began at Jerusalem. (Isa. 2:2-3; Luke 24:49)
4. The time was Pentecost. (Acts 2nd chapter; Acts 11:15)

#### ITS FOUNDATION.

1. The divinity of Christ. (Matt. 16:13-20)
2. Christ. (1 Cor. 3:11)
3. Christ the chief corner stone. (Eph. 2:20)
4. No other foundation. (1 Cor. 3:11)

#### THE CHURCH OF THE NEW TESTAMENT CONSISTS OF—

1. Living stones. (1 Peter 2:5)
2. Those builded into Christ. (Eph. 2:19-22)
3. We don't join the Lord's church. He adds the saved to it. (Acts 2:47)
4. Baptized into Christ. (Rom. 6:3; Gal. 3:26-27)

#### ONE BODY.

1. Body is the church. (Eph. 1:22-23; Col. 1:18-24; Eph. 5:23)
2. Lord has only one church. (Eph. 4:4; 1 Cor. 12:20)
3. Denominations sinful. (1 Cor. 1:10-13)

#### THE CHURCH IS KNOWN AS—

1. My church (Christ's). (Matt. 16:18)
2. The church of the Lord. (Amer. Rev. Acts 20:28)
3. The church of Christ. (Rom. 16:16)
4. The body of Christ. (Col. 1:18, 24; Eph. 1:22-23, 5:23)
5. Church of the first born. (Which is Christ) (Heb. 12:23)
6. The church of God. (1 Cor. 1:1-2)

#### THE CREED OF THE NEW TESTAMENT CHURCH.

1. The teachings of Christ. (Matt. 28:19-20)
2. The apostles teachings. (Acts 2:42)
3. Christ is the creed of the church. (Matt. 10:32-33; Rom. 10:9-10)

#### THE BOOK OF DISCIPLINE IS THE BIBLE.

1. It furnishes unto every good work. (2 Tim. 3:16-17)
2. It gives perfection to the man of God. (2 Tim. 3:16-17)
3. We are not to go beyond things written. (1 Cor. 4:6)
4. It is not to be added to nor taken from. (Rev. 22:18-19)
5. Hence, modern revelations are frauds

#### THE LAW OF PARDON TO THE UNSAVED.

1. Hearing God's word. (Rom. 1:16; 10:17)

2. Believing (Heb. 11:6; Mk. 16:15-16; Acts 16:31)
3. Repenting. (Luke 13:3, 5; Acts 2:38; Acts 17:30)
4. Confessing Christ. (Matt. 10:32-33; Rom. 10:9-10; Phil. 2:11)

5. Baptism for the remission of sins. (Acts 2:38; Mk. 16:16; Acts 22:16; Gal. 3:26-27)

#### THE LAW OF PARDON TO AN ERRING CHILD OF GOD.

1. Penitence and prayer. (Acts 8:22)
2. Confess sins. (1 John 1:9)

#### NEW TESTAMENT REQUIREMENTS FOR BAPTISM ARE:

1. Water. (Acts 10:47)
2. Much water. (John 3:23)
3. Going to water. (Acts 8:36; Matt. 3:5-6)
4. Going down into the water. (Acts 8:38)
5. Coming out of the water. (Acts 8:38; Matt. 3:16)

#### THE BIBLE PURPOSE OF BAPTISM IS:

1. For the remission of sins. (Acts 2:38)
2. Washes away sins. (Acts 22:16)
3. Puts us into Christ. (Rom. 6:3; Gal. 3:27; 1 Cor. 12:13)
4. An element of the new birth. (John 3:5; Titus 3:5)
5. We are buried with Christ in baptism. (Rom. 6:4; Col. 2:12)
6. We are raised with Christ in baptism. (Rom. 6:4; Col. 2:12)
7. It is one of God's commands. (Acts 2:42; Acts 10:48)

#### THE WORSHIP OF THE NEW TESTAMENT CHURCH.

1. Must be in spirit. (John 4:23-24)
2. Must be from the heart. (Col. 3:16)
3. The early church met for worship on the first day of the week. (Acts 20:7; 1 Cor. 16:1-2)
4. They sang. Eph. 5:19; Col. 3:16; Heb. 2:12; Jas. 5:13)
5. They prayed. (Acts 2:42; 1 Tim. 2:1-2)
6. They broke the loaf and drank of the fruit of the vine. (Acts 20:7; 1 Cor. 11:20-32)
7. They contributed of their means to support the preaching of the gospel and to feed the poor. (1 Cor. 16:1-2; Phil. 4:15; 2 Cor. 8th and 9th chapters)

#### THE WORK OF THE CHURCH CONSISTS OF:

1. Preaching of the gospel. (1 Thess. 1:8; Eph. 3:10; 2 Tim. 4:1-2)
2. The pillar and support of the truth. (1 Tim. 3:15)
3. Visit the sick. (Matt. 25:34-40)
4. Feed the hungry. (Acts 6:1-5; Jas. 1:27)
5. Care for the fatherless and the widows. (Jas. 1:27)

Keep this little outline by you. At every opportunity take down that grand old book—the Bible, open its pages and learn from its sacred word. The house that is built upon sand will fall. The one visited in God's word will stand forever. Evacuate the dangerous building and enter the one that will stand the storm, the waves and the flood.

## The Man of Sorrows

By ROBERT L. CRAIG, JR.

One of the most beautiful hymns, and probably the saddest, is one called "Night with ebon pinion," written by L. H. Jameson and J. P. Powell. This song covers the period in Gethesame when our Lord and Saviour was seeking refuge from his troubles and anguish. It is typical that at a time like this he should go to his Father, even as we would go to our fathers in time of distress.

I should like to repeat the first stanza of the song:

"Night with ebon pinion, brooded o'er the vale,  
All around was silent, save the night wind's wail,  
When Christ, the man of sorrows, in tears and sweat  
and blood,  
Prostrate in the garden, raised His voice to God."

Mark says, that leaving James, Peter, and John; "He went forward a little and fell on the ground, and prayed." This shows, I think, not only His exceedingly meek and humble spirit, but shows that he was almost exhausted and weary from the burden he was carrying.

Luke says; "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." How often we have heard of His agony in the garden, but how few of us stop to realize just what that could mean. Here was Jesus, a man who had never done any man wrong; he had healed the sick, raised the dead, made the blind to see, cast out all sorts of demons, and was trying to get the Jews to accept Him so that He might give them eternal life, yet these very people he had tried to help, rejected and persecuted Him and were now approaching to take Him to the cross and kill Him. He had done what He was sent to do, and now His time had come. I think this second verse of the song covers why He was in agony, pretty well:

"Smitten for offenses, which were not His own,  
He, for our transgressions, had to weep alone.  
No friends with words of comfort, nor hand to help  
was there,  
When the Meek and Lowly humbly bowed in prayer.

He had spent about three years ministering to the people of Judea, doing good and teaching good to the people. As Jeremiah says in the 13th chapter, concerning our Lord; "But I was like a lamb that is brought to the slaughter, and I knew not that they had devised against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered." This is indeed true of our Saviour. He was as innocent as a lamb brought to the slaughter and the Jews had cut themselves off from the tree of life by rejecting Him. So now, Jesus had come to the end, as far

## The Christian Ration Book

Ration books are as old as God's provision for His children. He has always undertaken to provide just enough for our need—and no more. The Israelites in the wilderness received one day's supply of manna at a time. To the modern child of God, He says, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on \* \* for your Heavenly Father knoweth that ye have need for all things. But seek ye first His Kingdom and His righteousness; and all these things shall be added unto you." (Matt. 6:25-32,33)

It is to be feared that the chief topic of conversation at many dinner tables these days is the present limitation of food. Perhaps in some Christian homes this is even anxious conversation, chilling with fear the hearts of the young who ought rather to have joyful trust in the faithful Heavenly Father. His clear Word to us for these days is, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. \* \* And my God shall supply every need of yours according to His riches in glory in Christ Jesus." (Phil. 4:6,7-19)

An aged saint wrote to a friend, "The devil presses us hard these days, but he only presses us closer to our Lord." So may the necessities of difficult days press us nearer to Him who asked, "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" (Rom. 8:32)

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as His personal life was concerned, and on Him rested the burden of the world of sin and He felt that it was more than He could bear. He was asking His Father if there was any other way the sins of His people could be washed away, but at the same time He was submitting to the will of the Father, not His own. The last verse of our song gives the prayer which we find recorded in Matthew, Mark and Luke:

"Abba, Father, Father, if indeed it may,  
Let this cup of anguish, pass from me I pray,  
But if it must be suffered, by Me thine only Son,  
Abba, Father, Father, let Thy will be done."

So ends the song and so ends the personal ministry of our Lord and Saviour on this earth. Of course, He still had a great work to do, but as far as His personal work was concerned, it was finished and He had submitted Himself to the Father. His people, the Jews, had fulfilled the law as had been spoken by the prophets.

He was sacrificed on the cross, a blood offering sent up for the sins of the entire world, that whosoever would believe on Him and do as He commanded might have everlasting life.

## The Dividing Line Between The Old And New Testaments

H. A. ROGERS

Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly DIVIDING* the Word of Truth. (2 Tim. 2:15)

A new Covenant to be made, not like the old one. (Jer. 31:31-34)

Christ came to fulfill and disannul the Old Testament. (Mt.5:17 and Luke 16:16)

The Old Testament was not disannulled while Christ lived. (Rom. 15:8, Heb. 9:15-17)

Differences of the two Covenants discussed. (Heb., Chs. 7, 8, 9, and 10)

The Old Testament is a Schoolmaster to lead us to Christ. (Gal. 3:10-25)

The necessity of making a New Covenant or Testament. (Heb. 7:11-12; Gal. 3:21; Heb. 7-19)

We cannot be righteous today by keeping the Old Testament (Law of Moses). (Rom. 10:4)

The Old Testament has, as regards being law to people today, been abolished. (Eph. 2:11-17)

The Old had to be rescinded before the New could be made. (Heb. 10-9 and 10)

The Sabbath and sacrifices of Moses' law (Old Test.) were in vogue until Jesus died. (Mt. 5:18 and 19) All Old Testament commands were abrogated (ceased as law) when Jesus died. (Col. 2:14)

The New Testament (Gospel or Will) of Christ was not preached till after the Cross, or till after the Old Testament, or Will, was revoked (cancelled). (Heb. 9:15-17; Heb. 10:9 and 10)

The Gospel of Jesus Christ is Glad Tidings of Christ crucified, buried, and resurrected. (1 Cor. 15:1-4) Jesus did not preach the Gospel of Christ: His apostles did, after He left the world. (1 Cor. 2:2)

The New Will (Testament) was to begin in "Jerusalem", after the Saviour left the world. (Is. 2:3; Mi. 4:2)

Repentance and remission of sins were never preached "In Jesus Name" until Pentecost. (Acts 2) Thousands of conversions are recorded in the Book of Acts—the New Will came into effect on Pentecost.

