



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 Abundant Life

FRANK DUNN

Shortly before His betrayal Jesus crossed over from Galilee to Perea east of the Jordan. Here He spoke many parables, including the parable of the Good Shepherd. Contrasting His mission with that of the false teachers who brought death to the people through their lies and hypocrisy, He said, "The thief cometh not, but for to steal, and to kill, and to destroy: I come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep." (Jno. 10:10-11) It is the abundant life for all men who will receive it—full and overflowing with blessings—for which Jesus came to earth, lived in poverty, taught with authority, died in shame, and came forth from the grave with power to reign in glory forever. He died and was raised again that we might have life everlasting.

Some people view the Christian life as one that is narrow, bereft of all joy and pleasure. This is a false conception. Christianity provides the abundant life. It is perfect, because it has a perfect author, it provides a perfect way, inspires perfect faith, gives perfect hope and promises perfect happiness in the hereafter. Unless a man follows the Good Shepherd into the realm of the abundant life, he can never be satisfied. No matter what his occupation or how great his achievements, he cannot find lasting contentment and happiness. He may conquer the world, only to weep that there are not other worlds to conquer. He may amass millions, to be constantly beset with anxiety for the security of fortune. He may acquire world acclaim, yet be forgotten at last. But when we turn to Him who gives the abundant life, He will satisfy our every longing and supply all our needs.

Christ gives the abundant life because He is the way which leads to God, the fountain of life. Jesus declares, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jno. 14:6) David says of the fountain of life, "How precious is thy lovingkindness, O God! And the children of man take refuge under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou wilt make them drink of the river of thy pleasures. For

with thee is the fountain of life; in thy light we shall see light." (Ps. 36:7-9) While this life is for all men irrespective of person, access to it, and possession of it are conditional. In the Revelation of John, we read, "He that *overcometh* shall inherit these things." (Rev. 21:7); and again, "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)

God gives an abundance of all things. *First, let us consider his grace.* Paul said concerning it, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many resound to the glory of God." (2 Cor. 4:15) It is through God's unmerited favor and mercy that we obtain salvation. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8-9) We did not earn his favor; we do not deserve his grace. But he gives it freely to all who will accept it.

God also gives us an abundance of love. His love is manifested in his great gift to humanity. "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) It is this fathomless love that inspires and exemplifies our love for God and for one another. Jesus said the first commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The second is: "Thou shalt love thy neighbor as thyself. There is no other commandment greater than these." (Mk. 12:30-31) Many today are giving their lives because of their love for family, friends, country and the principles they hold dear. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." (Jno. 15:13) But the real test of love is in this commandment of our Lord: "Love your *enemies*, and pray for them that persecute you." (Mt. 5:44) The love of enemy as well as friend is essential to the abundant life. *Love is the force which pushes outward the limits of life until it knows no bounds. Hate is a vacuum which draws the limits in*

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The Mind Of Christ

W. A. BLACK

"Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) To have the mind of Christ is to have the Spirit of Christ. (Rom. 8:9) It is to have his divine nature. (2 Pet. 1:4) To have the mind of Christ is to think like and do like Christ.

In the October Number of the Evangelist I discussed the humility of Christ, the compassion of Christ, and his firm stand against sin. I shall devote this article to some other characteristics of Christ, which must be in Christians in order to have the mind of Christ in them.

Christ's Attitude Toward Others

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed of the devil; for God was with him." (Acts 10:38) Jesus came into the world to make the world better. It was never his intention to do harm to any one. He helped, instead of hindered. He encouraged, instead of discouraged. He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Mt. 7:12) But his rule has been changed, by man. Most of the people of the world are interested in doing it to the other fellow before he can do it unto him. Most will only do good to the other fellow when he thinks that the other fellow will do more good to him than he did unto him. In other words, I am willing to give you a dollar providing I can see where I can get two or three more out of you. I am your friend, providing you will help me promote my schemes. It is possible that Christians do good to people only for the purpose of using them to feather their own nests.

In this world of war and hate it would do all people good to sit down and take some time off from making blood money and read the sermon of Christ that was delivered on the mountain in Mt. 5-7 chapters. Let us notice some of the things which Jesus taught concerning our relationships with other people. "Blessed are the poor in spirit..they that mourn..the meek..they which do hunger and thirst after righteousness..the merciful..the pure in heart..the peacemakers..they which are persecuted for righteousness sake..are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake." (Mt. 5:3-11) "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Mt. 5:16) There is too much darkness in the world. People are bumping into one another. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Mt. 5:27-28) "Swear not at all—" (Mt. 5:34) "Ye have heard that it hath been said, Thou shalt love thy neighbor, and 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." (Mt. 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 which despitefully use you, and persecute you." (Mt. 5:43-44) The world knows not these fine principles of justice and peace. It is unfortunate for any child of God not to know these principles which are to govern us in our relationship with our fellow man. Christians must adhere to these rules. We must strive to demonstrate to the world the reality of Christianity by living by these principles which govern the kingdom of God. There are too many people that claim to be Christians; who do good to those who do good to them and do evil to those who do evil unto them. Let us not follow the law of the flesh but the law of the Spirit of Christ Jesus.

His Liberality

"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) Christ was in Heaven before he came to this earth, and had all and more than man could want; yet he left all his riches and glory in Heaven and came to this earth; without any wealth as man measures wealth; in order for us to be rich in the spiritual blessings of the Father. "—The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Mt. 8:20) Insofar as I know he never owned one foot of land, never owned his own home, never had a penny of money of his own; all this, *that we might be rich*. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (Jn. 3:16) In view of the fact that God and Christ have given so much for us: we should be willing to give of our time, talent, and money for the advancement of the kingdom of God. "Give and it shall be given unto you." (Lk. 6:38) "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver" (2 Cor. 9:7) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2)

He Earnestly Contended For The Truth

He pronounced woes upon the false teachers. He condemned the doctrines and commandments of men. He said, "But in vain do they worship me, teaching for doctrines the commandments of men." (Mt. 15:9) "Full well ye reject the commandment of God, that ye may keep your own tradition—Making the Word of God of none effect through your tradition—" (Mk. 7:9, 13) "And ye shall know the truth, and the truth shall make you free." (Jn. 8:32) "—Thy Word is truth." (Jn. 17:17)

He Was Courageous

He was compared to a Lion. (Rev. 5:5) "The righteous are as bold as a Lion; but the wicked fleeth when no man pursueth." (Prov. 28)

He Was Prayerful

He prayed all night. (Lk. 6:12) We are to pray with—
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Religious Review [No. 4]

By R. A. HARTSELL

Music: No. 4

Our booklet turns to another line of thought, if thought it could be called. Proving that man must have "religion all over", is the next step in the efforts of Mr. Barber. With a view to doing this, he offers 1 Thes. 5: 23. Then a number of New Testament references, showing that man has eyes, ears, hands, feet, voice; etc. Every statement and reference can be noted with one single statement. But before we do this, let us mention the purpose of the man in offering some four or five paragraphs on this line. He wishes to show that since man possesses these members in his body; and since he must "have religion all over," that there are different instruments which would aid him in worshipping God. All this would look were it not for the fact that Paul informed the Athenians that "God is NOT WORSHIPPED WITH HUMAN HANDS as though he needed anything." (Acts 17:25) This takes care of all he has said regarding the connection of instrumental music with the individual in worshipping God.

Then comes the usual "church house, tuning fork, song book, and various other quirks, common among those who have to grab at the straw. May I ask, can a man worship God acceptably and efficiently outside of a church building? When you have answered this question, you will have solved the problem. Since Mr. Barber does not know that buildings are erected to protect the body, we take the time to tell him so. He has said elsewhere that worship is in the spirit. Man does not, per Barber, worship God in the church house at all, but in spirit and in truth. So by his own logic, his case is not parallel.

As to the tuning fork, allow me to state that I have never used one; although I have directed singing for many years. In fact, I do not know of any directors in the Church of Christ who do. There may be. This I do know: They are not needed, which fact is demonstrated in services of the church each Lord's day. There are five directors in the congregation where I preach; not a one of them ever uses one; yet I will be glad to compare song pitches with the Christian Church here—What do you say? Furthermore, if you wish to demonstrate, we shall be glad to compare our praise service with the gentleman's church here. But, one who doesn't know the difference in an instrument of music and an instrument of pitch, has little to worry about.

Now I wish to notice an effort to make an argument on 1 Cor. 14:7-8. I want to ask a question. Is this reference a plain positive proof? If yes; then why spend the energy to prove that because "Old Testament History" relates the fact that it was used in that age, it is right to use it today? If Paul's statement proves our right to

it, then your argument from the Old Testament is entirely out of joint. On the other hand, he has tried to show that we should use it by the law of expediency. If we must resort to the law of expediency to prove a thing, it is certain that it cannot be proved by direct statement. If this statement contains the authority to use it, then it does not come by the law of expediency. The fact that he used the "church house, tuning fork, song book argument, proves that he knew it was not in 1 Cor. 14:7-8. Knowing that it is not in the passage, and at the same time offering it as proof, is indeed walking on the sand.

Paul says in the reference cited: "For if the trumpet give an UNCERTAIN SOUND, who shall prepare himself to the battle." What is an "uncertain sound?" One that is not authorized. Any trumpet sound not authorized by the army would be to the soldier "uncertain." Since it must be a "certain authorized" sound to aid man in his worship; anything unauthorized would not aid him. I challenge anyone to show by the New Testament a "certain authorized" sound for the instrument in the praise service of God. Unless you can show that authorized sound for the instrument in New Testament praise, it is deceptive to use it. I thank the gentleman for this reference.

I wish just here to offer a statement made by Barber concerning the classification of instrumental music. "First, we must find out just what classification does the instrument fall? The instruments of music is in the same class as are the tuning fork, collection baskets, communion sets, houses of assembly, song books, etc." This has been offered to show that the gentleman knew that 1 Cor. 14:7-8 did not contain proof of his proposition.

Now, reader, note this statement from the pen of the gentleman. "I do not claim to have a direct commandment, an apostolic example, or a necessary inference for the use of the aids that I use today in carrying out God's commandments." Yet, the man has given dozens of references from both the Old and New Testaments, trying to show authority for the use of the instrument. Really, wouldn't you like to know which time he is telling the truth? In one breath and stroke of the keys on his typewriter, he offers statements to prove his claim; then in the next tapping of the key-board, he says, "I claim no authority for it." He knew to begin with that there was no authority for the use of instrumental music in God's word; yet knowing this, he has tried to deceive the mind of his readers by offering the Word to sustain him. (O consistancy, thou art a jewel.) This proves beyond a doubt that the man knew that 1

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J. A. COPELAND, Editor

FLANOY ALEXANDER, Office Editor and Publisher

ROBERT L. CRAIG JR., Assistant Publisher

Associate Editors

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THE ABUNDANT LIFE

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until life is crushed by its own shrinkage.

To the faithful there is an abundance of joy. Paul says, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4) Some have the idea that Christians should always wear a long face and be perpetually somber. Nothing could be further from the truth. The followers of Christ are the happiest people in the World. Indeed, they have the greatest cause for rejoicing. Of all the peoples of the world, they alone have been born anew, and have become the children of God, and are freed from the bondage of sin.

In like manner the followers of Christ have an abundance of peace. Shortly before His death, Christ said to his disciples, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." (Jno. 14:27) The world has no harbor of lasting peace. Only in Christ can such a haven be found. The apostle Paul, who had experienced life's hardships in every form, found solace in the Lord and exhorted all Christians to share with him the peace of God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:6-7)

"I am come that they might have life, and that they might have it more abundantly." *In Christ we have life unlimited.* But often we are so concerned with the affairs of the world that we do not find it. If we could but realize it, Christ is the answer to all our needs. The things for which we strive daily are richly supplied in Him. *First, man needs a leader.* People without a leader are like a government without an executive, an army without a commander-in-chief. They are disunited and helpless. Jesus is the leader of His people—the good

shepherd of the sheepfold. He is our high priest, the head of the church, and King eternal. He says, "Follow me." (Mt. 16:24)

Another of man's daily needs is water. But when we drink we are soon thirsty again. Jesus supplies the water of life. He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." (Jno. 4:14) And again, he pleads, "If any man thirst, let him come unto me and drink." (Jno. 7:37)

In like manner, we must have food. But the food we eat is of no lasting value. We are never completely satisfied, but soon hunger again. Jesus is the answer to our need. He declares, "I am the bread of life: he that cometh to me shall not hunger." (Jno. 6:37)

All of us desire freedom. We are dedicated to the belief that life without freedom is not worth living. However, the world cannot supply us with freedom comparable to the freedom in Christ. He says, "Ye shall know the truth, and the truth shall make you free." (Jno. 8:32) Again, He says, "I am the . . . truth." (Jno. 14:6) Freedom in Christ means freedom from sin. There is no bondage half so great as the bondage of sin. There can be no real freedom until the guilt of sin is removed. The blood of Christ, and it alone, can atone for sin.

Many strive for wealth. How shoddy are the treasures of earth when compared to the treasures of heaven! Jesus became poor that we might be rich. The riches of this world are transient and ephemeral, but the riches which Christ gives are eternal. In Him we lack nothing: Paul says, "All things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours." (1 Cor. 3:21-22)

Men also strive for power. The power we attain in this life is fleeting. We possess it for a moment, then it is gone. Jesus has power that is lasting and unlimited. He says, "All things are possible to him that believeth." (Mk. 9:32) Paul declares, "I can do all things in him that strengtheneth me." (Phil. 4:13) Christ has all power in heaven and on earth, and He gives us power over sin, over our enemies, over all the uncertainties of life, and even over death.

For most of us life is spent in seeking after knowledge. Knowledge apart from God is little better than no knowledge at all. Poor indeed is that education which does not include the study of the Bible. We strive to enlighten the dark corners of the world which are benighted in ignorance and illiteracy, but let us not forget that Jesus is the true light. He says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." ((Jno. 8:12)

We also long for security. We spend a great deal of money and much of our lives in the interest of security. Old-age pensions, retirement funds, insurance policies, and Social Security are provided to guarantee financial safety. But these are not always sure. Peter says, "Make

your calling and election sure." (2 Pet. 1:10) To know that our sins have been remitted, that we have salvation, and nothing can separate us from the love of God is the greatest security of all. That security is found only in Christ. He says, "I am the door; by me if any man enter in, he shall be saved"; (Jno. 10:9) and Paul declares, "There is . . . no condemnation . . . in Christ". (Rom. 8:1)

At sometime in life all of us long for rest from care, heartache, and trial. Life is like traveling: there is a good deal of amusement on the road, but, after all, one wants to rest. Jesus says, "Come unto me . . . and I will give you rest." (Mt. 11:28) The rest which Christ supplies is a calmness of soul and contentment of spirit which the world cannot know.

Finally, all men desire eternal life. This is the crowning joy—the final reward—of the abundant life. When we live in hope of life eternal, it has a real meaning. It is a mission with design, aim and destiny. When that hope is denied, life cannot be defined; it is meaningless. The truest end in life is to know the life that never ends. That life is abundantly supplied in Christ. He says, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (Jno. 11:25-26) The apostle Paul said, "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) We come into Christ, where life is eternal, only when we believe on Him and obey His commandments. The grand question of life is, Is my name written in Heaven? For each of us the answer will be determined by our faith and our works. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Mt. 7:21)

Let me close with these words from Robert Browning:

Have you found your life distasteful?

My life did, and does, smack sweet.

Was your youth of pleasure wasteful?

Mine I saved and hold complete.

Do your joys with age diminish?

When mine fail me I'll complain.

Must in death your daylight finish?

My sun sets to rise again.

(It's good to be alive; but only a life with God is good.)

RELIGIOUS REVIEW

(Continued from page three)

Cor. 14:7-8, did not prove his contentions; for he claims no "direct proof, example as proof, nor necessary inference." So, we now know from his own typewriter and mimeograph machine that this passage is not only not direct proof, nor example, but does not even infer the right to use it. This also goes for every statement he has offered. I am preserving Mr. Barber's booklet, and bidding the day come when I can use it in oral debate

against him.

Again I quote. "What is meant by 'necessary inference?' Webster says that necessary means something essential or a thing that cannot be done without." Now, Mr. Barber, and all who agree with you. You say that you "claim no necessary inference" for instrumental music; and since that which is "necessary cannot be done without;" you prove that you can do without it. Thus, you can worship God without it. Which, may I ask, is better: that which you can get along without, or the unity of the people of God? You are making that "which you can do without" more essential than the unity of Christians; and that in the face of what Jesus prayed for, when he said: "That they all might be one."

As I conclude this article, I wish to make one argument which can be classed as affirmative.

A thing cannot arise above its inventor or creator in its praise. God created man, and man cannot arise above God. He may bestow his praise upon a lower object, the devil, but he certainly cannot arise above God. God created the human voice. He is its inventor; therefore, the voice can ascend to God, carrying its praise to him. Man is the inventor or creator of mechanical instruments of music. Whatever praise, therefore, rendered by the instrument, cannot rise above man, the inventor or creator. Those who use it are therefore praising man, not God. Jesus said: "Thou shalt worship the Lord thy God; and him ONLY shalt thou serve." (Matt. 4) Thus to use the man-made instrument in praise service, is to take the position the devil took in the temptations of Christ.

Disastrous results are pointed out in Rom. 1:24-25, for all who bestow their praise and worship upon anything other than God. Here are the results: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who CHANGED the TRUTH of God into a lie, and WORSHIPPED AND SERVED THE CREATURE more than the CREATOR, who is blessed forever." Think on these things, will you?

The Mind of Christ

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out ceasing. (1 Thes. 5:17) "—The effectual fervent prayer of a righteous man availeth much." (Jas. 5:16)

He Was About His Father's Business

"—Wist ye not that I must be about my Father's business?" (Lk. 2:49) Whose business are we about? Does the Lord's business come first?

He Was Obedient

He was subject to his parents. (Lk. 2:51) He learned obedience by the things which he suffered. (Heb. 5:8) He became obedient unto the death of the cross. (Phil. 2:8) We must obey him. "—He became the author of eternal salvation unto all them that obey him." (Heb. 5:9)

Let the mind of Christ be in you.

—The Evangelist

STUDIES IN THE ROMAN LETTER

*Beginning with verse 18**Lesson Three*

God's wrath is also revealed in the gospel. One might ask how could the wrath of God be considered "good news". Yet it is good news to know of his wrath beforehand that we may be able to escape his wrath. This wrath is directed against all ungodliness and unrighteousness. (v. 18)

God has manifested himself in two ways: (1) All nature declares his majesty and power. "The heavens declare the glory of God.", (2) In revelation. He spoke directly in some cases to the ancients. God had shown himself to those under consideration in order that they be without excuse. (v. 19)

The invisible things of God—His love, mercy, goodness power, judgment, etc. These attributes had been outstanding since the beginning of time. The very fact that the world existed was proof of a Creator—a primal cause. "Godhead" comes from the Greek, "Theotis" and means divine nature or divinity. (v. 20)

They turned from their knowledge of God, failed to glorify Him, was not thankful, were vain, and by forgetting God were foolish. It is foolish in any people in any age to forget God. (v. 21)

The Greeks thought themselves the wisest of all peoples, and in some things they have never been surpassed even today; yet they were fools and their hearts—minds—were darkened. (v. 22)

The Greeks and most of the other ancients were idol worshippers. They carved their idols of stone, wood, gold, silver, etc. These they worshipped. Read Paul's sermon to the Athenians. Acts 17:16-31. (v. 23) Our heavenly Father never compels men to worship him. These having left Him he gave over to follow their own wicked desires. The immoral practices of the Sodomites are related in the 19th chapter of Genesis. The literature of ancient Greece and Rome speaks of these unnamable and unbelievable practices of these peoples. The human body, both male and female, was defiled and worshipped. Every corruption within the range of imagination was resorted to. (v. 24-27) They didn't even want to remember that God existed. They wanted to entirely forget him. They were given over to a reprobate mind, i. e. a mind that entirely rejected God. Thus they committed these sexual sins that were so unbecoming. (v. 28)

The human mind will be filled with something. Just as surely as God is rejected the devil will supply the material with which to fill it. He did this anciently. He still does. Notice carefully the things that these wicked men and women of old were filled with: Unrighteousness, wickedness, covetousness, maliciousness, envy, murder, strife, deceit, malignity, whisperers, backbiters, hate, spiteful, proud, boasters, inventors of evil, disobedient to parents, lack of understanding, covenant breakers, natural affection gone, implacable, unmerciful. This is a rather dark picture of their lives. Do you suppose that any of these sins exist today? Name some that do. (v29-31)

God's judgment is: They that do these things are worthy of death. What kind of death? If you are not guilty of any of these things and yet find pleasure in the other fellow's doing them, what is your condition? (v. 32)

QUESTIONS

1. Define the following words used in the lesson: ungodliness, unrighteousness, manifest, invisible, imaginations, professing, uncorruptible, corruptible, uncleanness, lusts, creature, Creator, vile, affections, unseemly, recompense, retain, reprobate, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers, backbiters, spiteful, implacable, unmerciful, judgment. (Note: "Debate" as used here is from the Greek, "eridos" and

means strife, contention, dispute. It has no reference to contending for the truth.)

2. What happens when any people forgets God? Do you think denominationalism of today is evidence of having forgotten God?
3. Can a people continue to remember God and forget his word?
4. What is a memorial? What memorials were given to the children of Israel to keep them from forgetting the following: The passing over of the death angel, delivery from Egypt, and the first fruits of the harvests?
5. Name three memorials of the New Testament and tell what they memorialize.
6. Do you think that we should soon forget God if we neglect his memorials? Discuss.

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RESULTS OF SUBSCRIPTION OFFER

As a result of our special subscription offer during the last fifteen days of last year, 684 new names were added to our list during this period. Due to the fact that these names were added throughout our list at one time, we were forced to almost completely revise our list. With this issue every new name should be on the list and the paper received by the individual. If there should appear an error anywhere we will be glad to make proper correction if the matter is brought to our attention.

We sincerely appreciate the interest and the effort on the part of those individuals and groups who mailed in subscriptions. With the addition of this good list of new subscriptions we feel that our weekly audience of readers compares favorably with that of the leading weekly religious journals of the brotherhood. It is our desire at all times to place before the people the pure, unadulterated Gospel of Christ.

It is possible that many of our new readers are not members of the Church of Christ and that they possess views that are sometimes contrary to what they find written and taught by the paper. It is not our intention to offend any person or group of persons, however, we shall never fail to teach the truth as we see it, nor to expose the error that we see taught throughout the religious world.

We believe that the Bible, and the Bible alone should be the all sufficient guide of every honest seeker of the way of righteousness. We hope that every one of our readers may enjoy the friendly messages in The Gospel Light from week to week throughout this new year, and many years to come. Study your Bible daily to see whether the things we teach be truth. If true, why not accept them.—Flanoy Alexander.

* * *

OBITUARY

Thomas Jefferson Ammons, son of Mr. and Mrs. Will Ammons, was born April 7, 1905, at Nola, Arkansas, and died December 12, 1943, in St. John's Hospital, in Tulsa, Okla., as a result of an automobile wreck. The writer conducted his funeral at Nola, Arkansas, Monday afternoon, December 13, 1943.

Brother Ammons was married to Miss Marie Jones, May 6, 1936, who lives to mourn his passing.

Other survivors are his father, one sister, and three brothers. Brother Ammons obeyed the Gospel about six years ago, and was faithful unto death.

—Voyd N. Ballard

Elba Enlow McElroy

Elba Enlow McElroy was born December 21, 1907, at Wetumka, Okla., and

died at the home of his parents, Mr. and Mrs. J. F. McElroy, of Etna, Ark., December 19, 1943.

Brother McElroy was married December 8, 1933, to Miss Velma McClain, of Etna, and to this union was born one son, Shirley Rex.

He had been a resident of Franklin County, Arkansas, for the past 25 years. Besides his wife and son he is survived by his parents, Mr. and Mrs. J. F. McElroy, two brothers, Lionel and Kyle, and one sister Mrs. Arch Holladay, all of Etna, Two sisters, Mrs. H. P. McKenzie and Miss Nadine McElroy of Riverside, Calif., his grandfather, Mr. W. L. McElroy, of Ozark, Ark., and many other relatives and friends.

The writer conducted the funeral Monday afternoon, December 20, 1943, at Mount Hope church house near Crossno Cemetery, where Brother McElroy was buried.

Brother McElroy obeyed the Gospel in August, 1926. From much personal association with him I can say that I believe he was prepared to go. I have been closely associated with the McElroy's since I was a child and they seem like relatives. They have given me much encouragement in my efforts to preach the Gospel. A finer family than they cannot be found. All of them are faithful Christians. In this great loss, we sorrow not as those that have no hope.

—Voyd N. Ballard

* * *

Susie A. Frizzell

Susie A. Frizzell was born November 11, 1888 at Nashville, Ark., and departed this life December 6, 1943, at Magazine, Ark. She had spent the past 16 years of her life in and near Ratcliff, Ark. She obeyed the Gospel when she was 17 years old.

The writer preached her funeral sermon at Hill's Chapel, six miles south of Ozark, Ark., Tuesday afternoon, December 7, and she was buried in Cemetery Ridge cemetery near there. Relatives that survive are: Mrs. Kyle McElroy, Ozark, Ark.; Mrs. Don Young, Winton, Wyoming; Mrs. Fae Harris, Salinas, Calif.; Mrs. Curt Waldron, Ozark, Ark.; Mrs. Leon Emberton, Little Rock, Ark.

—Voyd N. Ballard

* * *

Roy M. Henderson, Bee Branch, Ark., Dec. 21—My wife and I have moved to Van Buren county. Am preaching monthly for the church at Damascus, Morganstown, Quitman, and Rabbit Ridge. Some fine work being done by the brethren of these congregations. I am sending five dollars for the paper to be sent to ten people who I believe will enjoy reading the gospel.

* * * * *

NOTES—REPORTS

* * * * *

David M. Owens, Los Angeles, Calif.—After the meeting near Beattyville, Ky., I went home to Wilkinson, Miss. Visited Corinth and Buffalo through Nov. Dec. 6th started for Calif. Stopped in Houston, Texas, and heard Bro. Blackwell preach at the Harrisburg Church. I preached at the Diamond Hill Church in Fort Worth the 8th where Brother E. C. Fuqua is the preacher and one of our old ones. Stopped at Phoenix, Ariz. at 9th and Madison St. for Lord's Day worship the 12th and heard Brother Turner begin his work there. Now I am at Geo. Pepperdine College with plans to stay at least 3 months providing appointments are available to keep me busy over week ends. Churches that would like to have my services in a radius of 200 miles of here please let me know. The Lewiston, Ida. work was called off for some "certain condition" unknown to me. Brother C. R. Nichol is head of the Bible Department and that is one of the things that made me want to come here. Error won't last long where he stays. —1121 W. 79th St., Geo. Pepperdine College.

* * *

A. H. Bryant, Braman, Okla., Dec. 23 —The work here seems to be moving along for the better. The church is showing considerable interest in establishing a congregation at New Kirk, our county seat town. In cooperation with the church at Blackwell, we plan a "mission" meeting there early in 1944. A very desirable lot with residence building on it has already been purchased and work of remodeling will begin soon as possession can be had. About 15 members have been contacted. We are confident of this effort.

* * *

Will W. Slater, Station A, Fort Smith, Ark., Dec. 18—Closed a fifteen night song drill at Marlow, Okla. last night. It was the best for the year. Large attendance and fine interest. Brother A. F. Waller is the efficient minister there, and is a hard worker and a booster of singing. If every minister was as enthusiastic the churches would get somewhere with their singing. It closed my work for the year. It has been a busy year with me. I have conducted seven song drills and have had fourteen meetings. I am glad to be kept busy in the Master's service. My work for 1944 will begin January 17th and on and on. Brethren, if we ever needed to work it is now. May God bless the faithful.

STATE SANATORIUM WORK

Voyd N. Ballard

We are still making good progress in the work here at the Sanatorium. Two members that had ceased to worship have been restored to duty during November, and several new parties that are members of the church have been contacted.

Four public services are still conducted each week, and the interest in these services has been unusually good for the past two months.

In the Brown-Shibley service where we meet with a group of men each Sunday at 6:00 p.m., for the Lord's Supper and preaching we have about 15 or 20 members, and a goodly number each week that are not members. I am trying to train these men (members) to be real workers for the Lord. I am encouraging them to take a public part in the services. Some of these obeyed the Gospel less than a year ago, coming from the denominations into the church, and they are taking a public part; waiting on the Lord's table, offering thanks, leading prayer, making short talks, etc. We have one young member, just 12 years old in this building and he has agreed to take any part we ask him to. He is doing fine too. I hope that when these men leave here we can send them back home as real workers in the church. We are trying not only to teach and baptize these patients, but to also "teach them to observe all things commanded". This is bearing fruit.

Good Gospel literature is being distributed to all the patients in this sanatorium. If there are brethren that have doubts about gospel literature doing good, I invite you to come to the Sanatorium and visit us. I will be happy to introduce you to more than one of these patients that will tell you they learned the truth by reading gospel papers, tracts, etc.

The help of the brethren is appreciated sincerely. Our thanks to: The Ladies Bible Class, Pratt, Kansas for 3 Bibles and 21 Testaments, and Sister Sarah Lewis, Mabelvale, Ark., for 12 Bibles. Also Sister P. M. Hooper, Shawnee, Okla. for 28 Testaments for the patients here. All sent in the month of Nov.

If you know of members of the church that are coming here as patients send me their names that I may get in touch with them as soon as they get here. Patients are so "blue" and discouraged when they first come here as patients that they especially need someone to talk to and cheer them. If someone does not let me know they are here it may be a month or two before I find them. If you know of any other patients here that you would like to have me visit I will be glad to do so if you will send their names.

Again we thank the brethren everywhere that are helping in this work and invite your continued support. This work is strictly a mission effort and its support depends on members of the church that have their health. These patients are sick. They are confined to this sanatorium, and cannot go to hear the Gospel. We that are well must minister to them. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". Jesus in Matt. 25:40.

Box 235, Booneville, Ark.

* * *

J. L. Calvert, Box 505, Kingsville, Texas, Jan. 3—The church in Kingsville had the best year by far in 1943 than it has had in the past, and we are expecting still greater things for the year of 1944. Our contributions ran \$5646.79 for the year, and we feel that is pretty good for a congregation of 130 members. We are in need of a larger building, and we hope to be able to secure one before this year closes. Along with the other work we have done, the church has paid for a nice five room house for the preacher's home in the past 21 months. Along with my regular work here I have done the preaching in four meetings, and three of them have been the best meetings that it has ever been my pleasure to do the preaching in. We have also had out of town visitors every Lord's day for over 19 months, and many visitors from in town.

* * *

T. B. Crews, 203 Cordell, Houston, Texas—The Tidwell Road congregation is now seven months old. We can look back over a period of excellent progress. From a beginning of 33 or 34 members, the result of a tent meeting, we now have some 56 or 58. Our contribution has been over \$1600.00. We have our plans for a \$9800 building approved and plan to start soon. Eight of our married men and five of our young men can and do lead in prayer. Six of these can and do make excellent talks. We have a young peoples class of 22, all working. One convert and two more prospects can be directly attributed to their work. Visits are made by men and women every week and by "glad to do so workers". All this we give praise to God for.

* * *

H. H. Dunn, Huntington, Ark., Dec. 29—Since my last report I have conducted three meetings. At Okay, Ark. with Brother J. L. Cox of Hope directing the song service. Brother Cox is a good singer. Did his work well and we had four additions to the one body. A good little congregation there and I go to be with them again the last half of May next year. Then next to Bates, Ark. for a short meeting. A small number there but some as faithful as can be

found. A decided improvement in attendance can be noted since I was with them a year ago. May it still increase. From Bates I went to western Okla. and was with the brethren at County Line Church for a little over a week. The meeting there was cut short by bad weather. The attendance and interest was fine until a snow storm came and just as we had began to get over that hindrance another came. The brethren thought better to close because of dangerous traveling and thus closed my work for 1943. I hope to go back to County Line in 1944. This has been a very busy year for me. So many calls that I could not fill because of conflicting dates. I hope to be able to do even more next year. My time is your time during the months of January, February and March. The first half of May is not promised and the entire month of June is still open. Also some time in the fall. If I can be of service to you at any of these dates, I am yours to command. "Preach the word!"

* * *

A. E. Wiekham, 226 McFeely Ave. Steubenville, Ohio—In a good meeting here at Kensington. Bible reading, preaching, and personal work are kept before the people. Interest good. Closed a good meeting in Marion. I'll go to East Liverpool Dec. 26th and then to Lisbon. Let us work while we can.

* * *

Congratulations to James L. Neal on his fiftieth birthday, which he celebrated December 23. May the Lord bless and sustain Brother Neal in the future as he has in the past.

* * *

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The Gospel Light

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

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NUMBER 6

Signs Of A Better Day

(Note—The following article appeared as an editorial in Gospel Tidings a monthly publication edited by G. B. Shelburne, and published from Abilene, Texas. We reprint it because we believe it contains some fine "food for thought" for every member of the church. Read the article carefully, then determine in your heart to experience a better day in your spiritual life.—Flanoy Alexander)

The problems of today are many and perplexing, but there are definite indications of promise for tomorrow. Signs of a better day for the people of God are multiplying. Here are some of them as they appear to me.

1. On all sides there is deep concern for the welfare of the church, marked by regret over shortcomings and desires for better things. The fact that there is such concern for the welfare of the church is a good sign. We shall never remedy our shortcomings until we recognize them. It is good for us to realize how far short we are and humble ourselves before God, rather than boasting about how loyal we are. The realization that there are so many things upon which we need to improve should not be discouraging as long as sincere efforts are being made to remedy the situation. We can do all things through the strength which Christ gives. Nothing is too hard for the Lord. So with this knowledge, and with strong faith, let us take courage and press forward.

2. A greater interest in the souls of men is evident. New evangelistic endeavors are being launched, and more are constantly being planned. We are beginning to realize what we so often quote: that the gospel is the power of God unto salvation (Rom. 1:16); that it is to be preached to all nations—"to every creature" (Mk. 16:16; Matt. 28:19-20); that it is the responsibility of the church to see that this work is done for the salvation of ourselves and of others (1 Tim. 3:15; 4:16); and that the field of operations is the world (Matt. 13:38): This greater interest in the souls of men foretells the day when the church shall fulfill its world-wide mission to break the bread of life to the hungry millions of earth. May the spreading of the gospel to the salvation of the souls of men be exalted more and more as the supreme mission of the church.

3. Thought trends in the direction of unity are evident on almost every hand. One may not be able to approve of all the methods that are employed, but the

fact that Christians are coming more and more to deplore division and to desire unity is encouraging. Division is the greatest blight that has ever cursed Christianity. Christ prayed that all of his disciples might be one "that the world may believe that thou hast sent me." (Jno. 17:21). Surely division is the greatest hindrance to the success of Christianity, and at the same time the greatest boon to infidelity. The church can never accomplish its world wide mission in its present divided state.

The first step toward the restoration of unity is the breaking down of personal animosities, prejudice, and the spirit of faction. This step is rapidly being taken. Brethren are learning that they can come together to consider their differences as brethren in the spirit of Christ. The conference principle as a substitute for debating among brethren is being urged and practiced more and more. It is not that the principle of honorable controversy is within itself wrong, but debating has been so widely abused that there is little doubt that most of such discussions as have been held among brethren have done more harm than good. Too much of the spirit of contest has entered in; the flames of personal bitterness and prejudice have been fanned too much. The conference principle is eminently scriptural. See, for example, Acts 6:1-7; Acts 15; Acts 28:17-22; Gal. 2:1-10. Let more conferences be held with a willingness to submit in all things to God's word, with mutual respect for conscience in matters of honest difference, and with brotherly love.

4. There is a general breaking away from human traditions which in the past have bound us with the force of unalterable law. Like Pharisees, we have too often made the commandment of God of none effect by our tradition (Matt. 15:6). We have been prone to cling to customs until they have become laws to us. We have not always recognized that what might have been expedient in the days of our fathers or grandfathers might be highly expedient today, and should never have been regarded as more than an expedient. The difference between fixed divine law and a mere expedient is becoming more widely recognized, and this is a good sign. We must never develop a careless attitude toward the

(Continued on page six)

Works Of The Devil

ROBERT L. CRAIG

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers; and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." (1 Pet. 2:13-15)

Our forefathers brought forth a new nation on this continent and gave us a great constitution which sets forth man's inalienable rights. First of all we put our right to worship as we see fit. After that comes freedom of speech and equality among all people. Another thing, probably greatest of all, is the article which guarantees these privileges; that of the right of the people to voice their opinions in all matters of government.

Democracy is built on Christian principles and one of these principles, which begets Democracy, is our right to vote on all matters of legislation. This one privilege is the most sadly neglected of all by Christian people. We love our right of free speech, our equality with others, and we must have freedom of worship. If these things were taken from us by an act of Congress or by a presidential decree, we would at once exercise our rights as set forth in the constitution by circulating petitions and bringing the question to a vote.

Do we ever stop to consider that Congress and our state, city, and counties have made laws and passed ordinances that are as offensive and as detrimental to man's welfare, as though they had rejected our freedom of worship. But what do we do? We sit idly by and say, "I, as a Christian, cannot take part in elections, they are works of the devil." We, as Christians, cannot afford to sit idly by while there is any ordinance legalizing intoxicating beverages, gambling, or that legal white slave system, the divorce law. To not take part, actively, and by actively I mean to circulate petitions, write, preach, teach, and vote, is to work for and with the devil. As long as such and similar laws are permitted to stand on our statute books, we, as Christians, should work unceasingly to destroy them and unseat those people that are responsible for the passing of them.

"Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Who are the Caesars now? The rulers of this land, which is any man or group of men endued with power to enact laws and set up ordinances. When these Caesars enact laws which are contrary to laws of God or which permit a person to legally violate God's laws, then we, as Christians, are to render unto them their due. What is their due? A removal from power and a repeal of their ungodly laws, anything less would be a compromise with old Satan, and that a Christian cannot do.

What shall we do then? Shall we sit idly by and al-

low these men to stay in power and their laws to remain on the books or shall we begin now to do all in our power to rid our great land and country of these curses.

Legal gambling has led many a man and woman, boy and girl, to ruin, financially, physically, and mentally. Legalized gambling has led many a person to legalized drink. Legalized drink has led to all manner of evil: murder, robbery, assault, rape, and to legalized divorce. Legalized divorce has led many people to absolute ruin. Broken homes are in the background of nearly all crime. The influence of the home is lost, the good example which could be set by the parents is gone, the child becomes an outcast and eventually, because of no negative teaching, become our drunkards, which leads to thievery, murders, and prostitution. We hear now-days of juvenile delinquency. Most of this is caused by adult delinquency, permitted by our laws.