If you would learn how to become a Christian, read the Book of Acts. If you wish to know how to live a Christian life, read from "Romans to Jude," and thus rightly divide or apply the Word of Truth.

The writer is ready to defend all the aforementioned.

## What Makes A Baptist?

A. E. FINDLEY

The Baptist here of late seem to have discovered that baptism no longer make a Baptist. Two Baptist preachers who are of some note among the Baptist have recently taken that position. One of them said he was a Baptist before he was baptized and the other said one

is made a Baptist by the "voice of the congregation." I am just wondering what argument they will use now to prove Christ was a Baptist. They used to say "John was a Baptist and baptized Christ and that made Christ a Baptist." The truth is John was not "a" Baptist but "the" baptist. He is the only Baptist spoken of in the Bible. No, Christ was not a Baptist. He taught quite the contrary. Had he been a Baptist, he no doubt would have said something about it, but in all his preaching he never once mentioned a Baptist church. Did you ever hear a Baptist preach thirty minutes without saying something about a Baptist church? They say "Baptist" is a nickname, but seem to accept it joyfully and even boastfully. Christ was not a Baptist for the simple reason he promised salvation after baptism. See Mark 16:15-16. Now you know no Baptist preacher would dare do that. Now that they have admitted Christ was not made a Baptist by baptism, but one is made a Baptist by the "voice of the church". What church "voiced" the baptism of Christ?

## Worshipful Teaching

(Continued from page three)

ing when he said, "For this people's heart is waxed gross, and their ears are dull of hearing, and thier eyes they have closed; Lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them." (Matt. 13:15) Then he pronounced a blessing on the apostles because they had heard and turned to his teaching. So, today the one who hears God's word and does as it directs is a true worshiper.

When one has worshiped God by teaching for doctrine the commandments of God, he has a reward. That is the sweetest part of the whole story. Paul declares: "Therefore, my beloved brethren, be ye stedfast, 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) The famous have no more satisfaction, the powerful no more consolation than one who has carried the everlasting and life giving gospel of the Son of God to a lost and dying soul. To be used of God to teach the unsearchable riches of Christ is certainly the greatest compliment that can be paid any one. Then, too, the joy that it brings can not be expressed. My friend, if you are looking for happiness, let God use you as a teacher of His. But be sure that you teach the commandments of God. To give you some idea of the joy that comes from being used of God to teach, consider Paul at Philippi. His teaching started there by the river's bank, took him to jail, through an earthquake, and finally he baptized the jailer along with many others. In writing to them later, his joy is expressed in these words, "Therefore, my brethren dearly beloved and longed for my joy and crown, so stand fast in the Lord." Paul said that those converts were his "joy and crown", so it is with all who teach God's commands in their purity.

Friends, if you have not visited the church of Christ and heard the gospel of Christ taught in its purity and simplicity, you have missed something, you should next Lord's Day, visit the church of Christ. They will welcome you and treat you kindly. Think it over.

—In The Evangelist

## Courage!

"Be of good cheer" were favorite words with the Saviour. Thus He spoke to the paralytic borne of four. He used the same words in speaking to the we-man, who "touched the border of His garment," and was made whole. And that night when His disciples were caught in a storm at sea, Jesus calmed their fears with the words, "Be of good cheer: it is I; be not afraid."

So accustomed had the disciples become to hearing these words fall from their Master's lips that when He called the blind Bartimaeus to Him, they addressed the blind man in Jesus' own words, "Be of good cheer"

Once more, during His last night on earth and just before He offered His farewell prayer for His disciples, He spoke to them in these words: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

As if to emphasize the fact that Jesus is the same yesterday, to-day, and forever, the Lord stood by the Apostle Paul in prison and said, "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

Once these words were spoken to a man, once to a woman. Once they were spoken in the presence of imminent danger, once to meet tribulation which He knew would come. Once these words were spoken by Christ's representatives, and once they broke the silence of Heaven with the assurance of the Risen Christ's ever present interest in His followers.

In all six places where we have the phrase, "Be of good cheer," the Greek has only one word. Moffatt translates this word by the one word "Courage." I have been wondering if that is not the word which the Lord would speak to each one of us at this time. It is easy enough to think we have courage when no danger threatens, and when all goes well. But our Lord calls upon us to "take courage" when disease is doing its worst to conquer us through our bodies, when the elements are threatening to overwhelm us, and when tested and tried by tribulations. In the hour of apparent defeat for us and triumph for our enemies, the Lord appears standing by us, saying, "Courage!" —Selected.

### EUNICE LOYD

It is written as the history of a young girl who, while attending a school, developed an unusual interest in spiritual matters, but demanded Scripture for everything she heard. It contains nearly three hundred pages. Cloth bound.

Price ----- \$1.25

## OF PERSONAL MENTION

By Flanoy Alexander

We take this means to introduce to our many readers a new member of The Gospel Light staff and office personnel. Robert Craig, Jr., formerly of Little Rock, has just become associated with us in the publication of The Gospel Light. Having had several years' experience in newspaper work as linotype operator and printer we are sure his services in this capacity will aid us materially in giving you a better religious journal.

Aside from Brother Craig's qualifications in a mechanical way, he is a Christian gentleman with a sincere interest in the work of the church and in the promulgation of the Gospel of Christ. While only 26 years of age, he is a Bible student of no mean ability. As a member of the Twelfth and Thayer Streets congregation in Little Rock he was intensely interested in the teaching of the Bible, especially to the young people. For several months he conducted a Sunday night Bible class at the church under the leadership of its efficient minister, Ulrich R. Beeson.

From time to time brother Craig will contribute to the columns of the Gospel Light. We welcome him into our midst, and we are sure our thousands of friends will welcome this notice of his connection with the paper. Brother Craig, his wife and small daughter are at home in Delight.

While mentioning this addition to our personnel we think it proper in this connection that we mention a former member of The Gospel Light force, who

### BE THOU AN EXAMPLE

(First Timothy 4:12)

Let us be an example, beloved,

As we journey along life's way,  
That our lives may tell forth His glory  
Each moment of each day.

Let us be an example, always,

In conversation and love,  
Showing forth His beauty to others:  
Our Jesus who lives above.

Let us be an example in spirit,

In faith and in purity,  
That we may adorn the doctrine of God,  
And others our Saviour can see.

Let us be an example daily,

Not only in word, but in deed,  
As we seek to bring others to Jesus  
Who alone can meet their need.

Let us be an example, beloved,

That our testimony may bear  
Weight, in the eyes of others  
With whom our Lord we would share.

just recently left our employ to go into another field of endeavor. We speak of Miss Dura Trout. Miss Trout assisted us in the publication of the Gospel Light for nearly eight years. During this time she did practically all of our linotype work; assisted with the bookkeeping, mailing, make-up and presswork. In fact she was efficient practically anywhere in the plant. A more considerate employee, a more faithful worker, a finer Christian girl we have not seen.

At present she is attending Draugh's Business College at Little Rock. Wherever she goes, and whatever her station in life may be that is high and noble, as we are sure it will be, she carries with her our best wishes and highest regards.


### 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 46

## What Is Expected Of Us?

A. L. WALL, Good Springs, Tennessee

The miracle Peter performed at the Beautiful Gate of the temple led to the first persecution of Christians. A certain lame man who was laid at the gate asking alms of the people was met by Peter and John as they were on their way into the temple at the hour of prayer. Peter said to the man, "Look on us." And he gave heed, expecting to receive something from them. The story of this miracle is recorded in Acts 3:1-11.

This poor lame man was expecting something from these two Christians. Peter and John healed the man; then he leaped and praised God.

### *What God Expects Of Us*

God looks on us expecting to receive something from us. For we are created in the image and likeness of God. (Gen. 1:27) And you and I, weak mortals, human beings, have obtained this honor from God above. We should ask ourselves three or four questions. The first one to consider is this: What does God expect of us? God expects no small thing from us. He expects us to glory in Him and not in man. Man can do nothing of himself as Paul says in 1 Cor. 3:21, "Therefore let no one glory in man." Let no parties be formed by any great preacher, or what the world would call great. For we are Christ's and Christ is God's. "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) If we will give forth light it will honor God. We are to let our lights shine but not shine our lights! Then men seeing our good work will glorify God, and thereby give Him honor. Christians should do their works not just to be seen of men. God knows our hearts as to whether or not we are giving Him glory. Christ is the light of the world; then his life is reflected in our lives. What if that light is dimmed by our failure to let it shine before the world? God is sore displeased with us if we are not glorying in Him.

Second, God expects us to hear His only begotten Son. "This is my only beloved Son in whom I am well pleased, hear ye him." (Matt. 17:5) This announcement was made in the Mount of Transfiguration. Then as God is well pleased with His Son by His teaching and preaching, why listen to any other? Moses and Elias represent the Law and the Prophets. We are no longer to hear them, for they are done away with since Christ became our Law-giver and Prophet. "Hear ye Him." The saints are commanded to turn away from every human teacher, even those as "reverend" as Moses and Elias, to listen to our Lord. To hear Him will lead from error into truth and righteousness.

Third, He expects us to have good conscience toward Him. We read: "The like figure whereunto, even

baptism doth 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 Peter 3:21) The question is: What is the answer of a good conscience toward God? The answer is: "Repent and be baptized." (Acts 2:38) He who obeys the word of God has the inquiry answered in baptism. There is only one way to get into Christ and that is by baptism. (Gal. 3:27) Baptism is a burial. (Rom. 6:4) There is salvation in no other name. (Acts 4:12)

Fourth, God expects all our love. I don't believe we can fully comprehend the meaning of love to God and to our fellow man. Many of us stumble at this point. The word "love" is beyond description. A great sermon might be preached from this word. A lawyer once tried to tempt Christ. But Jesus said unto him, "Thou shalt love the Lord thy God with all thy soul and with all thy mind." (Matt. 22:27) This is indeed the first and greatest commandment. This is a demand for supreme love to God, to love Him above all else.

If we truly love God, we will hear Christ and obey His commands, and His commands are not grievous. "But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." (Matt. 6:33) Thus God expects us to put Him first in all things. His righteousness, the righteousness that God bestow upon those who are in the Kingdom. Christ's righteousness, means the forgiveness of sins for one thing. We have to put God first in our lives if we expect the forgiveness of sins. We must be approved of God, for in His word we read: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) If we study His word to know and to do and to teach it, and not for argument's sake, we are well pleasing to our heavenly Father. God expects us to be well pleasing in His sight. "But without faith it is impossible to be well-pleasing in His sight." We must believe that He is the rewarder of all who diligently seek Him. What can be more plainly stated than this?

### *What The Church Expects Of Us*

Now, in the second place, let us consider what the church expects of us. We are taught to assemble on every first day of the week. The apostle tells us in Hebrews 10:25, "not forsaking the assembling of ourselves together as the custom of some is, but exhorting one another." There are times when we are tempted to stay away from the place of worship. This is dangerous neglect, and we should ever be on guard against

(Continued on page seven)

# Mission Fields? Ever Try Your Prisons?

By CHAS. H. WILSON, Chaplain

*Brethren:*

*Inclosed I am mailing to you a copy of an article along the line of my work, which has been requested by Brother John O'Doud, Brother B. D. Morehead and others. You might find in it something that will help.*

*Up to now we have baptized 130 men "behind the walls" and we need more than Bibles, tracts, or anything, OUR OWN publications for the dissemination of the truth, and if some friend would send us 100 copies a month of your splendid Gospel Light, the first copy of which came to me from a lifer in Huntsville (main) prison.*

*I am Chaplain of the Lower Sector, comprising six prison farms. Please address me Sugar Land, Texas. Thank you.*

*Very respectfully yours,  
Chas. H. Wilson*

Convicts are absolutely hungering after the **TRUTH**, **THE SIMON PURE GOSPEL TRUTH**, and, for a fair minded, and fearless, and friendly spiritual counsellor and guide. One who will patiently and thoroughly solve their problem and dissolve their every doubt, revealing to them the tatics and destruction of the **ARCH ENEMY** of every human soul whom he can subjugat.

After many years of preaching in the jails all over most of Texas, the writer was made Chaplain of the Lower Sector, comprising several Prison Farms, by the Board of the Texas Prison System.

After spending one week in studying this "Field", I began a definite evangelistic preaching. On the first day, at the first farm, twenty-nine men confessed their faith in Christ as a result of much prayer and one sermon; on the same day, eighteen men did the same thing at a second farm; then at evening the same day, eighteen more at a third farm also obeyed. This was September 12, and from then until October 10, just four weeks, the total number baptized is one hundred twenty. October 11, seven more, and last night two more obeyed, and so the work goes on. Much was accomplished toward this end by the distribution of tracts and gospel literature; and by the hundreds of personal work contacts from early morning and throughout each day by myself and a score of inmate Christian workers.

After two weeks, the demands were such that I called on my long time friend, Brother John O'Doud, of Houston, who baptized fifty men the first day and twenty nine the second day, also twenty more who obeyed after his first sermon. At this time God seemed to lead us to start a series of one week revivals, one week being spent at each plant, so that last week (October 4 to 10) except one night, when we went out to a camp of honor men, "called trusties", during this week several more obeyed the gospel call, on one night of

which Brother Oscar Smith, also of Houston, preached.

Now, this week, Brother Smith is preaching in another farm plant, also very successfully.

Music has a large part in attracting the boys as they enjoy it so much, and moreover they have had little of it, especially do they enjoy women and children's voices. During the entire week in which Brother O'Doud preached, many members of the Wayside and Sherman Church for which he preaches, drove the twenty five miles from Houston, entering most heartily into the spirit of the work. Beginning this weeks work, almost the entire congregation of the church in Rosenberg, comprising fifty singers, assisted by a male quartet which accompanied Brother Smith, swelled the volume of those messages in song until we could, by faith, hear the echoes and re-echoes from the high dome of Heaven.

It would not be kind nor just in me not to mention the unstinted, and most helpful co-operation and advice of the Chief Captains, Captains, the Assistant Captains, and most of the Guards, for all of these men are deeply interested in the rehabilitation of the inmates, and every one of them is a fair minded, appreciated friend of the prisoners, going out of their way, especially in helping the right thinking men, those men who realize the wreck which they have made of their own lives and that of their families and have now come to a sense of appreciation for the opportunity which the Prison affords for reconstructing them along right lines.

God is blessing His work and the men are coming out in steadily increasing numbers. And will bless richly also every officer and civilian who lends his or her help, in this, the very best mode of rehabilitation, because it is Gods way. He gave it to the whole creation for this very purpose.

Question: As the prisons everywhere are seriously in need of guards, why would not this be an ideal place for the older men of the churches, what with good living conditions and good pay, and thus to fulfill prophecy, "They shall bring forth fruit in old age." There are already several church officers employed in this prison system as guards. What a splendid place in which to spend our remaining days, in a vocation where we can be a counselor and friend to many misguided and unfortunate boys.

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Mrs. Odis Hollis, England, Arkansas: Please correct an error by Brother Roy Henderson in your October 14th paper. I know it is a misunderstanding on his part, but the church of Christ at Johnson sent Brother Alfred Reeves here in August. He held a two weeks' meeting, baptizing three, and Brother Henderson baptized one since. Pray that we may work for our Master.



# How To Study The Bible

H. LEO BOLES

Perhaps some suggestions may help some readers in their study of the Bible. Many are ignorant of the Bible because they do not know how to study it. Its precious truths have not blessed their hearts because the word of God has not come into their hearts; they have not learned his word; hence, do not appreciate it and do not know how it would bless them if they knew it. Many are not interested in a study of the Bible because they cannot appreciate it without knowing it. The more one learns of the Bible, the deeper will be one's appreciation of its precious truths. All church members have learned a few of the beauties of the Christian life from the Bible; they have learned some of the promises, but they have not learned the joy of knowing God's truth.

## *How To Read It*

One of the first things to learn is to know how to read the Bible. It is important to know this. It should be read with prayer at all times. One should remember that the Bible is the word of God; it is God speaking to man. If one is reading about Abraham, that one ought to remember that it is God speaking and telling that one what he wants him to know about Abraham. If one is reading about David, then it is God telling what he wants one to know about David. If one is reading about John the Baptist or Christ or anything else in the Bible, one ought to remember that it is God telling what he wants known about these persons or things. A consciousness of the fact that God is speaking to man in the Bible helps to lend interest to the reading of the Bible. The Old Testament should be read and a Christian ought to have a general knowledge of Old Testament teaching. Large portions of the Old Testament should be read as one would read an article or a book of fiction. Christians ought not to take more interest in stories which are written by man than they do the stories written by inspired men. Christians ought not to spend more time reading magazines than they do reading the Bible.

## *Approach In Prayer*

Christians should approach the study of the Bible in prayer. The thought that it is God speaking to man ought to cause one to approach and speak to God in prayer. There may be meditation on the word of God without prayer, but the deepest piety and reverence for the word of God will lend more interest to the study of God's word. Paul admonished Timothy: "Till I come, give heed to reading, to exhortation, to teaching." (1 Tim. 4:13) This "reading" was very likely public reading; yet there must be private meditation and prayer before one can render the best service in public. As one opens the Bible to read or study, that one should go to God in prayer. A prayer should be breathed that God may help one to understand his truth. A prayer should

be made to ask God to help one remember his truth and to let it guide the life. It is true that "reading maketh a full man," but this requires prayerful reading. Reading is more than merely calling the words of the Bible. One has not read a chapter simply by calling the words in that chapter. Many who do merely call the words of the Bible think that they are reading the Bible. Earnest prayer to God for help to understand and retain what is read will help one to gather the thoughts. A good definition for reading is "gathering thought from printed material."

## *Helps For Study*

There are some things which may help in the study of the Bible. Nothing can take the place of earnest, prayerful reading; nothing can help one to understand the Bible more than daily meditation upon its sacred pages. However, there are books prepared by thoughtful, honest, scholarly men that will help one in his study of the Bible. Everyone should have a good Bible dictionary; one should have a good reference Bible or a good concordance. There are commentaries which will help one to understand the Scripture text. The context of a Scripture will help to understand the text. Someone has wittingly remarked that "the text without the context is a pretext." One must have a desire to know the truth. The Bible does not yield up its rich treasures to a dishonest heart. A prayerful desire to know God's truth and to honor it is a help in the study of the Bible.

## *Be Honest*

The Christian must be honest with God, his truth, and himself. An honest heart is a fertile field for the truth of God. One should read it to confirm their own opinion; they read it to get arguments to sustain their position or theory about something. Hence, the caution to read the Bible to know what the Bible says. One should not read the Bible merely to argue or to use it as a means of self-justification. Christians should avoid strife about words. "But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves." (2 Tim. 2:23-25) Do not put a false interpretation on any text; this would be dishonest, if one knowingly put the wrong construction on any part of the word of God.

These suggestions should help the honest soul in his study of the Bible. —Gospel Advocate

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"Walk ye in all the ways that I have commanded you, that it may be well unto you." (Jer. 7:23).

\* \* \*

"It may make a difference to all eternity whether we do right or wrong today."—Selected.

# THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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## Should A Christian Go To War?

A few weeks ago, I had an article in the Gospel Light, on the above named subject. I received eight letters of commendation for the article that I wrote, six of whom are able gospel preachers, and I think two of them expect their articles to be printed. On the other hand I received four letters criticizing my article, or taking issue with me. The purpose of two or three of them, I think, was to answer my questions.

The policy of the Gospel Light from the beginning has been, not to carry long continued arguments through the columns of the paper. Many churches and individuals order the paper in bundles, and distribute them among all classes of people. For this reason and others, we believe the paper will do more good to carry articles along the line of the simple and fundamental subjects of the gospel, rather than to fill the paper with long arguments on subjects in which able Bible students do not agree.

We can't print all that we have already received along the line without taking too much space in our paper, besides if we were to open our columns to all who may want to write, perhaps the paper would be almost filled with the war subjects for weeks and months.

But I think it right for both sides of an issue to be heard, so we are printing an article written by brother F. O. Howell of Idabel, Oklahoma. Brother Howell says, to his mind he has answered all of the questions in the article that I wrote. Now all that are interested look up the issue of October 7, and re-read my article and number the questions as you come to them, and then read brother Howell's reply, and in your judgment, when he scripturally answers a question, mark it out, and see if he has answered them in your mind.

I appreciate the fine spirit that is manifested in brother Howell's article, and I believe he and I could continue the investigation with that same good spirit, but it may not be best to fill the paper with a continued discussion just now. I think that brother Howell's article covers about all of the ground of the articles I have received on that side of the subject, so we are with-holding the rest of the articles on both sides. Brother Howell's letter follows.