Can we afford to take the chance in the judgment for our neglect to do away with the things that have ruined millions? Can we have a good conscience when we see and read about these things going on that we might prevent? Will we let the democracy we cherish and the Christianity we love succumb to the evil forces while we sit idly by and say, "I'll have no part in this thing, it's works of the devil."

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Spiritual Inventory

WAYMON D. MILLER, Camden, Arkansas

At this season each year it is the practice of most business concerns to take inventory. The purpose of an inventory is to determine whether sound business principles have been employed, and whether the business concern has enjoyed profits or suffered loss. All is well if the inventory indicates a profitable year. But if no gain at all is realized, or loss is indicated, then the prosperous business man will make the necessary adjustments required to place the establishment on a paying basis. In this it is necessary to dispose of every factor contributing to the loss. A business concern may be saved from becoming bankrupt by a careful inventory.

These principles that have proved themselves so worthy to the business man may also be profitable to the Christian. It is well occasionally for the Christian to "take stock" of his spiritual status before God, and ascertain whether the past year's record may honestly be written in the "profit" or "loss" column. This may be accomplished by contrasting our lives with those things that God would have us do. It is unnecessary in this study to enumerate all points of Christian duty, but a few points will be advanced to suggest the principle involved. The conscientious reader will examine himself in these and all other related points with all sincerity. If, in this analysis, your life is found to be "in the red" will you not take the necessary steps to render it again acceptable unto God?

We Should Have Studied God's Word

During the past year every Christian should have devoted a goodly measure of time to the study of the Bible. This is a command of God, and one cannot please Him without complying with it. (2 Tim. 2:15) God has not provided that any will be eternally saved except the obedient. (Heb. 5:8-9) It is not enough to say "Lord, Lord", but God's will must be obeyed. (Matt. 7:21) Since our eternal salvation is predicated upon obeying God's will, one then needs to be familiar with this will. Paul prayed that the Colossian brethren might "be filled with the knowledge of his will in all wisdom and spiritual understanding." (Col. 1:9) The same is certainly a great need of many professed Christians of this age.

Peter urges us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18) Now honestly, how much have you grown in the knowledge of the Lord during the past year? Are we not guilty of having spent far more time reading worthless literature than we have studying God's word? If many would spend half the time studying the Bible that they waste every day their knowledge of God's word would grow in leaps and bounds. Now, with regard to the study of the Bible, we have either classified ourselves in the "profit" or "loss" column. Where is your

life on this point?

Have You Attended When You Could?

God's word teaches that we should not forsake the assembly. (Heb. 10:25) I do not believe this to prohibit only our missing the Sunday morning service. It appears to me that the Christian should love the church and the souls of men enough to assist every service by his presence. We have many members who cannot pray in public (at least they say they can't), lead a song, teach a class, or preach a sermon. But the least any church member can do is to assist in the work by his presence. I doubt seriously if one loves the Lord enough to go to heaven if he does not love him enough in this life to serve him in the various services of the church. In most congregations with which I am acquainted, not more than one half the members attend the Sunday evening services, and not more than one fourth attend the Mid-Week Bible Study. Are you guilty of having forsaken the assembly? Your record on this point is written either in the "profit" or "loss" column.

Have We Lived Godly Lives?

Ungodliness and Christianity are in diametric opposition. We who follow Christ are not to be conformed to this world. (Rom. 12:2) We cannot have God's love while loving the world. (1 John 2:15) If our lives are unrighteous we cannot have fellowship with the Lord. (1 John 1:6) If our affections are set upon worldliness we become the enemy of God. (James 4:4) Our lives should reflect the goodness of our Lord, and in so doing we glorify God. (Matt. 5:14-16) God will not hear our prayers while we practice sin. (John 9:31)

Have we, therefore, been guilty of pursuing ungodliness by attending the road houses, the gambling dives, the dance halls, the beer parlors, or elsewhere in the domain of the Devil? Or has our life been fashioned after Him who died for us, "leaving an example, that ye should follow his steps"? (1 Pet. 2:21) We are either godly or ungodly, righteous or unrighteous, moral or immoral, saint or sinner. Which of these two types suggest the life you live? In these things, has your life during the past year been a *profit* or *loss* before God?

Have We Given Liberally?

Any good work must be financially supported. The Lord's work is no exception. A Christian is to give in harmony with his prosperity. (1 Cor. 16:2) This law is sufficient. But while many brethren are fretting over "how much" to give they usually give too little! Honestly now, does the fellow who makes from \$30.00 to \$50.00 per week give as he has been prospered when he contributes a quarter or half dollar? Certainly this is not true. Yet here in Camden, as elsewhere, the con-

(Continued on page four)

THE GOSPEL LIGHT

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J. A. COPELAND, Editor

FLANOY ALEXANDER, Office Editor and Publisher

ROBERT L. CRAIG JR., Assistant Publisher

Associate Editors

Geo. B. Curtis _____ Box 431, Winslow, Arizona
 E. R. Harper _____ Little Rock, Arkansas
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reason of being the children of Abraham. They could not be saved by the deeds of the law. "For Christ is the end of the law unto righteousness to every one that believeth." (Rom. 10:4) With all the advantages which they formerly had, they could not claim to stand in favor with God and at the same time reject Christ. Other things must fade away into insignificance and they must come to Christ to be saved. They must come to the Christ for salvation individually just as the three thousand on Pentecost; as the Eunuch; as Saul of Tarsus; as anyone, whether Jew or Greek. The Lord is rich unto all who call upon him, and he makes no difference between the Israelite and the Gentile. "And so all Israel shall be saved." (Rom. 11:26) The Jew, who by faith accepts Christ, is included, and the Gentile, who comes to Christ is one in Christ with the other. "Know therefore that they are of faith, the same are sons of Abraham." (Gal. 3:7) They all must hear, believe, repent, acknowledge faith, be baptized into Christ, and live a righteous life. This is standing by faith.

"Thou Standest By The Faith"

LLOYD E. ELLIS, San Francisco, Calif.

1. Example of unbelief. In the consideration of the principles that regulate the election of grace, Paul stated in Rom. 11:20, that the Jews had been broken off by reason of their unbelief. He had been showing how close they had been to God; how much advantage they had had over others, but because they rejected Christ, the Son of God, they were broken off—disconnected from God's family. They had been sustained by the "root"; had been connected with the source of life, but because of unbelief, had been severed. To show that they had not been cast off as individuals, without the possibility of being acceptable, Paul reminds that he is an Israelite, (Rom. 11:1) and of course was abiding in Christ and therefore acceptable to God.

2. Those In Christ. Those who are in Christ are there because of their faith. They stand by faith. Having been told of the Christ, they accepted him. Being convinced of the certainty of the events of his life by the evidence presented, they believed and endeavored to conform their lives to his teachings. The only ground of acceptance was faith in Christ. This is true of all those who are in Him. Not by reason of noble deeds done by their own strength, or by reason of being a member of a particular fleshly family, but by faith in Christ are they his followers. This is the faith that overcomes the world. This is the faith which results in obedience to every command of their Lord. This is the faith that Paul kept. (2 Tim. 4:7)

3. So All Are Saved. All who are saved must be saved in this way. The Israelites could not be saved by

SPIRITUAL INVENTORY

(Continued from page three)

tributions are averaging around 45c per church member per Lord's Day! Brethren, let us not lie to God about our prosperity. The first hypocrites in the church were ones who lied about their giving. (Acts 5) I suppose this is yet a most frequent sin of "Christians".

The church of our Lord would prosper if brethren would give just half as much to His work as they spend for tobacco, chewing gum, picture shows, soft drinks, (and sometime "hard" ones) and a thousand other ways in which many waste their money. Children should be taught to give acceptably. Many parents teach their children to sin by giving them a quarter for the show on Saturday and a nickle for the Lord on Sunday.

Profit or Loss?

Just as a business firm must either have profitted or lost during the past year, our lives before God were either acceptable or unacceptable. You may measure the whole of your Christian conduct with this principle. At the judgment we shall either be successful or unsuccessful in the business of being a Christian. If by the inventory deficiencies have been detected, will you not make the necessary adjustments. Being a faithful Christian is no child's play, and let us regard this great work with all seriousness. May the Lord give us the strength and wisdom to serve him faithfully here that we may reign with him hereafter.

Thou shalt ever be mindful of the fact that thou art passing this way but once, that lost opportunities cannot be recovered, that rash steps cannot be retraced and that a friendly word or a helping hand will lighten the burden and brighten the journey for both thy neighbor and thyself.

Church Financing

F. O. HOWELL, Idabel, Oklahoma

To me, church financing is not a mooted question. The scriptures are just as definite in setting forth what should be done about giving into the treasury of the Lord as they are about any other question that may arise in the Christian's life. It appears that preachers of the gospel are afraid to present the whole truth on this question lest some church folks should accuse them of trying to make merchandise of the gospel and further their own financial gain. Giving, as taught in the scriptures, is without question, an investment that yields to the giver bountiful dividends. Our Lord said, "It is more blessed to give than to receive". Can we believe this? It is "solid" food, and one must have more than a child's mind to accept it. In 2 Cor. 9:6, "He that soweth sparingly shall reap sparingly". In verse 10, "He that supplies seed to the sower — shall multiply your seed for sowing." Here is God's promise of prosperity to the bountiful giver. In verse 8, giving is spoken of as a grace. God promises to increase our prosperity as a result of our giving into his treasury. If we believe this, we look upon our giving as an investment that will pay bountiful dividends in this life, here and now. In Mal. 2:2, God cursed the blessing of his people because they had not given into his treasury that which he commanded of them. In Mal. 1:13, they said, "Behold what a weariness it is", and they "snuffed at it". In Mal. 3:10, he said, "Bring ye all the tithe into the store house, that there may be meat in mine 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." In verse 14, they had said, "It is vain to serve God," "and what profit is it that we should keep his ordinance."

When any commandment in the Law of Moses is quoted by a writer of the New Testament with approval, its principles are by this very act, incorporated in and made a part of the gospel.

Jesus, in his sermon on the mount, (Matt. 5:21) quotes one of the ten commandments, "Thou shalt not kill." He not only enforces this exhortation, but goes further in order to prevent the infraction of this law, and says, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment; whosoever shall say, raca, shall be in danger of the council, and whosoever shall say thou fool, shall be in danger of hell fire." He then gives the often quoted law to bring about an agreement between conflicting parties and makes it the duty of the offending party to seek reconciliation before he undertakes to worship his God. In Matt. 18:15 our Lord makes it the duty of the offended party to seek reconciliation, also.

In Matt. 5:27 our Lord quotes the law as saying, "thou shalt not commit adultery." He not only gives approval to this commandment, but would fortify further against

its violation by warning against looking a woman to lust after her.

There are legions of instances in the New Testament where reference is made to the tithe, in which it is commended and approved, some of them are the following, to wit: In Heb. 6:20 Christ is said to have been made a high priest forever, after the order of Melchisedec. (Heb. 7:2) "To whom also, Abraham gave a tenth part of all." (v. 4) "Consider how great this man was." (v. 3) "Melchisedec was made like unto the son of God; abiding a priest continually." (v. 5) The sons of Levi received the office of the priesthood and, "Have a commandment to take tithes of the people according to the law." (v. 6) Melchisedec, whose descent or pedigree was not counted from them, (the Levites) received tithes of Abraham. Now look at verse 8. And here (under the Patriarchal and Jewish ages) "men that die; receiveth tithes; but there; he receiveth them, of whom it is witnessed that he liveth." (v. 23) "And they truly were made priests because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood." (v. 25) "Seeing he ever liveth to make intercession for them." Language could not state anything more plainly. It is emphatically declared by Paul that Christ ever liveth to receive tithes. The tithe is one-tenth of the income. Christ could not receive the tithe unless the tithe is given.

In 1 Cor. 9:13-14, "Do ye not know that they which ministered about holy things lived of the things of the Temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they that preach the gospel shall live of the gospel." This is too plain to need any comment.

(1 Tim. 5:17-18.) "Double Honor" refers to financial aid or support, then he quotes the law, "for it is written, thou shalt not muzzle the ox that treadeth out the corn." "And the laborer is worthy of his hire." We might give other instances but this is sufficient.

There were numerous offerings other than the tithe under the law. Among these were the sin offering, the heaven offering, offering for the first born, offering for fleshly defilement, field gleanings, etc. Brother David Lipscomb frequently told us in his classes, that by the time Israel was through with all of their offerings, they had given about one-third of all of their gross income.

In the early church, there are numerous examples of giving, all of which afford us authority to collect funds as they collected them, to be used for promoting the interests of the church. In Acts 2:45, they sold their possessions and goods and created a common treasury, out of which they defrayed their expenses while they promoted the extension of the new Kingdom. In Rom. 15:26, "For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem." On 2 Cor. 8:7, "Therefore, as ye abound in every thing, in faith, in utterance, in knowledge, in diligence and in your love to us, see that ye

abound in this grace, also." In verse 10 these brethren are said to have made their pledge a year before the time to pay it into the treasury. Verse 11 says, "as there was a readiness to will," so let there be the performance out of their ability. These people "purposed in their hearts," a year before the giving took place. In 2 Cor. 9:2, Achaia was ready with their offering a year before the time for it to be expended, and Paul commended their zeal and said it had stirred up many of the churches. In 2 Cor. 8:1-5, Paul praises the churches of Macedonia and said, we would have you know the grace of God among them, how that the abundance of their joy and their deep poverty abounded unto the riches of their liberality. He further said that they gave of their own accord into the treasury of the church, far beyond their ability. In verse 5 he said the first thing they did was to give their own selves to the Lord.

Any and all of the above plans for church financing have divine sanction. They are all scriptural and will work successfully if we will work at them.

Finally, there is our sugar-stick; namely 1 Cor. 16:2, and we leave off the last part of that verse and read thus, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." We then proceed to fumble among our change, and pick up the smallest coin available. We drop this into the contribution plate as it passes our way, and forget about it until next Lord's day. Many churches among us have exalted this passage into a law to govern in all matters relating to church financing; and ignore every thing else in the Bible that treats on the subject of giving. "AS GOD HAS PROSPERED US", does not mean, the loose change that we have in our pocket but it does mean, "ALL OF OUR INCOME FROM EVERY SOURCE." The reason he assigns for laying by on the first day of the week is this; "THAT THERE BE NO GATHERINGS WHEN I COME." We leave off this latter part of the verse and depend upon the "NO PURPOSING PLAN", to meet our current expenditures. Churches that depend upon the perversion of this latter plan of financing, usually send their preacher away practically empty-handed and then criticize him for being a poor financier. They force him into secular employment to provide for his family and then criticize him for not devoting all of his time to the preaching of the gospel. Personally, I have always been well supported for my work in the ministry, for which I am very grateful to the Lord and to my brethren, but I have known many fine gospel preachers who have been forced to practically abandon the preaching of the word because of failure of the churches to use the Lord's plan in raising necessary funds to supply the treasury of the church. Communion is restricted to the first day of the week, but not so with giving. We can and should give whenever there is a need and whensoever we would, and it is scriptural, so to do. God help us to use the fullest measure of his plan in providing necessary funds to carry on in his Kingdom.

Signs Of A Better Day

(Continued from page one)

Lord's commands. Indeed, where the Lord has spoken we must obey, and we must hold fast to the apostolic traditions (2 Thes. 2:15). But to reject a thing merely because we never knew of it before, or to cling to something merely because some influential man instituted it a long time ago, is something else.

5. A reaction against extreme tendencies in the church is clearly discernible. Against the excesses of the ultra-liberal elements there are vigorous protests from many quarters, while fanaticism among the ultra-conservatives is in many cases giving ground to a more reasonable attitude. Where extremes exist, the truth is usually found in the golden mean between them. Blessed is the man who can give up one extreme without swinging to the opposite one. This is something that must be guarded against, for usually one extreme begets another. But as long as brethren keep their bearings and make sure that they are definitely within the bounds of truth, it is a heartening thought to know that extremes are disappearing; for in the past the church has suffered greatly on account of radicals and extremists.

6. A broadening vision of the place of the church in the world of the future is developing. Much serious study and prayer is being given to the part that the church is to play in the gigantic task of rehabilitation in the post war world. An international political order of some kind is likely to prevail. Freedom of speech, of travel, and of religion is likely to be more widespread than ever before. A war-worn, exhausted world will be looking for something better. The principles of Christianity offer the only permanent solution of the world's ills, and the period following this war will be a most opportune time to urge these principles. The greatest leaders of our time are finding it impossible to leave a higher power out of their thinking. Even in Godless Russia religion is springing to life, and is being allowed, rather than suppressed.

The church, an institution that knows no boundaries of race, color, or nationality, is ideally fitted by divine arrangement to take its place in this new international order. If the process of awakening that is now evident continues and is accelerated, the church will be ready to meet the challenge. God may be providentially preparing the world for universal triumphs of the gospel, just as he sent forth his Son when "the fulness of time was come." The Roman empire, which held sway over all the known earth, was used for the original world wide promulgation of the gospel. Out of the present chaos the Lord may bring an international order that will give the greatest opportunity for the spread of the gospel since the days of the apostles. Whatever the Lord's will may be in this, we know that he will always have high and holy purposes for his people. Let us, therefore, prepare our hearts to be used to God's glory, and let us pray that a new and a better day is ahead.

STUDIES IN THE ROMAN LETTER

GEO. B. CURTIS, Winslow, Arizona

Lesson Four

Chapter Two

"Therefore, thou art inexcusable", without excuse, any man who judges and is guilty of the things for which he judges others. If man judges another, and is guilty of the same things, his own judgment will condemn him. This verse does not condemn one for judging evil, as some teach; but condemns for judging when guilty of the same offense. (v.1)

Man's judgment may be faulty, but God's judgment is just. The crimes listed in the preceding chapter are condemned by this judgment which is according to truth. (v. 2)

One's condemnation of evil will not excuse one from God's judgment if he is guilty of the things for which he judges others. (v. 3)

To despise is to hold in contempt. To know the sinfulness of any act, and to continue in that act is showing contempt for the goodness of God. Goodness, longsuffering and forbearance are qualities of the heavenly Father. God's goodness leads men to repentance, and to spurn this goodness is to despise it. (v. 4)

One can go on in sin long enough that the heart is hardened. Repentance becomes more and more difficult. Finally the plea of the Gospel may be entirely lost. This one is laying up treasures of wrath to be reaped throughout eternity. Revelation of the righteous judgment of God will come too late for the person who has this treasure. (v. 5)

Every man will receive a just recompense meted out according to his deeds. Those who continue in the service of the Lord, patiently waiting the reward will receive glory, honor, immortality, incorruption. The man who is contentious and fails to obey the truth but obeys unrighteousness will receive indignation, wrath, tribulation, and anguish. This teaches plainly that there are both rewards and punishments after death. There will be no racial difference shown with God. To every man that worketh good, Jew and Gentile, comes glory, honor and peace. God is no respecter of persons. (v. 6-11. See Acts 10:34, 35)

Those who sinned without law—the law of Moses—will perish without law, without this system of Moses. Those who sinned in the law—law of Moses—shall be judged by this law—law of Moses. One must be judged by the system under which he lived. (v. 12)

To know the law is not sufficient; one must do the things contained therein. The Jewish nation at the time of Christ was largely guilty of claiming to know the law, to boast of their relationship to God, and yet they refused to keep the law. (v. 13)

On the other hand many of the Gentiles were following after the righteous principles of the law. Although they were not under the law of Moses, they became a law unto themselves, and the good in them is commended. How much the world was influenced by the law of Moses among Gentile nations cannot now be known. (v. 14)

There were certain right principles written in their hearts, certain standards of right and wrong. By these standards, directed by the conscience, these are to be judged. This was before the gospel. (v. 15)

Verse 16 connects with verse 12. God will judge secrets of men by Jesus Christ. This will be done according to the gospel. Paul refers here to the gospel as, "my gospel". In what sense was it Paul's gospel?

The Jew had every opportunity to know God's will. The law was given to him. He "relied" (relied) in it, was instructed by it. He boasted of the God of Israel, though he was a light to those in darkness, regarded the rest of the world as foolish with himself as the teacher of all nations. He had the

form of knowledge and of truth in the law. Yet with all these advantages he lost it all in that he did not recognize Christ as the end of the law to believers. (v. 17-20)

QUESTIONS

1. Define the following: Immortality, Tribulation, Anguish, Incorruption.
2. Under what circumstances should one judge? 1 Cor. 6th Chapter.
3. Under what conditions are we forbidden to judge?
4. How will all men be rewarded? How punished?
5. Discuss meaning of sinning without law. Sinning in the law.
6. What is meant by "law written in their hearts"?
7. Is a man's conscience a safe guide in religious matters?
8. Will any be judged by their consciences in the day of judgment? Shall we? By what shall we be judged?
9. What are some of the things that Paul lists the Jews as thinking himself to be?
10. In what respect did the Jew have a form of knowledge in the law? In what respect a form of the truth?
11. Discuss the thought, "God is no respecter of persons."

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"GOD GAVE THE INCREASE"

LUTHER W. MARTIN

Like many words in the English language, the word "increase" can be classified as either a noun or verb, depending, of course, upon the manner in which it is used. In this article, it is my desire that we consider some instances of its being used in the Bible.

The above title is quoted from the statement of Paul in his first letter to the Corinthian brethren:—"For while one saith, I am of Paul; and another, I am of Appollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." (1 Cor. 3:4-6) In this scripture, the word "increase" is used as a noun, and refers specifically to the fruits of their labors as given by God. It not unusual for stock men to compare the number of head of cattle owned in one season with the number owned during the previous year. The resulting difference in number is called either a decrease or an increase. Thus, an increase is a growth in size, number, strength, rate of travel, etc. To *increase* in size is to become larger. To *increase* in number is to multiply. To *increase* in strength is to become more effective in whatever channel that strength is directed. To *increase* in rate of travel is to gain speed. The act of increasing is described by a verb—the result of that action is *an increase* or *the increase*, a noun.

"But speaking ye truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4:15-16) Upon the basis of this scripture, we learn that the action of "speaking the truth in love" makes it possible for us to "grow up into him in all things." We also learn that when the body, the church, is fitly framed together, with every joint—the relationship between members of the church—in such a state as will facilitate the working of every member to the limit of his or her capacity, "maketh increase of the body unto the edifying of itself in love." Whenever the mutual love and fellowship between members of a congregation permits each member to do the most work, there you will find a greater work accomplished for the cause of Christ. This greater work is the "increase of the body."

"Increase" — A Verb

Just as the *result* of an act may be an increase, likewise the effort required in attaining that result is described as increasing. "And Jesus *increased* in wisdom and stature, and in favour with God and man." (Luke 2:52) This reference is made to the period in Christ's life after the episode recorded concerning his conversation in the temple with the doctors (educated men) of that day. We term it "natural" for a lad of twelve years

to grow or increase in stature to that of a man. It is also the normal thing for mankind to grow in wisdom with each year of life. The fact that you and I should notice is that of Christ's having increased in God's favour. "Without faith it is impossible to please him." (Heb. 11:6)

"Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." (2 Cor. 9:10) Yes, the fruits of righteousness of Christians should increase just as works of righteousness should decrease.

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." (1 Thess. 3:12) Truly, love exercised toward everyone is a work of righteousness. Moreover, we are to increase or grow in our love for all men to the point where it may be said of us that we "abound in love one toward another."

"God Giveth The Increase"

This paramount fact should not be forgotten—God gives the increase in all things that are good in His sight. He first gave His Son. Secondly, He gave His word of truth, the gospel of Christ, the perfect law of liberty—designed to liberate its followers from eternal condemnation. Thirdly, he presented this gospel to His apostles, commanding them to take it to the whole world. At present, much of the world has been covered in teaching the gospel—but not nearly all the world. However, lest we forget, when you teach the gospel by word of mouth or by written page, **GOD GIVES THE INCREASE**. When the "Lord adds to the church daily such as are being saved," these souls added to the church are the fruits of the gospel. In Col. 1:10, we read, "Ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Had not God given us His word as contained in the Bible, there would be no way or manner in which we could even know God, much less increase in the knowledge of God.

Let us conclude with these thoughts: If we fail to learn about God, how can our knowledge increase? If we fail to work, how can our fruits increase? If we fail to grow in God's favour, how, then, do we expect to escape an eternal Hell? **IF ALL MEN DO AS WE DO, WHO WILL BE PLEASED? GOD? OR SATAN? WHICH WILL HAVE THE GREATEST INCREASE IN POPULATION? HEAVEN? OR HELL?**

"Holy men of God spake as they were moved by the Holy Ghost" (11 Peter 1:21).

* * *

"The people that do know their God shall be strong" (Dan. 11:32).

* * *

"Jesus said, I am the Light of the world" (John 8:12).

* * *

"Here have we no continuing city, but we seek one to come" (Heb. 13:14).



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 Tragedy Of The Age

HOYT BAILEY

There is a general disregard for constituted authority. The laws of the land and the law of God are trampled under the feet of men. Children are in like manner following in the steps of parents and teachers. It does not seem apparent to the many that it is for their own good to properly regard and respect law. Many can see that it is for their own good to obey the law of health, but they fail to submit to the demands of the spiritual law. Indications are that America is reaping its greatest harvest of crimes. This is due to nothing less than disobedience to law. All of the responsibility for the crimes of our day cannot be put upon the youth who commit them, but much of that responsibility must be placed upon those intrusted with the nurturing of youth. Disobedience is truly a tragedy of the age.

God's law should have preference over all other laws. Some of the civil laws to be obeyed are the laws of a nation, a state, a county, or the laws of a city. In addition to these laws, children are to obey their parents and the laws of the public school. Parents and their children are both subject to the law of God. As certain as a child suffers because of disobedience to parents and parents suffer because of disobedience to civil laws so must all suffer who disobey the law of God.

Generally speaking, every act of disobedience can be classified in five different groups. Disobedience is (1) doing what is forbidden (2) a refusal to do what is required (3) adding to what is revealed (4) taking from what is revealed (5) and substituting for what is commanded.

The fruit of the tree of knowledge of good and evil was forbidden Adam and Eve in the words, "thou shalt not eat of it." (Gen. 2:17) The penalty that awaited them if they did eat was, "for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) As it was with Adam and Eve so it is now, there is many an urge to do what is forbidden. They took the forbidden fruit, (Gen. 3:6) "Therefore the Lord God sent him forth from the garden of Eden." (Gen. 3:23) Their penalty was death. (Rom. 5:12) The eating is referred to as disobedience. (Rom. 5:19) Lot's wife is another example of one who disobeyed by doing what was forbidden. As

they went forth from the city of Sodom, they were commanded not to look back. Lot's wife looked back and through this act of disobedience she became a pillar of salt. (Gen. 19:17-26) The young prophet was forbidden to eat, to drink water, and to return the same way he went while on his mission at Bethel. Eating with the old prophet on his way home, when he was tired, did not excuse the young prophet. God did not suffer the young prophet to live because of his disobedience. The young prophet started on his way home from the home of the old prophet., "And when he was gone, a lion met him by the way, and slew him:" (1 Ki. 13:17-20) In this present dispensation God has forbidden the following: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have already told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21)

Jonah was commanded by the Lord to cry out against the wickedness of Nineveh. He, at first, refused and sought to escape the presence of the Lord. Though Jonah's fare was paid on the ship, the Lord stopped the progress of the ship by the great tempest. Jonah was cast into the sea and the great fish swallowed him. God permitted him to be swallowed and to remain alive in the belly of the fish for three days and three nights because of his disobedience. This is evidence that it is never right to shirk a responsibility. (Jon. 1) The Israelites rebelled at the command of God, and they would not go up to inherit the land of Canaan. Because of their refusal to do God's will only two of the men of war who came out of Egypt entered Canaan. (Deut. 1) Many who know of good they can do refuse to do it. (Jas. 4:17) There are those who know they ought to obey the gospel, but they continue to be neglectful. (Heb. 2:3) Some are disobedient in refusing to attend the worship on Lord's day. Others refuse to keep themselves unspotted from the world by attending unwhole-

(Continued on page six)

Church Financing

F. O. HOWELL, Idabel, Okla.

The most stupendous task ever imposed upon any people of any age, or nation in the history of the world, is that imposed by our Lord upon his church. The nations of the earth in all ages have their limitations as to the scope of territory that they cover and as to the length of time that they endure. Our Lord has imposed the task of propagating and extending his kingdom to the uttermost isles of the sea, to the entire habitable globe, to every nook and corner of the earth and throughout all generations for all time to come, until the end of the world. He inaugurated this institution almost two thousand years ago, at which time He said, "it shall stand forever". He also said, "it shall not be left to other people."

In this great system of extending, promoting, and maintaining this magnificent institution, our Lord inaugurated, set up or established the local congregation, each of which is an operating body, independent of all other such groups, to carry on just as if there were no other congregation on the face of the earth, and yet, He has amply provided for all necessary cooperation among individuals and congregations to successfully promote his church in all nations, languages and ages, until He accomplishes the fulness of His eternal purpose.

Can we value the church? What is it worth to us? What does it mean to us? What can we get in it that we can't have out of it? What does it cost us to be in it? Is it worth the price we pay for it? When may we expect the dividends? Are they commensurate with the privations, persecutions and sacrifices that being a member of the church entails? What does the church do for us here and now? Are the benefits tangible and usable? With all of these questions answered satisfactorily to the mind of the man in the church with money, he will be glad to give abundantly to the glory of God and to the good of humanity. The first step in the selling of any commodity is to make a man want it, want to buy it, want to keep it, want to use it, want to show it to his friends, make him proud of it, and make him feel that he used good judgment in his purchase. A sale made in this sort of way is usually a lasting one, whether it be a commodity, an institution or what ever it is. If it is wished off on him, he will probably never do nor care anything about it, regardless of its real value. There are too many people in the church who have never known nor cared anything about its real worth. This makes church financing a hard and difficult problem. Every family that is not engaged in a profitable business of its own, must have a regular income sufficiently reliable to meet its regular expenses, and of sufficient proportions, to provide the necessary comforts of life.

Every well regulated congregation has its current

weekly expenditures, hence the obvious necessity for a regular and dependable income of sufficient proportions to meet its current obligations. The Lord has instructed that there shall be equality among the members of the church in providing these necessary funds with which to carry on, and not that one shall be burdened and another eased. In the physical world there are such things as parasites. They derive their living from things to which attach themselves but do not reciprocate. On trees it is moss and mistletoe, on cows it is ticks, on chickens it is mites, on dogs and cats it is fleas, on plants it is suckers and in houses it is termites and bed bugs. No well informed member of the church is willing to be a parasite.

There are numerous instances of church financing recorded in the New Testament, all of which have the seal and sanction of the scriptures. Any congregation may employ any one of these, that is best suited to their needs and no one would have a just right to criticize.

There are instances in which the members of the church sold their possessions and goods and put the whole price into the church treasury. No one could justly criticize this method of procedure, if a congregation should elect to proceed in this sort of way. There are instances in which they elected to sell "certain possessions" and put the price into the treasury of the church. If it should best suit the financial status of a church to proceed in this sort of way to supply the treasury with needed funds, the action would be above just criticism.

We have the instance of a congregation placing the needed funds into the church treasury a year before the time in which they were to be expended, and Paul commended them for the action, and said, "their zeal stirred up very many of the churches." If the financial status of a congregation could best be served in this sort of way and they should elect to so carry on, no one could justly criticize them.

We have instances of congregations making their pledge, promise or purpose to give certain amounts during the year and certifying their individual pledges, and the amounts being paid into the treasury during the year as funds were needed. This procedure also, has divine sanction and a congregation whose financial convenience can be best served by adopting this method of church financing, is within the province of their own right in thus supplying their treasury with needed funds, and no one can rightly criticize them.

Paul told the churches of Galatia and Corinth to give upon the first day of the week, so as to provide needed funds for the relief of suffering saints in Jerusalem when

(Continued on page five.)

Remember Lot's Wife

By TED W. McELROY

This article is the summary of a sermon. In Lk. 17: 22-27 Jesus taught some lessons concerning his second coming: like lightening it will be sudden and far reaching, reaching to all parts of the earth at the same instant; the moral condition of the people will be similar to what it was in the days of Noah and in the days of Lot; that even on that awful day some will be more interested in temporal treasure than eternal life and will go into their houses to see about their goods; the saints will be mingling with others in the affairs of life and will be taken while their wicked companions will be left; to demonstrate the certainty of punishment to the wicked, Jesus gave a picturesque illustration "Where the body is, thither will the eagles also be gathered together", that as the decaying carcass attracts the buzzards and vultures, so will sin attract punishment. This vivid description of his second coming should fill us with fear, reverence and awe.

In the three words of verse 32 Jesus suggested some poignant lessons, "Remember Lot's wife." Oftentimes a name stands for a type of character or a principle, and sometime a name is remembered for a single deed or event of the person. Such is the case of Lot's wife. The Jews to whom Jesus spoke in Lk. 17 were well acquainted with their national history, and the mention of Lot's wife instantly brought a series of events to their minds. In Gen. 19 the history is given; (1) Lot lived in Sodom, Gen. 13 tells his motive and of his journey to that sinful city; (2) Gen. 19:1-11, angels, as men, came to the city and Lot shows them hospitality and protection; (3) the angels warned Lot and his family of the destruction of Sodom and when they hesitated about leaving "brought them out", they were instructed to flee from the city and not look back; (4) Lot's wife looked back and became a pillar of salt. When we "Remember Lot's wife" four lessons are forcibly impressed upon our attention.

1. God's Wrath and Justice

It is true that "God is love". His love was demonstrated in the visit of the angels and their warning, and by the deliverance of Lot and his family. The destruction of Sodom shows the wrath of God against sin, the desolate scorched soil of that region, even unto this day, cries a warning against sin. "Remember Lot's wife", that she became the object of divine wrath and was changed to a pillar of salt because of her disobedience, all who disobey take warning here. With all the soft sentimental preaching about the love of God, remember also that God is a God of wrath. (Ex. 20:5-6; Heb. 12: 28-29; Rom. 1:18; 2 Thes. 1:7-8)

2. God's Requirements May Seem Foolish

Examining the command "not to look back" from the

view point of worldly wisdom, Lot's wife could see no harm in just one look back. But when she followed the worldly wisdom, she became a pillar of salt. "Remember Lot's wife" as a caution against substituting human reasoning for the commands of God. Here some other examples of God's requirements appearing foolish in human reasonings, but when obeyed the Lord gave the needed blessing. (Josh. 6:3-5; 2 Kings 5:1-14; Jno. 9: 1-7) God's commands are to be obeyed, not questioned. "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9) "The foolishness of God is wiser than men." (1 Cor. 1:25-27) The worldly wise count the atonement foolishness, but since it is stated in the word of God we must believe it. (Rom. 5:11) The world says baptism is non-essential, but God has promised to bless us in it. (Col. 2:12)

3. God Demands Strict and Complete Obedience

Some in the church, by their action, seem to think that a partial obedience to the New Testament will get them by. "Remember Lot's wife", she was leaving the city in obedience to the Lord, and it was a small matter of disobedience when she looked back, but she became a pillar of salt. A great many brethren need to take warning here, they are partly obeying the Lord but the other part of their life is neglect and disobedience. Partial obedience will not please the Lord any more now than it did from Lot's wife; our obedience must be strict and complete. Here is what I mean: some are good to minister to the sick and that is fine, but they are neglectful of the worship and that is terrible. Other examples and scriptures on this point; Lev. 10:1; 2 Jno. 9-11.

4. Treasures Must Be In The Right Place

I think there is implied in the "looking back", that Lot's wife desired and longed for the possessions and pleasures and friends of Sodom, that she looked back to her earthly treasures. She may even have been considering the lost sons-in-law "to be", who scorned and mocked the warning of the angels and were left to be destroyed in Sodom. "Remember Lot's wife", she stands as a warning to all those who are emptied to look back from the Christian life to the possessions and pleasures of the world of sin. If we fix our treasure in the right place we will keep looking in the right direction. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, neither moth nor rust doth consume and where thieves do not break through nor steal: for where thy treasure is, there will be thy heart also." (Mt. 6:19-21)

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Paragraph Sermon

By E. M. BORDEN

Just think how recent years have changed things! In the moving picture world, the moral, if there be any, in the past years, was the outstanding feature of the picture; but now, the famous actor is the outstanding feature, whether the plot be good or evil. Can it be said, that, in many instances, in the pulpit, that the preacher is more outstanding than the sermon he delivers? I am not saying it is that way. I am just asking.

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

Some people have become alarmed at the divisions among those who are called "Protestants," and many efforts have been made to relieve the condition, but the efforts have been unsuccessful. Instead of bringing all bodies into one, other creeds and denominations have been added to the ones already in existence. What is there to gain by leaving one denomination and joining another? The only correct basis of unity is to take the Bible alone. That will do away with human creeds and denominations, for all will be Christians and members of the one body, the church of Christ. Some are wedded to their idols, and, of course, will not give up their creeds.

Are we so engaged in making money that we have no time to serve the Lord? A little girl once said: "I would rather be the rich man in this world and Lazarus

in the next." Poor child! How could that be? Where did she get her idea? Did she get it from her father? The rich man did not have time to serve the Lord. He had all his treasures here on earth, and none in heaven. Lazarus was poor in this world, but the fact that he was poor, was not the cause of his salvation. Many poor people are servants of Satan, and some rich people are servants of the Lord. Let us not be deceived. "We are his servants to whom we obey." Are we servants of Satan?

We entered this world without our choice, and we leave it without choice, but we have a chance to be saved. Will we serve Satan or God? We have a choice of heaven or hell, and that choice is in this life. After we have become God's children, we have a choice as to whether we serve God or Satan. Moses was an Israelite, but he had a choice as to whether he would share the persecutions with his own people or live in the king's house and share the luxuries of the royal house. He chose to be known as an Israelite and share the persecutions of his own people. He set earthly honor aside and became an humble servant of the Lord. The Lord selected him to lead Israel out from bondage in Egypt.

If we have reached the years of accountability, we must become Christians in order to get to heaven. In order to be a Christian, a person must obey the gospel of Christ. Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) Peter said to the believers on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts :38) We must first realize that we are under condemnation before we can repent. I am glad you are reading this, and I intended for you to read it. I hope you will obey the gospel the first opportunity. We tell you what the Bible says. Some people do not believe that it is necessary to be baptized, but the Lord commands it and I believe it.