Brotherly, J. A. Copeland

Dear Brother Copeland:

I have just read your editorial, "Should Christians Go To War", and I observe that you ask numerous questions as to what Christians, "as such", should or should not do. I have the very highest regard for your honesty, integrity, knowledge of the truth and willingness to preach the whole truth on every question as you understand it and that without fear or favor whether in the pulpit, the press or in private conversation. Neither do I pretend to have any super-knowledge or understanding of the scriptures. We all have the scriptures and I think are bound by them alike. But I want to suggest some things that I think may be helpful to you and to the readers of the Gospel Light into a better understanding of the Christian's relationship to the National and Natural realms

Let me say that the Christian is bound by the scriptures insofar as they direct, in every phase of his relationships to the Natural and National realms, as well as he is bound in the absolute sense, in all matters connected with the Spiritual or church realm. The gospel is the power of God in the Spiritual realm, but nowhere is it said to be God's power in the Natural, nor the National realms. No Christian can be governed by the gospel in the selection of his flocks and herds, what he shall plant for his feed-crops or money crops, what he shall grow for table-use or for sale and a thousand other things that he must needs do in connection with the making of a living, for the gospel does not propose to direct our goings in the natural world. Yet, we are laborers together with God in this realm, for He is the maker, author, founder and propagator of all that is in the realm and all of the laws of re-production. Unless He sends the sunshine, the rain and the seasons, there is nothing we can do about it.

In Rom. 13, and other scriptures, God lays absolute claim to the powers that be, or the national governments, (you give these citations) and those who carry on in them are laborers together with God. Men make the laws of course. In our country, God elevates men into authority by the use of this franchise. Christians are a part of our government and the gospel so teaches. If we sit idly by and allow the pooling of the franchise of the wicked to elect our law-making and law-enforcing officers and then must suffer for it, we must drink of the bitter cup that our negligence has provided. Do you say that wicked men get into office and abuse their authority, and therefore Christians must not participate? I answer, that it is not infrequent that the church suffers from just characters. In geometry, one of the first axioms that we learn is, "that which proves too much proves nothing". Obviously, such reasoning would prove that we could not engage in church affairs.

Now, to your question about a wicked degenerate entering your home to ravish your wife or daughter or to rob and murder you or some member of your family. This sort of thing is never done because you are a

Christian. God said "if you suffer for righteousness sake, happy are ye". This sort of thing is not persecution and the protection of your home against such libertines is not your taking "vengeance" into your own hands. God said concerning a brother who mistreats you and will not be reconciled after you have met the requirements of the scriptures to reach an understanding, "let him be unto thee as a heathen and a publican", which means to me nothing more nor less than to invoke God's civil law for a settlement or for redress of wrongs he has done. God's civil law is for your protection against the man who refuses to regulate his conduct by the mercy law, and the scriptures so state. Do exactly what the laws of the land provide in all such cases and you have fulfilled the requirements of the gospel.

Now, let us consider God's command, "thou shalt not kill". God interprets this in too many instances for us to be mistaken or to misunderstand what He meant by the commandment. If an Israelite violated the law of the Sabbath, God required His faithful to kill him. Were they guilty of murder? No, God simply used them to accomplish His vengeance. The cities of refuge were established, to which an Israelite fled if for any cause any one of them met death at the hands of another. A trial was provided and if he was guilty of violating the command, "thou shalt not kill", he was delivered to the avenger of blood and was killed. Was the avenger of blood guilty? No. He executed God's vengeance. God said, "he that sheds man's blood, by man shall his blood be shed." This did not permit men to kill "murderers" without due process of law. In God's law, nothing can expiate for the crime of a murderer except his own blood. When a murderer is tried by a jury and executed by the sheriff, are any of them guilty of murder? No. Why not? Because the element of personal vengeance is not present. They are acting in line of duty and for God's government and the execution is God's vengeance. The murderer is responsible for his own death and he is the only one that is guilty before God. He has simply paid the penalty that he owes to society for his own atrocity.

You refer to Daniel, the Hebrew children, the apostles and others who refused to obey the order of the officers when called upon to forsake and renounce God. Certainly they were right and were suffering for righteousness sake when they were tortured, beaten, imprisoned and some of them killed, but there is no sort of parallel in cases of this sort and that of thugs ravishing women and girls and robbing people of their valuables. Nor is there any parallel in this sort of thing and that of national peril, such as we are experiencing at this time.

When King Saul and the army of Israel under God's order went out to slay their enemies, including women, children and little ones, and accomplished their purpose, they were not guilty of murder, nor did they violate God's command, "thou shalt not kill". There was

definitely absent "the motive of personal vengeance".

When our countrymen under the marching order of our president and chief of the American army and navy, whether saint or sinner, bond or free, male or female, go out and slay a thousand or ten thousand Japs or Germans, they are not actuated by the motive of "personal vengeance", and therefore, are not guilty of violating God's command, "thou shalt not kill", according to God's interpretation of his own order. However, if a Jap surrenders, and under international law he should be spared, and then a soldier slay him, it becomes a matter of personal vengeance, and he would act in his individual capacity; therefore he would be guilty of murder under God's interpretation of His own law.

A Christian as such cannot go to war, for as a Christian, he is directed only by the gospel and the gospel does not so order. A Christian, as such, can do only what God has ordered in the national government, namely, pay taxes, pray for the rulers and be in subjection to the powers that be. A Christian can farm, teach school, practice law or medicine, or do anything else that is honorable, but he is not doing these things as a Christian, since the gospel does not so order or direct. It is impossible to fasten gospel order upon things that the gospel does not pretend to direct. The gospel was not intended to direct Christians in the national government nor in the natural world. The gospel is the power of God in the Scriptural realm only. It is said that the gospel perfects the man of God and thoroughly furnishes him unto every good work. The Jewish regime was both spiritual and national, but the Christ said, "my kingdom is not of this world". In other words, it is not national in its scope, but spiritual only. Our national laws should be, and I think are in the main, based upon sound christian principles. This is, I think, the only reason that the United States can be correctly referred to as a Christian Nation. The Bible plainly teaches the absolute separation of Church and State. The law of the Spirit can no more scripturally be applied to govern the state than can the state laws be applied to govern the church. The state has provided immunity from combatant military service to those who are conscientiously opposed to war.

In the foregoing, I have answered every question that you have raised, satisfactorily to my mind, and I hope you will find at least some relief to the strain that the situation has brought upon you.

Submitted in brotherly love,  
F. O. Howell

---

W. O. Stroud, Wheeling, Ark.: I have rented my farm for another year and have decided to do more preaching than I have in the past few years. If you need a meeting I would be glad to hear from you. I am just about through gathering my crop and can go anywhere. It makes no difference whether you have a congregation or not. If you can get a place to hold a meeting let me know. Brethren have asked me for years why I did not do more preaching. I will have to admit that I have just neglected it. I want to do more now. Will you help me,

## Paragraph Sermons

By E. M. BORDEN

Do we have enemies? How shall we treat them? The Bible answers these questions. 1. We should love our enemies. (Matt. 5:44) "Love your enemies." 2. We must forgive our enemies. (Matt. 6:12-15) If we do not forgive others, how may we expect the Lord to forgive us? 3. We are not only to forgive our enemies, but we should pray for them. (Matt. 5:44) Let us hear what Paul has to say about our enemies. "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." (Rom. 12:20) What do we gain by hating our enemies? What do we gain by returning evil for evil?

The church of Christ is the greatest institution in the world. 1. Because it was founded by the Lord and not by some ordinary man, and it is everlasting. Paul says there is no other foundation for the church of Christ. (1 Cor. 3:10) 2. Because it was built on the "Rock of ages." (Matt. 16:18) 3. Because the Lord made it according to man's spiritual needs. 4. Because it is the body of Christ. "And he gave himself to be head over all things to the church, which is his body." (Eph. 1:20) 5. Because it is made up of saved people. "And the Lord 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 in the church of Christ. The act that saves a man is the act that makes him a member of the church of Christ. 6. Its spiritual significance makes it better and greater than all other institutions. 7. It is a spiritual institution. We worship in spirit and truth. We believe with the heart; we repent within the heart; we confess with the mouth what we believe in the heart, then we obey from the heart.

Jesus said: "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." (Jno. 3:5) Jesus did not say; "Born of water and then the Spirit," but "Born of water and the Spirit." There is only one birth in "Born again." There is only one birth in "Born of water and the Spirit." Some people spend a great deal of their time trying to prove that "Born of water and the Spirit," does not include baptism in water. After all their theories have been advanced, it remains, "Born of water and the Spirit." We do not have to depend on this passage to prove that baptism is essential to salvation. What Jesus said is enough. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) This passage tells how we may be saved and how people may be damned. To be saved, "He that believeth and is baptized shall be saved." To be damned: "He that believeth not shall be damned." There is no law of language that can make this passage mean that salvation is without baptism. Is it safe to flatly deny the word of God? Those who have been born again are those who have obeyed from the heart that form of doctrine. If the Bible does not fit our ecclesiastical training, we should change our views to fit the Word of God. We should not

try to change the Word of God to fit our training.

Wherein do we fail to follow the Word of God? We cannot go wrong when we baptize people for the remission of sins, for that is what the Bible says. (Acts 2:38) We cannot be wrong when we eat the Lord's Supper on the first day of the week, for the early Christians did that. "But," says one, "does that mean every first day of the week?" If it does not, then what first day of the week does it mean? No answer. People cannot say we are wrong in contending that there is only one church, for Paul says, "There is one body." (Eph. 4:4) We cannot be wrong in saying that the Lord adds people to His church, for the record says: "And the Lord added to the church daily such as should be saved." (Acts 2:47) Are we wrong in saying that Christ is the head of the church? (Eph. 1:20)

Will W. Slater, Station A, Fort Smith, Ark., Oct. 19: The meeting in Browning, Ill., closed without visible results, but we feel that some good was accomplished. Bro. W. E. Dudley, of Charleston, Ill., led the singing. He is also a gospel preacher, is 83 years old and still going in "high". I enjoyed my association with him. It was my second effort in Browning. Closed meeting in Shepherd, Mich., Friday night. It was also my second effort there. There is not a finer group of brethren on earth. Small in number but rich in faith. They invited me to move there and do local work, but I fear it is too far away from "Arkansas" for me. This leaves me in Hundred, West Virginia, and is my third effort here. I hope to have a good meeting. The war has hit this congregation hard, some 30 or more, of their boys in the service. Brethren, if we ever needed to work it is now. Sincerely in His name.

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## What Is Expected Of Us?

(Continued from page one)

such. Sometimes we may be providentially hindered, but otherwise we should always be present in the assembly. We have a beautiful example of the early church. We read: "And they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread and in prayers." (Acts 2:42) Fellowship includes the weekly contribution; the breaking of bread refers to the Lord's Supper. From the very beginning of the church, it was observed as an ordinance of the church. By prayers I think public prayers of the regular worship is meant. Paul enforces the importance of the regular weekly assembly of all Christians in 1 Cor. 16:2: "Upon the first day of the week let each one of you lay by him in store as God has prospered him." This shows that the first day of the week was set apart and regarded by the church. Acts 20:7 makes it clear that they broke bread on the first day of the week. We should know how to behave ourselves in the church of God. Paul's letter to Timothy bears these words: "But if I tarry long, that thou mayest know how thou oughtest behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15) It is wise that members of the church know how to conduct themselves before the world and the church. It is surely not a Christian act for brethren to fall out about a matter and bring about division; nor when something goes wrong or one has been harmed by another member to try and get vengeance on him. It is with God to avenge. We are to love the brethren, even though it seems impossible to do so at times. Christ prayed for his adversaries while upon the cross.

### What The World Expects Of Us

Now let us consider what the world rightfully expects of us. Ministers of the gospel are to go and preach the gospel to the whole world, as ordered by Jesus in His great commission. So the world may rightfully expect the church to preach the gospel unto them. We all may not be able to go and preach, but we can support those who do and thus have a part in the preaching. The world expects us as Christians to live up to what we preach. If we do not, then how can we expect the world to hear and obey the gospel? One of the very best ways we can preach is by our everyday lives. Then we must provide for things honest in the sight of men. (Rom. 12:17) If we want the world to see that we are Christians, we must be honest in all our dealings with our fellow men. "Ye are the light of the world." (Matt. 5:14) The business of the church is not only to save, but also to enlighten. As Christ is Light, his disciples must be light also, reflecting the light of His life. —The Evangelist

F. O. Howell, P. O. Box 135, Idabel, Okla.: I began a series of meetings here last night. Brother Adam Deck is the local minister and I observe that he is much loved by the congregation. This is my 10th meeting for the summer and in results I think the activities have been successful under the conditions. I have baptized 41 and 39 have been restored to their first love. One congregation, Golden, Okla., which had not met for worship in some seven years prior to my contact with them in April, has been revived, some 10 of its members have been restored to their first love and several have been baptized. I think the congregation is well on its way to usefulness again.

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## Notes - Reports

Robt. E. Myers, Raymond, Ohio: Wish to report my activities here in my new location. Am working with the Old Union and Lunda Churches of Christ. Brother A. E. Wickham closed good meeting with 3 added. I go to Ada, Okla. the last Sunday of this month. Moved here last month and the prospects for the future looks good. Would like to have a few of your papers to pass around here. Am sure they will be liked. If you can, send me some.

\* \* \*

H. L. Starling, Licking, Mo., Oct. 15th: The Lord's work here is going along in a fine way. The congregation here is small but most of the members are faithful and willing to do what they can. We have had six additions to the church during the summer. Bro. Paul F. Johnson of Springfield, Mo., preached for us in our meeting during September. We are having three Bible lessons during the week and in addition are giving a Home Study Bible Course in which there are about 100 enrolled. This study is creating quite a bit of interest in the community. Much work needs to be done in this part and we hope we can be useful in the cause of Christ in spreading the truth throughout this section. I would like to secure some meetings for July and August. Anyone wishing my services, please write me at the above address.

\* \* \*

Ira Y. Rice, Sr. writes from Norman, Okla: October, 14: I am just in home from Celina, Tenn. where I closed a meeting last Sunday night. Visible results of the meeting were two confessions of faults. And seemingly, there some who were almost persuaded to become obedient to the truth, but for some reason put the matter off. I enjoyed my stay and labor with those good people of Celina very much. They know how to make a Brother feel at home while among them. We had both day and night services, and had splendid attendance. The church expressed themselves as being strengthened and encouraged to carry on the work of our Lord with greater zeal as a result of the lessons taught the church. To Jehovah be all the praise in the name of Christ.

\* \* \*

Mrs. W. L. McDougald, Prescott, Ark: While visiting my sister, Mrs. R. I. Moore and Mr. Moore, in Savannah, Oklahoma, I had the very great pleasure of worshipping with Savannah church of Christ. Brother Magness of Coal Gate, Oklahoma, is their fine minister. He is a good speaker and proclaims the Gospel without fear. Brother Corbet Donaldson is their efficient song leader. A

very interesting feature of the day was the Bible class study. Brother Strather is very interesting and seems to know his lesson and is an able teacher. This faithful little band meet not only in the morning but in the evening for the benefit of those who work Sundays. Brother Strather is there to teach the second lesson of the day. They all seem so wide awake and right in the faith. May God's richest blessings rest on them.

\* \* \*

## AN APPRECIATED LETTER

We are always happy to receive letters from our many friends and readers of The Gospel Light. However, we are especially grateful when we receive letters that testify to the good we are doing in leading sinners to the Christ. Many of our readers will remember that The Gospel Light was an instrument in the conversion of a prisoner in the Texas State Prison. This prisoner, Brother Clyde Thompson, has been successful in converting others in the prison, and regular worship is now carried on within the prison walls.

This week we received a letter from another prisoner, Nathan McCullough, in the same prison. We give you his letter below in the hope that it may inspire you to do more toward the propagation of Christianity in "destitute" places.

Huntsville, Texas  
Box 32

Dear Sirs:

It has been my good pleasure to read several issues of The Gospel Light which Brother Clyde Thompson loaned me. This paper has been so fine that I want to subscribe for it myself, but haven't been able to do so until now. You will find the \$1.00 subscription price enclosed. I didn't get to read the September 29th issue, or any since that time. If you have on hand one of that issue or those since I would appreciate your sending them, and start my subscription date from September 29th. With best regards, I am,

Sincerely yours,

Nathan McCullough (91126)

Brethren, there are thousands of prisoners behind the walls of this one great prison in Huntsville. We, as Christians, should bow our head in shame that we have failed to sound out the Gospel in these places. We have now gained an entrance to this prison for Gospel literature. Be generous with your contributions and we'll send them Gospel Lights, Bibles, Testaments, and other good religious reading material. What will YOU do?

\* \* \*

E. R. Harper, Little Rock, Arkansas: Please announce that I will begin a meeting at Conway, the fourth Sunday in October. Brother Malcom Bowen is the local minister.

F. G. Copeland, 607 West Oak, Nashville, Ark., Oct. 18: The meeting of the Nashville church came to a close October 10. Bro. Glenn A. Parks of Fayetteville, Arkansas, did the preaching for us and did a real fine job of it. The preaching was of high quality if I know how to judge preaching. Each sermon was plain and to the point. Sin was denounced in strong terms, and the truth was set forth in a fine way. The meeting resulted in two baptisms and two confessions of wrong, besides the church was edified and the church is in better condition for work and service. The church enjoyed his stay, and we personally enjoyed his visit in our home. The Lord willing, he will return to us for more work next year. We hope to be better prepared for the meeting and trust that the results will be felt even farther than this one. I begin a meeting at El Dorado, Arkansas, November 7. Bro. Foy L. Smith is the very capable minister with that congregation. We look forward to a good meeting.

\* \* \*

H. H. Dunn, Huntington, Ark., Oct. 19: I am now in a meeting at McNab, this state. Bro. Carroll Cannon of Berkeley, Calif., closed a meeting at Fulton, three miles south of here, two nights before the meeting began here. I understand that eleven were baptized in that meeting: ten of whom were from McNab. Carroll was reared here. Is a fine young preacher and has a bright future before him. The work with this congregation will be entirely too short. Just one week and I must go on to begin next Sunday night at Center Point. Surely it is good to see so much more interest manifested in the work of the Lord. Let us all press the lines ever just a little tighter and we may be assured that the results will not be a failure. The meeting at Boggy School house near Red Oak, Oklahoma, closed with no additions. A small number there. Just eight members. But their faith is beautiful to behold. Yes, I shall go and help them all that I can in another meeting next year. May the Lord bless every heart of faith. On the seventh of Nov. we shall begin, as I understand, the first meeting ever to be held by the church of Christ in Okay. This is the site of the Okay Cement plant in Howard Co. The congregation at Saratoga is helping in the work there and Bro. Cox of Hope has been secured to direct the song service. Let those who live in driving distance come and be with us in that work. Write to me, if you need me after the first of the year.

\* \* \*

"Three feet is about the reach of a full grown man's arm; God's arm reaches around the universe. What a pitiful sight for a man to be shaking his fist at his Maker."





# The Gospel Light

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

VOLUME XIII

DELIGHT, ARKANSAS, NOVEMBER 4, 1943

NUMBER 47

## Who Will Be Blessed In Eternity?

JOHN W. WILSON

(Radio Program, October 3, 1943, Station KERN)

This morning we are studying the question, "who will be blessed in eternity". If we should pass the question around to the various religious bodies, we would probably get as many different answers as we contacted religious bodies. Hence, to avoid confusion and contradiction, we shall not do this. The matter will not be left to any uninspired man or group of men. We will simply let the Bible do the talking. When we turn to the Bible and read an answer to this question, that should settle it forever with all honest people. So, what does the Bible say? Who will be blessed in eternity? Turn with me to Revelation 14:13, and read: "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them." The words used by the inspired apostle John are too plain to be misunderstood by anyone. If I want to die in the blessings of the Lord, I must die in the Lord. Hence, I must be in the Lord when I die. To be in the Lord when I die, I must get into the Lord while I live, else I will be outside of the Lord and outside of the blessings of the Lord. In view of the fact and knowing full well that I must die some day, this should provoke earnest thought on my part. I should lay everything aside for the moment and think seriously upon the question, am I in the Lord? What does it take to put one in the Lord? Can one do anything to get in the Lord? If so, what? And have I done what is necessary to put me into the Lord? What does it mean to be in the Lord? All of these are questions that must be answered. They are questions that I must have the right answer to. The wrong answer may prove fatal to me in eternity. Then I should be sure that I have the right answer to each of these all important questions. To corroborate the statement, that they who die in the Lord will be blessed, we read another from the inspired record. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:16) There is such a thing as temporary salvation and there is such a thing as eternal salvation. Noah and his household enjoyed temporary salvation from the flood by entering

the Ark, but they died physically, later Naenaan was saved from leprosy by dipping seven times in the river. But he died later. It is not this kind of salvation that is offered in Christ. But, as Paul put it, salvation with eternal glory. Let us read once more from this same apostle, "Blessed be the God and Father of our Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." (Eph. 1:3) Here the apostle locates all spiritual blessings. God's material blessings are bestowed upon all. The sunshine, the rain, the seed-time, the harvest, the day-time and the night-time, come to saint and sinner. But, only those who are in Christ can enjoy the spiritual blessings of God. This raises another question and brings us to another point. What does it mean to be in Christ? Can one be in Christ without being in his Body? Let us read again from Paul, "To wit, that God was in Christ, reconciling the world unto himself." (2 Cor. 5:19) Here we learn that to be reconciled unto God is to be in Christ. Now let us read a parallel statement. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:16) Taking these two passages together we learn that to be reconciled in Christ is to be reconciled in his body. Therefore, to be in Christ is to be in his body. In Eph. 1:22-23, we read, "And hath put all things under his feet, and gave of him to head over all things to the church, which is his body, the fulness of him that filleth all in all." Thus, we learn what the body of Christ is. It is the church. If it is the body of Christ, then it is the church of Christ. One cannot be in Christ without being in the body or church of Christ. But, one cannot enjoy salvation or any other spiritual blessings outside of Christ. Therefore one cannot enjoy one spiritual blessing outside the body or church of Christ. Hence, we may read again, "Blessed are the dead which die in the Lord." What does this mean? It means that those who die in the Lord, only, will be blessed in eternity. But, those who die in the Lord, die in the Lord's body. The Lord's body is his church. Therefore, only those who die in the church of the Christ, can be said to have died in the Lord. Hence, only members of the Lord's