A NEW GOSPEL RADIO BROADCAST

Brother V. E. Howard of Greenville, Texas, plans to begin a new radio broadcast which will be heard over KWKH, Shreveport, and one of the larger stations of Dallas, and will cover this part of the country. There will be no appeals for funds on the radio, nor will there be any books or publications offered for sale on the broadcast. Brother Howard is making an appeal to those who can and are interested, to contribute monthly or otherwise to help carry on this broadcast. Many will remember his work on the radio from Hot Springs a few years ago. I think much good was done by his preaching.

The time for the new broadcast is to be from 8:30 to 9 a. m. each Sunday. He is anxious to hear from all who are interested in this program. All money contributed will be used exclusively for radio broadcasting. Brother W. A. Duncan, one of the elders of the Johnson St. church in Greenville, will audit the books and bank account regularly.

You may address your contributions to Church of Christ Radio Fund, care of W. A. Duncan, Johnson St. Church of Christ, or V. E. Howard, Evangelist, Greenville, Texas.—J.A.C.

CHURCH FINANCING

(Continued from page two)

there had been a famine in that country. A congregation may elect to use this method of placing funds into the treasury and no one could justly criticize the method of procedure.

There are frequent instances in which individuals have supplied needed funds for the immediate relief of those who were in distress. There are instances in which messengers were selected to go among the churches and solicit funds for major activities, such as relief to a large number of sufferers in times of peril; and the supporting of great evangelistic efforts. This sort of giving has the sanction of the scriptures.

The above is the overall picture of giving as taught in the New Testament. It is entirely scriptural to use any one or any combination of these methods in collecting or getting together of necessary funds to carry on in the church. Just as it is necessary to take all that is revealed in the scriptures on the subject of Baptism, Repentance, Faith, Grace, Mercy, Love and the like, to have the fulness of the truth on these important questions; so it is necessary to take into consideration all of the instances of giving into the Lord's treasury to have the whole truth on giving. It is just as unscriptural to take 1 Cor. 16:1-2, on giving; and ignore all else that is revealed in the scriptures on the subject of giving, as it is to take Acts 16:31 in answer to the question, "What must I do to be saved?", and ignore all else that is taught in the scriptures on the question of salvation from sin.

Whatever method or combination of methods as set forth in the above that is necessary to be used to provide funds with which to carry on the work of the church, should be employed without any hesitation what-so-ever, and any one who objects to any of them is simply fighting against God.

It is just as unscriptural and as insulting to the Lord to exalt one instance on the subject of "giving" into a law to govern in all of our giving into the Lord's treasury, as it is to take what the scriptures say on any other subject in one instance, and ignore every thing else that is revealed on that subject.

Giving, A Divine Grace

The privilege of giving is one of God's greatest gifts to man. When we lend a helping hand to our less fortunate fellows, we are ministering unto Christ. We are casting bread upon the waters, that will return to us bearing rich fruitage after many days. Giving is referred to in 2 Cor. 8:6, as sowing, and to it God attaches the promise that he will supply and multiply our seed for sowing. This promise is repeated and vivified in verse 10, of the same chapter. In 2 Cor. 8:24, Paul says that our giving is the test or proof of our Love. In 2 Cor. 9:7, we are told to plan our giving, and then to execute our plans willingly and liberally, and not simply because there is a need for funds. In Matt. 6:20; Jesus

says that when we give, we are putting our treasures in heaven, and in verse 33, we have His promise of prosperity as the direct result of our giving.

The Lord says, "It is more blessed to give than to receive", (Acts 20:35) Paul quotes this in connection with his exhortation to help the weak. In Prov. 19:17, Solomon affirms, that the Lord will repay again, those who give to the poor. The only blessing that the receiver gets, is the value of that which was donated. Our Lord said in Lk. 6:38, "Give, and it shall be given you; good measure, press down and shaken together, and running over shall men give unto your bosom. For with the same measure ye mete withal, it shall be measured to you." In giving to our families, we satisfy our instinctive senses of responsibility. In giving to others, we gratify and satisfy our intuitive obligations and responsibilities of service to our less fortunate fellows. Again, we assert, that giving, when viewed in the light of the scriptures, instead of being a gawling yoke bound upon our necks to gawl and chafe us, is one of God's greatest divine graces.

Those of us who look upon taking up a collection, as an insult to our friends and neighbors, need to enlighten the scope of our vision by turning on the gospel light. Such offenses exist, only in our own uninformed imagination. Many of us have spent much more time in bygone years criticising the methods of our deligous neighbors in matters of financing, than we have in trying to learn and teach the truth of the gospel on this vastly important but much neglected subject. Much of our teaching along this line has reflected our ignorance, and obstructed the desire of our brethren to know and practice the whole truth in the matter of church financing. Preachers because of this fact, in many instances, have not been supported, and have been forced to leave the ministry of the word and serve tables, in order to provide necessities for their families.

In the ages past, when God's people have given as He instructed them, He has opened the windows of heaven and showered prosperity upon them. The scriptures referred to in this message, give definite assurance that He will do no less for us, if we give willingly, liberally and bountifully, as He has instructed in the gospel.

Excuses, no matter how reasonable they may seem, are inexcusable when it comes to vindicate ourself for excusing ourselves wrom our God-appointed tasks.

* * *

The Christian should always judge righteous judgment. Righteousness, equity, and fairness, are great Christian virtues.

* * *

"Whatsoever things are true, whatsoever things are honest, * * * thing on these things." (Phil. 4:8)

* * *

To play fast and loose with your conscience is finally to lose your character fast.

A TRAGEDY OF THE AGE

(Continued from page one)

some places and they miss Wednesday night Bible study. (Jas. 1:27; Jas. 4:4)

In both the Old Testament and the New Testament admonition is given not to add unto the word of the Lord. (Deut. 4:2; 2 Jn. 9; Rev. 22:18) Noah was commanded to build the ark of gopher wood. He did not risk adding some other kind of wood. All should follow God's instruction just as Noah. "Thus did Noah; according to all that God commanded him, so did he." (Genesis 6:22) Christians are taught to observe the Lord's Supper in memory of Christ. The elements to be used are the bread and the fruit of the vine. There can be no adding of meats, trimmings, or pastries if we are to do God's will. Christians are taught to sing and make melody with the heart. (Col. 3:16; Eph. 5:19) Some have added the playing of mechanical instruments, whistling, dancing, etc. The New Testament teaches believers to be baptized. (Mk. 16:15-16) Many preachers have added infants who are not believers. Strange indeed! Infants are not lost and they are not baptized nor sprinkled to be saved. Why? Oh! why sprinkle or baptize infants? Followers of Christ are taught to wear the name Christian. (1 Pet. 4:16) Why is it that some claim to be Christians, but add other names to the simple name Christian, and regard just simple Christians as being "narrow", "yellow", or "silly"? It pleases God for us to be Christians and add no other names. The Bible is God's complete revelation to man. (1 Tim. 3:16-17; 2 Pet. 1:3) Many want to add man made creeds, (church manuals, confessions of faith, prayer books, and catechisms). The Bible is the only safe guide in religion.

Throughout the Bible we are warned not to take away from its sacred contents. (Deut. 4:2; Rev. 22:19) Naaman could not take away one of the dips in the Jordan and be healed of his leprosy. Joshua could not take away one of the days of marching around the city and capture Jericho. Noah did not take away one story of the ark in being saved from the flood. Some are taking away the command to be baptized. In so doing they are defying God and expect to be saved upon their own terms. Others are leaving off the Lord's Supper on every or each, (Acts 20:7; 1 Cor. 16:2) first day of the week. Surely such cannot expect to be saved by trying to mock God. Godly living is a specific requirement by the Heavenly Father of those who expect to be finally saved. Man-made religious organizations teach "Once in grace always in grace." Leaders in such organizations have stood over the dead bodies of drunkards and made it appear that such is happening in America where copies of the Bible are abundant. (See 2 Pet. 1:1-13)

People are anxious to substitute something for what God commanded. Cain tried to substitute the fruit of the ground, but God would not accept his substitute. (Gen. 4; Heb. 11:4) God killed Nadab and Abihu with fire because they tried to substitute. (Lev. 10:1-3) Dur-

ing this present age some have substituted sprinkling or pouring for a burial in baptism. (Rom. 6:3-4; Col. 2:12) "Experiences of grace" have been substituted for a simple confession of faith in Jesus Christ. (Acts 8:37) The mourner's bench and prayer have been substituted for the simple command, "Repent, and be baptized . . ." (Acts 2:38; Mk. 16:15-16) England, Scotland, and America have been substituted for the beginning place of the church. The Bible still teaches that Jerusalem was the beginning place of the Lord's church. (Lk. 24:46-50)

May more be constrained to read the Bible and note whether they are disobeying or obeying the Heavenly Father.

Many congregations die because they wait until all possible objections are first overcome before they begin to evangelize.—Selected.

* * *

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STUDIES IN THE ROMAN LETTER

Lesson Five

Begin Chapter 2, v. 12

The Jew was familiar with the law. He glorified in his expounding it to others, yet he failed to heed its teaching himself. Paul takes as his example one of the commands of the decalogue. The Jew taught against theft and yet was guilty. (verse 21)

He also stressed the sin of adultery and was guilty of the sin. He abhorred idols and himself committed sacrilege. Some commentators advance the idea that the Jews taught against idols and yet sold the necessary articles for idolatrous worship to their neighbors. That this was true is a matter of history. (verse 22)

The Jew boasted of the law, and the fact that he was God's chosen. He broke the law and in this way dishonored God. He has his counterpart today in those who boast of their membership in the church of Christ, and fail to do the things of God. They dishonor God. No greater evil is in the world. (verse 23)

The Jew's failure to do the things of the law caused God's name to be blasphemed among the Gentiles. The failure of the member of the church to live righteously causes the name of God to be blasphemed in the world. (verse 24)

Circumcision is a term applied to those of the circumcision. There was profit in circumcision only if the circumcised kept the law. If he broke the law there was no profit whatever. I think the analogy will hold good in baptism. There is profit if we live the new life. None whatever if we go back into the world of sin. (verse 25)

The term uncircumcision is applied to the Gentiles. The whole system of the law had its culmination in Christ. The Jews rejected him. Hence, in so doing they rejected the law and their circumcision. The Gentile accepted Christ. Hence they accepted that circumcision of Christ. (Col. 2:11) By faith the Gentile became the sons of Abraham. By unbelief the Jew lost this distinction. (verse 26)

The goodness of the Gentiles, who had not the law, will judge the Jew to whom the law was given. They had the letter of the law and in many instances adhered closely to the letter of the law, but their hearts were far from God. (verse 27)

One could be the natural descendent of Abraham and fail to qualify as a Jew in the sense that Paul uses the term here. On the other hand it was not necessary for one drop of Abraham's blood to course in his veins to be a Jew in this sense. This refers to spiritual Israel, not fleshly. The circumcision here is of the heart in the cutting off of the body of sin, not of the foreskin as was the circumcision as given to Abraham for which the Jew so much prided himself. Worship could be in spirit only, not in the letter of the law. This old law had passed with its circumcision and its forms and ceremonies. The new law written in men's hearts was in force. The old had been taken away. The new initiated. The new looked to the praise of God not men. (verse 28-29)

Chapter Three

With the decisions reached that the Gentile now stood on an equality with the Jew, the whole system of the law of Moses might be questioned as to its utility. Was this whole system a loss? Had God made an error in giving it? (v. 1)

Paul asserts that much advantage and profit came from the law and from circumcision, because to them (the Circumcised) was the oracles of God committed. The scriptures came through the Jews—both the Old and the New. (verse 2)

The fact that some of the Jews did not believe does not render the faith of God void, nor render his promises null. The fulfillment of the promises of God to the Jew was different to what he anticipated. The promises were better, broader and spiritual. The Jew was not cast off, he failed to accept

the fulfillment of God's promises. (verse 3)

No man could consistently accuse God of lying to the Jews. He is the very embodiment of truth. Hence, "Let God be true and every man a liar." We need to relearn that lesson. God's judgment is just and right. (verse 5)

QUESTIONS

1. Define Jew as used in connection with this lesson.
2. Define circumcision and uncircumcision.
3. In what way were the Jews not satisfied with God's fulfillment of His promises to them?
4. Show the superiority of God's promises to the Jews conception of them.
5. What advantage and profit was connected with the system of Moses?
6. Show how a boast of the law on the part of the Jew, and their failure to keep it, led to God's name being blasphemed among the Gentiles.
7. Apply the same reasoning to the church today. Will a failure on our part lead the name of Christ to be blasphemed today?

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NOTES—REPORTS

Tillman B. Pope, Alma, Ark., Jan. 5, 1944—I began the year of 1944 with a meeting here in Porter, Washington. One has been baptized. I close here next Sunday. I go next to Yakima, Wash., then to Colorado for one short meeting and then home.

J. T. Gabbert, Rt. 3, Box 153-A, Oak Grove, La.—Do you believe in mission work? I am again offering to come to any congregation that calls me, if time can be arranged. Let them be the judges of the pay. And for each paid meeting I'll do my best to conduct one mission meeting. Unless otherwise arranged, I'll select the mission points, but if you have a place for such a meeting, I'll be glad to conduct it at that place for you. Can I serve you? First come, first served.

WORK IN YOUNGSTON, OHIO

On November 14th the leaders of the Benkelman, Nebr., Church of Christ, reluctantly, but voluntarily released me from the service there after a brief ministry of only a few months, to accept the urgent, "Macedonian" call of the South Side church in Ohio's great steel city, Youngston. On December 5th I began work with this new congregation of only twenty members. There was much extra work incidental to moving, unpacking, and getting things straightened up. An attack of the old fashioned "La Grippe" had both the minister and his wife laid up for several days. There was also considerable sickness among our members and their families. Notwithstanding, the interest at all services was well sustained, and the co-operation of our members was very satisfactory.

I am now appealing to all our former friends and contributing churches and brethren for a monthly contribution of at least \$25, which the local congregation, though few in number, will supplement with a monthly support of \$125, making up a minimum of only \$150 monthly for the minister's family.

—Gus Winter

Harbert Hooker, Poplar Bluff, Mo.—

The work that has been carried on by the congregation at North Little Rock at the Tuberculosis Sanatorium has been transferred to Poplar Bluff and all contributions in the future for that work should be sent to the church here. The congregation here is small, but there are no preachers in 50 miles of me, although there are several small congregations. I hope to do much good. I will have more time in the future and will give a more detailed report. — 641 Pine Blvd.

In Memory of Sister Minnie Walton of Shreveport, La.

We miss her lending hands her smiling face,
We know there'll be no other to fill her place.
Tho her parting leaves us saddened,
We long to see her smiles
We are thankful that God did loan her to us for a short while,
For she brightened this earthland and made it a better place,
By helping whoso ever she met no matter of what race,
And she's missed by all about her,
Whether far or near,
And her home is left so saddened by her empty chair.
Oh! we miss her so much, we long to see her face,
We know that in her parting, heaven is made a better place.

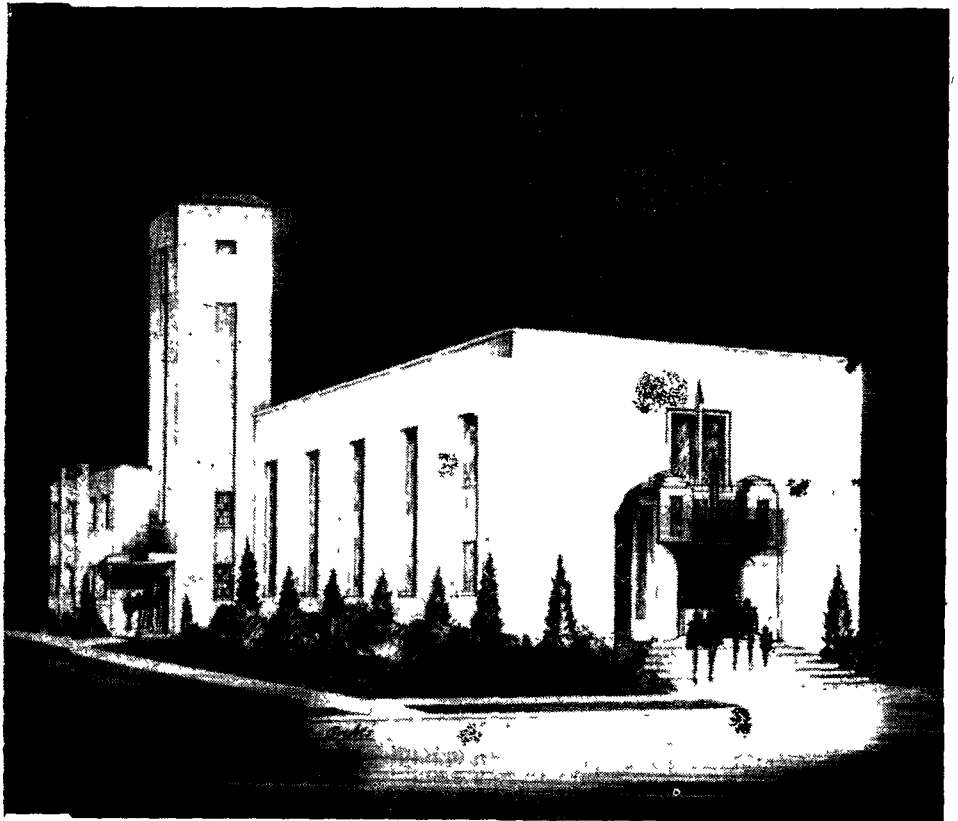
So our darling sister left a pattern that we might meet her above,
Where there will be no sin nor sorrow
And where all will be peace and love.
—By two sisters in Christ.

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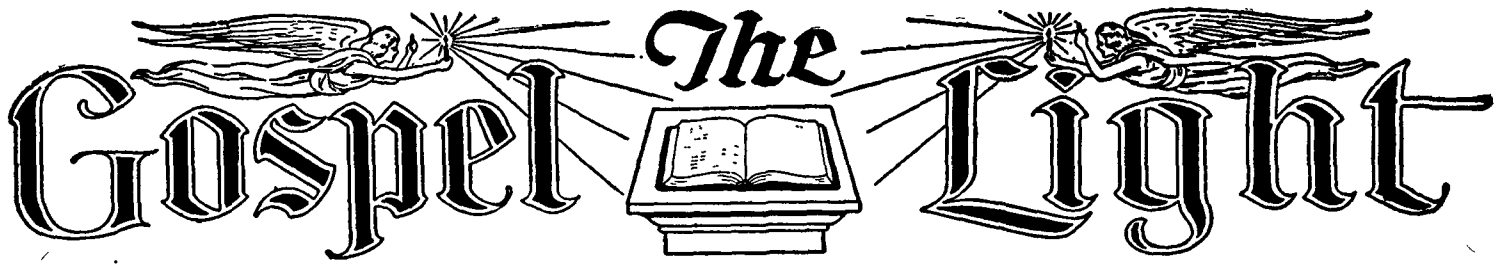
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PROPOSED BUILDING



Above is pictured the proposed building of the Twelfth and Thayer Streets congregation, which will be called the Central Church. It is to be located at 13th and Wolfe Streets, in Little Rock, Arkansas, and when completed is estimated to cost near \$40,000. The plans are for a more spacious and nicer building than the house of worship now being used. The building site is situated in the approximate population center of Little Rock, near to four car lines, and six blocks from the Capital building. It will be across the street from a large Junior High School building and The Baptist State Hospital and only a few blocks from the Little Rock High School building, supposed to be the most beautiful in the South. This building, when completed, will be an asset to the brotherhood and to the city of Little Rock, and deserves the earnest prayers and support of all Christians.



The Gospel Light

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

VOLUME 14

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NUMBER 8

The Greatest of All Questions

W. A. BLACK

There are many great questions one might ask, such as what could I do to make a million dollars, or, what could I do to bring this war to an end; how may I regain my lost health? All these are great questions. But the greatest of all questions has not to do with material things, but spiritual matters. It is "What must I do to be saved?" This question is far more important than any other question that man might ask. Not only does it have to do with man's happiness here, but it has to do with his state throughout eternity. It appears that many are more concerned with the question of how to make more money than with the question, "What must I do to be saved?" Love of money, love of pleasure, love of popularity, love of power, have crowded out the question, "What must I do to be saved?" People as a whole are not concerned with salvation. But it is high time for us to notice the question, "What must I do to be saved?" (Acts 2:37; 9:6; 16:30)

Let us study the question in the light of the Bible. The very fact that the question, "What must I do to be saved?" is asked, implies that man is lost. No one could be saved who was not lost. No one can be saved from a danger unless the danger exists. This is why the child is safe. The child is not saved from sin, because he has no sin to be saved from. If the child dies before he reaches the age of responsibility, he is safe, hence he goes to heaven. No, the child does not need to be baptized. Neither does he need to believe and repent. No one can repent until he has sins to be repented of. But when one reaches the age of responsibility he transgresses God's law and thereby becomes a sinner, and separates himself from God. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (1 Jno. 3:4) "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." (Col. 1:21) "But your iniquities have separated between you and your God and your sins have hid his face from you, that he will not hear." (Isa. 59:2) He that believeth not is condemned already. He is doomed to an endless place of punishment. The brittle thread of life is the only thing that is keeping the sentence from being executed. If man dies in his sins, he is lost forever. Therefore, it

behooves every sinner in the world to be concerned about the question, "What must I do to be saved?"

Notice something must be done to be saved. "What must I do to be saved?" There are some that tell you you cannot do anything to be saved. This is one of the trump cards that the devil plays with people. This is one of the two most dangerous doctrines that is taught. (The other one is, "You cannot do anything to be lost after you are saved.") But all you have to do to learn the truth about the matter is to just look at the question. Let us notice some scriptures. "... Men and brethren, what shall we do?" (Acts 2:37) "... Lord what wilt thou have me to do?" (Acts 9:6) "... What must I do to be saved?" (Acts 16:30) "And why call ye me Lord, Lord, and do not the things which I say?" (Lk. 6:46) "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21) "And hereby we do know that we know him if we keep his commandments. He that saith, I know him and keepeth not his commandments is a liar and the truth is not in him." (1 Jno. 2:3-4) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14) Surely this is enough to convince any honest person (and a dishonest person can see it this way, but he will not have it) that you must do something to be saved.

But let us notice something else about the question; it is a personal question. It is not a question of what God, Christ, and the Holy Spirit must do; but it is, "What must I do?" God, Christ, and the Holy Spirit are ready, anxious and willing that all should be saved. And be assured of one thing; when you do what God has commanded you to do, God will then and there save you. God is not willing that any should perish but that all would come to repentance. Again it is not a question of what somebody's grandpa or grandma did in this modern age. Neither is it what someone said on his death bed. But remember it is a personal question, "What must I do to be saved?"

Where must we go to find an answer to this ques-

(Continued on page five)

Catholicism

GEO. B. CURTIS, Winslow, Arizona

The word *catholic* means *universal*. As used in the religious world it is applied to that body of communicants as opposed to Protestants. For at least a dozen centuries this body of religionists sought by every means conceivable to make the Catholic Church catholic in every particular. Catholicism is no longer evangelistic and relies almost wholly upon the children born of Catholic families, or from children from their orphanages for the introduction of new blood into their ranks. Although the largest of all of the so-called Christian bodies, it is not a growing institution so far as the reception of adult members are concerned.

As a system, Catholicism is built around the pope. "Pope" is a French word meaning "papa", or father. To the devout Catholic the pope is supreme. He is God's ambassador on earth. He is infallible. He is styled, "His Holiness, Lord God, The Pope". No greater hoax was ever perpetrated upon a gullible public than the doctrine of infallibility on the part of the pope. Popes have been weaklings; they have been criminals; they have been vicious; they have done every evil under the sun, including murder. And yet Catholics have swallowed this nauseous mess, and considered his word the word of God. The pope is the personification of "The Man of Sin" of the Second Thessalonian letter. Rome meets every requirement of "spiritual" Babylon of the book of Revelation.

There are many absurd and damning doctrines taught by the Catholic system. Among them is the doctrine of absolution. The Catholic can do anything under the sun, go to the priest with his pocketbook open and for a price have his sins blotted out by the priest, presumably. It seems that any thinking person would know that this was a money making scheme of Catholicism and not sanctioned by the God of heaven. Some years ago I was employed by a Catholic family in Texas. Every Sunday morning the family would rush to early mass, be back in time to be on a fair drunk by ten o'clock. One Sunday Charley imbibed more heavily than usual. He got on a whopper of a drunk. All the next day he was bemoaning his spree. Finally I said, "Charley, why in the world do you drink the stuff if your conscience hurts you that badly?" He answered, "It is not my conscience that's hurting me. It's the 20 bucks that I'll have to pay Father So-and-so to get absolved. It costs me twenty dollars every time I get too much." It is sacrilegious to palm such stuff off as from heaven. The priest has a gold mine in the selling of pardons to their parishioners. The priest gets the money and the poor dupe gets fleeced, nothing else. He'd as well tossed the money into the fire for the good it did his immortal soul. Talk about fleecing the flock. The priest takes all the hide off.

Another one of Rome's fleecing schemes centers around the doctrine of purgatory. Let a devout Catholic lose a loved one and while his heart is broken comes the priest with all the pretended piety of a saint and all the wiles of the devil himself being uppermost, he begins his nefarious business of fleecing the broken hearted. For a price, depending upon the ability of the victim to pay, he promises to obtain release of the soul the doctrine originated, and is used solely, for the purpose of filling the coffers of the Catholic Church. As a money making scheme it has no equal. In conversation with a Catholic I once remarked that this doctrine of purgatory would make him spend every cent he possessed, every dollar that he could borrow and then rob and steal to obtain more. He became angry but finally admitted that he would do all that I had suggested. I suggested to him the possibility of his wife's death and entry into purgatory. The priest informs him that it will take one thousand dollars to get her out. He has the amount. It passes from the hand of the rightful owner to the grasping paw of the priest. Then the victim is informed that the poor woman will require another five hundred to liberate her. My friends credit is good for that amount at the bank. He agrees that he would readily borrow that amount. Then he is informed that she still is one hundred dollars short of being out. My friend has ten friends from whom he can borrow ten dollars each. Would he go to them or leave his poor wife in purgatory? Yes, he agrees he'd go to his friends. He has spent his every cent, exhausted every particle of his credit at the bank, borrowed from his friends as long as he could obtain a dollar; and the priest informs his that she lacks exactly fifty bucks being out. No other way is left for the poor friend of mine than to let his dear wife fry, or to steal the fifty dollars. Will he let her remain, or will he steal the necessary amount to cross the oily palm of the priest for her release? My friend readily agreed that under these conditions he'd not hesitate to steal. Neither would you, if you believed this hell-born doctrine. I baptized this man after having shown him the fallacy of the Catholic system. He is Brother Pete Figus of Savanna, Oklahoma. He and his wife and children are devoted members of the church of the Lord today.

Brother Mack Kercheville related a story that came under his observation at Springerville, Arizona, while in a meeting there last year. A Catholic man died. He left his widow a small amount of insurance. The priest came on the scene with the picture of her poor husband in purgatory. All the insurance policy was used up to obtain her husband's release. Then this leech in human form compelled his victim to furnish the priest

(Continued on page six)

The Church Which Jesus Built

J. A. McNUTT

(This is a summary of a sermon delivered over Radio Station KBIX Muskogee, Okla., Sunday, Nov. 14, 1943)

The church of our Lord is a divine institution established by the glorified head of the church, Christ himself. It is a spiritual body composed of all Christians—those who have obeyed the gospel and have been added to the church by Christ himself. (Acts 2:47) It is, then, that spiritual realm over which Christ reigns as head, and in which the Holy Spirit dwells. No such institution ever existed on this earth prior to the first Pentecost after the resurrection of Christ. (Acts 2)

Basic Facts Concerning The Church

There are certain facts concerning the church that will help the honest soul to recognize the true church in its original glory and dignity. It is not a denomination, nor is it made up of all denominations combined. The partisan spirit and contradictory teachings of denominationalism is a complete stranger to the unity of God's people, for which our Saviour prayed in John 17. A universal acceptance of New Testament teaching concerning the church would annihilate denominationalism and restore the unity of speech and action for which Paul plead. (1 Cor. 1:10:11)

How To Identify The Church

Friends, you can take your New Testament in hand today and easily identify the church which the Lord built as to its: Name, Faith, Organization, Worship, Conditions of Membership, and Hope of Heaven. Will you do so in all the scriptural points we shall mention?

1. As to the name:

A. In searching for the true church you can confine your efforts to seeking an institution with a scriptural name.

B. The name church of Christ is a Bible name. (Rom. 16:16; Acts 20:28)

(1) It suggests a relation to Christ as head and rightfully gives him the pre-eminence. (Col. 1:18)

(2) The church is the bride of Christ, (Rev. 21:2) and therefore will not wear the name of John the Baptist, the bridegroom's friend.

(3) What about calling it the "Christian Church"?
a. It is never so spoken of in all the Bible.
b. Christian is the God-given name for the individual members, (1 Pet. 4:16) but the church belongs to Christ.

C. Unscriptural organizations may, and sometimes do assume Bible names, but it takes more than the name alone to constitute the true Church.

2. As to Organization:

A. Noted for its simplicity:

(1) Christ is the head. (Eph. 1:22-23)

(2) The gospel of Christ, the bond of unity. (Jas.

1:25).

(3) Elders have the oversight of the work. (Acts 20:28)

(4) Deacons and all other members of the church serve according to God's word, under the direction of the elders.

B. The autonomy of the local congregation is recognized:

(1) There were no church boards, societies, etc., in New Testament period. (Eph. 3:21)

(2) The true church recognizes no grouping of congregations under some humanly organized society today.

3. As To Worship:

A. The worship service must be in harmony with God's Word, or it isn't the church Jesus built. (Jno. 4:24)

(1) The "Christian Church" has lately been pleading for unity but their corruption of the worship service by innovations makes unity upon New Testament authority impossible.

a. Mechanical instruments are without any New Testament authority.

b. They are usually admitted to be non-essential.

c. Do our friends of the Christian Church love unity enough to lay aside an unauthorized, and non-essential practice for the sake of unity?

(2) The "Christian Church" has compromised the plea for unity on the Bible alone.

a. They retain and practice things for which no Bible authority exists. (Unauthorized music, societies, etc.)

b. Such a plea cannot consistently be made by them unless they are willing to discard all unscriptural practices.

c. The Bible alone is not sufficient unless both its commands and its silence be respected—This point they disregard.

(3) All things that pertain to life and godliness are given in the Scriptures. (2 Pet. 1:3)

a. We have complete and perfect instructions as to public worship then.

b. This perfect law makes no mention of mechanical instruments.

c. Therefore such music has no place in public worship.

B. Let's be content to sing, teach, pray, give, and commune as the Bible directs.

4. The Terms of Membership:

(Continued on page six)

THE GOSPEL LIGHT

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ROBERT L. CRAIG JR., Assistant Publisher

Associate Editors

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What About The Sunday School?

WAYMON D. MILLER, Camden, Ark.

(This article was written for the weekly bulletin of the church at Camden, Arkansas. But since the principles involved apply with equal force and pliability to any other congregation, we submit this for a more general publication.)

It should never concern us to have many at any service of the church merely for the number's sake. Emphasis on a numerical growth alone is a misplaced effort. Our objective, therefore, in seeking to build up the Sunday School should not be to make a big report, but to teach more students the Bible.

Our records for the past few Sundays show a consistent decline in the number attending the Sunday School services. Last week there were only 80 present, out of around 150 members in and around Camden. This is about 50 per cent attendance to these Sunday School services! There has been considerable sickness here for the past few months, but this is not the basic reason of our declining Sunday School reports. Each Lord's day there are quite a number of members who come in for the worship service that are not present for the Sunday School. If you do not attend the Sunday School services, just what is your excuse?

Are you interested in Bible study? Did you know that you *must* be interested in Bible study to please God? (2 Tim. 2:15) Do you believe you could profit by attending these classes, or do you feel that your knowledge of the Bible is far more advanced than that of him who teaches your class? If that is the case we must make arrangements to have *you* teach the class, and

thereby make your more extensive Biblical knowledge available to the class. If you have criticisms or suggestions that would improve the Bible study, then you neglect your duty by not suggesting these things to the elders.

Do you believe the Sunday School to be worthwhile? Many parents who would give their children the 'best of this life' deprive them of Bible study. Did you know that you better fit your child for the world in which he lives, and the world hereafter, by bringing him to Bible study? Did you know that Supreme Court Justice Louis L. Faucett said that out of 4,000 youngsters under the age of 21 arraigned before him on criminal counts, that only *three* were members of a Sunday School at the time of their crimes? Did you know that for over five years not one prisoner in the Ohio State Penitentiary could say what is commonly called "the Lord's prayer", or the ten commandments? In another prison only *one* out of 974 inmates *had ever studied the Bible!* Did you know that Sheriff Abernathy *right here in Camden* said that he had *never yet arrested a boy who was a member of any Sunday School?* No thinking person can deny such irresistible facts!

Do you believe in Sunday Schools? There is a group of factionists among our brethren who profess not to believe in the Sunday School system, *or any other* system of teaching the Bible to all ages. I believe their contentions to be built upon the sands, and have little patience with them. But I have less patience with our brethren who profess to believe in the Sunday Schools, but hypocritically act otherwise!

Study your Bible at home, eh? This should be done whether or not your family attends the Sunday School. But it is my observation that they who offer this excuse, generally speaking, neither study their Bible at home or anywhere else! Why not study the Bible under a proficient teacher, and also have access to the various interesting views advanced by members of the class? These we regard as eminently helpful to anyone who is interested in studying the Bible.

"Oh, the weather was too bad, so I stayed at home." Well, just how bad was the weather? Was it too cold for you to go to work, too rainy for the children to attend school, or too hot to go visiting? "No," you say, "As for the children, I drove them to school to avoid their exposure to the weather." Well, now, couldn't you drive them to Sunday School? Do you not regard their *soul* as important as their *intellect*?

"There's so much to do on Sunday that I just can't get around in time for Sunday School." Well, why is there more to do? I knew a man once (and such men are *rare*) who lived on the farm, and worked in town. He arose early enough each morning during the week to do all the chores, and get to work in town by 7 o'clock. Yet this same person could not get to work by 9:45 o'clock on Sunday mornings! What do you suppose the Lord thinks of men and women who love their jobs

more than Him? Are there not many things that could be left undone in favor of Bible study? Did you ever tell your boss you couldn't get to work before 11 o'clock because "there was too much to do at home?" Do you suppose he would accept this excuse if persistently offered? If not, what do you suppose God, at the judgment, will think of the fellow who persistently refuses to be at the House of God before 11 o'clock every Sunday morning?

"I live too far to get in on time." Well, who put you out there? You didn't consult the Lord when you moved there, did you? Did you take in account how inconvenient it would be to serve God while living there, or did you think only of convenience to work, schools, shoppings, etc? God is not responsible for this inconvenience, so why take it out on Him-

"I don't have a way to come to Sunday School." Such a statement reflects on a weak will, for "where there's a will there is a way." Many church members who live in easy walking distance of the church building resort to this excuse. But this excuse is not so with the majority who offer it, for you can see them in town several times a week. The fact is that they *make a way* to go anywhere they want to badly enough!

Oh, Sunday morning is the only time you have to rest? Well, this might be true, but *it is the only day out of seven* that we have Sunday School and worship! Did you not know that God gives you 168 hours per week to use as you please. If you attended every service sponsored by this church it would require only *five hours* per week of your time. This would mean that you will have the remaining 163 hours to use as you please! It occurs to me that the fellow who can't give God at least this much time each week is "too busy" to go to heaven. But usually they who offer this excuse have time for hunting, fishing, shows, socials, and the like. Why not spend some time at resting that you would spend doing other things, *or even that you waste each week* so you would feel like attending Bible study. Is not your spiritual cultivation of more value than social cultivation? It will be more costly to loose your soul than to deprive your body of recreation.

You owe it to your child, and to the future of the church, to bring him to Bible study. Do you not realize that the future of the church depends on *your child*? Now, *looking at your child*, just what sort of church does it look as if we will have tomorrow? Did you not realize that nearly every person worth anything to the church *has been reared in the Sunday School*?

These principles apply also to the mid-week Bible study. Will you not consider them seriously and prayerfully? You can very well measure a fellow's interest in the Lord's work by seeing his attitude toward these Bible studies. We do not have many in the church that are very busy in the Lord's work who do not attend these Bible services. *You need these Bible studies*, friend. They will qualify you for more proficient service

for God while in this life, and better prepare you for eternity.

The Greatest of all Questions

(Continued from page one)

tion? No one can talk directly to the Lord as the apostles did. Neither does the Holy Spirit lead one directly and supernaturally into revelations. Man cannot be guided by his conscience, nor by his feelings, because it is possible for both to lead one astray. Paul's conscience was always clear yet he was wrong at one time. (Acts 23:1; 26:9) "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12) We must go to the Bible to find an answer to the question — to the New Testament. The answer cannot be found in the Old Testament. The Old Testament has been abolished. The old had the blood of animals. The New has the blood of Christ. "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) "For where a testament is, there must also of necessity be the death of the testator, for a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:16-17) Christ is the testator in this instance; hence his will became of force after his death upon the cross. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." (Heb. 8:6) He that understands these simple lessons on the covenants, can see, that we are not under the old but under the new. He that understands this will not be going back to the days of Abraham, Moses, John the Baptist, the woman at the well, Zacchaeus up the sycamore tree, or the thief on the cross to find the plan of salvation. We must come this side of the cross of Christ.

The answer to the question: ". . . And said, sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." (Acts 16:30-33) "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 . . . Then they that gladly received his word were baptized . . ." (Acts 2:37-41) "Lord, what wilt thou have me to do?" "And now why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) —The Evangelist

The Church Which Jesus Built

(Continued from page three)

- A. There is no clearer indication of the true church than a faithful proclamation of the conditions of salvation. (Matt. 28:18-20)
- (1) The conditions are plain and positive to all alike:
 - a. Hearing. (Rom. 10:13-19)
 - b. Believing. (Heb. 11:6)
 - c. Repentance. (Acts 17:30)
 - d. Confession. (Acts 8:37; Rom. 10:9-10)
 - e. Baptism for remission of sins. (Acts 2:38)
 - (2) Any church not teaching all these conditions with the same emphasis and importance given them in the Bible cannot be the church our Lord built.
 - (3) Any church teaching salvation by any one of these conditions alone, such as "Salvation by faith only" contradicts the Bible (Jas. 2:24), and is not the Church of Christ.

—The Evangelist

CATHOLICISM

(Continued from page two)

a room in her home which she could have rented for a part of her sustenance. She was robbed and pauperized by the priest in the name of religion. If I were to do a thing like that citizens would tar and feather me, and ride me out of town on a rail. Hell will not be any too hot for robbers of widows and orphans in the sacred name of Mary.