(Continued on page six)

# The Gospel Of Christ Vs. Baptist Doctrine

EDD HOLT, 3548 Eleventh Street, Port Arthur, Texas

In The Enterprise of May 29, Mr. Davis asks: "Did the Holy Spirit make a mistake in Matthew 3:1 when He called John a Baptist? Did Jesus Christ make a mistake in Matthew 11:11 when he called John a Baptist?" You made the mistake Mr. Davis. Neither Jesus nor the Holy Spirit called John "a" Baptist. The passages say, "John the Baptist." Look it up. And in Mark 6:14 (American Standard Version) he is called "John the Baptizer." John the Baptist means John the Baptizer.

In The Enterprise of July 31, Mr. Davis says: "Jesus Christ was baptized at the hands of the first Missionary Baptist preacher on earth—John the Baptist." Christ was baptized by John the Baptizer. John was neither Missionary nor Baptist in the sense that Mr. Davis would have you believe. He preached to Jews who already believed in God. He preached not to foreigners. He went not to the people but the people went out to him.

Baptists reason that John was "a" Baptist and that since he baptized Jesus that made Jesus "a Baptist." But remember that John was the Baptizer, not "a" Baptist. Did his baptizing Jesus make Jesus a Baptist? John the blacksmith shod a mule. Did that make the mule a blacksmith?

John was a great and good man but he was not in the kingdom of God. (Luke 7:28) John was beheaded before Jesus said, "Upon this rock I will build my church." (Matt. 16:18) John was not in the kingdom or church because it had not been established. Christ is the husband and his church is the bride. (2 Cor. 11:2) John the Baptist was the friend of the Bridegroom. (John 3:29) The Bible does not call the bride of Christ by the occupation of the friend of the Bridegroom. The church of the New Testament is "of Christ"—it is his. (Matt. 16:18) "The churches (congregations) of Christ salute you." (Rom. 16:16)

But Mr. Davis announced that he would speak on "The Church of the Bible," "proving" said he, "beyond a shadow of a doubt that people called Baptists are existing today on Bible grounds." This he asserts. I deny that it can be proved by the Bible. Will Mr. Davis attempt to prove it in public discussion? Let those who think he can do so urge him to "contend earnestly" for that which they think to be "the faith." It is "Bible ground" to reason together. (1 Pet. 3:15; Acts 19:8, 9)

## BIBLE vs. BAPTIST DOCTRINE

**BAPTIST DOCTRINE SAYS:** "He that believes is saved before and without baptism," or "He that believes is saved and may be baptized if the Baptists vote him in."

**THE BIBLE SAYS:** "He that believeth and is baptized shall be saved." (Mark 16:16)

**BAPTIST DOCTRINE SAYS:** "A man is justified by faith only."

**THE BIBLE SAYS:** "By works a man is justified, and not by faith only." (James 2:24)

**BAPTIST DOCTRINE SAYS:** "A child of God cannot fall from grace."

**THE BIBLE SAYS** to children of God: "Whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4)

But hear a Baptist authority on the subject of "Church-Membership." "It is most likely that in the Apostolic age when there was but 'one Lord, one faith,

and one baptism,' and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, 'baptism was the door into the church.'" Now it is different; and while the churches are desirous of receiving members, they are wary and cautious that they do not receive unworthy persons. The churches therefore have candidates come before them, make their statement, give their 'experience,' and then their reception is decided by a vote of the members. And while they cannot become members without baptism, yet it is the vote of the body which admits them to its fellowship on receiving baptism." (The Standard Manual for Baptist Churches by Edward T. Hiscox, D. D., page 22) Now this Baptist authority says that the practice of the Baptists in having a candidate tell his experience and then deciding upon his reception by the vote of the members "differs" from "the Apostolic age." It is not the way the apostles did it, in other words. It is not "Bible ground."

But these are only samples of "differences" between the "people called Baptists" and the Bible.

In The Enterprise of July 31, Mr. Davis infers that members of the Church of Christ are: "poor, deluded, blinded, unregenerate, unhappy, unsaved, undone and Hell-bound folks." Now if he really believes that these words describe members of "the church of Christ" and that they ought to be Baptists instead of just plain Christians (Acts 11:26; 1 Pet. 4:16) why does he not discuss these things with them publicly and honorably instead of calling them vulgar names over the air and through the papers? If we are "unsaved and Hell-bound" we certainly need to know it. We would like to examine publicly the proof of it. But do not expect us to accept his vulgar name-calling and personal insults as proof that we are "unregenerate." Nothing but the Bible, rightly divided, will do as proof. The gospel of Christ is the power of God unto salvation to every one that believeth. (Rom. 1:16)

—The Evangelist

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GOSPEL LIGHT PUBLISHING CO.

Delight, Arkansas

# Calling On The Name Of The Lord

LUTHER BLACKMAN

“For whosoever shall call upon the name of the Lord shall be saved; but how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent...” (Rom 10:13-14) This passage is just another way of expressing the practical truths of the “Great Commission”: The church sends the preacher; the preachers preach the Gospel; the hearer believes it and calls on the name of the Lord for salvation.

I was debating A. C. Briggs (Baptist) of Thornton, Texas, sometime back when he used this scripture to show that a man could be saved without being baptized. Why he used it in debate, I am unable to see, because if he had understood what “calling on the name of the Lord” means (which I doubt) it still contradicts Baptist doctrine. Look at the passage: A man is saved by calling on the name of the Lord; but Paul says he must believe before he calls; but Baptists say he is saved the moment he believes, hence, saved before he calls. Unless the Holy Spirit had Paul mixed up here, Baptists are wrong.

What did the Bible writers mean when they used that expression “calling on the name of the Lord”? How is one to know when he has called, or, is “calling on the name of the Lord”? If the inspired writers meant to say that an alien sinner (one who has not obeyed the gospel, and therefore not been born into God’s family) may call upon God in prayer, and receive pardon for his sins, then they evidently said a lot of other things that they didn’t mean to say.

Such as: “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.” And: “He that believeth and is baptized shall be saved”, and, “...taking vengeance on them that obey not the gospel.” (2 Thess. 1:8) Prayer is a blessed privilege, and a practise that is not overdone, but prayer will not substitute for obedience to the Gospel. There are two laws of pardon. One is to the erring child of God, and the other to the alien sinner. Examples of these are found in the 2nd and 8th chapters of Acts respectively. In Acts 2, Peter told the believing pentecostians to “repent and be baptized for the remission of sins”, but the same apostle told Simon the Sorcerer to “repent and pray, that the thought of his heart might be forgiven.” Why the difference? That question was answered above: “there are two laws of pardon.” Simon had already done what the pentecostians were told to do, hence when sin entered his life he had but to repent and plead for mercy at the throne of grace. He was a child of God by regeneration. The pentecostians were not, until they did

what the Holy Spirit, through Peter, commanded. Some preachers seemingly have not learned that being a child of God by “generation” (creation) does not entitle one to the blessings of the “regenerated”, one of which is access to the throne of God through prayer.

But, don’t you think God hears a sinner pray if he is sincere? Perhaps. He heard Cornelius the gentile pray, but He didn’t save him until he had sent a preacher to tell him “words” whereby he should be saved. Don’t you know God heard the Publican pray? Yes, and I also know that the Publican was not an alien sinner, and he was forgiven (stood justified) before salvation in the name of Christ was preached in fact. But didn’t Jesus say, “Ask and you shall receive”? He did. And John qualifies it by saying, “...that if we ask anything ‘ACCORDING TO HIS WILL’ He heareth us.” (1 John 5:14) It is the will of Christ that people (aliens) believe, repent, and be baptized. (Acts 2:38, Mk. 16:15-16)

Salvation is in the *name* of Christ. (Heb. 4:11-12) He alone has *authority* to forgive sins. “. . . all authority is given unto me.” (Mt. 28:18) To “call upon the name of the Lord” is to place ones self, in humble obedience to His divine will, at the feet of Jesus who has the only right in heaven or earth to forgive his sins. In his sermon on Pentecost. Peter quoted at length from the 2nd chapter of Joel. Here God said, through Joel, that “in the last days” certain things should come to pass, including the outpouring of the Holy Spirit (which the Pentecostians were right then witnessing), and that when these things should come to pass, “whosoever shall call on the name of the Lord shall be saved.” Peter convinced three thousand of that throng of Jews that this prophecy of Joel was being fulfilled before their very eyes; that now is the time that God through Joel had said they should call on the name of the Lord and be saved; that the Christ whom they had crucified was now the king of kings, and that only through His name could they hope for salvation. Conscience-stricken, they cried out, “. . . what shall we do”; how to obtain this freedom from the awful guilt of their sin? Peter said, “Repent and be baptized, everyone of you, *in the name of Jesus Christ*, for the remission of sins, and you shall receive the gift of the Holy Spirit. . .”

Don’t miss the connection here: Joel said, “Whosoever shall call on the name of the Lord shall be saved”. Peter said, “repent and be baptized” to be saved. (receive remission of sins) Joel and Peter were talking about the same thing. This is further amplified by the statement of Ananias to Saul of Tarsus: “Arise and be baptized, and wash away your sins, *calling on the name of the Lord.*” (Acts 22:16)

# THE GOSPEL LIGHT

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## PARAGRAPH SERMONS

By E. M. BORDEN

"Drifting?" Yes, that is what some people are saying. It is true that some are drifting, and in some ways it is a blessing. Some denominational preachers are drifting away from their former, favored doctrines, and have come nearer the truth. Some of those well loved and treasured doctrines are now only relics of the past. It is true that some have drifted into hurtful theories, and have caused much division and strife; while others have drifted out of their old ruts, ruled by the traditions of men, and have allowed the sun of righteousness to shine in their hearts. Some of us needed to drift, for all some of us did was to go on a sitdown strike, and complain at the faults of the other man. Some of us needed to drift away from stagnation. Many of us are doing more good than we have ever done.