Another doctrine of Catholicism similar, and really a part of the same pattern, is the doctrine of "Limbo". The Standard Dictionary defines the word as, "*ECCL. An indefinite region supposed by some to exist on the outskirts of hell.*" It is usually thought of as a kind of side pocket to hell. I shall deal only with one phase of the doctrine as viewed by the Catholic Church, i.e., the phase referring to babies known as *limbus infantus*. According to Catholicism, no unbaptized baby can come into the presence of God. It cannot go into the bliss of heaven. So the Catholic powers invented *limbus infantus* for the reception of unbaptized babies. This place is not quite so hot as hell, nor yet quite so comfortable as heaven. Here in this babies' limbo they spend an unending eternity. Some doctrine, eh?

Another doctrine of Catholicism is that of Transubstantiation. This has to do with the bread and the wine of the communion. According to Catholicism, when the priest blesses the bread, this bread becomes the actual flesh of Christ. And when the wine is blessed it becomes the actual blood of the Lord. Not a representation, but the actual human flesh and human blood of the Lord. Any person whosoever thought for himself would know that there is not a grain of truth in such a contention; but Catholics swallow that along with the rest of the mess of Catholic porridge. Another peculiar-

ity of the Catholic communion is that the priest reserves the wine for himself. The laity munches the bread, the priest drinks the wine.

If this should happen to fall into the hands of any Catholic, will you keep cool and examine the things contained herein?

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Lesson Six

Beginning Chapter 3, vs. 5

In verse 5 Paul uses the personal pronoun *our* in the sense of the Jewish nation. The Jews had failed in their part of the covenant. But reasoning that God's righteousness had been commended in that the Gentiles had been brought in on account of the cutting of the Jews, some would contend that God would be unjust to punish them under these circumstances. "(I speak as a man)" I transfer by a figure of speech the conditions of the whole Jewish nation to myself. (verse 5)

"God forbid", a strong denial. God could not judge the world if He could not take vengeance on the Jews on account of their breaking their part of the covenant. A covenant is a contract. God was one party to this contract, the Jews were the other. Unless vengeance can be taken there can be no justice, for sin must be punished as same as righteousness is rewarded. (verse 6)

God had strictly kept his part of the contract with the Jews. They had not kept theirs. This is accounted to them as lying. God's faithfulness in performing his promises in the face of their unrighteousness by contrast makes God's goodness shine even more brightly. Again Paul uses the first person pronoun to stand for Israel as a whole. Then if Israel's perfidy has brought about salvation to the Gentiles and still left them access to salvation to Christ, why condemn Israel as a sinful nation? (verse 7)

If good came of Israel's unfaithfulness, why not conclude that we should do evil that good may come of that evil. Some even reported Paul as advocating that theory. Of course this was false. The damnation of the Jews was just. (verse 8)

What is the conclusion to draw from all this. Are the Jews better than the Gentiles. Paul concludes that they are not. Both stood equally condemned. All were under sin as chapter two had already proved. (verse 9)

The apostle begins with the tenth verse and continues through the eighteenth to quote from the Old Testament to prove that all mankind were sinners in God's sight. The Jew relied upon the Old Testament. Paul takes their own scriptures and turns them against the Jew, proving his sinfulness.

Verses ten and eleven is a quotation from Psalms 14:1-2; verse 12 is from Psalms 14:3. Verse 13 is from Psalms 5:9, while the next verse comes from Psalms 10:7. Verse 14 comes from Psalms 10:7 and verse 15 from Proverbs 1:16. Verse 18 comes from Psalms 36:1. These quotations were used to prove to the Jew from the writings held true and sacred by the Jew himself—the Old Testament—that the Jew himself was a sinner and not one whit ahead of the Gentile. (verses 10-18)

Advocates of the doctrine of "total depravity" use verses 10-18 in support of this theory. It will be noticed that these had "all gone out of the way", were not born out of the way. That they were of sufficient age that their tongues used deceit, their mouths full of cursings, and their feet were swift to shed blood. These are not qualities of babies. There is no suggestion that any of these sins are in the child at birth.

These are statements applied to the Jews. They were not applied to the Gentiles for the Gentiles were not under the law. These statements were made to stop the mouths of the Jews, to convince them that they were equally guilty before God as sinners. We'd notice here that the Psalms are classed by the Bible as part of the law. (verse 19)

The fact that God concluded all under sin cut the Jew loose from the claim of justification under the law of Moses. The law brought knowledge of sin but not the remedy for it. (v. 20)

God's righteousness is manifested without the law, or outside the law. Whatever this means of manifestation was it

was witnessed by the law and the prophets. The thing witnessed by the law and the prophets was Christ and the gospel. (See Acts 10:43) (verse 21)

Verse 22 shows that the gospel of Christ had supplanted the law. Faith in Jesus Christ was the universal remedy for sin. There was no difference between Jew and Gentile for all had sinned—Jew and Gentile had both fallen short of God's glory. (verses 22-23)

All are justified freely through his grace through the redemption in Christ. There is no redemption outside of Christ. (verse 24)

God has set forth Christ to be a propitiation. This word is from the Greek, *ilasterion*, and means mercy seat, atoning, propitiation, Christ is our mercy seat. Through him all mercy must be had. That mercy works through the gospel. (See Titus 3:4-5) This propitiation declares God's righteousness for sins only by using this mercy seat, Christ. The Jew and the Gentile must come alike before God's mercy seat—Christ—through obedience to the Gospel. All of God's promises to the Jews centered around Christ. God is a justifier of all who come through Christ. (verse 25-26)

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DELIGHT, ARKANSAS

NOTES—REPORTS

Tillman B. Pope, Alma, Ark., Jan. 19, 1944—The meeting at Porteo, Washington closed with one being baptized. From Porteo, I went to Seattle and spent two nights with Brother J. C. Brenn and preached the two nights at the congregation where he preaches. It is a fine congregation. I am now at Yakima, Wash, in a meeting. Will be leaving for Arkansas soon. It will look plenty good to me when I get back, too.

* * *

Orbie Robbins, Elizabeth, Ark., Jan. 17—I finished my meetings in 1943, closing the last one for the Riverside congregation near Burlington, Okla, Nov. 29th, which was the 7th meeting I helped conduct last year. I am booking meetings for 1944. Anyone desiring a meeting may write me at the above address.

* * *

THE WORK AT THE STATE SANATORIUM

By Voyd N. Ballard

I baptized another patient into Christ last Friday afternoon, Jan. 14th. Our work here continues to go good, with many reading and listening to the Gospel preached. All of the public services are well attended by patients that are not members of the church. The sponsorship of this work has been changed from the church in North Little Rock to the church in Poplar Bluff, Mo. I am enclosing a statement by Brother Harbert D. Hooker that explains this change. Since the last report to The Gospel Light we have received the following Bibles and Testaments for the work:

Mr. & Mrs. Henry Davis, Noland, Ark., 6 Bibles; Leah Duvall, Moreland, Ark., 1 Bible; Mrs. C. E. Milam and Mrs. W. C. Gains, Camden, Ark., 6 Testaments; Clyde C. Hance, Batesville, Ark., \$8.00 for Bibles, or for needy members in the Sanatorium. Through the courtesy of Brother J. A. Copeland we are receiving 150 Gospel Lights each week.

The above help is sincerely appreciated by myself and the patients here. All of this reading material is USED HERE. At present we are using from 50 to 150 copies of The Gospel Light and Christian Worker each week, and many copies of different Gospel papers that are published semi-monthly and monthly. The first of Dec., 1943, we began the publishing of a Gospel paper here. We call this paper The Gospel Reporter. It is published the first and fifteenth of each month in interest of the sanatorium work. In this paper we give reports of our work and Sanatorium news written by members in the sanatorium. We also

carry short Bible articles written by sanatorium members. The Gospel Reporter also carries articles and reports from preachers and brethren throughout the brotherhood. We find that the publishing of this paper is encouraging to the patients and is increasing the interest in the work we are doing here. The paper carries a subscription price of \$1.00 per year to brethren outside the sanatorium. It is, of course, free to members that are patients here, and to all other patients that want it. If you would like to receive a copy of each issue of this paper you may do so by sending \$1.00 with your name and address to: The Gospel Reporter, Booneville, Ark. We believe the friends of the sanatorium work will appreciate receiving this paper. Our sincere thanks to the brethren that are making the sanatorium work possible.

* * *

Send all contributions to the sanatorium work to Harbert D. Hooker, 641 Pine Street, Poplar Bluff, Missouri.

* * *

IN SINCEREST APPRECIATION

We desire to thank you for your kind words, your help and assistance to us in our time of need, caused by our recent misfortune in the loss of our home by fire, in which our daughter and granddaughter, Treva Petty, lost her life. We shall never forget every kindness.—Walter Pendergrass and family.—Troy Petty, Biscoe, Ark.

* * *

Ira Rice, Sr., Trulock, Calif., Jan. 17th—I closed an interesting song drill for the church here Saturday night. Preached here the last two Lord's days, and at Delhi last night. I am beginning a song drill for the church at Denair tonight. Denair is about four miles from here. I shall also preach for the church at Denair next Lord's day. The work among the churches in California (with our people) seems to be progressing nicely. May God bless all the faithful in their efforts to save souls from sin, is my prayer in Jesus name. Remember me and mine when you pray.

* * *

T. L. Henderson, Nathan, Ark.—Our interest is fine. No. chapters read for the last half of 1943 were 6,655. Most everyone takes a part in the reading. Our plan is now to take subjects. We hope that will give us a better understanding of the Bible. Brother Clovis Crawford was here for the holidays, made us a nice talk. We wish Clovis a good year in school, and much progress in the future. Brother Gilbert Copeland was with us the first Sunday. The weather was so bad and sickness caused the crowd to be small. Brother Austin preaches for us every second Sunday. Let

us all work and pray for the European war to be soon over with so our boys can again be at home. The Gospel Light is a welcome visitor to all. Hoping that you will be able to make the paper better this year than ever. Let us all do our part in broadening the circulation of the paper.

* * *

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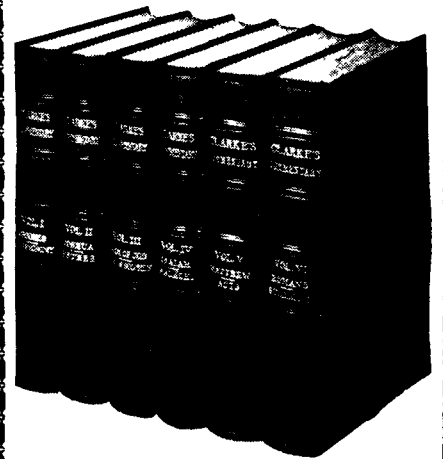
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The Gospel Light

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

VOLUME 14

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NUMBER 9

A Subtle Appeal

In First Kings 12:28 we have words that place before us a most subtle appeal. This appeal did not come from the lips of God, most assuredly not, but it came from the lips of the king Jeroboam. Who was Jeroboam? Jeroboam was the first king of the divided kingdom of Israel. Jeroboam was raised by Solomon to the rank of superintendent over the taxes and labors exacted from the tribe of Ephraim (I Kings 11:28). This man Jeroboam was an energetic man, and he made the most of his position. Solomon attempted to cut Jeroboam short of his designs, and this caused Jeroboam to flee to Egypt, where he remained until Solomon's death (I Kings 11:29-40). Even then he still remained in Egypt for another year during which time he married Aho, the eldest sister of the Egyptian Queen Tahpenes, when he returned to Shechem. It was at Shechem that the conference took place with Rehoboam and the final revolt. This revolt ended with the elevation of Jeroboam to the throne of the northern kingdom.

At this particular time in the life of Jeroboam the fatal error of his policy took place. Jeroboam was afraid that the yearly pilgrimage to Jerusalem would be the means of undoing all his work which he had effected, so he took the brazen step of rending the religious unity of the nation. This unity had as yet not been impaired asunder. Jeroboam became busy with the work of making two golden figures of Mnevis, the sacred calf, to be set up at the two extreme places of his kingdom—one at Dan, and the other at Bethel. While the dedication at Bethel was taking place, a Prophet from Judah appeared very suddenly. This Prophet denounced the altar and foretold the desecration of it by Josiah, and the violent overthrow. The king undertook to stretch out his hand to arrest the Prophet. As he did so, he felt his hand wither and become paralyzed. It was when the prophet prayed that his hand was restored, then Jeroboam acknowledged the Divine mission of the Prophet. However, Jeroboam was constantly warring with the House of Judah, but the only battle distinctly recorded is a battle that took place with Ahijah, the son of Rehoboam. In this battle Jeroboam was distinctly defeated. This calamity was most severely felt. Jeroboam never fully recovered the blow that came to him at that time. Soon after this, Jeroboam died. It was the 22nd year of his reign (II Chron. 13:20). He was buried in his ancestral sepulcher (I Kings 14:20).

The subtle appeal that was mentioned in the begin-

ning of this message were the words that Jeroboam spoke to Israel when he feared that the people would kill him and turn again to David, so in a subtle manner he said: "It is too much for you to go up to Jerusalem". What an adroit and subtle appeal this was to human nature. The hidden purpose was to keep the people away from Jerusalem. Jeroboam posed as if he were greatly interested in their physical health. Keep the people away from the old places of worship, from hearing the old songs and stirring up the hidden memories of time long past. What an appeal to human pathos—physical conditions, physical sufferings. Jeroboam was to lay his "petting hand" upon them and tell them that it is too far to go up to Jerusalem.

Dear reader, do you know that the Lord Jesus never made Christianity easy. The devil tells you over and over that you work hard, long hours, hard work; now take Sunday or off time for yourself—rest yourself. Do not waste your strength to go to the House of God, but remain home. Spend the strength that you do have for some selfish, personal work, for your own or for your family, for your friends, your neighbors. Do not go up to your "Jerusalem", your place of God-appointed worship. From the time that your Christian profession becomes too easy for you, give it up and become possessed with the real kind—the kind that will mean sacrifice to you, to your dear ones, especially if they are not interested in the God that you love and serve. Let them do as they will, but teach them that you will not join with them in sacrificing the God that you love and who has redeemed you at such a fearful cost. He is worthy of serving Him, and He asks the seemingly unreasonable from you, but your joy is to do His will, be that as it may. He still says in words clear and plain: "If any man will follow me, let him take up his cross daily." Pondering over the past when you did serve Him faithfully and conscientiously, will not suffice for the present, for *now*. Do not let the devil tell you that "it is too much for you to go up to Jerusalem." Doing anything for a "rainy day" at the Lord's expense will turn out disastrously. Beware!—E. G. R., in Gospel Herald.

* * *

A grudge is smothered ill-will. This dare never be in the Christian. If he allows a grudge to find refuge in his heart, there will be defeat, if not disaster. Those who harbor grudges give room to malice, and malice is a seed of murder.

Beginning Anew

HOYT BAILEY

As the New Year begins we begin anew many of the same unfinished tasks which were begun in past years. We do not begin the New Year with a new gospel, but with renewed zeal to proclaim anew the gospel as proclaimed "in the beginning". Since we did not attain our goal last year of every member reading the Bible daily, every member present at every service, every member on time at every service, every member manifesting proper reverence in every worship service, every member working to the extent of his or her ability, (for the cause of Christ) every member loving God, his brethren, and the souls of the lost, fervently, every member giving as he has been prospered, every member teaching some sinner the truth, and every Christian bringing some stranger to every service, we have a full program in the beginning of the New Year.

In looking around for reading material one could never find a more readable book than the Bible. Should one be interested in history, the Bible contains the greatest historical facts ever recorded. If one looks for a love story he can find none more interesting than those in the book of Ruth and the books of Matthew, Mark, Luke, and John. Should our interest be centered around earthly kings and warriors we can read of none greater than those in the books of Samuel, the Kings, and the Chronicles. If we fancy thoughts of mystery let us go to the books of Daniel and Revelation. Should one be seeking salvation from past sins he can turn to the books of Acts and obtain this information. In the twenty-one epistles he can learn how to keep in the way that leads to the eternal home. These are but a few of the many interesting things in the blessed Book.

We should not try to increase our attendance because some of our religious neighbors are working to increase their attendance. It is not our duty to copy after the world about us. We are to attend the worship because of scriptural conviction. Our going to worship is not for the purpose of pleasing a friend, a husband or wife, a voter or a patron in business. Our attendance at the worship is to please God. He has given us the example in Jesus Christ and the early Christians. In the worship, the teaching, the observance of the Lord's Supper, the giving, the praying and singing are all to be done out of conviction of our duty to God.

If the janitor locked the door five minutes before beginning time more people could be on time at the worship. It is exceedingly doubtful if people are worshipping God acceptably by coming from five to thirty minutes late. How can people be prepared to worship God when they come late and stop in the back of the auditorium to tell the news of the week? Is it any wonder that the church is making any progress at all in some places with such examples before the alien? Are those late comers at the worship ever late at the movies? Is it more important to be on time at the movies than to be on time at the worship? (This question is for those who attend the movies) Doesn't one show by action where his interest is greatest?

With approximately two thirds of the membership of most congregations attending worship for only one hour out of each week, (sometimes late for that one service) and with but little Bible study in most of these homes, how difficult it is for such members to increase in faith. How many have only a form of godliness? Many who do

not find time to read the Bible and attend the Wednesday night services find time to see the most popular movies and attend the circus, etc., but such things do not increase their faith in God.

The practice of being late shows a lack of reverence for things sacred. The late comer detracts attention from the worship. Irreverence is manifested by more than one when only one comes in late. Talking, whispering, writing notes, etc., are all marks of irreverence. One can go through the entire worship irreverently and unacceptably. Those who worship God acceptably must worship with reverence. We can only "Serve God acceptably with reverence and godly fear." (Heb. 12:28) Since God does not accept irreverent acts, why should members engage in them?

Approximately every church member is working to the extent of his or her ability to obtain money. How many are diligent in the work of the Lord? How many offer themselves in the advancement of righteousness? What percent of the membership has the following motive toward the work? "Speak Lord, thy servant heareth; command and I will obey."

Are we all loving God and our neighbors as fervently as we should? Do we keep ourselves unspotted from the world, visit the sick, minister to the needy, care for the orphans and the aged widows, go to those in prison, and "do good unto all men and especially those of the household of faith"? (Mt. 25:31-46; Gal. 6:10)

Is each member sure that his or her giving is according to divine commandment? Have we all purposed to give liberally, cheerfully, and as we have been prospered? Are we giving scripturally? (Upon the first day of the week) (1 Cor. 16:2)

Does each member seek to teach some alien the truth? "Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8:4) Paul "taught publicly, and from house to house." (Acts 20:20) The reason we do not have more teaching carried on in the different homes is expressed in the following, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12)

How many strangers or aliens did each member influence to come to hear the gospel last year? We have the responsibility of either teaching aliens in their homes or influencing them to come and hear the gospel. When Andrew found Christ, "He first findeth his own brother Simon,—and he brought him to Jesus." (Jno. 1:41-42) "Philip findeth Nathanael." (Jno. 1:45) Cornelius called together his kinsmen and near friends so they could hear the gospel. (Acts 10) All of us should be interested in the salvation of our kinsmen and near friends. Let us do our utmost to influence more to hear the gospel during this year.—In *The Evangelist*, Longview, Texas.

* * *

A harsh tone of voice, or the expression of rude words from the lips of a Christian reveal a lack of self control.

* * *

"Love is the passion to give others blessing and happiness."

The Efficient Word

RICHARD DONLEY

The word of God is quick and powerful. This statement is found in Heb 4:12, but Berry's literal translation reads: living is the word of God and efficient. This translation of the passage can hardly be improved on, for God's word certainly has these two properties. It is living, in that it abides forever. (1 Pet. 1:23) It is efficient, in that it has the power to produce a definite result. (Rom. 1:16) If all religious people would realize that the word of God has these qualities, it would take the mystery and superstition out of religion.

The efficiency of the word is well illustrated by the miracles performed by Jesus in the days of his flesh. Confronted by a raging sea that threatened to engulf the boat in which he and his companions were riding, he rebuked the wind and said unto the sea, "Peace, be still." (Mk. 4:39) At his word the wind ceased and there was a great calm. It takes much power to stop a raging storm, but the word of God had that power.

On one occasion, Jesus stood at the entrance to the tomb of his friend, Lazarus, who had been dead for four days. He ordered the stone, that closed the tomb removed, but Martha would have prevented it. She trusted the power of Jesus to the point of saying if he had been present, Lazarus would not have died; but even she did not realize that he could bring one back to life, whose body had begun to decay. Under these conditions he spoke the words, "Lazarus, come forth"; and Lazarus came forth from the dead. The words spoken by Jesus were simple, and any of us might repeat them, but they would not produce the same result. Why? The answer is simple. No man today has the authority from God so to speak.

Jesus spoke by the authority of God, therefore his words had the power to restore corrupted flesh, and call back a spirit from the Hadean world. If we had the authority from God to speak the same words, we could achieve the same result. Any word that God has given man authority to speak, has the power to accomplish the purpose for which it is spoken. He has not authorized us to perform miracles, but he has given authority to preach the gospel. Jesus received all authority from the Father. (Matt. 28:18) He gave his apostles authority to preach the gospel to the whole creation. (Mk. 28:18) The same charge was given to all gospel preachers. (2 Tim. 4:2) Thus when we preach the same thing the apostles preached, the words spoken are God's word, and have the power to accomplish the purpose for which they were given. That purpose is the salvation of souls. (Romans 1:16)

We are told in Jas. 1:21 that the word is able to save our souls, but only on the condition that we doers of the word. James said that, if we thought the word would save those who only hear it, we deceive ourselves. This principle applies to both saint and sinner.

Forgiveness of past sins is promised to those who are baptized for that purpose. The gospel has the power to save such from their sins, but those who think the gospel can save them without their obedience, deceive themselves.

In view of the tremendous power ascribed by the scriptures, to God's word, the notion that a man must experience a direct operation of the Holy Spirit, is just so much drivel. Neither does the Christian need any miraculous guidance. The scriptures are competent to guide us into every good work. (2 Tim. 3:16-17) The gospel has the power to guide the sinner into salvation, if he will obey it. The scriptures have the power to guide the Christian into every work, if he will do the things taught therein. The members of the body of Christ need to apply this principle to themselves.

The scriptures teach that we should not forsake our assembling together. (Hb. 10:25) All Christians believe that they should not forsake the assembly, but it does no good to believe it if we do not practice it. We may boast all we wish about believing the Bible, but when we allow some trivial reason to keep us away from worship; we deceive ourselves, if we think God is well pleased with us.

I wonder how many members of the body of Christ are following the scriptures in regard to their contribution to the church. My Bible says that every member of the church should give, liberally, cheerfully, as he is prospered, and according to purpose. All who believe the scriptures, believe that our giving should fulfill these conditions, but it does no good to believe it if we do not practice it.

The same principle applies to every act of worship or service taught in the Bible. The word of God is alive, and has lost none of its power. It is efficient for the purpose of cleansing the soul and strengthening the Christian. Peter said that certain disciples had purified their souls by their obedience to the truth. (1 Pet. 1:22) Paul told the elders of the church at Ephesus that the word was able to build them up. (Acts 20:32)

If man will only stop looking for mysteries in religion, and heed the word of God; it can lead him to become a child of God, or a member of the body of Christ. If he will continue to heed the word, it will build him up, and keep him faithful to the Lord; and finally it will prepare him for that home that Jesus has gone to prepare for the redeemed. Indeed! the word of God is efficient.

(Note: The above was written by brother Richard Donley, Hot Springs, New Mexico. Brother Donley is doing mission work with the small band meeting in Hot Springs, and is sponsored by a Texas congregation. This is a commendable work on the part of the preacher and the congregation supporting him. The article speaks for itself. It is both timely and to the point. It is well written. Though this is brother Donley's first in print we believe we can promise you it will not be the last. Write him what you think of the article and watch for another from him.—John W. Wilson, Silver City, N. M.

THE GOSPEL LIGHT

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A Baptist Preacher Inquires For Truth

GEO. B. CURTIS, Winslow, Arizona

A few weeks ago, Mr. G. R. Reynolds, minister of the Tabernacle Baptist Church of Maysville, Ky., wrote me asking that I review a booklet written by him. The title of the booklet is "Essential Beliefs", and may be ordered from the author.

Mr. Reynolds stated that he was sincerely seeking the truth and requested information where to obtain Brother Warlick's book, "Baptist Blunders". This I sent.

Below I present my first article of this review, a carbon copy of a letter mailed to Mr. Reynolds. We trust the investigation may prove interesting and profitable to Gospel Light readers.

Brotherly, Geo. B. Curtis

Dear Mr. Reynolds:

Your booklet, "Essential Beliefs", reached me today. I have examined it with a great deal of pleasure and find many commendable things in it. However, the things upon which we are agreed are not so important in this investigation. The scripturalness of the treatise is the thing, and the only thing, that should concern either of us. What is truth? This should be the end of all Bible investigation. Let's approach the matter in hand in that attitude.

The first criticism of your book I find is on page two. Below the picture of yourself and the building is the expression; "THE AUTHOR AND HIS CHURCH". I am sure that upon reflection that you will agree that is wrong in two ways: (1) the church means the "called out" people, not a building; (2) no man owns the church. It belongs to the Lord. It does not belong to you or to

me. (Matt. 16:18; Acts 20:38) Expressions like "my church", "my father's church", etc., is sectarian, and belittles the blood bought body of Christ.

The second objection that I allege is on page three and paragraph three "Why am I a Baptist?". Do you know of anyone except John to whom the Bible applies the name "baptist"? Is it found in the original Greek as a proper noun? Does the Bible ever speak of a Baptist? Check for its use other than *the Baptist*.

Another objection in the second paragraph comes from the expression: "The first seven years of my ministry were spent in the fellowship of another body of Christians". I speak of the terms, "another body of Christians". On page four, paragraph one, you quote Paul thus, "There is *one* body". I cite Paul again in Col. 1:18, 24; 1 Cor. 12:20; 1 Cor. 1:10; John 17:20-21. A body of Christians constitute a church of the Lord. Another body of Christians would necessitate two bodies. This is contrary to the language of God's word. Hence, the idea must be rejected. Whether my brethren and I are right or not in no way affects the Bible truth: "There is *one* body", and that body is the Lord's church.

I commend your stand and understanding of the Great Commission. (1) Go. (2) Teach all nations. (3) Baptize the taught. (4) Teach the baptized all things commanded. Your twelve point harmony program harmonizes only in part. You state that the apostles were witnesses to explain how sins were to be remitted. (p. 4 par. 5; harmony point 1) You correctly state the gospel must be preached. You cite Paul in his statement that it is God's power to save. (Rom. 1:16) You correctly conclude that the Holy Spirit's convicting power is the gospel. (Harmony point 2) Under point three you state that the convicted sinner must repent, and in point four you state that the penitent sinner must believe in Christ. Mr. Reynolds, can you conceive repentance toward a God in whom you do not believe? Remember, there is *one* faith. (Eph. 4:4) If you were convinced that no Christ died, was buried and rose again, could your heart be melted to tears by the story of the cross and by that sublime portrayal of the gospel be led to penitence? Repentance is a command of the gospel. The gospel centers around the cross. Honesty, could you repent while you disbelieved the story of Calvary? This is one error of the Baptist persuasion.

My next objection comes not from what you wrote in your harmony program, but what you failed to write. You left the place of baptism in conversion out of your program. I believe you are, in truth, hunting for truth. Therefore, I ask you to study patiently and without prejudice the word of God on this subject. In Mark 16:16, Jesus says, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." We note: (1) There is nothing that will save a disbeliever. (2) Someone is to be saved. (3) This someone is the man who believes *and* is baptized. (4) Christ makes both faith and baptism conditions of salvation

here. (5) Do either of us dare take either the one or the other out of the passage?

Mr. Reynolds, you correctly state that the Lord gave into the hands of the apostles "to explain how sins were to be remitted". Let's see how they explained it. On the first Pentecost following the resurrection of Christ, Peter, for the first time preached remission of sins in the name of Christ. (Luke 24:47) By the preaching of the gospel those hearing were "pricked in their heart" and asked for the remedy for their condition. Peter, who explained "how sins were to be remitted", said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (1) Gospel preached. (2) Of course believed. (3) Commanded to repent and to be baptized unto the remission of their sins. *So far as I know, and I have examined above thirty English translations of the New Testament, there is not a creditable translation of this passage that lends favor to the baptistic doctrine of baptism "because of" the remission of sins. Nor is there a creditable lexicon that so renders "eis" in this passage. With these statements scholarly Baptists agree. I shall take space to quote from two eminent Baptist sources on this subject. Horatio B. Hackett, D.D., one of the greatest scholars of his generation, wrote a commentary on the book of Acts. On the passage under consideration he states: "eis aphenin amartuon", in order to the forgiveness of sins, (Matt 26:28; Lk. 3:3) we naturally connect with both the preceeding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other". (Hackett's Commentary on Acts, p. 69)*

In 1858 a group of Baptist scholars set about the task of translating the Bible. This is the American Bible Union Translation. I have in my library a copy of the Acts published before the entire translation was ready. The notes at the foot of the pages of this volume reflects the scholarship and sincerity of these translators. Here is the comment on Acts 2:38: "Eis aphenin. We enter into contracts, states, conditions—into marriage, into servitude, into freedom, into Christ, into the church, into heaven. *Eis* and *en* can never be substituted the one for the other. As anyone *in* any state cannot enter *into* it, so he that is commanded to repent, or to reform, or to be baptized *eis—for, in order to*, or into any state, condition, or relation, cannot be supposed to be already in that state, condition or relation, into which he is commanded to enter; or for which, as a subject, he is to become, he is to do, or he is to suffer, anything. Hence, those immersed by Peter were immersed into Christ, into a relation, and into privileges not secured to them before'.

We are baptized into Christ. (Rom. 6:3; Bal. 3:27) *The redeeming power of the blood operates in Christ.* (Eph. 1:7; Col. 1:14) The forgiveness of sins take place in Christ (Eph. 1:7; Col. 1:14) God's promises are in Christ. (2 Cor. 1:20) We are children of God in Christ.

(Gal. 3:26) Eternal life is in Christ. (John 1:4; 1 John 5:11) But we are baptized into Christ. Therefore, no redemption through His blood, no forgiveness of sins, no receiving God's promises, no spiritual blessings, (Eph. 1:3) no children of God, no eternal life, until we enter into Christ. There is no God-revealed way of entrance into Christ except by being baptized *into* Him. Therefore, none of these blessings before baptism. Baptists claim all these before baptism.

Annanias told Paul to "Arise and be baptized, and wash away thy sins". Whatever God's messenger to Paul meant by sins washed away, baptism preceeded this cleansed condition. (Acts 22:16)

God's saving mercy works by means of baptism. If any of us are ever saved it must be by the mercy of God. *But note how His mercy is applied: "Not through works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit."* (Titus 3:5) (See also John 3:5) I know of no authority of recognized merit that has not agreed that Paul's expression, "washing of regeneration", means baptism. The same is true of *born of water* and of the Spirit in John 3:5.

One other passage must suffice for this letter. I take this from 1 Peter 3:21, which reads: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ". I am sure that you are familiar with the Baptist dodge on this verse—That the salvation is a figurative salvation—but we are not interested in *dodges* but in *truth*. We both know that this is not the truth on this verse. Baptists in debate with me have taken the position that "filth of the flesh" here means sins. Of course this is just another dodge. "Filth of the flesh" is a translation of the Greek, "rhupus" and means dirt. Hence, baptism is not designed to take the place of a bath to cleanse the physical body, but is the asking for, the seeking after, the interrogation of, a conscience void of offense toward God through the means provided in the death, burial, and resurrection of His Son. Any use of baptism that sets aside the God-given use is not baptism. The use made of baptism by the Baptist Church invalidates it.

You spoke of being received as a candidate for baptism by the Lawrenceburg Baptist Church. (Booklet p. 8) No such action was ever taken by any person on record in the Divine Book. What Baptist church received the Ethiopian eunuch as a candidate? What Baptist Church received Paul as a candidate? What Baptist Church received Lydia? What Baptist Church received the jailer? Can't you see, Mr. Reynolds, that this is "baptistic", not scriptural. What you need is a baptism that is received of heaven, not of the Lawrenceburg Baptist Church. You are seeking for truth. Truth is in God's word. No religious truth is found outside it. Can you find *the* Baptist Church in His word, or a Bap-

tist Church in God's word? If not, it is time to drop Baptist Churches, isn't it? Can you afford to hold to any name, doctrine, or policy not found in God's word?

My next letter shall deal with the Baptist doctrine of the Believer's Dual Nature."

Thanking you for the invitation to review your book, and wishing you every facility to reach truth and heaven, I am sincerely yours, Geo. B. Curtis.

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Religious Review

By R. A. HARTSELL

"Not Much Said About It."

Some days back our local news paper carried an item regarding the beginning of another year's work by me with the church here. Within the next day or two an aged denominational preacher came into the office, making mention that he had noticed the item, and that he was curious to know something about a part of it. That part I submit herewith:

"One of the objectives of the church which has been reached is that of placing their finances on a Bible basis."

The gentleman wanted to know just what was meant by "Bible basis." Said he: "I did not know that the Bible said much about giving; or that it even outlined a plan for financing the Lord's work." Naturally I did not expect any denominational preacher to know much about what the Bible teaches on any subject; for they are taught the doctrine of their respective bodies; not the Bible.

It was a privilege to sit down and outline to him some of the Bible teachings along this line. And, just here it might be said that many of the persons who compose the church know very little about this important subject. If we knew more, the world might be more enlightened on the subject. Most of us know that 1 Cor. 16:1-2 is in the New Testament, and that is about the extent of our knowledge of the subject.

The following Bible outline may be of help to us all in teaching the world, as well as ourselves, the Lord's plan of financing his work. Usually we equip ourselves to meet the issues on baptism, and leave the rest to care for itself. But the Bible teaching on giving is as badly abused by sects as is baptism. This outline is in substance what the gentleman heard while satisfying his curiosity.

More Blessed Life

The basis of true giving is set forth in the words of Paul to the elders, (Acts 20:35) "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is MORE BLESSED to GIVE than to receive." Naturally man's state in life is much easier if he has enough to open up his treasures to others. He feels chained if he must call upon others for his support. Thus, the beginning of the blessings of Christianity to an individual is realized in giving. One must first GIVE ONE'S SELF. He is not acceptable to Christ until he surrenders life, time and talent. This fact is pointed out by the apostle in these words: "And this they did, not as we hoped, but first gave THEIR OWN SELVES to the Lord, and unto us BY THE WILL OF GOD." (2 Cor. 8:5) After giving themselves first, they then took care of the needs of the apostles. When people first learn the blessedness of giving - giving themselves - the church will be adequately cared for in a

financial way. The man who has given himself to a cause will also give of his material means.

Liberality

It is certain that one's giving will be a liberal portion of his material possessions if he has given himself. These people to whom Paul wrote did that very thing. And they did it out of their poverty. "How that in a great abundance of their joy and their DEEP POVERTY abounded unto the riches of their liberality." This the apostle said of the ones who had "first given their own selves." So, in a surrender of all, there is also an abundant liberality. The congregation which is made up of self-surrendered people is likewise a self-sufficient congregation.

This congregation will not have to depend upon bazaars, leg shows, rummage sales, meal serving, merchant begging and such unscriptural things. To find such methods at work within a religious body is proof of the violation of the fundamental law of giving as set forth by inspiration. It is proof that people have not 'first given their own selves to the Lord.' They are on the receiving end rather than the giving. They are missing the blessedness of Bible giving. They are going out in the devil's realm to raise finances for what they call the Lord's work. They are letting the devil pay the bills. And when the devil pays the bills, he counts them as his own. He must feel that he is fully repaid with interest before he will invest.

Men who buy meals at a church function, cloths at a rummage sale, etc., are doing so to satisfy the appetite or temporal needs of life. The kingdom of Christ on this basis is being made a house of merchandise. Those who participate are like those of old who followed the Lord for the "loaves and fishes". They do not know that the kingdom of God is not "meat and drink; but righteousness, peace and joy in the Holy Spirit." (Rom. 14:17) A congregation supported on such basis is a congregation that is trying to buy "meat and drink" rather than "righteousness, peace and joy," which the church imparts.

Purpose

The first purpose is the one in the heart. "Every man according as he purposeth in his heart, SO LET HIM GIVE—" (2 Cor. 9:7) In other words, a planned giving. God expects us to make plans ahead of time, so that giving may be done in decency and order. (1 Cor. 14:40) This plan should embrace the needs of the church as well as one's ability to give. The second purpose is embraced in the question; "Why should I give?" One answer to this question may be found in 1 Cor. 16:1-2. "The poor saints" have a share in it. Another can be found in 2 Cor. 9:12. We are told here that it not only supplies the needs of the saints, but that all men have a share in it. All men do not need material aid, but all need the gospel, so it is ordained that a portion of it be used for the spread of the gospel. The Bible points out that the "Labourer is worthy of his hire." (Luke 10:7)

And that the "labourer is worthy of his reward." (1 Tim. 5:18) Again, we are told that the "church is the pillar and support of the truth." (1 Tim. 3:15) Too, that the "manifold wisdom of God is to be made known through the church." (Eph. 3:10) All this leads us to know that God intended for the church to support the sowing of the seed of the kingdom. Thus, we may answer that an outstanding reason for giving is; "that the gospel may be preached."

Small Investment Equals Small Returns

The very fact that we are taught not to "muzzle the mouth of the ox that treadeth out the corn" shows that we blindfold and hobble the gospel by our failure to support its preaching. Our small investments in the gospel brings small results. "If we sow sparingly, we shall also reap sparingly." (2 Cor. 9:6) This does not mean that if I put \$100.00 into the church, I may expect to receive \$200.00 back. But it means that if I am scanty with my investment in righteousness, peace and joy, I shall reap very little of the benefits of these things. When I am investing my money in a meal provided by the church, I am not investing in the church, but in my stomach.

Regularity

Not long ago one of our gospel preachers said, "I do not know why our people manifest more prosperity during a meeting than any other time." On this basis our giving is once a year, or just when we have a meeting. If one gives .50 per Lord's day all other times, then \$10.00 during a meeting, he has not been giving as he prospered, but has been hoarding that which belonged to the Lord. The very fact that Paul said "Upon the first day of the week," (1 Cor. 16:1-2) shows that he meant for us to be regular. And in the same connection he condemns hoarding and holding back; for he said: "That there be no gatherings when I come." With regularity, those in charge know just how to plan the program of financing the church. They know where they stand, and just how far they can go. But if our giving is by "spurts" they never know if they will have the finances with which to meet obligations.

Lest this article become too long, check the following, which is given in brief, but I hope plainly.

Giving must be based on a man's income - what he has; not what has gone out. (2 Cor. 8:12) It must be given freely: that is, not with strings attached to it. (Matt. 10:8) Not with a spirit of "I wish I had it back." (2 Cor. 9:7) We must be cheerful about it. Not giving "till it hurts," but until it makes us happy. (2 Cor. 9:7) Give with a view to making the church ready for all financial emergencies. (2 Cor. 9:2; 8:19) Also that we might have fellowship in the work of the Lord in its fullest meaning. (Acts 2:42; 2 Cor. 8:4; Phil. 1:5; 1 Jno. 1:3) By this fellowship I can truly say; "We did it." There must be equality in giving. (2 Cor. 8:14) This can be only on the basis of our income - "What we have." This is not all, but it must serve for now. May I ask: Is there "much said about it in the Bible?"

NOTES—REPORTS

Gospel Needed In Montana

Montana is a fertile mission field. It is the third largest state in the Union. Sometime ago the brethren at Lazbuddy, Texas sent me to Polson. This little town is in the Northern part of the state. There was not a single Christian there. In fact, then, only one congregation in the entire state owned a building and had a man to work with them. They were at Billings, and a Texas congregation was helping to support them. The results at Polson was gratifying and a little band still meets there. But they need help badly.

While at Polson I learned of a family

or two about fifty miles north of there at Kalispell. I visited them and since have been in touch with them constantly. They, too, are very sincere, loyal and faithful Christians. They have never ceased to preach the true gospel and make every sacrifice to build up the cause. There is now eleven members at Kalispell. I recently, at their request, sent to them some sermons transcribed for use over the local radio station. In this way, since they do not have a man there to preach to the masses, they hope to reach some. But they need help badly. Such faith and untiring courage should not be allowed to struggle alone. Brethren in Texas, Oklahoma, Arkansas and other places where the cause is strong in numbers and dollars should awaken to the need in Polson and Kalispell.

Brethren, send them money and men with which to preach the gospel, please. Don't let another year go by without seeing to it that this field is covered with the gospel. Don't let the faith and efforts of these faithful few go unrewarded. Write brother Lloyd Welty, 20 8th Ave., West, Kalispell, Montana. Write brother Edgar W. Pierce, Box 229, Polson, Montana. Do it today and send them a substantial gift, not for their personal use, but for the spread of the gospel.—John W. Wilson, Box 28, Silver City, New Mexico.

C. E. McCord, Box 278, Senath, Mo.: Our attendance and interest is increasing since new year. Had the second largest crowd last Lord's day we have had since I have been laboring with the church here. May the year 1944 be a big year for the church throughout the length and breadth of the land. I shall spend some time through the summer months in meetings, also singing for some meetings. I have some open dates. If in need of my services, write me.

A. H. Bryant, Braman, Okla.: I was with the church at Temple, Oklahoma last Lord's day for two splendid services. One adult lady was restored to the fellowship of the church. I go to Itasco, Texas next Lord's day for a week end service. I am assured financial support for at least one mission meeting this year. Who will furnish moral support and furnish the place.

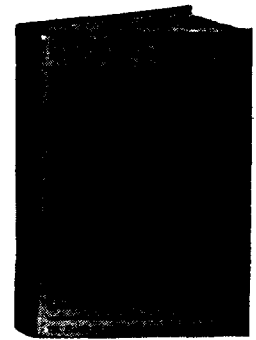
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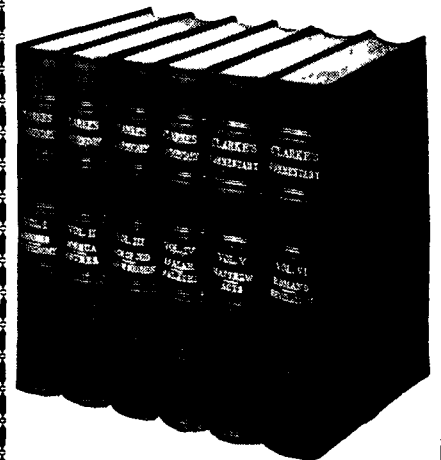
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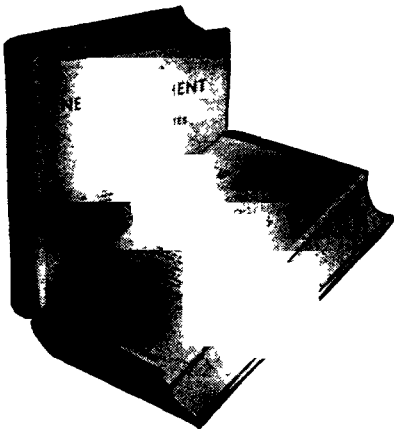


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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME 14

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NUMBER 10

Let's See The Other Side Too

OPAL HARTSELL BROWN

I had the good fortune to be reared in the church of Christ, and I thank God and my parents for it. I believe so strongly it is the true church, that if I were anything other than a Christian (just a Christian) I would be an infidel. I believe it because the church of Christ takes the Bible, nothing else, as its guide. It teaches and stresses Gal. 1:8-9, "But though we, or an angel from heaven, preach any other gospel unto you than that which we preached unto you, let him so accursed . . ." It teaches and accepts Eph. 4:5, "One faith, one Lord, one baptism," and I Cor. 1:10, "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 division among you; but that ye be perfectly joined together in the same mind and in the same judgment." It teaches the Great Commission, 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."

The church of Christ teaches I Thess. 4:7, "For God hath not called us to uncleanness, but to holiness." It complies with Acts 2:42, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

As members of the body of Christ we are ready and willing to accept these and other fundamental principles of the Word, but there are other duties which are just as important to our souls' salvation as Mark 16:15-16 which we do very little or nothing about.

Consider just two of the many examples I know of. There was a hotel fire recently in the town where I live. It was an old, dilapidated building, which was looked upon as being a harbor for disreputable people, but this, being a defense town, has people of all classes living wherever they can find shelter, and I'm sure that not even this third rate place failed to get some good, honest people within its walls. And even if everybody in it had been reprobates, we shouldn't have passed up the opportunity to help them, for their plights were appalling. One man was burned to death, his brother was seriously burned and others were slightly burned. All lost everything they had and most of them escaped into the night, clad only in scanty underwear. Of course, their problem was where to go and what to do.

One man who happened to be passing took four of the women, all soldiers' wives, to his room and got out among his friends and collected enough clothing to cover them. He then took them to the first place he thought of that did charity work, the City Mission, where others of the targedy had gone. A cab company, for which the dead man and his brother worked, raised enough money to pay the funeral and hospital bills, as the parents of the boys were poor

peanut farmers, who were hardly able even to attend the funeral. What did the Church do? Nothing. But three or four women discussed the matter, and decided to gather up some used clothing and a few dollars worth of good, and delivered them to the City Mission. Where else?

Example No. 2. A soldier's wife, with two small children, came to town to visit her husband just before he was to be shipped out. When she arrived, she discovered her suitcase with all their clothes and most of their money had not arrived with her. Her husband was not at the station to meet her and it was cold. She called the camp for him, only to learn he had been shipped out a few hours earlier. Here she was in a strange town, with very little money, where, like all other towns, people don't like to take in children. She wound up in the sanctuary of the American Red Cross. What did the Church do? Nothing. It didn't even know anything about her.

There are hundreds of such cases which happen in this town alone; thousands of such cases which happen in this nation; millions of such cases which happen throughout the world, most of them cared for by human institutions. Pick up any modern book on this war, "Paris Underground," for instance, or "% Postmaster" or "Thirty Seconds Over Tokyo," and read who helped these people in distress and loneliness: a priest, the Salvation Army, the Quakers, the Red Cross. Someone said, "But we don't have representatives in those countries; we can't do anything to help unless we do it through those organizations." The church of Christ has existed far longer than those other institutions; why hasn't it representatives in those countries? Think of the growth of the Church we have stunted by our neglect, for every time an institution helps an individual when he needs help, that institution gains the respect and support of that individual—and justly so. And every time an institution fails to help an individual when he needs help, that institution loses the respect and support of that individual. Someone once said you could preach to people with empty stomachs and they would go away and die sinners, but feed them, then preach to them and they would become Christians. I believe that with all my heart.

We have been so busy defending true doctrine and exposing erroneous ones that we have overlooked some of the most important duties assigned to us. The same Bible which has Mark 16:15-16, Acts 2:38, Gal. 8:9, has Mark 12:31, "Thou shalt love thy neighbor as thyself." Then, in one of the most poignant stories in all literature, Luke 10:30-37, tells us who our neighbor is.

"And Jesus answering said, A certain man went down from Jerusalem to Jerico and fell among thieves, which
(Continued On Page Six)

Why Change The Name?

By R. A. HARTSELL

Men have the right to name human institutions anything they choose to name them. Too, they have a right to change the name, so long as they do not intrude on the legal rights of others. It is not often that noted institutions, which have been of long standing in an area do such a thing, but when they do it is very noticeable.

One religious organization, which is nationally known, has changed from "Millennial Dawn" to "International Bible Students," to "Jehovah's Witnesses." They had a right to make these changes; for all of us know that it is a human institution. These names cannot be found in the word of God as names for his church. But it is well enough that its founders and keepers stay within the realm of human names for a human institution. They are at least not deceiving the public by putting on a Bible name plate. It would be deceptive to have a Ford motor and chassis hidden under a body and hood with a Buick name plate.

When I visit the West, especially California, and see a name plate on a beautiful building, which indicates that the building houses a congregation of the Lord's church, then I raise the hood and find that it is like the church of the New Testament, I am made to cry out, "deception". So many members of the church, who have gone from areas around us to the West, have been deceived by the name plate. The "Christian Church" of the West has used this camouflage to entrap numbers of persons. And, they are still doing so.

Recently the "Christian Church" here obtained a new "pastor", who has changed the heading of his church announcement in the local paper from "First Christian Church" to "First Church of Christ". I have known this local "Christian Church" for twenty years. It has always been known by that name. It is, therefore, strange to us who have known it thusly, to see it changed to "First Church of Christ". We naturally wonder why? If it is right to change it now, why wasn't it changed twenty years ago? If it has been changed because it is not scriptural to call it "Christian Church", reason tells us that it wasn't scriptural to call it that at the beginning.

A change now demands a reason. The public should know the facts. Those who labour under the delusion that any name is alright should be taught differently by these people, if they have learned that the Bible name is Church of Christ. Furthermore, if "Christian Churches" of the West have known through the years that the name should be Church of Christ, why haven't they taught their sister churches of the middle west and the east?

Raising the hood, we ask, is it identical with the church of Paul's day? Or, is it just putting on a different name plate? Looking in we can soon tell. *Missionary*

societies; where in the church of Paul's day? He said that the church "is the pillar and support of the truth." (1 Tim. 3:15) And that "the manifold wisdom of God was to be made known through the church." (Eph. 3:10) He knew of no institution, separate and apart from the church, through which to do the Lord's work.

Bazaars to raise money for the Lord; where can I find them in the New Testament church? Christians gave as they "purposed in their hearts". They made their offering subject to their "prosperity". They gave on the "first day of the week". This was the way they did the work then.

Instrumental music; where is the example of a New Testament congregation using it? In the meeting with the Lord, the followers "sang an hymn and went out." Christ said he would "sing God's praises in the midst of the church." (Heb. 2) Paul and his companion sang praises to the Lord. (Acts 16) There are many other statements that could be offered, but these show what they did. Strange as it may seem, not one time in the entire New Testament record does it tell us they played their music. Did the Lord overlook something?

These facts, reader, tell you that just because the name plate is changed, one should not conclude that the thing has changed within. Wolves come in sheep's clothing. The wrong religious products might be properly addressed.

Church of Christ is a scriptural title or name. Rom. 16:16 informs us of this fact. Matt. 16:18 makes the fact known that the church belonged to Christ. Acts 20:28 tells us that he bought it with his blood. Eph. 5:23 makes it clear that it is Christ's because he gave himself for it. Now if these statements constitute the reason for changing the name "Christian Church" to Church of Christ, then at least one step has been made in the right direction. But mind you, as men learn the truth on any point, they should pass it on to others.

Innovations, three of which have been named, must be given up and Bible ground occupied on all points before one has a God given right to the name church of Christ. If just changing the name from one that is unscriptural to one that is scriptural, and at the same time, keeping innovations, can make an organization a New Testament Church, then all the Odd Fellows lack being the church is just name changing.

The other day I was standing on the street talking with a group of men. Religion was the subject. One man was instructing the rest of us in the matter of how people should cover up their denominational points of identity and all meet together for their worship, then uncover them for the rest of the week. Before I had time to say a word, a man who is not religious replied that; "When such is the case, a man is a hypocrite." He con-

tinued: "Points of doctrine make a man what he is religiously. When he gives these up and accepts something else, he becomes something else. He no longer retains his identity."

The church of Christ retains or establishes its identity by its points of doctrine and practice. Take away these and it becomes something else. When an organization no longer practices and teaches as the early church did, it ceases to be a New Testament church regardless of the name on the name plate.

These are among the reasons why I could not fall for the "Unity movement." The things which have stood between the church of Christ and the Christian Church through the years are still standing. There cannot be Bible unity until these things have been removed. If they are right, we are wrong. If we are right, they are wrong. The basis upon which settlement can be reached is to determine the rightness or wrongness of these differences by the word of God. By this means we shall be able to know who has the right to the name church of Christ.

Another thing which should be considered is, if there are two churches of Christ in the same town, and they differ widely, people know that one or the other is not the church of Christ; and too, they usually decide that neither is the church. It points the world to an open breach in the ranks of professed Christians. It belies the teaching of Christ, and mocks his prayer for his people. They should both take down the sign board and proceed to prove to the world which one has the right to the name. This, we as a religious body, are ready to do. If we cannot prove our right to the name, then we should not deceive the people by wearing it. If a man's true name is John Brown, and he tells the world he is Joe Smith, he is a hypocrite and a deceiver. This is the way the lost feels about religious bodies under the same circumstances.

I have submitted this proposition in a number of instances: "Resolved that the organization known generally by the name 'Christian Church' is unscriptural in many points of doctrine and practice." None have been willing to affix their name to it in the negative so far. If they are scriptural, and have a right to the name, they should want the world to know it . . . don't you think?

Wearing the right name is essential. "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) One of old said: "A good name is rather to be chosen than great riches; and loving favor, rather than silver and gold." The very fact that God changed the names of individuals in both Old and New Testament ages, to names which had certain other meanings, proves that the Lord is interested in what name his people wear. But, let us be sure we have a right, which is based upon what we teach and practice, to the name Church of Christ.

The Gospel

VOYD N. BALLARD

Every man that would take upon himself the responsibility of teaching and preaching the Gospel to others has a great duty. There is only one Gospel to preach. It pleased the Lord to save people by the preaching of this Gospel. (I Cor. 1:21.) It is the Gospel of Christ that is God's power to save. (Rom. 1:16.)

A great many today are wasting their time and the time of their hearers by failing to preach the Gospel. Preachers on every hand have set themselves up as prophets, and are preaching about everything from the marks on a dollar bill to when the war will end. So much of this has been done under the guise of Gospel preaching until some people no longer have any desire for the pure word of God. There are many who will become angry at a preacher who preaches the Truth and condemns error, and they will do this before they have investigated the proof the preacher has offered. Sometimes members of the church seem to be afraid for the preacher to preach the truth if their denominational friends are present, but it is the duty of the preacher to preach the Gospel. He should do this kindly, yet firmly. There is too much soft-soaping in the church today. We need, Brethren, to stand boldly and fearlessly for the Gospel. The Lord has entrusted the preaching of the Gospel to those of us who claim to be His children, and the future of the church depends much on how true we are to that trust. Some brethren say, "Why preach the plan of salvation so much." Because my Brethren, it is the only plan. The Lord's system of Religion is not just another system, it is the ONLY SYSTEM. Faith, Repentance, Confession, and Baptism. the establishment of the church, the One Church as revealed in the New Testament. All of these things should be preached. They are Gospel Truth. Why be ashamed of them?

A Christian

Could I be called a Christian
If everybody knew
My secret thoughts and feelings
And everything I do?
Oh, could they see the likeness
Of Christ in me each day?
Oh, could they hear Him speaking
In every word I say?

Could I be called a Christian
If everybody could know
That I am found in places
Where Jesus would not go?
Oh, could they hear His echo
In every song I sing?
In eating,, drinking, dressing
Could they see Christ in me?

Could I be called a Christian
If judged by what I read, ,
By all my recreations
And every thought and deed?
Could I be counted Christlike
As I now work and pray
Unselfish, kind, forgiving
To others every day?

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J. A. COPELAND, Editor

FLANOY ALEXANDER, Office Editor and Publisher

Associate Editors

Geo. B. Curtis ----- Box 431, Winslow, Arizona
 E. R. Harper ----- Little Rock, Arkansas
 John W. Wilson ----- Box 28, Silver City, N. M.
 R. A. Hartsell ----- Broken Arrow, Oklahoma
 James L. Neal ----- Springdale, Arkansas
 Gilbert Copeland ----- Nashville, Arkansas
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Is It Wrong For A Christian To Dance?

FLOYD J. SPIVEY

It will soon be time for another "Presidential Ball". Many who say they are Christians, have in the past taken an active part in these affairs. No doubt many will take part this year. It seems that the world has gone dance crazy. Many seem to think that they cannot entertain their friend unless they give a dance. Even school children seem to think they are mistreated if they are not allowed to turn the school into a dancing academy.

The "Presidential Ball" seems to be a thing above reproach in the minds of many so-called Christians. ?? They will say: "It is going for a good cause, therefore it is not wrong." We agree that the money is used for a good cause, but can we always justify the means used to reach an end?

Preaching the gospel is a good work, but would we be justified in holding a dance to secure money to preach the gospel? Would it be right to set up a saloon, sell intoxicating beverages in order to raise money to convert sinners, and care for the needy? I hardly think anyone would say we should use those means to support the gospel.

Someone says: "When we dance we do not break any law of the land, for the high officials of our nation dance." While this is true, did you ever stop and think that a thing can have the approval of the public authorities and yet be a SIN? Herod the king, ordered John the Baptist beheaded. Pilate the Roman governor, signed the death warrant of Jesus. Just because they approve a thing does not make it right in the sight of Jehovah. We are to please the Lord, not earthly rulers. Jesus is our Saviour, not Governors.

Let us see what we can find in the scriptures regarding this thing. We turn to Gal. 5:19-21; "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, REV-

ELLINGS AND SUCH LIKE: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

I do not maintain that all the dancing that has been done was wrong. In Exodus 15, we find Miriam, the sister of Moses, danced. It was a religious dance; and she did not dance with any man. She expressed her joy over the deliverance from bondage. In 2 Sam. 6, when the ark was moved to Jerusalem, we find that David danced before it. But he danced ALONE. When he danced in the presence of some women, his wife, Michal, reproached him for it.

Among the ancients it was considered improper to dance in the presence of ladies. The man who would do this was considered a "base fellow" and a "son of Belial." I venture to say that if all dances should be conducted in that manner today, there would be NO dances conducted.

This is the question before: Is it wrong for a Christian to dance? I am not speaking of those who are not Christians, but only of those who profess to be following the Lord Jesus Christ. Yes, it is wrong for a Christian to dance for the following reasons:

1. It is condemned in Gal. 5:21; "Revellings". But says one, "It is not revelling, for the term revelling is a generic term." If it is, then the dance is one of the species. Even if you could prove that dancing is not revelling, (which you cannot do) the following term would include it, "AND SUCH LIKE". Therefore, if the dance is not revelling, then it is so closely related that the term "such like", will include it.

2. There is a consciousness on the part of the people that there is something wrong in the dance. If a church member participates in the dance, those that are outside of the church are almost certain to speak of it. There seems to be a consciousness among the people in general that it is not right for Christians to engage in the dance.

3. The modern dance is entirely of this world. Christians cannot dance, without compromising themselves with this world. A young lady who was a member of the church, (she attended the dances) tried to persuade told her that she was the wrong person to come to him danced to become a Christian. She could not succeed in producing any effect upon the young man. He finally told her that she was the wrong person to come to him on a subject of this kind. Of course she was the wrong person to go to him, under such circumstances. We should read what John has to say. (1 Jno. 2:15-17) Shakespeare says:

"Hast thou that holy feeling in thy soul
 To counsel me to make peace with God?
 And art yet to thyself so false
 That thou wilt war with God?"

4. The dance has an immoral tendency. The notable and celebrated Petrarch says: "Its tendency is to immorality, and it is a circle in which the devil himself moves." You should read the book, "From the Ball-Room to Hell." Written by a former dancing teacher. There is nothing in the dance to build a better moral character, but much to tear one down.

5. Dancing and drinking go hand in hand. Go to any place the morning after a dance, view the empty bottles, and then tell me that such a place is proper environment for a child of God.

They had, in the Middle Ages, what they called "The Dance of Death;" and, take it as a whole, you will find

that the modern dance might properly be called "The Dance of Death."

"There is a dance of death,
Affianced to whisky and strife;
It takes away the last breath
Of a genuine Christian life."

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) "Abstain from all appearance of evil." (1 Thess. 5:22) Thus we have the Divine admonition to shun such things.

How then shall we support a good cause? If we want to engage in a good work, we can GIVE the amount of money we can afford to give to a good cause. We do not have to dance in order to fellowship a good work.

Let us *give* in the name of the Lord, thus do good, and refrain from evil.—In The Evangelist.

A Twin Service

J. W. HOWELL

BAPTISMAL RITES SUNDAY HONORING ANDERSON TWINS

Twins will be honored at McLemore Avenue Presbyterian Church at the morning service tomorrow. William Ronald and Zana Ellen Anderson, infant twins of Mr. and Mrs. Earl Anderson, 1050 Latham, will be baptized by Rev. Clyde Foushee, pastor, at 10:50 a.m. Mrs. Anderson's twin sisters Nell and Lena Fereday, will hold the Anderson twins during the ceremony. Following the baptism Joyce and Loyce Small, identical twins, will sing a duet. Seats will be reserved for twins. Rev. Foushee will preach on "The Decisive Babies of the World."

Herewith is an article from the Memphis Press-Scimitar of December 4, 1943, describing "baptismal rites" administered to twin infants at the McLemore Presbyterian Church, Memphis, Tenn. I have heard of most every kind of service in the name of religion, but this is the first "twin" service I recall noticing. Twin seats reserved for twins, a twin duet, and the twin aunts of these infant twins will hold them, while they are "baptized" by "Rev. Clyde Foushee", the pastor.

And They Called It Baptism

On the mount of transfiguration, God spoke, saying, "This is my beloved SON; hear ye him." (Lk. 9:35) We learn from this that God intends for us to hear Jesus Christ, in matters of religion. Jesus said, "All power is given unto me in heaven and in earth." (Matt. 28:18) This passage tells us God delegated to the SON the authority to commission the apostles with the message of salvation. Christ's command to the apostles was: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19) "Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16) "And that repentance and remission of sins should be preached in his name among all nations . . ." (Luke 24:27) Now in view of this commission, could these infants hear the gospel? Could they believe that which they heard? Could they repent of their (they had none to repent of—see Matt. 18:3; 19:14) sins? Could they scripturally be buried with their Lord in baptism, according to Rom. 6:3-5? To all of these questions, we say no. Then after

all, they may have received only the "baptismal rites" administered by Mr. Foushee. Certainly it was not a scriptural baptism. God was not *honored* by such service in his name, rather His name was *dishonored* and His authority brought down to the level of the doctrines of men. For such thing is not taught in His word, neither is there a precept nor example.

The "gospel of Christ" was intended for those old enough to hear, believe, repent of their sins, confess Christ as the SON of God, and be buried with Him in baptism. (See Gal. 3:26-27)

Those Who Teach Error

It is astounding how gullible some are in matters religious. Most anything the imagination of man could invent, would soon find a following among the ignorant, the fanatical, and the thoughtless. Just so a man is apparently honest and sincere, that is sufficient. I do not call in question, the sincerity of Mr. Foushee; but call in question this erroneous doctrine he is teaching. Infant baptism is not taught in the New Testament, it matters not what "form" one may use. Jesus did not command the apostles to teach it. No inspired man preached it nor practiced it. Therefore, it is error, and what is God's attitude toward those who teach error in his name? "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20) And we hear Paul say, "Woe is unto me, if I preach not the gospel." (1 Cor. 9:16) In Gal. 1:8, Paul gives us solemn warning, "But though we, or an angel from heaven, preach any other gospel unto you though that which we have preached unto you, let him be accursed."

Those Who Believe Error

We are to take heed what we hear; for we may be ever so honest and sincere, yet the belief of error will damn our souls. "A wonderful and horrible thing is committed in the land. The prophets prophecy falsely, and the priest bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:30-31) Israel listened to these false prophets and God held them accountable for it. What of those today that "heap to themselves teachers, having itching ears" and that "turn away their ears from the truth, and shall be turned into fables?" (See 2 Tim. 4:3) This matter of false teachers and how to detect them was important enough for John to say, "Beloved, believe not every spirit but try the spirits whether they are of God; because many false prophets are gone out into the world." (1 Jno. 4:1) The truth only will make us free. (Jno. 8:32) Let us hold to the truth of God and reject all doctrines and commandments of men.—In The Evangelist, Longview, Texas.

Excuses, no matter how reasonable they may seem, are inexcusable when it comes to vindicate ourself for excusing ourselves from our God-appointed tasks.

* * *

The Christian should always judge righteous judgments. Righteousness, equity, and fairness, are great Christian virtues,

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson Seven

Begin Chapter 27

The Jew boasted of the law, but if God saved by His Son—by the power of the gospel, (Chapter 1:16) where was the opportunity to boast? Boasting was excluded by the law of faith—the gospel. If all are under the condemnation of sin, and all must comply with the same terms of the gospel, there is left no occasion for boasting. V. 27.

The conclusion of the 28th verse is that the deeds of the law of Moses not necessarily to justification. - Justification comes by faith, i. e., by the law of faith, the system, the gospel. V. 28.

The Jews argued that God was their God, not the God of the Gentiles at all, the God of Israel. Paul asserted that God is the God of the Gentiles also. V. 29.

The same God that justifies circumcision by faith will also justify the uncircumcision by faith. V. 30.

The question is then raised if we make the law void, or ineffective through faith. Paul avers that faith establishes the law. The institution of the law was in order to bring in the system of faith. Chapter IV.

What hath Abraham as pertaining to the flesh? Did our father Abraham find justification through the works of the flesh? "as he justified by works? If justified by works he could glory in his works, but his glorying would not be before God. Vs. 1 and 2.

Abraham believed God—He accepted the things God said as true. This was accounted for righteousness. Was Abraham's faith accounted for righteousness before he obeyed? (Read Heb. 11:8-12; Jas. 2:21-24. The justification came when he performed the acts God called upon him to perform. V. 3.

If the whole world had not been concluded under sin, and one had by the law of Moses lived perfectly, there would not have been question but that God owed this one eternal life. It would have been a debt. V. 4.

But to him that worketh not—that is, he does not rely upon the law of Moses, but trusts in the word of God, he is justified by faith. This in no way teaches that one can be justified without obeying the gospel. That is the law of faith. V. 5.

In the thirty-second Psalm is found the language quoted by Paul in the sixth and seventh verses. God was looking on the heart of this man. The quotation closes thus "and in whose spirit there is no guile." Thus even under the law God comprehended the time when the system of faith would prevail. Sin was not imputed to the one who was guileless. To teach that a man may commit sin and yet God will not reckon this sin against him is a perversion of this scripture. This man was justified by the system of faith. It is prophetic. Vs. 6 and 7.

Even though one cannot follow a law of works that will free from sin, the obedient to Christ's gospel is justified in the sight of God. His past sins are remembered no more forever. V. 8.

This blessedness of sins forgiven in Christ comes upon Jew and Gentile alike. This boon was not to the circumcision only, for Abraham received the promise when in uncircumcision. He left the land of his birth prior to his circumcision. Ishmael was born before Abraham received circumcision. He was ninety years old when he was circumcised. (Gen. 17:24.) Hence, his faith was accounted to him in uncircumcision. V. 10.

Circumcision was given him as a sign, or seal of righteousness. This was the righteousness of faith. He still trusted God's promise to bless all nations through his seed. This looked forward to the gospel, not the law of Moses to which

the Jew was clinging so closely. V. 11.

Thus Abraham, an example of faith, becomes a father to both the circumcision and the uncircumcised through faith. We are not longer sons of Abraham by flesh but by faith. V. 12.

The promise was not through this law of works—the law of Moses—but through the system of the gospel. Jesus Christ was the embodiment of this promise. He came to save all. Not by the law of Moses but by his gospel. V. 13.

If through the law of Moses the inheritance comes, it renders void God's promise to Abraham of a Christ. Salvation would come by the law and the sacrifice of the cross would have been unnecessary. V. 14.

The law made the sinfulness of the Jews manifest. If there had been no law, there could have been no transgressors.

Let's See The Other Side Too

(Continued from page one)

stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves. And he said, He that shewed mercy on him. Then Jesus said unto him, *Go and do thou likewise.*"

In the case of the hotel fire, I dare say at least two-thirds of the congregation saw the razed building from the other side of the street. What were we: priest, Levite or neighbor? And in the case of the soldier's wife, we did not even belong to the human race. We were the proverbial ostrich with our heads buried in the sand. It is much easier not to see the harvest which is gleaming white. The brightness might be blinding.

And if the language in the story of the Good Samaritan is not strong enough, read Matt. 25:41:46, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him saying, Lord, when saw we thee an hungered or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteousness into life eternal."

If someone comes to our back door, asking for food or clothes, we usually hand out a cold plate or an old coat, and some Christians are faithful about visiting the sick, but we haven't even scratched the surface in executing these duties to God. And who among us ever visit the prisons? We fear for our reputations if we are seen giving comfort to prisoners; thus we ignore that commandment completely. Jesus didn't only tell us to do these things; He did them

himself. Throughout the Four Gospels he sets the examples for us. He has compassion on all suffering and for all classes of people. He is kind and meek and generous. He never passes up an opportunity to help those in need, and never does He take an arrogant attitude toward His fellowman.

I Cor. 13:4-13 says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up . . . Charity never faileth. . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity." I rather think Jesus had in mind men without love when, in His sermon on the mount, He said, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

During these days of war and suffering, when men are being shifted to all parts of the earth, the Church has the greatest opportunity it has ever had to spread the gospel. In defense areas each congregation could set up a peace of help (call it what you may), under the direction of the elders, of course, in some conspicuous place down town so that people would know it existed. It could be in the form of library with rest rooms and lounges and someone on duty to secure rooms for travelers and food and clothing for those in need. There could be Bibles, tracts, papers and books (lots of books have been written on the Church) for people who come seeking help to read. And think how many who have never heard of the church of Christ would learn about it, and be converted.

You say that would be unscriptural and we would be like the Israelites, demanding a king? Well, let's see if it would. Col. 4:8-9, 13 says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace will be with you. . . . I can do all things through Christ which strengtheneth me." Wouldn't such a place be true, wouldn't it be honest, wouldn't it be just, wouldn't it be of good report?

And James 1:23-25 says, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who so 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." Notice it says a "doer of the word." And Matt. 7:12 says "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Isn't it a fact we want men to help us in need and in sorrow? And Matt. 5:16 says, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

While we have been failing to do the work, human organization have stepped in to do it. Jesus said this would happen, Matt. 13:24-26, "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." It is a fact that the work which needs to be done upon the earth is going to be done; if not by us, then by human organizations, and Matt. 5:20 says "That except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And the word "righteousness" here doesn't mean sitting around with a "more holy than thou" attitude. The foregoing passages in which righte-

ousness is used proves it means *doing something*.

When are we going to learn there is something more to being a Christian than reading the Bible, going to church and preaching? Christianity is not something we get and carry around in our pocket as we would a precious watch or a wallet, lest we lose it. It is something we do. Let's do it.

Is The Bible Enough?

GALE OLER

Can men lead the people astray by insisting upon their adhering strictly to the law of God, uniting upon it living in peace and love as Christians? Let the Lord rule in your hearts. Let the law of the Lord, the gospel of Christ, be your supreme authority. The Bible is right if anything is right. All led by the Bible are led by the Spirit and are therefore sons of God. All under the influence of the Bible are under the proper influence. All opposed to the Bible are wrong—all the way wrong.

There is not one ray of light from heaven that has ever reached the heart of man in any creed, any book or in any sermon that is not in the Bible.

If the man who honestly reads the Bible to know his duty or the will of God, and does it to the very best of his ability, praying daily for divine aid both in understanding and in doing the will of God—if such a man is not safe, certainly and infallibly safe and right, there is no way in this world to be safe.

If such a course will not make a man safe and bring him home to glory, all the creeds of men combined cannot do it. All the human churches on earth, with their conventions, conferences, and what not, are powerless to lead him aright.

If being a Christian under the guiding light of God's truth in the Bible revealed is not enough to prepare a soul for heaven, you had just as well forget the whole affair. Denominational names cannot help the matter.

But if being a Christian of the New Testament brand the church of Christ as the fulness of Christ—if this is enough and is safe, none of these extraneous matters of religion are needed anyway.

So we plead with men to be only Christians after the New Testament order.—Just A Moment.

Why I Am Not In Demand

Many people, including preachers, are misfits and not in demand. They are sincere and full of activity, yet have no outlet and are more or less a disappointment.

Let us try and find the cause.

1. Too words. Boil it down!
2. Too self-conscious. Don't show off!
3. Too untidy. Keep neat and clean!
4. Too precise. Be yourself in the Lord!
5. Too easy going. Wake up!
6. Too stingy. Live for others!
7. Too extravagant. Don't waste!
8. Too careless about debts. Keep your word!
9. Too soft. Rebuke with all long suffering!
10. Too harsh. Cultivate tenderness!
11. Too touchy. "Give no offense in anything."
12. Too unsociable. "I am made all things to all men."
13. Too critical. "Servants of the Lord must not strive."
14. Too slow to apologize. "Confess your faults one to another."
15. Too dry-eyed. Tears will generally win!—Selected.

NOTES—REPORTS

A. E. Wickham, Akron, Ohio: Last Lord's day I was with the congregation meeting at 26th South Broadway on Wheeling Island. This is a strong congregation and doing a good work. The eldership is efficient. I spoke on the Island in the morning and at Martin's Ferry in the evening where they have bought a nice house. I wish we had more congregations like this one. I spoke for the colored brethren at Wheeling, Va., at 32:30 p. m. on Lord's day. I had a warm reception at all these places. The Wheeling church has a wonderful radio program on Saturday at 5:30 p. m.

John W. Wilson, Box 28, Silver City. New Mexico: The church and I began our labors together here the last Sunday in December, 1943. This is an ideal climate and the work looks good. Plans are now complete for the year and call for two new class rooms, rest rooms, a new baptistry, landscaping the grounds, benevolent work and mission work. Our budget calls for almost double the amount contributed last year. We believe it will come in. Please note my new address.

Dan J. Ottinger, Searcy, Arkansas: I am to be at Lamar, Arkansas August 15th to 27th. I want to assist more West Arkansas and East Oklahoma churches in meetings.

F. O. Howell, Idabel, Oklahoma: The church here is in a very thriving and healthful condition, which has been evidenced by several additions through the months since our summer meeting. I have some time not promised that I can devote to protracted meetings this year. Write me at P. O. Box 135.

John G. Reese, Box 1264, Monroe, La.: The work here is making progress. Interest is increasing all along. Attendance is also increasing. We have had two baptisms, one restoration and eight to place membership since my last report.

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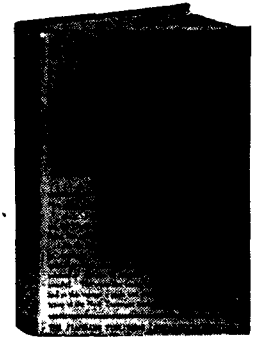
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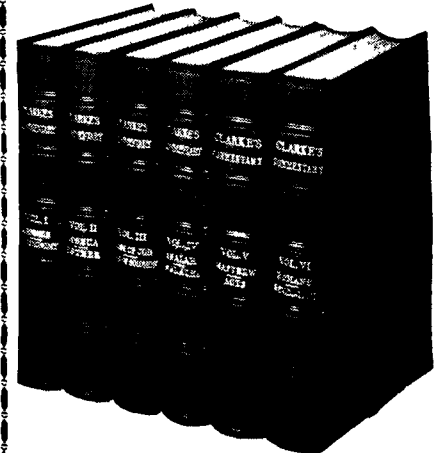
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Gospel The Light

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

VOLUME 14

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NUMBER 11

EVIDENCE

CLEON LYLES

In the fourth chapter of Joshua and the first eight verses we read of some stones that were set apart to produce evidence and cause the power of God to remain in the minds of his people that they in turn might teach the following generations. "And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, "Take you twelve men out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: That this may be a sign among you, that when your children ask their fathers in lime to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord;; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever." Thus God establishes evidence with some story-telling stones. Evidence of God's grace, how he safely protected his people and led them into the land for which they had longed.

In every age God has been very sure to leave enough evidence with man that man could not, with knowledge of the facts, question the work of God. When Jesus was on earth many things were done to establish the fact that he was the long looked for Son of God. Nicodemus (Jon. 3) said: "We know that thou art a teacher come from God." How did he know it? Because no man can do these things except God be with him." That was the reasoning of an honest man who accepted infallible evidence. From the time Jesus began His work until He left the earth He produced evidence. He turned water to wine, healed the sick, raised the dead and commanded nature to obey His command. He left this evidence in the hearts of His disciples in such an outstanding manner that the people "marveled; and they took knowledge of them, that they had been with Jesus." (Acts 4:13.) This explained their wisdom. When Jesus finished the sermon on the mount the people were amazed, "for he taught as one having authority." People had to be amazed at such a master teacher and naturally when this evidence filled the hearts of His followers they caused people to wonder. When hanging on the cross (Matt. 27:54) and nature failed to respond in her natural order of doing things the centurion "and they that were him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly

this was the Son of God." How did they reach this conclusion? Evidence. When the winds obeyed him (Matt. 14:33) they said "Of a truth he is the Son of God." This evidence could not be questioned.