There is a great interest in missionary work, and this missionary work is by the local congregation. Each congregation should be a missionary center. Are we consistent when we devote all of our attention to missions across the sea, to the neglect of the family who lives next door? Many of our larger congregations, now being out of debt, are better able to do mission work. Shall we spend all of our extra money building up a large congregation, where many of the members do nothing but keep a seat warm on Sunday morning when the large congregation is present. Shall we neglect the people near us who would, possibly, obey the gospel if they should hear it? There is not only a shortage of preachers, but some congregations are encouraging idleness on the part of the membership.

A small congregation in California, being impressed with a desire to do missionary work, planned to hold a

mission meeting in a part of the city where the gospel had not been preached. This congregation was small, not having a house of its own, but none of the members were idlers. A minister, whose heart was also touched with the missionary spirit, agreed to hold the meeting. The meeting was held in a community church building, in the edge of the city. The meeting continued for two weeks, and several people became obedient to the truth. Some people heard the truth who had never heard it before. The members did what they could to support the meeting. Other and larger congregations said, "Amen." That is all.

Are we really sincere in contending that the gospel is God's power to save? How much have we given to have the gospel preached to people who have not heard it? Did you try to get that friend of yours to come to hear the gospel preached? Did you hand him a good book to read? Believing as we do that people must hear the gospel before they can believe, obey and be saved, we should be the greatest missionary people in the world. The greatest period of missionary work was in the first century, when, from a small group in Jerusalem, the gospel was carried to the entire world within the limits of seventy years. Every member proved to be a missionary, for, wherever he went he told the story of the cross. Every one told the story of the better covenant, the beginning of the church of Christ. It is true that some hardened their hearts, as they do now, but there were many open doors.

Are we a denomination among denominations, or do we belong to the church which is called the body of Christ? (Eph. 4:4) "There is one body," and that one body is the church of Christ. (Eph. 1:22,23) This church is made up of people who have been washed in the blood of the Lamb. (Acts 29:28) All who have been redeemed by the blood of Christ are members of the church of Christ. "The Lord added to the church daily such as should be saved." (Acts 2:47) The Lord does not add people to the denominations. Then, if a man is a Christian he is a member of the church of Christ.

## A HOUSE, OR A HOME

There is a vast difference between a house and a home. The house is but a building and furniture—the outward shelter, and the gathering-place of the household. The home indicates kindly family affection, the thoughtful care, ready sympathy, mutual confidence and trust of the members.

A true home breathes the atmosphere of love. A child should be made to feel that his home is indeed a home, the happiest place in all the world, not merely an outward shelter and a resting place, but a center of enjoyment, sanctified and purified by love, the thought and remembrance of which should be the safeguard of his life as he goes forth to the world, giving strength and proportion to his character.—(Exchange

\* \* \*

"We must all appear before the judgment seat of Christ." (2 Cor. 5:10)

# A Team Of Hobby Horses

By GEO. B. CURTIS

I received a letter from Bro. Chas. F. Reese of Yuma, Arizona, yesterday, asking permission to graze his team of hobby horses in the Gospel Light pasture. He also suggests that I give them a good currying. This team of Reeses' is just a couple of old worn out nags, and are not worth wasting good grass on. At first I thought I'd just tell Bro. Reese that he'd have to furnish grazing for his own pestletails. But knowing how hot and dry it is around Yuma, and thinking that he'd probably worried the neighbors borrowing hay for his worn out steeds; I decided to let him turn them in on the Gospel Light pasture and administer to their old dry hides one more good application of the gospel curry comb.

Bro. Reese's lead horse is "Old One Cup" and the off horse is "Old Class Literature". Both of these old nags were once fat and well fed on the green grass that grew around the Gunter Bible College at Gunter, Texas. They were kept groomed by such groomsmen as Clark, Freeman, Cowan, Johnson, etc. But the keepers of the barn grew old and indifferent to the needs of these steeds, some quit caring for the two hobbies at all, some learned that they were just hobbies; and so the poor old fellows have fallen upon bad days. They haven't had a good feed of corn since the balmy days of J. N. Cowan. Even then, there was that pesky bad boy, Early Arceneaux, that was "on J. N. Cowan's trail" all the time taking his corn away from him and his dear hobbies. Alas and alack! Old "One Cup" has to depend upon such men as Bro. Reese for a shot of hot air occasionally. No wonder he is spavined, wind-galled, ewe-necked, has fistula, botts, distemper, and anaema. Poor old "One Cup". Most of Bro. Reese's brethren have quit the old nag entirely. Old "Anti-Class Literature" has fared a wee bit better.

As Bro. Reese has trotted "Old One Cup" out of the Yuma stable first and asked me to open the gate for him first, I shall proceed to curry his old hide first. Seriously now, let's look at the one cup situation.

In the communication from Bro. Reese under date of Sept. 23, 1943, he enclosed a sixteen page booklet written by himself. He spread printer's ink all over sixteen pages of literature in an effort to prove the unscripturalness of literature. As this belongs in another article I shall simply take the saddle and bridle off of old "Anti-Class Literature" with this one cut across the withers. I promise to catch up the old hobby later and administer a good currying. Now let's see about the one cup business.

Bro. Reese, will you answer a few questions for the benefit of all of us? If so, I think the whole controversy will dissolve into thin air.

1. When you partake of the supper do you actually swallow the cup, the container?

2. If you actually drink the cup, as your contention demands, and there are fifty in the congregation communing, would you tie a string on to the cup and after each had drunk, jerk it out again and let the next drink it, and repeat this operation until all the fifty had drunk the cup?

3. If you drink the contents of the cup and this is the juice of the grape, and if this juice is in a gallon jar, and is then poured into two half gallon jars, would this make juices of the grape?

4. If the juice of the grape is emptied into fifty containers, how many juices of the grape would there be?

5. If this is the fruit of the vine, how many fruits of the vine would there be if this is in one container? How many fruits of the vine would there be if it be placed in fifty containers?

6. If lemon juice, orange juice, lime juice, grape juice and apple juice, are each placed in separate containers, how many fruit juices would there be?

7. If all are placed in one container how many fruit juices are there?

8. Bro. Reese, don't you think that if a fellow can't see that it is not the container the Lord is talking about when he speaks of taking the cup and drinking it, that his ticket is already punched?

9. Won't you quit this foolishness and go to work?

10. Problem: On the day of Pentecost 3,000 were baptized—added to the church. (Acts 2:41-47) In Acts 4:4 we learn that 5,000 more men were added to them. This gives a church with a membership of 8,000. Allowing  $\frac{1}{2}$  teaspoonful of the fruit of the vine to each communicant, and sixty teaspoons to the pint, how large will Bro. Reese's cup have to be to serve the Jerusalem men, not counting women at all?

Solution: One pint will serve 120 persons. It will take as many pints for the entire congregation as is contained into 8,000, or 8,000 divided by 120 equals sixty six and two thirds pints. As there are 8 pints to the gallon the number of gallons in the cup will equal 66 and  $2\frac{2}{3}$  divided by 8, or 8 gallons, 1 qt. and  $2\frac{2}{3}$  pints. Some cup. Reese, you'd find the drinking of this cup quite a stretching affair.

Time is the gift of God, its duration uncertain, its loss irreparable, therefore spend it to the glory of God.—Publisher Unknown.

\* \* \*

## MODERN DANGERS

Seven dangers, all mentioned in the Bible, confront the Christians today: false pens (Jer. 8:8); false visions (Jer. 14:14); false dreams (Jer. 23:32); false prophets (Matt. 24:24); false apostles (2 Cor. 11:13); false brethren (Gal. 2:4); and false Christs (Mark 13:22).

## Who Will Be Blessed In Eternity

(Continued from page one)

church have any promise. From this conclusion, there is no escape. But, someone is ready to say, now preacher, you are trying to monopolize the Lord's blessings. You are trying to exclude everyone from heaven except you and your brethren. No, my friend, you are wrong. I am trying to get you to see that the Bible holds out no promise if you wear some other name besides Christ's name, if you are a member of any other church, save the church for which he died. I am trying to get you to come where the blood can heal, where Christ promises to save, where you can die in the Lord and not in some man-made organization where there is no promise. I am trying to get you to include your soul in the redeemed, rather than exclude it. If you are excluded from the blessings of the Lord, it will be your own fault. My brethren do not wish to exclude you. They pay for this program that I might bring you the teachings of the Bible, that you might know how to include your soul in the blessings of God. Now, be honest with yourself this morning, do you stand in Christ? Or do you hold membership in some organization that you cannot read about in the Bible? What of the name that you wear? Is it the name of Christ or of some other? Remember you can't die in the Lord if you live outside of his body. You can't be in his body without being in his church. He has only one church. (Eph. 4:4-5) This church wears his name and only his name. Do you ask how to become a member of his church? Are you sure that you are ready to make that sacrifice? Are you ready to forget what others may say about you? To give up your friends, if need be to become a follower of the Lamb? Remember, Christ said you must forsake all, take up your cross and follow me daily. If you are ready to do this that you might die in the Lord and go home to spend eternity with the redeemed of all ages, then go to the church of Christ in your community. (Rom. 16:16, 1 Cor. 12:20) The members as individuals are known simply as Christians. (Acts 11:26, 1 Pet. 4:16) Tell them you wish to get into the Lord where all spiritual blessings are, where there is salvation with eternal glory. That you want to be a Christian only, and only a Christian, a member of the body, of the church, the one body or church that you can read about in the Bible. Tell them you do not want to join a church, any church or some church, but that you want to know what the Lord wants you to do and then let him add you to His church. (Acts 2:47) If you will do this, take along your Bible and they will open it with you and read to you every act that they require you to do in getting into Christ and his Church. Then they will read from that same book, every act that you are required to do as worship unto God after you become a Christian. Do you not think that this is fair? Is it not safe? Can anything be fairer or safer? Is there another people in your community that will make you this offer? Indeed, can there be another people in the world who