When Jesus left the earth He did not take with Him the evidence, but through the Spirit gave it to His disciples (Acts 2) that the coming generations might have evidence and thus know that they were children of God. The Spirit having done its work in the manner ordained, Paul said: "As many as led by the Spirit of God, they are the Sons of God" (Rom. 8:14). I need no special working such as the performing of miracles to prove my sonship for the Spirit does that by its leading. Jesus said: "If ye love me, keep my commandments" (Jno. 14:15). The Spirit revealed these commandments, and when man is being led by the Spirit he is being led. by the commandments of Christ. "You shall know a tree by its fruits" was an outstanding lesson taught by Jesus. How do we know a man is led by the Spirit of God? When that person obeys the teachings of the Spirit. Outbursts of emotion were never evidence of sonship. That is, being a son of God. Jesus taught His disciples (Matt. 7): "Not everyone that saith Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Claiming to be a son of God and being one are different. Jesus said the son is led by the Spirit. This same thought is contained in the language: "My sheep hear my voice" (Jno. 10:4, 5). "The voice of a stranger they will not hear." They are being led by the Spirit of God. No better test could be found than this. A stranger's voice they will not hear. They know my voice. There is true evidence of being a son of God. He who tries to invent some other message, or he who would be led off with some other message, is not a true son of God. The evidence is against such rather than in their favor. The same evidence that will establish sonship will prove that others are not sons. If by being led by the Spirit I am required to do certain things which will establish my sonship, lack of obedience will prove I am not a son.

The Spirit taught that those who desire to be sons of God and thus go home to be with God must believe (Heb. 11:6), repent (Luke 13:3) confess (Matt. 10:32), and be baptized for the remission of sins (Acts 2:38). Those who do these things and remain faithful (Rev. 2:10) have evidence that they are pleasing to God. "The Spirit itself beareth witness with our Spirit that we are the sons of God." (Rom. 8:16). Those who would claim these are nonessentials and thus fail in obedience have evidence that they are not the children of God. There need be no guessing about Christian living for the Spirit leads. All we have to do is obey every command contained in the Scriptures, and we are certain that we are sons of God for we have evidence.

"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,
Friend —what is the Gospel according to —YOU?"

Faithfulness In Church Attendance

JAMES L. NEAL

Salvation, eternity, food and providence are involved in attendance at all services of the church. When God says DO a thing and warns NOT to forsake it, all men had better hear and heed! That is just what He does regarding the assemblies of the church of the Son of His love. "This DO in remembrance of me." Luke 22:19. "NOT forsaking the assembling of ourselves together." Heb. 10:25.

Steadfastness

When the 3,000 gospel obedient subjects entered the church at its establishment, they were exhorted to continue steadfast in the apostles' doctrine, fellowship and in breaking of bread and in prayer. Acts 2:42. And Paul admonished to be steadfast, immovable, always abounding in the work of the Lord. 1 Cor. 15:58. There is a certain effulgent glory about steadfast work in the church. It wins the crown at last. Rev. 2:10. Faithfulness is faith in action. Men are lead to Christ seventeen times faster and better by them watching you lead the way! They can see your light shining, when they might not understand the words you speak. Do not miss out on any service of your congregation, unless it is impossible to be there. There is a divine reason!

Food and Providence

It is a bread and poverty and a life and death proposition to be regular in Christian duty —bread and life, if we are always at the post of duty; poverty and death, if we are not. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. Let us believe this.

The Church, the Home

The home is a much older, divine institution than the church, but the home is now dependent upon the church; and, of necessity, *must come first*. The Lord must come first in our hearts; else, not at all. The church is a heaven-born, blood-bought body, given to restore the home and maintain it. Its cost and value at once give it first place over everything else in this world. Acts 20:28. In broad terms, there can be no homes without the church; and vice versa, no church very long without Christian homes. When the child is lost from the home circle, the neighborhood is aroused in the hunt for it. Much concern is aroused about any member of the family missing. Even so it should be in the family of God, because Christian ties are eternal; while fleshly ties end at death! The family of God meets together in spiritual communion with our heavenly Father in the regular assemblies of the local congregations, God's units of value in the Christian system. Then, be *there each time and every, time*.

Interest Governs Attendance

Ones interest at heart governs his attendance at the services of the church. Where ones treasure is there will his heart be also. As a man *thinketh* in his heart, so *is* he. If ones interest is more in the church than it is in the world, he will attend all the services, if he can. But if his interest is more in the world than it is in the church, he will not attend the services, except as it is convenient for him to do so; unless perhaps he merely attends by custom; or, is over-persuaded by friends. I knew members who lived fourteen miles out, and would not attend services because of distance and lack of conveyance. Yet they would pick strawberries in season on the Lord's day —all day. Later they moved right in town, not so far from the house of worship, and then

managed for conveyance to travel the fourteen miles back to the strawberry field to pick strawberries four days in the week, *including the Lord's day*. That shows and proves where their interest was —where their hearts were —in strawberries and not in the Lord and His work. We only need to put the church first, as Jesus said do. It should come first in point of time, in point of affection and in point of determination, will power and zeal. Matt. 6:33.

Blessings Enjoyed

The marvelous blessings enjoyed by regular attendance at all the services of the church are as follows: The association of the best people on earth, the feeding of our souls upon the blessed word of God, the wonderful fellowship investments by lying by in store as' prospered, the sweet communion with each Christian and the Lord who died that we might live, the heart-consoling prayers that all need so much, the singing of those great songs of praise to the matchless name of our Lord and Savior, sitting together in heavenly places upon earth —a little foretaste of heaven, and the chance to set proper examples before others. No soul can possibly afford to miss out on these eternal blessings.

Dangers Avoided

By regularity in church attendance we avoid falling from grace to be lost. Heb. 2:1-4; 10:24-29. We avoid missing all the teaching and exhortation that we must have in order to live in Christ. We avoid losing out in character and influence, and thus, by word and example save our families and acquaintances. We will not be lost if we are always regular in Christian duty and at all services of the church. You will follow your Lord by doing these things.

Fearful Facts

J. Edgar Hoover, director of F. B. I., says, "A creeping rot of moral disintegration is eating into our nation."

Facts prove the assertion.

Juvenile delinquency in the District of Columbia has increased 138 per cent from 1932 to 1942, with a sharp increase of 31 per cent in the last two years.

Arrests of delinquent girls from 18 to 21 years of age throughout the country last year increased 55.7 per cent? Juvenile delinquency in New York City, 57 per cent higher than year before.

In Philadelphia, "indicative of the trend throughout the country," arrests of girls under 16 during first two months of this year were 116 per cent higher than for the same period a year ago, while arrests of girls from 16 to 21 years of age increased 125 per cent in the same time.

Drinking among teen-age girls increased 39.9 per cent and among boys 30.3 per cent in 1942 over 1941, Hoover reports, while "commercialized vice and prostitution among minor girls increased 65.8 per cent, and those arrested for other sex offenses increased 104.7 per cent."

There is now in this country one saloon for every 300 people; two saloons for every church, and one saloon for every 71 homes. —The Lookout.

TELEGRAM —Announce broadcast beginning February 20th over KWKH, 1130 Kilocycles, Shreveport, Louisiana, Sunday 8:30 to 9:00 a. m —V. E. Howard, Evangelist.

How Much Should We Give?

By F. O. HOWELL, Idabel, Okla.

I wish to redeem my promise to the readers of The Gospel Light, namely, to write an article showing how much we should give into the Lord's treasury. To me, the scriptures are as clear on this subject as they are on any other upon which they give a treatise.

First, that we should give liberally and cheerfully and of a willing mind, no one will question. It is commonly accepted that we should give regularly and that we should (purpose) plan our giving, just as we would anything else of importance in which we have a deep and abiding interest. There are three outstanding methods of teaching in the scriptures; namely, specific command, necessary implication and definite example. There is one other method of teaching specifically employed in the scriptures that is not infrequently overlooked by the casual student; that of "privilege." In their zeal for God and their devotion to His cause, many of the Christians in the early church sold their homes and other belongings and put the whole price of their possessions into the treasury of the church. This was not a command, but it was a highly esteemed privilege that was provoked" by their sincere zeal for God and their devotion to His cause. Another instance of this sort is that of the "poor widow." She gave all she had, even all of her living. Jesus commended the action of this good woman to His disciples and said, "she has given more than all the rest of those who cast their money into the treasury." The rest of them, many of whom were rich, cast in only a part of their belongings and He described it as "much," but she gave all she had. Her sacrifice was greater than of all the rest of them combined. There are legions of other examples of this sort but these two will suffice for the present. Paul, in II Cor. 8, gives a very thorough treatise on giving. He said, "let there be equality as it is written." He then refers to the instance of gathering manna, in the wilderness and said, "they that gathered little had no lack and they that gathered much had nothing over." In verse 11, he establishes the fact that there must be a willingness to give on the part of the donor. This was an instance in which the church was providing a definite sum for a certain purpose. A parallel example in our present day would be a budget, to provide funds for the year. This is a teaching by necessary implication, and simply means that those who have the responsibility of the oversight and supervision of the church may apportion or prorate the whole obligation among the membership of the church so as to make an even distribution of the obligation. If this should be done, every member would be doing his prorata part according to his ability, and there would be no lack of funds with which to carry on a complimentary program! This would be "solid food," and in the language of Paul, "many are not able to bear it." The secret to the success of this plan of giving is found in verse 5. Paul said, "first they gave their own selves to the Lord." These brethren "willed" a year ahead in verse 10. In verse 11, he exhorts them to complete the "doing." Certainly, the element of members who would not be willing to carry their part of the financial responsibility of their congregation, are few in number. In 1 Cor. 16:2, Paul amplifies a scriptural method of getting funds together. It may be done upon the first day of each week. In II Cor. 9:2, the church in Achaia put their money into the treasury, a year before the time that it was to be expended. This is also scriptural, if any of the members should so elect. Most Churches carry on their program of financing at haphazard, here a little, and there a little,

with no particular planning. Most preachers have done little teaching along this particular line except to criticise the unscriptural methods of our digressive, erring brethren and denominational neighbors, generally. Our brethren who are willing and want to give, are confronted with the method question of "how much of my income does the Lord expect me to give into His treasury"?

Your attention is directed to Heb. 7. Here it is said that "Abraham gave a tenth part of ALL to Melchisedec, who was king of Salem at that time and who was priest of the most high God." His priesthood was without reference to common ancestry, as was that of all Patriarchal priests. He abode a priest continually, without reference to beginning of days or end of life, as did all other priests, prior to the selection of Aaron. Levi, under the law, was selected as the priestly family. They had a commandment to take tithes of the people according to law, "that is, of their brethren"; see verse 7. Melchisedec, "whose descent is not counted from them received tithes of Abraham, and blessed him that had the promise"; see verse 6. In verse 8, it is stated, that here, (that is under both the Patriarchal and Levitical priesthoods) "men that die receive tithes", but there "HE RECEIVETH THEM OF WHOM IT IS WITNESSED THAT HE LIVETH." Verse 25 says, "He ever liveth to make intercession for them." Verse 28 says, "The law made men high priests which have infirmities, but the word of the oath which was since the law, maketh the son, who is consecrated forever." It was never witnessed of Melchisedec nor Levi, "that he ever liveth." In fact, it is witnessed of them, "that they die"; see "ye did it unto me." It is plainly stated here, that the Lord Jesus said, when you did it unto one of these my brethren, "ye did it unto me." It is plainly stated here, that the Lord receives TITHES, and that He ever liveth, so to do. It is impossible for Him to receive tithes unless we pay tithes. Than this, no truth is more plainly taught in all of the scriptures. Paul said, "they that minister about sacred things, receive of the things of the Altar." "EVEN SO" has the Lord ordained that they that preach the gospel shall live of the gospel. He quotes that part of the law that provided funds by the use of the tithe and approved it as a means of collecting needed funds to support the ministry of the word. Language could not state a fact more plainly.

No well informed gospel preacher will contend that the tenth of all of our income is too much to give into the Lord's treasury. Many zealous Christians use this method to determine that they are doing their full duty. Some insist that the gospel requires much more liberality than this. Of course, we are privileged to do much more, but no one is on the safe side of the ledger who does less. This method of determining what we should give would establish both liberality and equality. It would not burden some and ease others. It would enable the more prosperous to be sure that they have met the requirements of the Lord, and those with meager income to realize that they have carried their prorata share of the financial responsibility. This method of giving **would** set up an equality that no one well informed in the scriptures would dare to question. It would promote the liberality, geniality and edification of all alike. We can always find God's plan if we will search the scriptures with open minds, but hampered by tradition and prejudice, the real truth in its fulness may never be brought to our understanding. When we understand that giving is an investment that yields bountiful dividends and is one of God's greatest gifts to man, it will become to us all, a great and satisfying privilege.

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 Associate Editors

Geo. B. Curtis _____ Box 431, Winslow, Arizona
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 John W. Wilson _____ Box 28, Silver City, N. M.
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Jesus Christ, The Son Of David, The Son Of Abraham

CHESTER ESTES

"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." (Matt. 1:1)

The above verse, evidently, was the original title of the book of Matthew. The Hebrew for "book of generation" is translated by the Septuagint (Greek version of the O. T. *Biblos geneleos*). (See. Gen. 5:1; 37:2; Num. 3:1) *Biblos geneleos* is the title of the book, perhaps, rather than of the first chapter, for the Christ is set forth as *prophet*, *priest*, and *king*.

Matthew refers to Jesus the Christ as "the Son of David, the son of Abraham." No one could claim a greater ancestry than could Jesus. His was made up of *prophets*, *priests*, and *kings*. David, the most illustrious, was both *prophet* and *king*; Abraham, the friend of God and the father of the faithful, was both *prophet* and *priest*; but Jesus the Christ alone was *priest*, *prophet*, and *king*!

I. As a *prophet*. The business of a prophet is to make known the will of God. Jesus was thoroughly familiar with the will of God, and the things of the eternal world that surpasses our understanding. He knew the Divine Nature and its adorations to the human race. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." Moses heard his voice, saw the symbols of his presence; but such an exhibition, as in the person of Jesus Christ, had never before been laid open to the eyes of the world. He was the express image of the Father. Perhaps the real meaning of the word *seen* is *known*. Jesus Christ alone *knew* the mind of God. No person in the Old Testament had *fully* known God. Nor had any other person in any age or nation. Jesus "is in the bosom of the Father" and "hath declared him" - hath made him known. John's lying in the bosom of the Master is reflected in his writings when he speaks of Jesus, as being "in the bosom of the Father." Who would be more peculiarly qualified to "declare him?" Since the most intimate relationship with the Father was essential to qualify or to "declare" the mysteries hidden to all men in all nations and at all times, who can fail

to appreciate the fact one must be an eye witness of his resurrection in order to be an apostle of the Lord? It was the wisdom of God that one should, so to speak, recline in the "bosom of Jesus" in order to be an apostle.

II. As a *Priest*. The business of a priest was to make atonement for the sins of the people, by offering sacrifices. Jesus Christ was made a high priest to atone for the sins of the whole world, by the sacrifice of himself. He is a priest, not after the order of Aaron, but after the order of Melchisedec; (Heb. 7:11) not after the law, but the power of an endless life; (Heb. 7:16) not without an oath, but by an oath; (Heb. 7:21) not to offer sacrifices daily (or once a year) but to offer himself once for all to forever put away sin; (Heb. 7:27); 9:25-28) not under the old covenant, the faulty, but under the new, the better, the faultless; (Heb. 8:6-13) not of the first tabernacle, but of a greater and more perfect tabernacle: (Heb. 9:6-11) not of the blood of animals, which could not make the worshippers conscience pure, but by his own blood which forever purifies from sin. (Heb. 9:12-17)

III. As a *King*. The office of a king is to reign over his people, protect and defend them from their enemies. The kingdom of Christ, the church, over which he rules, knows no material boundaries. Christ as king has the "heaven for his inheritance" and the "uttermost parts of the earth for his possession." Of the *righteousness*, *peace*, and *increase* of his rule, there shall be no end. The rule of Christ is in ever soul who is a Christian.

Christ is *first* a *prophet* to teach men the will of God; to convict men of sin, righteousness and the judgment; to point out to men the terms of obedience to the gospel, faith, repentance, confession and baptism; to instruct Christians how to worship God in Spirit and truth; to teach them to live soberly, righteously, and godly in this present evil world; and to reveal to them the exceeding great and precious promises of blessings to be enjoyed in the eternal world with himself and his Father. He is *secondly* a *priest* to apply his own blood in atonement to the convicted consciences, guilty of sins, without which there can be no remission. The necessity of the atonement is made known by Jesus as *prophet*. He is *thirdly* a *king*; having led captivity captive; having bound and spoiled the goods of the strong man by coming forth from the grave; he now reigns at his Father's right hand, on David's throne, subduing and destroying sin; is over all things that pertain to his church and over all the powers and faculties of the souls of Christians.

Jesus the Christ is our *prophet*, *priest*, and *king*. What a glorious thought!

THE OPEN DOOR

A lady had been away from home in the afternoon, and upon her return, discovered that she had lost the door key.

She thought to herself, How unfortunate! and time is pressing. She went to three neighbors and borrowed as many keys, in the hope that one would fit. But not one of them would do.

Finally some one asked if she had tried the latch. She replied in a spiritless voice, "No, but I will." She did, and found that the door had been unlocked all the time, and walked in.

What a good illustration this is of the anxious soul, in his desire to approach God. He stands outside, with his mind full of doubts and fears as to his welcome. He believes there are many things in the way before he may see the Saviour, when really the door is not only unlocked but stands wide open, with a cordial invitation to enter. —Selected.

Let Not Man Put Asunder What God Joins

GRANVILLE W. TYLER

A general principle is often set forth by Jesus in dealing with a specific problem. This is done in his response to the question of the Pharisees, "Is it lawful for a man to put away his wife for every cause?" (Matt. 19:3-9) After explaining that "from the beginning it was not so," but that God through marriage made of the twain one flesh, he said, "What therefore God hath joined together let not man put asunder." This divine principle prevails in every case in which God has done the blending. It has ever been common, and just as fatal, for man to attempt severance of that which God has united. Such efforts offend God; it arrays puny man—the creature—against almighty God—the Creator. A diligent and prayerful study of this inspired statement will reveal, (1) offenders among the unsuspected and (2) the dangers of such a course. Its proper application will avoid much sorrow, and go a long way toward restoring primitive Christianity among men.

Husband and Wife

Jesus points out to the Pharisees, and to us in Matt. 19:3-9, that marriage is sacred and divine, having been ordained by Jehovah. God saw that it was not good for man to be alone and gave him the woman for a help mate. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24) To a large extent the sacredness of this bond is ignored by modern society. To illustrate: a recent report in "The Chattanooga Times", reveals that for the twelve months period ending November 1, 1943, there were 1,476 divorces granted in Hamilton County, Tennessee, while over the same period only 383 marriage license were issued. This means that for this given period and location there were almost four times as many divorces as there were marriages. When we consider that this country is just about average (though some of those marriages took place over the state line, where the marriage laws are more lax), we should realize that herein lies a real danger. Society is built upon the home. Destroy the sacredness of marriage and the true home is gone, and society will collapse like a crumbling house on a foundation of sand. In spite of the stress, emotionalism and thoughtlessness of these perilous times, God still joins the man and woman in marriage as husband and wife—"And they twain shall be one flesh." Remember young people, marriage is a contract for life, and death is the only honorable way to dissolve this God-made union. (See Matt. 5:31-32; 1 Cor. 7:10,11, 39),

Baptism and Pardon

In Mark 16:16 Jesus said, "He that believeth and is baptized shall be saved." Some, in spite of this plain statement, proclaim boldly that baptism has nothing to do with salvation—trying to separate that which God has joined. The Holy Spirit through Peter said to honest inquirers: "Repent, and be baptized every one of you in the name of Jesus Christ for (unto) the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38) Who would dare attempt to sever repentance and baptism from remission of sins since God in his word has joined them? Through Ananias God told Saul to, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16)

Since God joined "be baptized" and "wash away thy sins", how say some men that there is no connection?

Saving Faith and Works

James reveals the fact that God has joined faith and works in order to justify men in Jas. 2. But *man* teaches that justification by faith only is a wholesome doctrine and full of comfort. On every hand *man* is saying that it makes little difference what you do, or do not, for you are saved by faith without works anyway. We should hear God when he says, "But wilt thou know, O vain man, that faith without works is dead . . . Ye see then how that by works a man is justified, and not by faith only." Any man who attempts to take the "not" out of this inspired statement, and suggests that man can be saved by faith without doing what God says is trying to put asunder that which God has joined.

The Church and The Saved

When the people on the day of Pentecost "gladly received his word" and did what they were told to do, they were saved, and the Bible says, "And the Lord added to the church daily (day by day) such as should be saved (were being saved)." (Acts 2:38, 40, 41, 47) This teaches that the Lord adds every saved person, every day to the church. Man teaches that one is saved and should, if he sees fit, join the church of his choice some time later. This is nothing short of trying to sever that which God has brought together. In 1 Cor. 12:18, we are told that God "set the members everyone of them in the body, as it hath pleased him." Again in Eph. 5:23 we read, "And he is Saviour of the body." Will some say that he is Saviour of those not in the body (some do so teach)? God says all the saved have been added to, set in, the body, (which is the church, Eph. 1:22-23) and that Christ is the Saviour of this body. He who says there are saved people outside the church is trying to disconnect that which God has united.

"But," says one, "if a person believes in Jesus and is true to him, the church doesn't matter." Has it ever occurred to you that Christ and his church are inseparably connected by Jehovah? Christ built the church (Matt. 16:18); it is his body, and he is its head (Col. 1:18; Eph. 1:22-23); it is pictured as his wife. (Eph. 5:22-23) Since God has made them inseparable no man can ignore one (the church) and be true to the other. (Christ)

God has made all one in Christ, or in the church: therefore, we are constantly warned against strife and division. "For to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:15-16) Christ prayed that his disciples might be one. (Jno. 17:20-22) Paul admonished Christians "to keep the unity of the Spirit in the bond of peace." (Eph. 4:3) He who contends for something unscriptural to the disruption of the peace of God's people, or sows discord among brethren is responsible for division where God would have unity. "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)

The Resurrection of the Good and the Evil

Much is said in the Bible about the resurrection of the dead, and it clearly reveals that God has ordained that all, both good and bad be raised at the same time. Those drawn to Christ will be raised "at the last day"; (Jno. 6:44) and he who rejects Christ will be judged the same day — "in the last day." (Jno. 12:48) Jesus said, "For the hour is coming, in which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Jno. 5:28-29) Paul tells us that "the dead shall be raised" when the trumpet sounds, "the last trump." (1 Cor. 15:52) Therefore, God has placed the resurrection of the good and the bad together. Look how exact these verses are: the same day — "last day," the same hour — "*the hour* is coming," and the same trumpet blast — "the last trump." How can one who respects God's truth try to separate by a thousand years **that** which God has put at the same time? God has put the resurrection of the good and the bad together and no man can put that asunder. It is a fearful thing to make twain of that which God has made one.

"I Think"

R. J. FRIZZELL

Friends, I honestly believe that "I think", "The way I see it", "I believe", and "I don't see any harm in that" are the most successful tools that the Devil uses today. This tool he uses, not only on those out of the church, but also on many who claim to be followers of Christ. It is for this reason that the Savior tells us to study that we may know the true way, for regardless of what we think, or how we see it, unless it is according to the true way, it is wrong. Jesus says, "Ye shall know the truth, and the truth shall make you free," (Jno. 8:32). "There is a way that seemeth right unto a man; but the end thereof are the ways of death", (Prov. 14:12). These words are conclusive proof that it is possible for us to believe it is all right to follow some other doctrine, and yet in spite of our belief be lost at the last great day. It is not the doctrine that seems right that is all right, but the doctrine that Christ came to earth for, suffered on the cross and died for, and this doctrine we must obey and ever do his biddings if we expect to enter into eternal life. Has it ever occurred to you just what price Christ paid for this way? How He suffered the persecutions, hardships, and even death that we might have a perfect way? As I reflect upon the many hardships Christ suffered for you and me, I, with the eye of faith see him as he hang on the old rugged cross. Not a word did he murmur. One thing he asked for himself, and such a little thing; a drink of water, but even this was denied and they gave him vinegar mingled with gall instead. Do you believe it would have been worth the price to you? All of this He suffered, not for Himself, but for those who had forsaken him, and even for those today who are forsaking the true way of life, and the doctrine he set forth. Christ was willing to suffer the cruel cross as He looked ought to be willing to suffer the few minor hardships in the Christian life as *we look to the time* when those on His right hand shall hear a welcomed invitation.

When I think of the price Jesus paid for my salvation and the Gospel which is God's power to save, I am made to

wonder how any one could think there should be any other way, except the way which is laid down in the New Testament for men to follow. Then to hear people, either in the church or out, say, "I don't believe it is wrong to do this or that," when if we will only study our Bibles with a purpose of heart to learn his will, we will discover that many of the things we once thought were right are not acceptable to God.

In the eighth chapter of Acts is recorded the case of the Ethiopian eunuch. Do you think he was honest and thought he was right in going to Jerusalem to worship? I do, for I do not believe he would have gone that thousand miles to worship if he had not thought it the right thing to do. This shows his faith, his honesty and his good intentions, but the record shows that he was not worshipping right; he was wrong and he had to change to do God's will. This is conclusive proof that it is possible for people to be wrong in their worship, even though they are sincere.

Again, do you think Paul was right when he went everywhere persecuting *Christians*? I don't and Paul did *not*, for he said later that while he persecuted the church he was the very chieftain of sinners; yet, Paul said he did it all with a good conscience. He was wrong, yet he thought he was right. When He found out he was wrong, he changed.

And do you think Moses was right when he smote the rock instead of speaking to it God did not, and Moses failed to enter the promise land because of it. If we are so determined to have our own way that we forsake the right way of the Lord, we will miss Heaven at last. There are many other examples in the scriptures (we need only to study to find them) to show us that it is not our way, or the way that we think it all right, but the Lord's way that leads to the Heavenly home, and our ways are different to the Lord's ways. Note Isa. 55:8, 9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." I believe God was sincere when He spoke these words, and I believe He intended for us to respect them. If we are to receive the reward that comes at the last day, we must obey God's word, Matt. 7:21.

If there are those who read this article and think I am wrong, and if they can take the scriptures and prove I am in error, I will surely appreciate it, for my desire is to gain that home where Christ is king, and if I am not right, I would surely like to get right. Now, will you be that fair? I hope you will for you owe it to yourself and to your God. Please read your Bible to find if the way "you feel", "you think", and "that seems right to you" is the way your Savior would have you to go.

EXCERPTS FROM UNCLE MOSE

(S. W. W.)

Bruders and Sisters: As you all knows our 'tracted meetin' begins today, with Brer Miles at de bat. Now while de audience gittin' seated I wanten make a few remarks.

I's sho glad to see dis big crowd an' to see so many familiar faces what I ain't seed since dis time las' year. Dere's Brer. Sims over dere whose rheumatism gits more wusser ev'y Sunday mawnin'. An' I see Brer. Silas out; he say he can't never git he car started of a Sunday till 'bout noon.

You all what's standin' come up to de front —dey's more room yet up dis way.

Please raise de winders on de norf side to let de fresh air in —now raise dem on de south side to let de foul air pass out.

* * *

Ley's a few 'round here what act lak dey wants to go to heaven but most pf 'em trying to go to Californy.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson 8

Chapter 4:13

God called Abraham out of the land of Ur and promised that through his seed —Christ—he would bless all nations. Gen. 12:1-3. This was 430 years before the giving of the law of Moses. Gal. 3:17. Therefore, the promised blessing was not to be obtained through the law of Moses. No matter how highly the Jew regarded the law, it was secondary to the things to be enjoyed in the fulfilled promise —Christ. V. 13.

If by being of the Jew made the Jews heirs of God's promise, faith was rendered void. It took no faith to be born a Jew. It took no faith to live a Jew. But the promise was based on faith. Then, if the blessings promised to Abraham could be had upon the basis of the observance of the law of Moses, the promise itself was made of no effect. V. 14.

The law worketh wrath —punishment. The strength of any law lies in its enforcement. A law without "teeth" is of no effect. It was wrong always to rob, steal, murder, commit adultery, etc., but the law against them could not be transgressed until the law was in existence. They could be violated as a principle of right, but not transgressed because where no law is, there can be no transgression. To illustrate: All the states have game laws. The number of deer, turkeys, etc., that one may take is a matter of law. I am told that a half century ago, or more, buffalo were slaughtered for their lives alone; the rest of the carcass was left to decay, or feed carnivorous animals. The hunter violated a principle who killed game thus, but there was no law against it. V. 15.

The promise is of faith in order that it might be of grace. If the promise came by law the recipient would inherit the promise by merit, or by earning it. There would be no grace in the procedure. God made the promise sure to all the seed by placing the conditions as grace through faith. All sinned. All received grace. All stand equal. V. 16.

Abraham was the father of the faithful. He was not the father of the law. *Many nations* excluded the idea that the Jew had the right to claim Abraham to the exclusion of the Gentile nations. Abraham believed in God to the extent that he was willing to put to the test God's ability to raise the dead. God called the believing Gentiles of future generations Abraham's seed and His children as though they were already existing at the time He spoke. V. 17.

How great must have been the trial of Abraham's faith when God demanded the sacrifice of Isaac. Through all his fruitful years he hoped that the heir would soon be born that would carry on the promised inheritance. Ishmael was a disappointment. Isaac was his all. V. 18.

Consider the plight of Abraham and Sarah. Your *seed* shall bless all nations. No son. No heir. Abraham 100 years old. Sarah 90. Yet, Abraham staggered not at the promise of God. Isaac was a child of faith begotten after the natural functions of the mother had ceased and Abraham himself had rounded out a century on earth. He never questioned God's ability to perform that which He had promised. Vs. 19-21.

This faith was imputed to him for righteousness. Abraham did not gain this distinction by *doing nothing*, but in *following* the word of promise that God had given him. V. 22.

That Abraham was justified by faith and not by the law of Moses, was not written for Abraham's sake alone. Whenever we follow the word of God in our obedience to Christ,

who was the promised seed, it is also imputed unto us for righteousness. We do not live our own lives in Christ, but a new life given us in Him. This life is imputed to us as being faithful even as Abraham was faithful. Righteousness is not imputed unto us on the basis of doing nothing to obtain it, as some assume, but on the following of God's word as Abraham followed. When we believe on Him who raised up Jesus from the dead, we do the things commanded of Him. Otherwise there is no faith that will save. Vs. 22-25.

Chapter Five.

We are justified by faith in a resurrected Lord, and being justified by the blood of Christ, we are at peace with God. Peace can be obtained in no other way. To be justified by faith one must obey the directions of faith. These are: (1) Believing that Jesus is God's Son, (2) repenting of sins, (3) confession that Jesus is the Christ, (4) baptism into Christ. This is justification by faith. There is no other way. V. 1.

By Jesus Christ we have access into God's grace. This access comes by means of faith. Faith comes by hearing the word of God. Rom. 10:17. The faith that avails is a working faith. It works by love. Gal. 5:6.

1. Recount the things that mark Abraham as faithful.
2. Does the Bible teach in the illustration of Abraham that there are no conditions relating to our salvation?
3. Recount some of the conditions that Abraham met in his receiving the promise.
4. Must we meet the same conditions as were met by Abraham?
5. Where must we look for the conditions that we must meet?

Church Attendance

GEO. B. CURTIS

What My Absence Did

1. It made some question the reality of religion.
2. It made some think I was a pretender.
3. It made some think that I regarded my spiritual welfare and that of others as a matter of small concern.
4. It weakened the effect of the church service.
5. It made it harder for the preacher to preach.
6. It discouraged the brethren, and, therefore, robbed them of a blessing.
7. It caused others to stay away from church.
8. It made it harder for me to meet the temptations of the devil.
9. It gave the devil more power over last souls.
10. It encouraged the habit of non-church going.

What My Presence Did

1. It caused people to have confidence in me.
2. It made people know that I regarded my spiritual welfare and that of others as a matter of great importance.
3. It had a good effect on the service.
4. It made my friends feel more welcome.
5. It encouraged the brethren and helped the preacher in his work.
6. It made my light stronger for another week.
7. It removed stumbling blocks from the sinner's path.
8. It pleased God, and I was happy. I *obeyed God in the worship*.
9. It caused others to say: "He practiced what he preached."
10. It helped lead the lost to Christ. Keep 1944 perfect in attendance.

NOTES—REPORTS

Wesley E. Haven, Yakima, Wash.: On January 23rd we closed a fine meeting with Brother Tillman B. Pope of Alma, Arkansas doing the preaching. We had three baptisms the following Wednesday night as a result of the meeting. We are looking forward to a good year. Brother Pope gave fine talks and we hope things work out so we can have him with us again.

Orbie Robbins, Elizabeth, Arkansas, February 8: The Lord willing I shall preach at the following places in February: Mammoth, Mo., Second Sunday;

Cureall, Mo., Third and Gamaliel, Arkansas the Fourth Lord's day. I am booking meetings for 1944. Still have some time open. Anyone desiring to contact me write to above address.
* * *

Harbert D. Hooker, 641 Pine Blvd., Poplar Bluff, Mo.: The work here is progressing fine. Have a daily radio program, that is causing some interest. Two have been restored the past two weeks. I wish to make a correction of an error that was made several weeks ago, when the wording of my report made me say there was no preacher in 50 miles of Poplar Bluff. It should have read no local preacher. There are several preachers here, Brother Hendrix, one of the elders; Brother Porterfield, and Brother Arnold Montgomery all live here in Poplar Bluff, and they all preach most every Sunday. Brother Porterfield spends most of his time in meeting work. But as far as I know I am the only man the congregation is supporting in this part of the country. This is a wonderful field. The work at Booneville continues with interest. Bro. Ballard is baptizing some every few days.
* * *

W. O. Stroud, Davenport, Oklahoma: I am in Davenport, Oklahoma at this time. I preached here yesterday and last night. I also made a short talk Thursday night. There is a small congregation here, but they seem to be faithful. I was with the Fairview Chappel congregation near Fordland, Mo. the 5th Sunday. I certainly enjoyed my visit with them. It had been several years since I had been there. I hope the Moody, Mo. congregation the 4th to be with them again soon. I was with Sunday; at Morrison, Arkansas the 3rd; at West Plains, Mo. the 2nd and at Sage, Arkansas the 1st. I have not missed preaching somewhere but one or two Sundays in four months. I hope to be busy all the year. I published the fact that I had rented my farm for this year and wanted to preach the time. I feel like I am not a boy preacher. I have been at it a long time, only have neglected it quite a lot the past few years. I have some time not yet spoken for. If you want it I would like to hear from you. I plan to visit some congregation around here each Sunday.
* * *

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

VOLUME 14

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Darkness On The Face Of The Deep

R. A. HARTSELL

The language of our heading was spoken of the conditions which prevailed at the beginning of creation. This was physical darkness yet from it we can draw a mental picture of just what darkness means. In the same connection we are told that "The earth was without form and void." There was no sun to brighten the day; nor moon to guide with its derived light. In religious darkness men are without the light of the world, and are adrift from God's lighthouse. Their lives are void and their souls without spiritual form.

There was a period of religious darkness, which we call the "Dark Ages." It could be said of that time that "darkness covered the face of the deep." We have Biblical pictures of that period, offered by both Old and New Testament writers. Paul draws a picture of 2 Thes. 2. In telling the church of the approach of those dark days, he says: "... There must come a falling away first." The cause of this falling away is worded thusly: "The spirit speaketh expressly that in the latter times some shall DEPART FROM THE FAITH." (1 Tim. 4:1-3.) Having departed they will give heed to "seducing spirits and doctrines of devils, speak lies in hypocrisy, have a seared conscience, forbid marriage and command to abstain from meats." In his second letter to this same Timothy, he says: "For the time will come when they WILL NOT ENDURE SOUND DOCTRINE: they will heap teachers unto themselves, have itching ears, turn their ears away FROM THE TRUTH; and shall be turned unto fables." (2 Tim. 4:3-4.)

Daniel joins with a bit of interesting information along the line in chapter eight. He informs us that "God's sanctuary would be polluted, the TRUTH CAST TO THE GROUND and the host of the sanctuary trodden under foot." All of these facts give us the background of religious darkness. They point out the causes of spiritual night. Note some of them. (1) Departure from the faith. (2) Cannot endure sound doctrine. (3) Conscience seared. (4) Cast the truth down. (5) Pollute the house of God. (6) Trample God's people under foot, and many other such causes, which we could give.

"Why," we ask, "is it so difficult to turn people away from darkness?" Because they love it. "Men love darkness rather than light," Jesus informs us. (Jno. 3:19.) And in verse twenty, he tells us that they "hate the light." To turn men from a thing they love, and to a way of life they hate is not an easy task. Man first sought darkness because "his deeds were evil." Having sought darkness, he learned to love it. Then finding that light makes manifest, he hated that which exposed him. Men who are overwhelmed by false doctrine hate the truth; for it exposes false doctrine. Then tell me we can lead men to the light without exposing false teaching? "By preaching the gospel and leaving other folks alone?" You cannot do that. The truth won't let people who are in darkness alone. It was designed to expose them.

The attitude of lost men to darkness and light is best expressed in the words of Christ. "When I was DAILY with you in the TEMPLE, ye stretched forth NO HANDS against me: but this is YOUR HOUR, and the POWER OF DARKNESS." (Luke 22:53.) While Christ was in a public place, where his murderers could be easily seen, they did not lay a hand on him. But when he retired from the public to the shadows of the garden, the mob came. They were completely submerged in false doctrine. His light had turned on them and exposed their hiding places. Now they want to put him out of the way. They wanted "darkness over the great deep."

We know that they wanted darkness; for they had "closed their eyes, they had dulled their hearing, they had hardened their hearts lest they should SEE WITH THEIR EYES, HEAR WITH THEIR EARS, UNDERSTAND WITH THEIR HEARTS, be converted and healed." (Matt. 13:15.) The dense darkness is to be found in wilful administration of the laws of darkness.

Joining man's effort to darkness, the day of truth are the "gods of this world." Paul says: "In whom the gods of this world hath blinded the minds of them which believe not." (2 Cor. 4:4.) If man will not wilfully blind himself, then the gods of this world will try to do so. Any man who teaches a false theory is a "god of this world." He may have blinded himself to begin with, but other gods will join in keeping the blindfold on.

The Christian's fight is against darkness. In Eph. 6, we learn that we war "against the rulers of darkness of this world." In combating this darkness, men have been provided with a sword. "Taking the sword of the spirit, which is the WORD OF GOD." Soldiers never used a sword to engage in an ear scratching contest, nor a tickle game. You cannot strike one with a sword, without inflicting a wound. If you preach without ever hurting anyone, then you are using something besides the "sword of the spirit." It takes that sword to cut away the darkness.

We are informed in our instruction concerning this fight that we are to "have no fellowship with the unfruitful works of darkness." (Eph. 5:11.) This is to be the attitude of Christian soldiers because, "we have been delivered from the powers of Darkness." (Col. 1:13.) In addition to this, we are informed that: "If we say we have fellowship with him, and WALK IN DARKNESS, we LIE, and DO NOT THE TRUTH." (1 Jno. 1:6.)

Darkness, which results from blindness, is just as devastating as that resulting from the absence of light. "Blind guides," charged Jesus, when talking to the leaders of the Jews. Being blind guides, they were "fools, vipers, hypocrites and builders of the tombs of the prophets." (Matt. 23.)

(Concluded On Page Three)

No Harm"

GEO. B. CURTIS

The most optimistic will admit that the morals of the nation are at a low ebb. Drink, crime, degradation, and sex-looseness are rampant. The forces of evil without —to my mind —constitute a graver danger than all the lethal weapons of our enemies without. The devil is making the most of the present global conflict. He has assailed the strength of our nation in its most vulnerable spot —our womanhood. With the purity of womanhood destroyed all things decent disappear, and hell can take a holiday. Satan has always used the most effective tools available to accomplish his ends. Patriotism, though one of the finest traits in America, has been enlisted by the "Old Sergeant" to destroy the morality and virtue of young womanhood. Prostitute the girls of this generation, and you prostitute the motherhood of the next. Decency gone, the sanctity of wedlock gone, the home gone, and the nation gone, is the way it adds up. This picture is not overdrawn.

According to the reports of the FBI and the medical profession of America social diseases have reached an all time high in our armed forces and our young women. Teenage girls are accredited with the spread of these diseases. They frequent the proximity of the camp —uniform crazy —and give their bodies —presumably as a patriotic duty —to any man in uniform who happens to be handy. More soldiers have become hospital casualties through the diseased body of some misguided American girl than through the bullets of Germany. Two years ago the army report showed that one out of every twenty-six white soldiers was syphilitic, while one out of every four negro soldiers was a victim of this vile badge of shame. Start down the street and count the uniformed men you meet, number up to a quarter of a hundred and somewhere in that number you've met and counted a victim of syphilis. Send your daughter out to be an unguarded playmate of men in uniform, and sooner or later, sooner generally, she'll draw the syphilitic victim for her playfellow, to hold her hands, to kiss her lips, to seduce her, to defile her, to send her home foul and diseased, to carry the pale spirochete to the next victim. This picture is not overdrawn either.

Take practically all of the moral lepers of today, and they came from fairly respectable homes. None of them intended to end up a prostitute and syphilis victim. They took the "no harm" route of dancing, petting and movies. They pitched their tents toward Sodom as Lot of old did. The results were the same. They moved right into Sodom on the "NO HARM" road, often with mother and father as conductor and engineer. If I could get this message across to fathers and mothers to watch and guard against the defilement of their own flesh and blood while there is time, something worth while would be accomplished. It is still true that "An ounce of prevention is worth a pound of cure."

I have never lived in another town where there was such a dance craze as is found in Winslow. Neither have I lived in another town where there were as much unfaithfulness to the marriage vows, as much family trouble, as many divorces, as much delinquency on the part of children. On the outside, we could attribute this largely to Catholic and Mormon influences. But our own skirts are not clean by any means. For a year I have preached against sins of all descriptions without and within. Some have become angry. The vast majority of the organization has approved and co-operated. But whether there be approval or disapproval, as long as I remain your minister, I shall continue to declare God's

counsel against sin in its incipiency.

The dance is an opening wedge to deprive the girl of her senses of honesty. Mothers —and some of the Church of Christ —will assist little Mary's feet down the road to hell and prostitution and disease by encouraging, condoning or permitting her to begin attending "respectable" dances. Dances held by a group of worldlings in a road house are from hell. Dances held under the guise of religion, or by religious or fraternal bodies, are twice hell-born. They have added lure to lust. They have beguiled unthinking souls to their destruction by nominally placing heaven's endorsement upon the dance. If I —or mine —must dance, we'll take ours out where it shall in no way try to place the blood of Christ on the side of evil.

I'd like to draw you a little word picture. Scene One: A doting mother and father, a beautiful and sweet 14 year old miss —pure and good and innocent. Time: Christmas eve. Place: A Church of Christ home in Winslow. Occasion: Eve of Rainbow Dance —First formal dress and first dance for our heroine. Our heroine has donned the beautiful gown. She stands the very essence of beauty and purity. She is duly admired by all. With a smile of parental pride the proud parents wave and say to the departing princess, "Have a good time, honey." This is a more effective way of saying, "Go to hell, honey." It all adds up to the same thing. And this picture is not overdrawn, either.

Scene Two: Same parlor, same parents, same scenery. Time, one hour later. Mother looks at the clock. "Mary ought to be home in another hour." Poor soul; this is just the beginning of the worries you shall have as conductor on the "No Harm" line upon which you have started Mary riding. Years from now you'll be bathing your morning pillow with tears from sleepless eyes when your Mary has graduated from the Rainbow dance to the Roadhouse frolic. When your Mary comes home pawed over by the foul hands of her drunken partner, mussed and degraded and no longer pure, just remember that you started her on the road to hell yourself. This father knows the appeal of the dance. All men do. He knows exactly why a man likes to clasp a woman to his breast and to the strains of the waltz, or jazz, or jitterbug, move in unison on the dance floor. He knows that it is the feel of soft arms, soft breasts, lithe body, swaying hips, in fact, all the seductiveness of the female body held in close embrace, that cause men to dance. And if this mother does not suspicion this, at least, she is too simple minded to have the responsibility of rearing daughters. And, if you girls who are telling yourselves there is no harm in the dance, do not know this, as an elder brother —and one who knows —I'm telling you for your own protection. God has given you a priceless heritage to guard even with your lives —your virtue. A woman who has lost this, and has made her body a piece of merchandise, is far worse than dead. This war, nor anything else, cannot be an excuse for your lowering the standard of virtue and morality that is the heritage of every girl. You are the potential mothers and home makers of the post-war homes. Somewhere out on the field of battle a gallant lad dreams of a home and you and children. Don't let him down. He doesn't want a wife whose body has already been used as a means of gratifying the lusts of some soldier, or sailor, or marine. He wants you in your virginal purity —a woman worthy to be the mother of like sons and daughters. That you can never be if you play the role of harlot now.

And you, mothers and fathers, have the common sense to steer the feet of your children clear of the pitfalls so common

(Continued on page jive)

The Devil Isn't So Dumb

'Twas one sad day in Hell's domain,
When Christ came down to earth
And said to men, "I am the Christ,
Foundation for my church.
"The church! the church! the Devil cried,
Will go into all the land.
Souls will be brought into ONE fold
By one small simple plan.

And all the people will see the truth,
If there be no other way,
So I must hasten to build a church
That will lead the world astray.
Now God's way will attract the world
So I'll build as near as I can
A church like his, yet all my own
And I'll build it through a man.

But now while the church of the Lord is young,
I'll keep religious men at fight,
Persecuting and beheading Christians,
While thinking they are right.
And then I'll make my easy way
Into this church of the Lord,
And find some man who'd rather RULE
Than to keep God's written word.

I'll promise him power in this world;
I'll offer him peace and hope,
I'll give him to be head of the Catholic church
And I'll call him "LORD GOD, The POPE.
I'll call him the VERY RIGHT REVEREND,
And whatever he says, let it be —
Let him change God's laws and make some more
But I won't let the world see ME.

Yet I fear that one church will not be enough,
Some men will not see it that way,
So I'll give them more churches to meet their needs,
Into which they believe and pray.
I'll just make a slight division
And let my servants fight,
And establish some other churches
Apart from truth and right.

I'll take from out of my Mother church,
Some Harlots to plant about,
And they'll look so good to the eyes of men
I'll weed God's people out.
There'll be a Baptist and a Methodist,
Holiness, whatever man needs
I'll put the Bible there to deceive
Of course they'll use my CREEDS.

I'll keep on building my churches
Until men begin thinking they are wrong,
And then I'll tell them they're saved OUTSIDE
And really don't have to belong.
And that will overthrow God's plan for His church,
That men must come inside —
To be saved from the kingdom of darkness,
To be safe when He comes for His Bride.

And then when God's church begins teaching

That Denominations are wrong,
I'll build my undenominational,
And my very own.
The Undenominational church,
That name will deceive and Christians will grieve
For many will enter in.

Oh, I'll have my ministers, pious and sad,
Whining in pulpits and stand,
Perverting God's word and tickling their ears
While holding God's book in their hand.
Oh, I'll have my churches and doctrines,
While God has ONE CHURCH and ONE WAY,
I'll work very fast for I know that my plants
Will be rooted up some day.

God's word is, too plain and too simple,
If the world should depend on the word,
The world would obey the Gospel
And be added to the church of the Lord.
Oh, friend, did you say you were Protestant?
Perhaps you think Catholics are wrong,
She is his greatest, his Mother church
Is it a Harlot to whom you belong?

—MRS. JOHN W. WILSON
Silver City, New Mexico.

DARKNESS ON THE FACE OF THE DEEP

(Continued from page one)

All of these, and more, are to be found in religious darkness. To some of these same kind Jesus said: "Lift up your eyes, the fields are white unto harvest, but the laborers are few." Of them He said: They be blind guides; and if the blind lead the blind, they shall both fall into the ditch."

Men are in spiritual night largely because of "blind guides." There is only one way to reach the soul engulfed therein. That is with the light from God. Turning on this light is the responsibility of the church. To His followers He said: "Ye are the light of the world." Man's only hope of rescue lies in the efforts of the Lord's people. "That the manifold wisdom of God might be made known through the church," is just as true today as it was then. and the church is just as much responsible now as it was- when Paul informed it that it is the "Pillar and support of the truth."

Christ is God's spiritual sun; shining upon a sin-engulfed world. He must reflect that light through the church, just as the sun reflects its light through the moon. Jesus said: "While I am in the world, I am the Light of the World." Again He tells us: "I am the way, the truth and the life." Too, "By me, if any man enter in, he shall be saved." He is the door leading out of darkness. He is the light shining upon the pathway. Hide him and you have spoiled the chances of escape.

David said: "Thy word is a lamp to my feet, and a light to my pathway." Shut men off from the word of God and you have turned out the light. This can be, and is done by the failure of the church to support the truth. There are two ways by which we can support it, and two by which we may hinder it. We can back it up morally, and give to it financial strength; and by so doing make its light shine permanently. Fail to give these supports, and the light goes out.

Work well planned is well begun.

Work not planned is seldom done.

"And in a multitude of counselors there is safety,"

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J. A. COPELAND, Editor
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Associate Editors

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John W. Wilson _____ Box 28, Silver City, N. M.
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"More Than Conquerors"

WAYMON D. MILLER

The Christian life is a victorious life. Nowhere is this thought more adequately expressed than in Romans 8:35-39, where Paul asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is plain that Paul here teaches that no circumstances of life, however adverse, shall be capable of separating us from God's love. We, as Christians, are equal to any occasion. Sustained by the love of Christ, we stand ready to face any conditions that may present itself. Thusly fortified, in the blessed assurance of God's eternal grace, we are become more than conquerors!

It is possible that Paul may have drawn a portion of this lesson from the vital and exalted occupation of the Romans at this time —soldiership. No calling among them was more noble. It may be that Paul visualized the Roman soldier as he marched courageously against the foe, engaged him in lethal conflict, and emerged robed in victory. The hero was welcomed again to his home city with joyous applause, and many great honors bestowed upon him for his victory. He was a conqueror. Yet the faithful is more than conqueror! Yes, the life of the consecrated child of God is one of triumph. Let us commit this study to a few circumstances over which the Christian is a victor.

He Has Conquered Self

To conquer self is a victory of great consequences. One's self represents the whole of his being. Dwight L. Moody fittingly said, "I have had more trouble with myself than with any other man I have ever met." This is true with all of us. So much of the time our greatest enemy is self. I am my greatest problem. Much time and effort is required to subdue self. He who preached the crucified Christ from Athens to Rome, before prince and pauper, without fear or

favor, confessed that his greatest difficulty was with self. Paul declared, "I 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 cast-away (rejected) R. V.)." The literal translation from the Greek suggests that he "brow-beat" his body, and "led it captive." These strong terms suggest Paul's urgent personal conflict. Peter well describes the unconverted person as "self-willed." (2 Peter 2:10.) Selfishness is not compatible with the principles of Christianity. Our Lord taught: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark 8:34.) Self-denial is the key to self-possession.

Conquering The Lusts of The Flesh

Closely related to the victory over self is the victory over the lusts of the flesh. This accomplishment is also of great value, since the fleshly demands and spiritual interests are in opposition to each other. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (1 Peter 2:11.) These lusts, when permitted to run their natural course, result in our spiritual death. "But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:14-15.) These lusts, therefore, should be disposed of. The proper disposal to make of them is to crucify them. "And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.) The conquest is noteworthy that enables our overcoming lusts that causes sin and spiritual death. Again the principle of self-denial is employed as the chief weapon of this conquest. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2:11-12.)

Conquest Over Sin

Sin has always been abhorrent to God, and the enemy of man. It has always been that which separated God and man. "But your iniquities have separated between you and your God, and your sins have hid his face that he will not hear." (Isaiah 59:2.) The wages of sin is death. (Romans 6:23.) This being true, man should earnestly seek absolution from these sins, which God has made possible in Christ. Through the wondrous grace of God, we know "Saieth the Lord: though your sins be as scarlet, they shall be as white as snow." (Isaiah 1:18.) When man approaches God in humble obedience, he is assured that "the blood of Jesus Christ his Son cleanseth him from all sin." (1 John 1:7.) Paul teaches that in baptism which completes obedience to the gospel, that "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." (Romans 6:6-7.) This freedom from sin is appropriated by our obeying the gospel. "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 become the servants of righteousness." (Romans 6:17-18.)

A Christian Conquers The Devil

Since the devil is our adversary, he should be strenuously opposed. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8.) The devil is our worst enemy. He is the source of all evil. No good comes from him. He, in violence and ferocity, is represented as "a roaring lion." It is said that the lion while hunting never roars except when it leaps upon its prey. Thus, the devil does not warn of his approach. An intoxicated person is not aware of being stalked by danger. We therefore, must "be soldier." Guards

are stationed at outposts around armies to detect the approach of the enemy. The Christian must continually guard his spiritual interests with keen vigilance. The work of the devil is to seek "whom he may devour." Thwarting these intentions is great gain for the child of God. God's Word assures that we can gain victory over a foe so mighty as the devil. Our "order of the day" is to "resist the devil, and he will flee from you." (James 4:7.)

Conquerors of Death

Man strives continually to preserve life, and prevent death. Medical Science has made marvelous progress recently with sulfa drugs, penicillin, the X-ray, and radium. But at best these inventions can only postpone death a few years. Nothing will be found to eliminate death, for this is God's law, as natural as life itself, "for as in Adam all die." (1 Cor. 15:22.) Since death cannot be avoided it should be conquered. Heroes are made daily by men, who are not afraid to die. It is commendable not to be afraid of death, and sensible to be prepared for it. The child of God both made preparation, and removed the fear of death.

The Christian hope is not confined to this life, for "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.) To the one clothed in preparation, "Death is swallowed up in victory." (1 Cor. 15:54.) The Christian does not approach death in fearful agony, "as they who have no hope," but with keen anticipation, realizing that death but unfolds the transcendent beauties of that immortal realm. As faithful Christians, we labor in faith, and with the knowledge that "to die is gain." (Phil. 1:21.) Yes, "in all these things we are **more than conquerors**," and "thanks be to God, which giveth us the victory through our Lord and Jesus Christ." (1 Cor. 15:57.)

The Incomparable Christ

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on Divinity. He became Son of man that we might become sons of God. He came from Heaven, where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade. They never phone for a doctor, for there no one is ever sick. There are no undertakers and no graveyard, for no one ever dies—no one is ever buried.

He was born contrary to the laws of nature, lived in poverty, reared in obscurity; only once crossed the boundary of the land, in childhood. He had no wealth nor influence, and had neither training nor education. His relatives were inconspicuous and uninfluential.

In infancy He startled a king; in boyhood He puzzled the doctors; in manhood, ruled the course of nature. He healed the multitudes without medicine, and made no charge for His services. He never wrote a book—yet not all the libraries of the country could hold the books that could be written about Him.

He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. He never practiced medicine, yet He has healed more broken hearts than the doctors, and broken bodies.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have under His orders, made rebels stack arms or surrender without a shot being fired.

He is the Star of Astronomy, the Rock of Geology, the Lion and the Lamb of Zoology, the Harmonizer of all dis-

cords, and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another's ass. He was buried in another man's tomb. All failed, but He never.

The ever perfect One—He is the Chief among ten thousand. He is altogether lovely.

"No Harm"

(Continued from page two)

They need you now in the role of a preventive of the major sins that shall inevitably follow your condoning the dance and other kindred evils. Have the courage to say "NO!" to them and their friends, and mean it. They will bless you for it in the days to come. If you fail them, they and their lives will be a curse upon you in your waning years.

My People Have Forgotten Me

DURWOOD ANDERSON

"Can a maid forget her ornaments or a bride her attire? Yet my people have forgotten me days without number." (Jer. 2:32.)

Can we distinguish forgetting as anything but sin? Or can we think of sin without thinking of forgetting God. "The wicked," or sinful, "shall be turned into hell, and all the nations that forget God." (Ps. 9:17.) Then if we do any sin we have forgotten God and unless we repent of that sin we have no promise of eternal life. If we could but think of the things of this life as but a fraction of the life to come, even if we owned everything on the earth, I believe that it would not seem so hard to live a Christian life.

Sometime we become so hungry for the pleasures of this life that we are almost persuaded to sell our birthright for a little share. If we were hungry as Esau was for our daily ration we would think that we would be justified in giving a little to satisfying that want. If Esau could not get repentance for what we call a necessity how shall we escape if we sell ours for things that we do not need. (Heb. 12:18.)

As a student in high school and as a "teenage boy I would like to discuss a few temptations that confront me.

The Basket Ball Program. This is a game that is very popular in many schools. It is interesting to me and many other people but it has been carried to an extent by some that it is sin. It is not played decently by some, and some is the majority. Some may ask, "Why is it not respectable in the sight of God? Let us go to God's book to answer it. When one plays in suits that are not over 10 to 15 inches from the waist down I affirm that this is not desirable in the sight of God. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15.)

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." (Rev. 3:8.) We can find no place that nakedness is not considered a shame before God.

I would be glad to play if the boys on the team would agree to play in the right kind of clothing, but until then I shall keep replying NO. Not that I like to say it but I feel

that if I live the life that I took upon myself to live I shall have it to do.

Some have said, "It is all right for boys to play in the suits but it isn't for girls." This is wrong. As far as sin is concerned God wants men to be saved as well as women. "Of a truth I perceive that God is no respecter of persons." (Acts 10:34.) In many places many more women gather to worship God than do men. This is true. God did not cause it to be that way. Maybe the men forget God more easily. We can't use this as an excuse for we know that forgetting God is sin.

The program that I have mentioned is only a small subject considering the many things that confront us daily. So then let us ever be willing to accept the better things and try to leave off things that Christ tells us to, and be comforted in this, "Well done thou good and faithful servant" thou has been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of the Lord." (Matt. 25:21.)

I would like any help on this subject that you have to give.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson Nine

Chapter Five, Verse Three

We have learned in the lessons studied that justification was not of the law of Moses, nor to the Jew exclusively. All had been condemned under sin. Two systems are contrasted, the law and faith. Faith justifies, not the deeds of the law. Through this faith we reach God's grace. We were told in verse 1 that we have peace with God by this faith through Christ. Hence, the Christian glories in tribulations on account of the effect that these troubles have on us. Tribulation causes one to be patient. This patience leads to experience, and the experience raises our hope. With our hope strong we are not ashamed even to be persecuted for the sake of our faith. God's love shed abroad in our hearts by the Holy Spirit is a complete diffusion of divine love revealed from the Father in the gift of His Son. The Holy Spirit is the revealing agency. The word of God His medium. Vs. 3-5.

"For when we were yet without strength," i. e., while yet sinners without this hope, Christ died for us. Hardly would one die for a righteous man. Some would even dare do so probably; yet while we were all under condemnation of sin, Christ died for us. This shows God's great love for us, greater because that Christ was given for us when all were in sin. Vs. 6-8.

The consequence of all sin is death. But now Christ's blood having been shed for us, we shall be saved from the drath —death—that is the consequences of sin. V. 9.

"When we were enemies," that is, when we were sinners, were reconciled" —the plan of reconciliation perfected "by the death of his Son." "We shall be saved by his life," that is, by living the new life in Christ, taking his life as the pattern, this life shall save us. V. 10.

We joy in God because we are no longer estranged from him, no longer separated. By our using the means provided in the death of Christ our atonement —at-one-ment—is affected. V. 11.

Sin entered by one man —Adam. Death came in by sin — Physical death. The consequences of Adam's sin was visited upon the entire race. Death passed upon all mankind. V. 12.

Sin was in the world from the time of Adam's transgression on; but because there was no law it was not reckoned

as sin. However, death reigned from Adam to Moses. Even those who had not sinned as Adam did. Babies paid the penalty of death. Adam was a figure of Christ. Vs. 13, 14. The free gift differed from the offense in many, particulars. Many died through the offense of one —Adam. Instead of death the Christ brought life. God's grace abounded more than the offense abounded. Eternal life is the reward for obedience, and life restored to all by the resurrection. V. 15. In verse 16 is a contrast between the effect of Adam's transgression and Christ's obedience. We see the vein of thought relative to the law and faith carried on in this argument. The law was a carnal law. It was an ordinance of death. Faith is its antithesis. It is spiritual and is unto life. Justification can come only by faith. V. 17. The law brought out the fact of sin, showing its sinfulness. It brought to the forefront sin in its universal condemnation. On the other hand Christ offers pardon as a free gift to all that obey Him. (Read Heb. 5:9.) V. 18.

By the disobedience of Adam many were made sinners — reaped the consequences of Adam's sin —all mankind. By the obedience of one man Christ, many —all that obey Him — shall be made righteous. V. 19.

The law entered that sin might abound. The law brought the penalty of sin out. Showed its ugliness. Where sin abounded grace much more abounded. The goodness and mercy of God exceeded the sinfulness of man. V. 20. Sin had continued from Adam to Christ to exact its reward — death. His rule was supreme and unquestioned. Christ conquered death for every man. Man will continue to die physically as long as he is in the flesh, but there is no earthly reason why one should now be held in the bondage of spiritual death. Eternal life is the reward promised to the faithful everywhere. All of us are either followers of Adam or of Christ. Which is just another way of saying we either walk after the flesh or after the Spirit. The carnal mind is death. The mind of the Spirit brings life and peace. Watch closely Paul's arguments in Chapter six.

Report of Gospel Work in Youngstown (Ohio) District (Est. Population 400,000) for January, 1944, by Gus Winter, South Side Church of Christ, P. O. Box 666, Youngstown 1, Ohio

House to house calls (December and January).....	* 500
Tracts and Gospel Papers distributed.....	300
Testaments distributed	20
Mid-week Services for Bible Study conducted.....	8
Lord's Day Bible Study conducted.....	9
Lord's Day Preaching Services conducted.....	18

* I was assisted in 500 of these calls by three Gospel teams composed of members of the South Side Church, during which 500 blotters with Church "ad" were given out.

FINANCIAL STATEMENT. Three churches and two individuals contributed \$150 in January for the support of the minister and his wife. Three individuals and one Church contributed \$16 for local missionary and benevolent work.

OTHER CONTRIBUTIONS: A friend in Iowa sent us 50 Testaments for free distribution. We could use 500 more Testaments, 50 complete Bibles (in readable type) and several thousand good Gospel Tracts.

Through the generosity of Bro. Clarence D. Baird, we have received 300 sets of 24 tracts each, which constitute as good a "Short Course in New Testament Christianity" as I have ever seen in print. The author of this_ excellent series of tracts is Minister O. P. Baird of Atlanta, Ga., the son of the donor. His wish is to distribute them in such a way that the same person will receive the entire set in due season. We are now compiling a list of 500 prospects to whom we will

mail (or present in person) these splendid tracts. We have been promised 200 more sets.

COMMENDATIONS. In response to our December report (sent out to nearly 100 former friends and contributors) a goodly number of our friends and supporters have written us commending us for undertaking our seven-fold program of Christian Service, and encouraging us in undertaking so far reaching and worth service for the glory of God and the good of mankind. Through this seven-fold service we aim to win souls to Christ, to build up His Church and to "make known through the Church the manifold wisdom of God." Ephesians 3:10.

A POSSIBILITY. If each of the hundred brethren to whom we send this report would help us with a contribution of \$2 (or more if willing and able to give more), we could render an even more effective service than we have during the past two months, reach more precious souls for our glorious Lord, sound out the Gospel in more needy and destitute places where it has never yet been heard in its purity and fulness, and exert a greater influence for the Kingdom of God and His righteousness in this vast, needy metropolis of northern Ohio.

STREET CAR PUBLICITY. We have just been informed that we could place an advertising card in EVERY BUS AND STREET CAR in Youngstown and all its suburbs for only \$33 per month. Hundreds of thousands of workers, shoppers, students and others who ride our cars and busses daily, would learn when and where we meet, and about our great aim and objective: "The Restoration of the New Testament Church; The Practice of New Testament Christianity."

The Sabbath Commandment

By E. M. BORDEN

If we are commanded to keep the Sabbath day, why did Paul say: "Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath?" (Col. 2:16.) Why tell these brethren not to judge any one concerning the Sabbath, if the Sabbath commandment is yet in force? The penalty for violating the Sabbath was physical death. Who, today, is to execute those who violate the Sabbath commandment? Take your time about answering. These facts must be considered: 1. No man was commanded to keep the Sabbath day until the Jews were commanded to keep it as a memorial of their deliverance from Egyptian bondage. 2. The commandment was to the Israelites and not to the Gentiles. 3. Christians are not commanded to keep the Sabbath day. The first day of the week is not the Sabbath day. It is not even "The Christian Sabbath."

The Jews observed the Sabbath as a memorial of their deliverance from Egyptian bondage. They were commanded to observe every Sabbath day. How were they to observe the day? They were to rest from manual labor on that day. "Remember the Sabbath day to keep it holy." The Sabbath commandment is not in the New covenant. We are not commanded to keep it. The Israelites were commanded to keep it as a memorial of their deliverance from Egyptian bondage. (Deut. 5:3.) The Sabbath day was the seventh day of the week. Jesus remained in hades over the Sabbath day, but he arose from the dead on the first day of the week. On the first day of the week we observe the Lord's Supper as a memorial of the body and blood of Christ. Sunday is not the Sabbath day!

The Sabbath commandment was given to Israel at Mount Sinai, but it is not binding on Christians. The Sabbath commandment was not given until Israel crossed the Red Sea.

It was the fourth commandment of 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 commandment, which is 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 Jas. 5:12. 4. "Remember the Sabbath day to keep it holy," is not given in the New Testament. 5. Honor thy father and thy mother," is given in Eph. 6:2. 6. "Thou shalt not kill," is given in Rom. 13:9. 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 found in Eph. 5:3. There are other places in the New Testament where these nine commandments are given, 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 the Jews as a memorial of their deliverance from Egyptian bondage. Then, how can we observe it? 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.) Jesus arose from the dead on the first day of the week, and we meet on the first day of the week to commemorate the death and resurrection of Christ by eating the Lord's Supper.

EXCERPTS FROM UNCLE MOSE (S. W. W.)

Brer. Johns say he jes caint see no good in dis here war, an' don't see how to thanks over it. Humph! I kin —it's put de ol' folks back to work, an' I'se mighty thankful 'taint over here.

Brer Grimes say he al'ers lay by fifty cents eve'y week — twenty-five cents fer tobacker an' twenty-five cents fer de Lord —only las' week some one done took de Lord's quarter.

Brer Smith's niece what's visitin' here from de city say she can't hardly worship widout de pianny. Humph! dat pore gal don't know worship from entertainment.

One day las' week we wus discussin' 'bout womens; how much influence de life of a good woman has in makin' de world more better an' how a bad woman can make de world a heap more musser. Jes' den Brer. Bones speak up (Brer. Bones can't read an' all he know is jis what he hear) an' he say: "Yes, take that ol' gal they calls Pearl Harbor for instance!"

Every life affects the world for good or bad, in proportion to its activity and influence. If I am a person of influence, my opportunity to do good is great. A person of influence can lead many in the right way. He can also lead people in the wrong way. We are always glad to have people of influence in the church, provided that influence is used in the right way. —E. M. Borden.

NOTES—REPORTS

* * * * *

J. L. Calvert, Kingsville, Texas: The work with the church here is moving along in a fine way. Every service is well attended, and our house is filled for Sunday services, and our contributions are far above what they were a year ago. Men have been selected to buy a lot for a new building in a new location, so we are hoping to be in a new and larger building before long. We seldom have a service that we do not have visitors present, and we have not missed a Sunday in 20 months having visitors from out of town in our service. Will have L. R. Wilson of San Antonio, Texas with us in May for our Spring meeting. When you come this way stop and worship with us.

* * *

Glenn A. Parks, 410 Huntsville Road, Fayetteville, Arkansas, February 12. Our work goes well here. Two were baptized a few days ago and two placed membership last Lord's day. Our crowds are fine every Sunday morning. There is room for lots of others in the building Sunday night. Plans are in the making for building a new meeting house soon.

* * *

E. S. Hughes, Ville Platte, La.: I have been laboring in this field for about four months, having devoted my time to preaching the Gospel and being supported by the Sixth Street church in Port Arthur. We are able to sow the seed in these parts, which has for too long been neglected. A small band of Christians have been meeting here for two years. They have succeeded in building a nice little house in which to meet. I conduct services other places during the week. We are looking forward to doing much work during the coming months. The Sixth Street church is supporting three other full time ministers in other fields. Many other churches should do likewise.

* * *

Walter W. Leamons, Houston, Texas: West end church, 718 Malone, will begin a two-weeks meeting on Sunday, March 12. A different speaker each evening at eight o'clock. Fifteen or more able preachers will be heard during the meeting and all who can are cordially invited to attend.

* * *

James L. Neal, Springdale, Arkansas: Brother Tommy McClure of Cave Springs Arkansas is developing into a very excellent young preacher. He is a boy of eighteen, clean in life and habits and has been preaching since he was fifteen. South Thompson Street church here gave

him papers of recognition as a minister of the Gospel, and he preaches here the first Lord's day in each month, regularly. Tommy is a diligent, daily student of the Bible, while he is busy in his study courses, finishing high school. He is busy preaching over week ends all the time. He would like to conduct about eight meetings from time his school closes till next school year, when he wishes to attend Freed-Hardeman college. If you would like to use and encourage Tommy, write him at the above address. He has a good personality and preaches the gospel of Christ in its fullness, rapidly and with force. Give him a trial.

Sherman L. Cannon, 2530 El Cajon Blvd., San Diego, 4, California: If you have a loved one in military training in San Diego or its vicinity, please send his or her name, branch of service and correct rating and we will do all we can to get them to attend one of the fine churches in San Diego. But be sure to give correct address; otherwise, it is impossible for us to contact them. The anxiety on your part concerning you boy or girl in the service is our responsibility.

* * *

Sherman L. Cannon, San Diego, Calif.: During 1943 the contributions at the El Cajon Blvd. congregation were better than \$10,000.00. Our budget for the coming year is set at \$13,000.00 which we believe is within our reach. One hundred and ten were added to our membership during 1943. The congregation is planning to spend about \$2,400.00 for mission endeavor during 1944. At a recent business meeting of the officers of the congregation it was decided to redecorate the interior of the building and release Brother Cannon for one month during the summer in order to work in meetings. In order to reach our building from down town San Diego, take No. 7 or 11 car to the Plaza to Park and University Avenue; transfer to El Cajon Boulevard and get off at El Cajon Boulevard and Arizona Sts. We have three Gospel meetings planned for 1944.

* * *

To Whom It May Concern

The elders of the Sixth and Olive St. church in North Little Rock wishes to make the following statement to the congregations that have been supporting the work at the T. B. Sanatorium at Booneville:

Brother Harbert D. Hooker has been largely responsible for the success of the work, and he has given up here with us and has taken up work with the congregation at Poplar Bluff, Mo. He will carry on the work from that place

under the supervision of the congregation there. We have complete confidence in his ability and honesty to carry on the work and we are recommending to all who have supported the work to continue to do so.

We intend to continue our support, believing it is one of the best projects that the church has undertaken in Arkansas. We give Brother Hooker the major credit for its success, because of his untiring efforts to put it across. We recommend Brother Ballard also as doing a fine work as preacher in the sanatorium. We would like to suggest that as many as possible visit the sanatorium and see for yourself what a splendid opportunity we have for preaching the Gospel. You have to see the conditions there before you can fully grasp the reason why Brother Ballard is having so much success in the work. Hoping the work will continue to grow and prosper, we remain, Elders of the Church of Christ, Sixth and Olive Streets, North Little Rock, Arkansas: S. H. Harper, O. Murphy, E. L. Allison, C. L. Hollaway.

Notice —Several of our best Bibles, Commentaries and other Bible helps are now out of print. Some will be reprinted soon, others will not be available until after the war. We appreciate your orders for any items obtainable —The Publishers.

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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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Popes

GEO. B. CURTIS

I have always had a flair for history. The doings of all peoples of all ages is at all times a fascinating matter of investigation. For some reason the Catholic element of Winslow has not been too highly pleased with some of the things that I have had to say. They have even dubbed my writings as having an unAmerican trend in that I have had the audacity to raise some questions relative to the scripturalness of some of the doctrines of Catholicism. This has led me into a little journey into Catholic history in this article. Remember this prize bit of Catholic teaching: **THE POPE IS INFALLIBLE.**

According to the list of popes as given in the Catholic roster, there are two hundred sixty-six who have occupied the papal chair at Rome. This is not correct; for the first, or early list, is not at all true to history. However, I am not concerned about that in this article. I want you to take a look at the nationality of the popes for a moment. French 14, Greeks 11, Germans 6, Spaniards, 3, Africans 3, Syrians 6, Dalmatians 2, Thracians 1, Englishmen 1, Portugese 1, Dutchmen 1, ITALIANS 217. The last non-Italian pope came to the papacy in 1522 and served only one year. He was Adrian VI of Netherlands. Hence, for 421 years the popes have all been Italians, and the politics of Italy has been disseminated throughout the entire world by the smoothest of all Italian politicians—the pope. According to the present setup it would be next to impossible to have a pope that is not a son of Italy. The Roman Catholic church has seen to it that Italians have ruled in the "Holy See."

It has ever been a policy of the Catholic Church to claim supremacy over the heads of all nations. The popes have made and unmade kings in Europe at will in the past. Let the record speak. Remember, **THE POPE IS INFALLIBLE.** I take the following excerpts from the Catholic canons: Pope Boniface VIII (1294 A. D.) says: "We declare, say, define, pronounce it to be of necessity to salvation for every human creature to be subject to the Roman pontiff. One sword must be under another, and the temporal authority must be subject to the spiritual power, whence, if the earthly power doth go astray, it must be judged by the spiritual power." Another gem from the infallible popes—Gregory VII, this time. "For the dignity and defence of God's holy Church, in the name of the Father, Son and Holy Ghost, I depose from imperial and royal administration king Henry (of England) son of Henry. . . . Go to, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm: that all men at length understand, if ye can bind and loose in heaven, that ye can also upon earth take away and give empires, kingdoms, and whatsoever mortals can have." Pope Pius V begins his bull against Queen Elizabeth of England with these words (1570): "He that reigneth on high, to whom is given all power in heaven and earth, hath committed the one holy catholic and apostolic Church,

out of which there is no salvation, to one alone on earth, namely to Peter, prince of the apostles, and the Roman Pontiff, successor of Peter, to be governed with the plenitude of power. This one he hath constituted prince over all nations and kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build . . . I hereby deprive the queen of her pretended right to the kingdom, and all dominion, dignity and privilege whatsoever: and absolve all the nobles, subjects, and people of the kingdom, and whoever else may have sworn to her, from their oath, and all duty whatsoever, in regard of dominion, fidelity and obedience." Yet, Rome is infallible. And Rome never meddles in a nation's temporal affairs. I suspect it is unAmerican to cite Catholic history. One more excerpt from the infallible popes in their relation to earthly governments must suffice. We take this from the bull against Henry, king of Navarre, and prince Conde. Sixtus V is the author of this piece of infallibility. "The authority given to St. Peter and his successors, by the immense power of the eternal king, excels all the powers of earthly kings and princes. It passes uncontrollable sentence upon them all: and if it find any of them resisting God's ordinance, it takes more severe vengeance of them, casting them down from their thrones, though, never puissant, and tumbling them down to the lowest parts of the earth, as the ministers of aspiring Lucifer . . . By the authority of these presents, we deprive them and their posterity forever of their dominions and kingdoms . . . We do absolve and set free all persons, as well jointly as severally, from such oath, and from all duty whatsoever in regard to dominion, fealty, and obedience: and do charge and forbid all and every of them that they do not dare to obey them, or any of their admonitions, laws and commands." This was the attitude of Catholicism toward government in the past. Was she right then? If infallible, yes. If Rome had control of all governments in the past, when did she lose that control? What power took it from her? If she was infallible, how was the feat of taking this right to set up and tear down thrones from her performed?

Roman Catholicism is built around medieval traditions and customs. It goes in largely for ostentation and pomp. How unlike the lowly Nazarene are some of the doings of his self-styled ambassadors—the popes. Look at this instance. Here is a Catholic description of a coronation by an eye witness: "About eleven o'clock the procession began to arrive from the Quirinal Palace. It was immensely long. The cardinals were in their state carriages, and each was accompanied by several carriages full of attendanes. The senator and governor of Rome formed part of the train. The pope was in a state coach drawn by six black horses, and preceded by a priest riding on a white mule, and bearing a large crucifix. . . . In about half an hour the procession entered the center door of St. Peter's. In all these processions the lowest orders of clergy came first, then bishops, archbishops, cardinals, and lastly, the pope. He was borne aloft on his throne, carried by twelve bearers, the choir singing *Ecce sacerdos*

(Concluded On Page Three)

What Must I Do To Be Saved?