make this offer? In the remaining moments let us consider the question of how one gets into Christ. And remember, when one gets into Christ, he is in the body or church of Christ. There are certain well defined, clearly pointed out steps that one must take in coming to Christ. Then one must be inducted into Christ. What are the steps that bring one to Christ? In John 6:44-45, we hear Jesus say, "No man can come unto me except the Father which has sent me shall draw him, and I will raise him up at the last day, as it is written in the prophets, they shall all be taught of God, every man, therefore, when he hath heard and hath learned of the Father, cometh unto me." From this we glean that man must hear and learn in order to come unto Christ. In Rom. 10:17, we read, "So then faith cometh by hearing and hearing by the word of God." This brings us to the next step, which is faith. This faith, Paul says, comes by hearing the word of God. What I believe, I must be able to read from the Bible, else it is not of God but of man. If I believe a thing that I cannot read in the Bible, then my faith is based upon what some other than God has said. This is unsafe. Faith, then comes by hearing God's word. And Paul says, "With the heart man believeth unto righteousness." (Rom. 10:10) Then Jesus said, "Except ye repent, ye shall all likewise perish." (Lk. 11:18) In Rom. 10:10, we read, "With the mouth confession is made unto salvation." Taking all of the above together, we have first, "hearing brings one unto Christ, second, believing is unto righteousness, third, repentance is unto life, fourth, confession is unto salvation." All of these are spiritual blessings and the steps mentioned brings one unto the blessings. But this does not place one into Christ. There is a difference in the preposition "unto" and the preposition "into". Unto shows perseverance. It signifies "in the direction of". It brings one toward the object desired. It even brings one to the object, but does not induct one into the blessings. Another little word must be used to describe that which takes place when one is removed from the outside to the inside. That little word is "into". Now how does one get into Christ? We have found that which brings one unto Christ but how does one get into Christ? We cannot believe into Christ as some have supposed. This expression is nowhere found in the Bible. It would be utterly unthinkable that one could believe into anything. We cannot repent into Christ, for the Bible nowhere uses this expression. But says repentance is unto life. Nor can we confess into Christ. Neither does the Bible talk of praying into Christ. Still we must be in Christ to be saved and to die in the Lord. And only who die in the Lord will be blessed in eternity. Friends, we have followed the Bible thus far and it has brought us to Christ and has told us that over just inside Christ are all spiritual blessings. Still we are outside. How may we get inside where we may enjoy these spiritual blessings? We must continue to search in the Bible. Surely there is something in it that will tell us how to get into Christ. Will you get your



Bible and read with me? I believe I recall the passage that will answer this question for us. Do you have your Bible? Then open it at the book of Romans, that's the book that comes just after the Acts of the Apostles. It's the sixth book in the New Testament. Now turn to the sixth chapter. Do you have it? Then let's read, "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: hat 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." There we have it. Baptized into Christ. Raised to walk in newness of life. Do you see that? Are you looking at your Bible? Does it read that way in your Bible? Then we know now how one gets into Christ. But let us read again, this time turn o Gal. 3:26-27. Have you found it? Then let's read. "For 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." Did you note the prepositional phrase "into Christ" again? Well how did Paul say one gets into Christ? Why he said one is baptized into Christ, didn't he? Now, may I suggest something? When this broadcast is over, before you forget it, take your Bible and search for that expression elsewhere. Find the phrase "into Christ" everytime it occurs in the Bible. Then see what the word just before that phrase is every time. And we want no mistake at this point, for in Christ is where we want to die that we might be blessed in eternity. Friend, the word will be "baptized" without a single exception. Then one must be baptized to get into Christ. But let us note another thing. We learned earlier in this study that to be in Chris is to be in his body. Then if baptism puts one into Christ it must be the act that translates one into his body, too. Turn with me now to I Cor. 12:13, and read, "By one spirit are we all bapized into one body." There it is. Plain as day, isn't it? The one body is the church, we are baptized into the one body, therefore, we are baptized into the church. Then o be baptized itno Christ is to be baptized into his body, which is his church. To die in the Lord is to die in his body or his church. Blessed are they which die in the Lord.

### Write Your Own Ticket

Are you—

1. An attender or an absenter?
2. A pillar or a sleeper?
3. A power or a problem?
4. A promoter or a provoker?
5. A giver or a getter?
6. A doer or a dead-head?
7. A booster or a buckler?
8. A supporter or a sponger?
9. A soldier or a sore-head?
10. A worker or a worrier?
11. A friend or a fault finder?
12. A helper or a hinderer?

## Because The Days Are Evil

A. H. BRYANT

"See that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil." (Eph. 5:15-16)

Because of general chaos in world wide conditions, the above admonition seems timely. Surely there has never been a more opportune time than now for disciples of the Lord, everywhere, to strive to "Redeem the time", seeing we have by no means escaped the frowning consequences of an evil day. It is needful, therefore, if we are to perform our God given mission in the world, that we shall walk circumspectly, to the end of our lives may reflect the light of love. Thus the truth of God's word may shine in the hearts of unfortunate souls, turning them from a downward course, that they may bear some fruit to the glory of God.

Present conditions, though unfavorable to righteousness as they seem, does not provide any reasonable excuse for neglect of Christian duties, or failure to meet obligations to God and man. Such conditions rather demand the best there is to be found within each one. This is no time for Christians to quail or to shirk heaven-imposed responsibilities. Ones own spiritual safety and final security, as well as our influence upon others, depend on faithfulness to God and His word. Not alone when skies are fair and all is peace and quiet within, but when the storms are raging, when clouds of sorrow and dissappointments hang heavily over our homes, may we still be able to sing, "all is well with my soul," and anchor our trembling hearts in the haven of God's eternal love. Then let us strive as never before to do our utmost to walk circumspectly. Walk in the light as He is in the light. Walk according to truth. Let us, though reverses come, continue to live faithful Christian lives to the end and great will be our reward in heaven.

Apparently the average American home has all but broken down under the weight of greed for gain and sensual lust. Moral and spiritual environment no longer afford a safe retreat for child-life or the weary traveler. The masses have gone pleasure mad. Accent is placed heavily on "night life" rather than the home as God ordained. Movie romance with jazz music is no substitute for the sweetness and beauty of home life. Sexual lusts rather than the mutual companionship God intended for man's happiness is an outstanding evil, sweeping the world in its fury, destined, if the church of the Lord fails in her obligation, to crush the remaining spark of virtue and self-respect and send civilization headlong into the whirlpool of delusion, dissipation and destruction. The conflict is on. The obligation is ours. Only by a well rounded out faithful Christian life, with a deep determination to win will one be able to help save the home, the church and the nation.

## Notes - Reports

J. L. Calvert, Box 505, Kingsville, Texas, Oct. 25.—The meeting with the Central Church in Pampa, Texas in which I did the preaching and Jimmie Bays did the singing came to a close Sunday night with five added to the local body, and we had nice crowds and a fine interest through the entire meeting. Jimmie is the preacher there, and he is doing a good work, and is respected by the congregation. I begin a meeting at Danville, Ark., Nov. 23, to continue ten nights. Our meeting begins here Nov. 7, with Bro. E. A. Richie of Troup, Texas doing the preaching, and Bro. Homer Ferguson of Kingsville leading the singing. Our crowds and contributions are good for which we are thankful.

John G. Reese, Monroe, La., Oct. 28.—On the first Sunday in this month. I closed my work with the good church at Childress, Texas, and began work with the Texas and Jackson Sts. church here. I spent five and one half years at Childress. During that entire time the work was pleasant in every way. There are very few better churches than the one in Childress. Things look favorable here for a profitable work. Last night at our mid-week Bible study there were two baptisms and two to place membership.

J. B. Priddy, El Dorado, Ark., Oct. 26,—During the summer months I have visited with and preached for several congregations. The month of August I preached for the church at Monroe, La. The church has a mind to work, it is a fine congregation, much good can come from a congregation of this kind. I enjoyed my work with them. I began with the church at Warren on the first Lord's day in September and have been preaching for them since that time. The church there is small. We have had an increase in interest at most every service. We hope to be able to get all members in or near Warren attending the services and anyone seeing this in the paper and not attending services, we extend to you a welcome at all services. Come to all services possible and help us preach the Gospel to others whom need to be converted.

## PELOUBET'S BIBLE DICTIONARY

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Price ----- \$2.50

Brother Trine Starnes of Paducah, Kentucky, will conduct a revival in the school auditorium at Willisville, Arkansas, beginning Tuesday, November 9. All persons in driving distance are urged to attend the meeting.

A. E. Findley, Houston, Texas—Since last report three have identified themselves with the church in Kashmere Gardens, this city, one restored and one baptized. We have also organized the church, appointing elders and deacons. This church had never been organized and was operating under what is commonly known as "leaders". We are at peace and the church is growing. May God bless the faithful everywhere is our earnest prayer.

Mark McElhane, Los Angeles, Calif.—I am preaching for the church at Sichel and Altura Sts. in Los Angeles and am attending George Pepperdine college. This congregation is working. There has been one baptism since I began.

V. E. Howard, Gainesville, Texas—Brethren everywhere please announce our new radio broadcast over KRLD, Dallas, 1010 Kilocycles, each Sunday at 7:05 to 7:30 A. M., beginning Oct. 31. Basil C. Doran and choir will sing and I will do the preaching.

Harbert D. Hooker, North Little Rock, Ark.—The work here is fine. Will soon have the remodeling on the building finished. I will close my work here as soon as they get another man. Will be ready to move to other work after the first of year. I have baptized 16 in my last three meetings.

## PRAYER FOR DEPARTURE

Clyde Thompson

(Composed while the internal cancer kept me awake after midnight, Jan. 26, 1942.)

Lord, let me step; Yea, let me die;  
 Leave my earthly race be run:  
 Nor let me weep, nor let me sigh  
 Save over the wrong I've done.  
 No bitter heart, though set apart  
 In a cage by fellow men,  
 Who do not know (though worldly smart),  
 That Thou hast made me Thy kin.  
 Though here alone, a floor of stone,  
 Steel walls and bars around me,  
 This filthy flesh and brittle bone  
 Is all the cage that's bound me.  
 Womanless cells are mortal hells  
 To the young in passion's youth,  
 But after death the spirit dwells  
 With virginity in truth.  
 Caught in this mesh of sinful flesh,  
 Dying of inward gnawing,  
 I long to drink life's water fresh  
 Where Thou my soul art drawing.

Tillman B. Pope, Alma, Ark., Oct. 19: The meeting at Seneca Mo. closed with three men being baptized. This was my third meeting there and I promised to return in 1946. I am now at Spearman, Texas, in a good meeting. I go from here to Wasco, Calif., for a meeting which will begin Nov. 7th. Next to Porterville, California.

I. N. Pendleton, Amagon, Arkansas: Just closed an eleven days' meeting in Stone county, near Hanover, Arkansas. Results: one fine young lady made the confession and was baptized. This was my third meeting with and for the church at this place. If the Lord wills I shall be with them in 1944. Love to the Gospel Light. May the Lord bless you all.

PEOPLE'S  
 NEW TESTAMENT WITH  
 NOTES



By B. W. Johnson

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