ED HOLT, Port Arthur, Texas

DIFFERENT THINGS BY WHICH THE NEW TESTAMENT SAYS WE ARE SAVED

To be saved is to be forgiven of sins, have remission of sins, have sins blotted out, to be pardoned, justified, redeemed, cleansed and sanctified. Note the following: "It is **God** that justifieth" (Rom. 8:33); "thou shalt call His name **JESUS** for it is He that shall save His people from their sins" (Matt. 1:21); "ye are justified . . . by the **Spirit** of our God" (1 Cor. 6:11); "being reconciled, we shall be saved by **His life**" (Rom. 5:9; Eph. 1:7; 1 John 1:7); "there is none other **name** under heaven given among men, whereby we must be saved" (Acts 4:12); "**by grace** (and love and mercy) ye are saved" (Eph. 2:5-8; Titus 2:11, 12; 3:5; John 3:16); the **gospel** . . . by which also ye are saved" (1 Cor. 15:1-4; Rom. 1:16); "the engrafted **word**, which is able to save your souls" (James 1:21; Acts 11:14); saved by "**the doctrine**" of Christ (1 Tim. 4:16); "**save yourselves** from this crooked generation" (Acts 2:40; Phil. 2:12; 1 Tim. 4:16); "justified by **faith**" (Rom. 5:1); "by **works** a man is justified, and not by faith only" (James 2:24); "**baptism** doth also now save us" (1 Peter 3:21; Mark 16:16; Acts 2:38; 22:16); and "we are saved by **hope**" (Rom. 8:24). We believe what the Bible says about these different things by which we are saved.

THERE IS SOMETHING FOR MAN TO DO TO BE SAVED. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father who is in heaven**" (Matt. 7:21). He asked, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 4:46). He concludes the sermon on the mountain by saying, "Every one therefore that heareth these words of mine, and **doeth them**, shall be likened unto a wise man . . . And every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man . . ." (Matt 7:24-27). "Be ye **doers of the word** and not hearers only" (James 1:22).

WHAT MUST I DO TO BE SAVED? The question is very important—salvation is involved. It is what **MUST** I do? Not what "may" I do? if it suits me. The answer will then be essential to be done. It is what **must I** do? A personal responsibility. "Each one must give account unto God for himself." Note also it is what **must I DO?** and not what must I "get" or "feel" or "experience" to be saved.

Since the resurrection of Christ the question has been asked and answered three times. The answer which these three present is the one for us. Those answering the question were inspired and so our answer will be inspired, for it is theirs.

Thousands asked Peter and the rest of the apostles, "What shall we do?" Peter said unto them, "**Repent ye, and be baptized** every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). Saul of Tarsus asked Jesus, "What shall I do?" Jesus said, "Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (Acts 22:10). After three days of blindness and fasting and praying, Ananias came to answer the question Saul had asked Jesus. He said, "Arise and **be baptized**, and wash away thy sins, calling upon the name of the Lord." (Read Acts 9:1-19; 22:1-17; 26:12-19). The Philippian jailer asked Paul and Silas, "What must I do to be saved? He was told to "**believe on the Lord Jesus**, and thou shalt be saved, thou and thy house." The record continues: "And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all

his immediately" (Acts 16:30-34). Ordinarily the case of the jailer is cited and the first statement to him is the answer commonly given when men ask "What must I do to be saved?" But when one just says, "Believe on the Lord Jesus, and thou shalt be saved," he does not give all of Paul's answer. He leaves the jail too soon! The jailer was told to believe on the Lord plus what Paul told him to do when he "spake the word of the Lord unto him."

Now we have the thrice repeated question and its three answers. When we combine the answers we see perfect harmony—we see **ONE ANSWER** in harmony with the commandment of Jesus. They were answered considering the condition of those asking what to do. The jailer had done nothing toward his salvation, hence, first he was told to believe, (and the other duties followed. The Jews, to whom Peter preached in Acts 2, were "pricked in their heart" (verse 37)—they believed—and so were commended to repent and be baptized. Saul had already believed and repented, as was evidenced by his conduct, when he was told to "arise and be baptized, and wash away thy sins." All in all then, the New Testament teaches the sinner to: "**Believe on the Lord Jesus . . . repent and be baptized for the remission of sins (washing away thy sins) . . . calling upon the name of the Lord.**"

This is in harmony with the commandment of Christ to the apostles, saying, "He that believeth and is baptized shall be saved" (Mark 16:16) and "that repentance and remission of sins should be preached in His name, among all the nations" (Luke 24:47). The Lord Himself saves men upon these conditions. And He adds to the church—His church—daily such as should be saved (Acts 2:47).

To be kept unto salvation ready to be revealed at the last day, and saved must keep the faith. They must "continue steadfastly" (Acts 2:42) for "He that endureth to the end shall be saved" Matt. 10:22). "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

To be saved erring Christians must repent of their sins, confess their faults, and pray to God for forgiveness (Acts 8:22; 1 John 1:9).

Stephen's Sermon

J. W. HOWELL

In Acts 6:5, we are introduced to Stephen as a "man full of faith and of the Holy Ghost." Again in verse 8, "And Stephen, full of faith and power, did great wonders and miracles among them." Certain of the foreign Jews disputed with Him, but "they were not able to resist the wisdom and the spirit by which he spoke." (Verse 10.)

These prejudiced Jews could not meet the facts presented by Stephen, and they hired witnesses to testify falsely against him, who said, "This man ceaseth not to speak blasphemous words against this holy place, and the law." (Verse 13.) And we might add here, these same individuals are found everywhere today. If they cannot meet truth, they will resort to cavil, trickery, slander, and every evil deed.

These incidents brought Stephen before the council, and being asked by the high priest, "Are these things so?" he begins the wonderful sermon recorded in this seventh chapter.

This is one of the most remarkable sermons recorded in the New Testament. Brother David Lipscomb, in his commentary on Acts, has aptly said, "Stephen presents on epistle of Jewish history, beginning with Abraham, terminating in Christ, to show that Christ and the spiritual temple, or church of God, could be the only true end and outcome of the Jewish dispensation, and were foretold from the be-

(Continued On Page Seven)

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson Ten

Chapter Six

Keep in mind that the apostle has contrasted and compared the law and the gospel in his letter to the church at Rome thus far. This continues for the next six chapters in the main. The law is in some instances personified as the flesh and the gospel as the spirit. We were taught in the preceding chapters that there was no justification under the law of Moses; that the law of faith obtained the justification. We are now prepared to see how this law of faith works to our justification and our obligation to God under faith. The argument had just been made that though sin abounded under the law, grace was the more abundant. From this statement some might argue that there was no necessity to quit sinning for God's grace continues more abundantly than our sins are. This led to Paul's question in the first verse:

"What shall we say (conclude) then? Shall we continue in sin that grace may abound?" Or that grace may be more abundant than our sin is abundant? If God's grace is to exceed the enormity of the sins committed, one might argue the more sin necessary the more grace on the part of God. V. 1. God forbid—a strong term of denial. "How shall we that are dead to sin live any longer therein?" Paul reckoned that all who had accepted the peace with God through Jesus Christ (Chapter 5:1) had died to the life of sin that had once kept them separated from God.

The evidence of death to sin is given as their baptism into the death of Christ. Paul asks of the Romans if they did not know that when they were baptized into Christ they were also baptized into His death? Paul states that in common with the Romans that he also was baptized into Christ. We are told that redemption through the blood is in Christ. (Eph. 1:7; Col. 1:14.) We are told that remission of sins takes place in Christ. (Eph. 1:7; Col. 1:14.) That all of God's promises are in Christ. (1 Cor. 1:20.) God's word discloses no other means of entrance into Him except by being baptized into Him. "For ye are all children of God through faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." (Gal. 3:26, 27.) 1. We are baptized into Christ. 2. By this baptism we are brought into Christ's death. 3. Christ shed His blood in His death. 4. Redeeming blood is in Christ. 5. Salvation from sins in Christ. 6. No baptism, no entrance into Christ. 7. No entrance into Christ no blood. 8. No blood no salvation. 9. Hence, no baptism, no blood, no salvation, no children of God. V. 3.

"Buried with him in baptism—"Alluding to the ancient manner of baptism by immersion."—(John Wesley in New Testament. With Notes, comment on Rom. 6:4.) "It is probable that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put *under the water*, which seemed to say, the man is *drowned*, is *dead*; and when he came up out of the water, he seemed to have *resurrected* to life; *the man is right again; he is alive.*" (Adam Clarke in Clarke's Commentary on Rom. 6:4.) I give these two, the greatest of all Methodist scholars that have lived. Even those who taught and practiced *sprinkling* for baptism knew that originally baptism is an *immersion*. God never changed the mode. The Council of Ravenna (Catholic) did this. No authority higher than Catholicism can be found for the practice. Christ was buried. The glory of the Father reached into the silent vault of death and brought His Son out to a new and undying life. So, Paul argues, we are raised in our baptism to walk in newness of life. The same power that gave to the Lord this life in the

tomb imparts by the same power our new life in our baptism. (See Col. 2:11, 12.) V. 4.

We went down into baptism like Christ went down into Joseph's new tomb, dead to earth life by the crucifixion. This old life, man, body, buried. Repentance crucified our old man. Now this old life is buried. It is destroyed in baptism, and the new man, new life in Christ is put on at this point. (See Gal. 3:26, 27.) Not only does our baptism bring us into contact with the death of Christ, but it also is the place of contacting his resurrection. Life came to Christ in the tomb by the power. (See Col. 2:12.) V. 5.

Our old man—self—is crucified with Christ. This old man is buried with Christ in our baptism. Our new man is raised up with Christ in our baptism.

1. Is there a single instance in all God's word where one was baptized by sprinkling?

2. If you were sprinkled and you have learned that God never taught sprinkling as baptism, what would now be your duty toward God?

3. If you were once immersed with the understanding that it was done because of the remission of sins, and you have now learned that baptism puts one into Christ where the blood cleanses, what would now be your duty?

4. Can we obey God by doing something that resembles what he tells us to do? Or, should we do as God commands?

Popes

(Continued From Page One)

magnus—"Behold the great priest." At the chapel of the Santissimo he stopped and adored the host. He was then borne forward to the altar, and passing by the north side of it, alighted in a space enclosed for the use of the pope and cardinals on the east side. He walked up to the altar, prayed at the foot of it, ascended the steps, and seated himself on the middle of the altar, on the very spot where the ciborium or pyx, containing the host, usually stands. The cardinals in succession went through the ceremony of adoration. The ceremony is performed three times: first, before quitting the conclave, secondly, in the Sistine chapel before the procession came into St. Peter's and now for the third time, each cardinal prostrated himself before the pope, then kissed his toe, or rather his slipper, next kissed his hand, which was not bare, but covered by the cape of his robes . . . His mantle as priest is taken off, and his triple crown as king is put on, with these words: "Receive the tiara adorned with three crowns, and know that thou art the father of princes and kings, the governor of the world, on earth vicar of our Saviour Jesus Christ, to whom be glory for ever and ever. Amen."

The pope imagines himself governor of all the world, the head of every nation under the heavens. Every devout Catholic thinks the same. To the Catholic, the pope is above congress, the president, Supreme Court, and every law made pursuant to the constitution of our country. He is above that constitution. Talk about it being unAmerican to question Catholicism. It is unAmerican to be a Catholic.

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The Enduring And The Passing

I Corinthians 13:13

GUS WINTER, BOX 666, YOUNGSTOWN 1, OHIO

Here are four renderings, three modern and one obsolete, of the closing verse of the 13th chapter of First Corinthians King James Version. But now abideth faith, hope, charity, these three and the greatest of these is charity

American Standard Version But now abideth faith, hope, love, these three, and the greatest of these is love

James Moffatt's Translation Thus faith and hope and love last on, these three, but the greatest of all is love

Edgar I Goodspeed's translation So faith, hope and love ENDURE These are the great three, and the greatest of them is love

No sublimer height has ever been reached, not even by the pen of inspiration, than the apostle reaches here in this Psalm of Love In the twelfth chapter, verses four to eleven, he sets forth nine special miraculous gifts of the Holy Spirit. Their chief purpose was to help establish the Christians of the first century in the faith (Romans 1 10) and to preserve the purity of the apostolic teaching, practice and worship in a day when no complete New Testament was yet in existence

However, in verse eight of the thirteenth chapter, the apostle Paul definitely mentions three of the most important of the nine gifts previously recorded, the gift of prophecy, the gift of tongues, the gift of (supernatural) knowledge He here affirms that they are passing and transitory, and would be done away The same reasoning and logic that applies to the three gifts set forth in verse eight, applies to the other six that are not named All of the nine gifts were but temporary They are like the scaffolding erected about a great cathedral, while the edifice is in the process of creation It is needed then, and vital to the building process But when the structure is complete, the scaffolding is removed It is no longer needed, having served its purpose So a time was coming, when the church, God's great house, a spiritual temple not made with hands, would have no further need of these special, miraculous gifts

When were these peculiar gifts of the Spirit to cease The

tenth verse of the thirteenth chapter an inspired answer After affirming that the gifts of knowledge and prophecy were only in part (verse nine), Paul declares "but when that which is perfect is come, that which is in part, shall be done away," (verse ten) This raises another vital question, namely, what is that which is perfect I answer in the words of the inspired Psalmist, "The law of the Lord is perfect, converting the soul" (Psalm 19 7) Had this perfect law yet been proclaimed to imperfect humanity, when the Psalmist, about 1000 years before Christ, wrote those lines? Let us turn to the prophet Isaiah, who some 250 years later, wrote this inspired message, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it 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 will teach us of his way, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem (Isaiah 2 2, 3) So this prince of prophets here informs us that from Zion, (a poetic term for Jerusalem), the law of the Lord is to go forth, and that this would occur in the last days

Let us now plunge into the New Testament, some 800 years after Isaiah's prophecy, and the apostle John records these words of Jesus, spoken in the upper room in old Jerusalem, "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 (all in Am Std Ver) I have said unto you Howbeit, when he, the Spirit of truth is come, he will guide you into all truth (John 14 26, 16 13) Let us next hear the chosen apostle to the Gentiles as he speaks these wonderful words of life, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Romans 8 2) As every informed Bible student knows, "the law of the Spirit of life" was first proclaimed by the apostle Peter on the Day of Pentecost, A D 30, which ushered in the beginning of the last days (They have at this writing not yet come to a close) He proclaimed this law at the very place from where the prophet Isaiah declared it would go forth, namely, Jerusalem Devout men of Israel, representing all nations of the ancient Roman empire were present After Peter had set forth the same Jesus, whom they had crucified as both Lord and Christ, they cried out from the depths of their smitten hearts, "Men and brethren, what shall we do?" Peter's inspired pronouncement contains "the law of the Lord—the law of the Spirit of life in Christ" which makes men free from the law of sin and death (the old Mosaic covenant), and alive unto God in Christ "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2 37, 38) However, we know from Matthew 28 18-20, Hebrews 6 1, and to other scriptures already cited in John's Gospel, that this law of pardon under the New Covenant does not contain the complete law of Christ Other Scriptures were to follow this "doctrine of the first principles of Christ" So some 35 years after the doctrine of the first principles were proclaimed on the day of Pentecost, the apostle Paul writes, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim 3 16, 17) James also declares, "Whoso looketh into the perfect law of liberty and continueth therein this man shall be blessed in his deed (James 1 25) Paul also informs us "By one offering (Jesus) hath perfected for ever, them that are sanctified" (Heb 10 4). Next we turn

to Peter, who confidently affirms that through inspired apostles, God has given us all things pertaining to life and godliness (2 Peter 1 3) In other words, the complete New Testament, in which the Holy Spirit has revealed through chosen apostles all the truth that can save and help to keep the people of God in a saved condition, is now in our possession It is our only and our all-sufficient guide, the thing that is perfect, from which sinful man dare not take away, or to which he dare not add, except at the eternal peril of his own soul Revelations 22 18, 19

What are some of the things that abide throughout the Christian dispensation? First in its vital importance, the apostle places FAITH Faith is to abide until the last trumpet sounds But how do we get faith, the faith that saves? After showing the important part the preacher plays in the spread of the gospel, Paul, the apostle informs us that faith comes by hearing the word of God (Rom 10 13-17) He also assures us, '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 16) The apostle John likewise tells us, 'And many other signs truly did Jesus in the presence of his disciples which are not written in this book But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name' (John 20 30, 31) So also the entire New Testament, yes, the entire Bible itself, was written with this one supreme end in view, that the world might believe that Jesus is truly divine, that He is able to save unto the uttermost those who come to God through Him

However, not faith alone can save, "Even so faith, if it hath not works is dead, being alone For as the body without the spirit is dead, so faith without works is dead also' (James 2 17, 26) Our Lord, through inspired apostles, clearly teaches that faith in terms of obedience to the commands He has given, in terms of submission to His revealed will, is the only kind that can give us a scriptural ground of hope and assurance of salvation (Mark 16 15, 16)

This brings us to another of the abiding things of this present age, namely HOPE Hope as well as faith is to last on and on until the end of time So the apostle exhorts there should be 'rejoicing in hope' (Rom 12 12) "At that time (before Jesus came to earth) ye (Gentiles) were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world Can any darker picture be drawn than that, one in which the bright rainbow of hope and promise has no place' According to this same apostle, the whole creation is waiting for the revealing of the sons of God, and is buoyed up by the hope that it shall yet be delivered from the bondage of corruption (Rom 8 19-24) 'By hope were we saved' We continue in a saved condition, only by holding fast our boldness and the glorying of our hope firm upon the end' (Heb 3 6) Nor is the Christian to sorrow for loved ones who have fallen asleep in Christ, as those who have no hope (Thes 4 13) The Christian's hope is centered on the coming of Christ, a hope that constrains him to purify himself, "even as He is pure" (I John 3 3)

And some glad day faith will become sight, for "every eye shall see Him" (Rev 1 7) Hope also shall pass into realization, when we go sweeping in triumph through the gates into the holy city, the New Jerusalem and there partake of the tree of life which is in the midst of the Paradise of God (Rev 22 14) But throughout the eternal age of God, His divine love will abide It will last on and on, for ever and for ever' It will ENDURE throughout time and

eternity

After six milleniums of human history, the love of human motherhood has not been quenched, the love that every true mother has for her chiddren still abides Earth's darkest and most distressing circumstances cannot dim its glow The love of brethren, after the roll of sixty centuries, has not faded out from this dark world Brotherly and sisterly love still glows brightly upon the altar of myriads of human hearts It illumines the dark night of hatred and strife, even in a world at war Children still have filial love for their parents Even when father or mother have reached a time of helplessness and weakness due to old age, their love finds practical expression Places of refuge for their care have been erected at enormous cost of toil and treasure, and noble souls have given their very lives a living sacrifice to care for the aged, the infirm and those distressed in body and mind

But there is a love that surpasses human knowledge and transcends the power of the human mind to fully comprehend It is the love of God which is revealed in Christ, the love that flows forth from the great loving heart of God, our Father in heaven, and reaches down all the way to the lowest depths of this sin-stained, blood-drenched, war-torn earth It is the love of the Creator for His sinful, erring, rebellious creatures It is the love that the God and Father of us all freely bestows upon the unholy, the unthankful and the unrighteous Truly, "He maketh His sun to rise upon the evil and the good, and sendeth rain on the just and the unjust" (Matt 5 45) Yes, "God commendeth His own love toward us, in that while we were yet sinners, Christ died for us" (Romans 5 8) Indeed "God was in Christ reconciling the world unto himself, not reconing unto them their trespasses" (2 Cor 5 19, 20) This message of God's reconciling love was first committed unto inspired apostles And unto us who have been reconciled unto God through the precious blood which flowed from Calvary, is committed the heroic task of making that holy love known to a world lying in sin's darkness, hatred and strife Truly has the hymn writer sung,

"Love divine, all love excelling, Joy of heaven to earth come down
Fix in us Thy humble dwelling, All Thy faithful mercies crown
Jesus, Thou art all compassion, Pure unbounded love Thou art;
Visit us with Thy salvation, enter every trembling heart!
Breathe, O breathe Thy loving Spirit into every troubled breast,
Let us all in Thee inherit, let us find the promised rest
Take away our love of sinning, take our load of guilt away,
End the work of Thy beginning, bring us to eternal day"

Let us also lift up our voices, bestow our talents, pour forth our treasure, and dedicate the flower and chivalry of our youth and manhood to the mighty undertaking of making that redeeming and reconciling love of God which is revealed in Christ known to a lost and perishing world Yes, God so loved this sinful, fallen race, that He gave His only begotten Son He emptied heaven of its most priceless Gift, that the lost and the erring children of men might be restored to happiness and to God'

A lack of vision precludes the possibility of any worthwhile accomplishments
"Where there is no vision my people perish"

Standing By

R A HARTSELL

"And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him (Acts 22 20) Men have stood by others for different reasons, just as Saul stood by Stephen in the long ago Saul stood by on this occasion as the one who would say, "I will hold your coat while you do the fighting" Too, in order to make the matter legal, "I give my consent" "I will not actually cast the stone, nor will I throw the dart which pierces the heart, but I will give the green signal for the act" All of us have admired the courage of Saul, because we considered him honest even though wrong We like people who have boldness to show their colors under stress The fellow we can put our finger on when the gospel is at stake, is the man upon whom we rely when the battle becomes tough

Many of those in authority when Saul was "making havoc" of the church did not want to be known in the murder of God's people They know enough about this man to be assured that he was not afraid to be on hand at the execution, so he would get the blame for blood, which they were also guilty of

Essentials

Coming to things which enable us to stand by, the elements, we shall turn to the human side of life first, then to Bible statements and examples next First, however, let us consider the mother, who, when her son is brought into the presence of the judge, stands by She pleads that her son is innocent regardless of the evidence She sees a side to his life which the judge does not know She has an interest that does not belong to anyone else But there is an element that makes it that way An element that makes one stand by When this element is lacking, one will not stand by This mother's love gives her faith in her son Faith generates courage Courage lessens the pricks of mockery hurled at her by a crowd that believes her son to be guilty

If the mother will not stand by a son, she does not love him The wife stands by her husband because she loves him "Perfect love casteth out fear" When fear has been conquered, courage asserts itself Many sons have gone down the path to prison, daughters the road to ruin, because someone failed to stand by The Lord knows that there were times when we needed a crutch, so He said, "Bear ye one another's burdens, and so fulfill the law of Christ" But, I have written all of this to say that the church needs you to stand by it Saul stood by Stephen to have him murdered, and sometimes people stand by the church for the same reason We do not need that kind of support

Here is the kind we need "And Peter STANDING UP with the eleven" "WE are workers TOGETHER with God" The preacher is encouraged to know that when he preaches the Word, there are those in the congregation that will back it up He is disgusted when some who profess to believe the truth come to him and murmur "We had a certain kind of sect here tonight, and you preached against what he believed, he will not come back anymore" Then on the way home, this poor weak Christian will apologize to his friend "I'm sorry that our preacher said what he did tonight, he embarrasses us so often that way" Do you know what you have done? You have killed the effects of the lesson You have broken down your religious influence with that person He will conclude that you do not believe the truth yourself

Suppose the "eleven" had said to Peter "Be careful now, Peter, do not mention the crucifixion You may offend these

people and they won't come back" What would have been the results of Pentecost? Is that the kind of "standing up with" that was demonstrated on that day? You know it was not "They were all of ONE ACCORD" Then all of them agreed that those who killed Christ needed to know the wrong they had done They needed to know that the Jewish system had passed and that Christianity had come to give life and salvation People need to know that human religions will not save If you do not believe that human systems will not save, then you need to be converted

Love for the cause of Jesus gave them the courage to tell the story, and love gave the eleven courage to stand with Peter on this great day Love will carry one to stand by a friend, just as Jonathan shot the arrow to deliver his friend David from the hand of the enemy Love for the truth gave thousands the courage to die for it Their deaths stand as monuments to the fact that they STOOD BY

A congregation does not need extra effort in its behalf when it is up The time members must make the greatest sacrifice is when the church is down Paul was under one of his greatest tests when he saw the angle of the Lord "standing by and saying, Fear not Paul, for I have much people in this city" This came when Paul needed it most There are those who are in the thick of things when the congregation has few difficulties, and when there is no persecution, but let trouble come, and persecution raises its angry head, then look around for those people, and you will find them in hiding, saying, "I just won't have any more to do with it"

Too, there are those who move into a place where a small group of the Lord's people are striving to maintain worship, without building, and with little finance to begin one These people will not lend their effort, but when the little "bunch" has succeeded in securing a good place to meet, those slackers come in and take things over, then say, "Look what we have done"

I visited a place some years back and conducted a meeting During my stay I met a man who had a successful business in the town, and said he was a member of the church, and, although he had lived there for years, he had done nothing toward establishing the church Too, he told me it could not be done He never attended a service, furthermore, he gave nothing to the support of the meeting Ten persons obeyed the gospel during the meeting, and a congregation was established there Six months later a neat house of worship was secured and paid for This man then tried to come in and take over May I ask Do you think he had a right to take over? He stood by, but it was by those who tried to kill the effort

Just here let us look at some Bible pictures of those who stood When Moses was placed in the ark of bull-rushes, his mother's sister "stood afar off to see what would happen" There are those who stand by for just one reason That's to see what happens Then in Luke 17 12, "The lepers stood afar off" There are those who stand at a distance because there is something wrong with them, which is harmful to others I admire them because they are different from those who want everyone else to be sick just because they are Yes, they are much better off than the fellow who rushes in to palm his troubles off on everyone else

Another case which has always had its appeal is that of the support given Moses during a battle With uplifted hands he spurred the people on, but with fallen hands they would falter Finally, one came and held the hands of Moses until the army of Israel prevailed No more worthy example can be found in the pages of history, sacred or otherwise, of standing by We can lift the hands of those who are preach-

ing the gospel, or carry the cross for some way-worn person.

When the trials of life are beating the bread winner down, the wife can aid by standing by. When the way grows tough for the soldier, he is encouraged to go on when he sees his commanding officer standing by. The Christian is urged on once he knows that others are beside him to aid in the rough places. Are you **STANDING BY?**

The World Laughs

HOYT BAILEY

When men and women depart from God-given standards they often go to severe extremes. Some practices even become disgusting to the worldly and most especially when it is in the name of religion. The effort of denominational churches to attract the crowds with their "modern fashionable singing" has aroused a resentful response. The following clipping rated the front page of a paper published by people who are not members of the Lord's church. This same little article was published in at least one other such paper in another state. It follows: "There is a certain kind of unearthly screeching that they call "Fashionable Singing." Ever hear of it? If not, you've missed a treat. Just go into most any city church on Sunday morning and they'll give you a sample of it. Here's how you'll know when it is coming:

"You'll see somebody go to the piano or pipe organ and begin to claw over the keys like a puppy digging for a groundmouse. Then you'll see a young woman march out on the stage with her arms full of sheet music and her face set like the timeclock on a bank vault. She stops and gazes over the audience as solemn as a convict going to the electric chair.

"Then she unfolds her music and begins to pucker her mouth like the blossom-end of a swivelled cucumber. Everybody holds their breath. Something awful is about to happen! Suddenly her mouth opens like the nose-end of a tobacco sack, and you hear a noise like pulling a yard of bologna sausage through a tin horn. Her eyes seem to bore through the ceiling like two left-handed gimlets and her throat works like a frog swallowing a June-bug. Her voice seems to have been made into points and put together with brass rings and it rattles against her Adam's apple like a log-chain dragging over Cane Creek bridge.

"The audience leans forward and drinks it in like a young bird eating a worm. Of course, nobody understands a word of the song, and if they did, the song would be a failure. It would not be "Fashionable Singing." The only thing required of you is to sit there like a chicken and drink it in. Let it run in at both ears and ooze out through the pores of your skin.

"The singer stops to catch her breath and wait for the audience to catch up. The organist hits the piano in the face a few times like a Negro woman beating out peas on a cowhide, and then they sail in again. Lickety-split they go, up and down the scales, like two hound dogs after a rabbit, and all the while the expression on the singer's face looks like a mixture of cramp colic, death agony, a tooth-ache and a sneeze.

"Once in a while the pointed melody comes in such volume that it almost jars the shingles loose and then it fades away until it sounds like where the little-end of a cat-fight tapers off to nothing or a steam calliope with a cold.

"And when it is all over, you go home feeling like somebody had run a wood rasp over your sore tooth. But it is in fashion, you know, and fashion is a great old Gal."

The New Testament teaches Christians to sing. They

are nowhere commanded to stage a show such as described in the preceding paragraphs. The world still respects (to some degree at least) an humble group of worshippers singing spiritual songs without the accompaniment of mechanical instruments of music. May congregations seek to sing in harmony with God's will. (Col. 3:16; Eph. 5:19).

Stephen's Sermon

(Continued from page two)

ginning; hence that any true child of Abraham must accept Christ."

From the promise of God to Abraham in Genesis, chapter twelve, to the day of Pentecost, is about two-thousand years. This at once makes this the shortest long sermon on record, with Stephen covering this period of time in sixty verses. Stephen said much in few words. And it is very evident his hearers understood his words. This being true, gospel preachers have here a pattern worthy of very careful study.

Stephen is logical and his statements are conclusive, yet he is very concise in presenting his points. This is highly valuable in any sermon. The average hearer just simply cannot "get" a long drawn out, round about, "wordy" sermon.

Another valuable point in the discourse is, Stephen preached something appropriate, the things vital to his audience. In this we have the Holy Spirit saying to us, size up your audience and preach that which they need most. However, what the people need is not always popular, yet, we are duty bound to preach it.

The faith of Stephen and his fearless presentation of God's word, is a real source of encouragement and inspiration to any gospel preacher. It is clearly evident that Stephen, in some way, could discern his words were falling in prejudiced and unresponsive hearts. This did not deter him, as these verses signify, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Verse 51.) We cannot shift the responsibility of the souls of men from our shoulders, until we have declared unto them "the whole counsel of God" without fear or favor.

Are you ready to say, Stephen used the wrong "approach" and poor judgment in preaching this sermon? Remember he spake, being "full of grace and power." If this does not mean his whole sermon was approved of God, I cannot understand plain language. Some so preach today, as to indicate Stephen was very crude in his manner of presentation; and thereby seem to want to apologize for him.

Jesus said, "Go ye therefore, and teach all nations." (Matt. 28:19.) "Preach the gospel to every creature. He that believeth not shall be damned." (Mark 16:15, 16.) And the Holy Spirit through Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Certainly we should neither be ashamed nor afraid to speak these words of the Holy Spirit. Not only so, but we should teach all the New Testament has to say to Christians on how to "Live soberly, righteously, and godly, in this present world." (Titus 2:12.) And that, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

New Testament preachers fearlessly proclaimed Jesus as the Son of God and the Saviour of men, and they called upon the people to believe it; they exhorted them to repent of their sins; to confess "I believe that Jesus Christ is the Son of God," and to be baptized for remissions of sins. We cannot teach more nor less and follow their example. Paul said, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

NOTES—REPORTS

V. E. Howard, Greenville, Texas: Our radio broadcast may now be heard over KWKH, 1130 KC, Shreveport, each Sunday 8:30 to 8:45 A. M. This is a 50,000 watt station and may be heard thru-out the Southwest and in many parts of the nation. Also, beginning March 5, this same broadcast will be carried over KRRV, 910 KC, Sherman, each Sunday 12:30 to 12:45 noon. Listen in and write us. I shall be in a series of meetings with the church in New London, Texas March 17th through 26th, and with the Milby Street church in Houston, April 2 through 12th. I have some time available for meetings in the spring and fall. Also, due to change in arrangements for another meeting, I have the last two weeks of June available.

* * *

Will W. Slater, Station A, Fort Smith, Arkansas: The singing school for the Orphan Home in Morrilton, Arkansas was a success. Good was accomplished. Brother George R. Housley is the new superintendent. He is doing a good work. The Board of Directors made a wise choice in selecting him. He is a man with vision, and, in my judgment, is the man for the place. All money will be handled carefully and every dollar made to count. Spiritual training is being given. A great work will be accomplished. I began a school last night in Hugo, Oklahoma. The work starts off well. Brother Merle Bryant is the efficient minister here. My time is full until November. Brethren I thank you.

* * *

Tillman B. Pope, Alma, Arkansas: I am to begin a meeting at Broaddus, Texas the Second Sunday in March. I would like to arrange another meeting in that part of Texas or in Louisiana or South Arkansas. Write me at once if you would like a meeting.

* * *

Hoyt Bailey, Box 894, Beeville, Texas: Six adults responded to the invitation yesterday. Five confessed wrong doing and one came for baptism.

* * *

Lloyd E. Ellis, 267 St. Chas. Ave., San Francisco, California, February 22, 1944: The first of February I began working with the church in Alameda and will devote full time to the work. We have nearly one hundred members now, and there must be others who have moved here to work, but who have not yet been in attendance. There are over 40,000 people in Alameda and there are fine prospects for an excellent congregation.

Alameda is situated just west of Oakland, and they are separated only by a salt water channel. Shipyards and landing fields are located here and these have brought hundreds of people from other places. We are endeavoring to locate all who are members of the church and trying to interest others in the study of the word of God. A home has been purchased in Alameda and we expect to move just as soon as the present occupants can be vacated. Until further notice please address me as above and let me know of any new members of the church who move to Alameda that they may be contacted.

* * *

Hoyt Bailey, Beeville, Texas: Two baptisms February 20th and one restoration a week ago. A new baptistry and

rest rooms have been installed recently. The congregation here is having the best average contributions of its history. We hope for larger contributions and for more regular attendants.

* * *

Waymon D. Miller, Camden, Arkansas: I did the preaching in an interesting meeting with the church at Magnolia, Arkansas, from February 13-20. A lady who formerly was a Baptist obeyed the Gospel. Brother Alstone Tabor works with that congregation, and is appreciated for his good work. He was a fine fellow worker during the meeting. Bro. Tabor preached at Camden the two Sundays that I was at Magnolia, and baptized a fine young man here. He is Lt. Joseph Parnell, of the Air Corps, who recently married a young lady who is a member of this church.

We have just received a large shipment of Johnson's New Testament with Notes. This is one of the best commentaries in print. See our ad elsewhere and send for yours today.

* * *

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PEOPLE'S.
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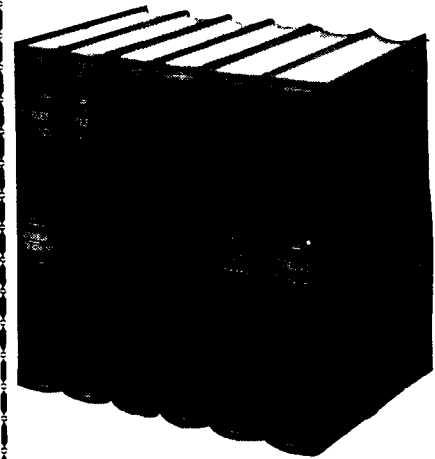


By B. W. Johnson

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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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Perilous Times

CHESTER ESTES

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5.)

"The last days" was a term used in the Bible to represent that dispensation of the reign of Christ from the time he took his seat on David's throne at the right hand of God till He comes again. However, it seems at times to refer to periods of time within the "last days." Such periods as Paul here mentions may have occurred again and again, and may be more perilous in each succeeding period. However such may be, we are now going through perilous (grievous) times.

The church is passing through grievous times. The world is dying without the gospel. Only a small part of the people who inhabit the earth have ever heard the simple gospel story. Very few of that small number have ever obeyed it. And very few of those who have obeyed it have remained faithful. God is not going to reward men in the end because they one time heard the gospel; nor is he going to reward them because they one time obeyed the gospel; but because they heard, obeyed, and remained faithful to the end. The denominational world has heard so much ridicule of the idea of obedience to the gospel that many of the most honest, sincere and devoted adherents of religion are shocked when you put your finger on the chapter and verse that tells them the gospel must be obeyed. They have heard their preachers say so much in ridicule of baptism that they think it is something some one has put into his religion, and are again shocked when they see with their own eyes for the first time, "baptism saves." (1 Peter 3:21.)

The people of the world are absolutely ignorant of some of the very elementary things, to us, about the religion of Christ. But who is to blame? The sinner, of course; but not the sinner only. The members of the church who know the gospel and have it in their power to carry the truth to others, yet refuse to do so, are going to hell, unless they repent. Some members of the church have played at living the Christian life so long that they have seared their consciences to such an extent they feel no responsibility for the lost about them. A seared conscience is a dangerous thing. One man tells me that he has never had a clear conscience in serving as an elder, yet he continues to serve, against his wishes and against the wishes of many in the congregation. One may have a clear conscience and be wrong; but he certainly cannot be right when his conscience is wrong. Too, when one must force himself over a period of years into believing a thing is right in order to get the consent of his

mind that it is right, has injured his conscience. He has trained it to do just anything he wants it to do. Many members in the church have made themselves believe they are right and on the road to heaven when millions around them have not heard the gospel and they have done nothing in order that they might hear it.

Not only is the church asleep when it comes to preaching the gospel; but they want everything else but the gospel. They want the preacher to soft-pedal. It is not so much now that they want you not to offend sinners but you must preach in such a way as not to offend ungodly church members. Elders in some of the congregations do not want you to preach to them. That is a pretty good sign they need preaching to more than any one else. What can you get others to do in the way of righteousness when the leaders are wicked. Elders are employing preachers to suit the cliques that have been formed by the elders. If their ungodliness is mentioned they want the preacher to move on. Many of the preachers are so ungodly themselves that they are not going to try to teach the elders—they are afraid their pay will be cut off. I think they are worse sinners than elders who suppress the truth, for they are supposed to know more than elders who suppress the truth. I am not speaking of elders in the Bible sense. I have a high regard for elders like those described in the New Testament; but not much for a self-appointed, ignorant, lordly person in the church who calls himself an elder. I think elders of the New Testament sort know as much, if not more, than most young preachers, and more than some of older preachers.

I believe there are many scriptural elders in the church today. I know of some of them. Also, there are many who are unscriptural. I have had the pleasure of dealing with some elders who were elders in the Bible sense, at the same time have had to deal with some who were everything else but scriptural. We have rightly held up the work of the elders as an outstanding work. We have taught the members, including the younger preachers, to respect the real elders of the church. But at the same time a set of self-appointed, ignorant, ungodly men in various congregations have fastened themselves upon the churches and think that they and their work should be respected. It is sinful for a congregation to appoint or recognize one who is not an elder in the Bible sense. If they have made mistakes, then correct their mistakes by removing the disqualified elders.

The church today is starving for the simple story of the gospel. It is organized to death. Its main desire is to attract, to entertain, etc. It has lost sight of the gospel Paul preached. Preachers are turned out of the colleges ignorant of the plea, character and zeal of the pioneers. Many of them do not know an argument when they hear it. They preach like sectarians. The gospel suffers in their hands. The church is "sermonetted" to death. All talks must remain inside the four walls. The members are forbidden to go out and start new congregations. Leaders are jealous of their authority. God, have pity on us!

Two Kingdoms

HOYT BAILEY

Various points of analogy are noted in the study of the natural, (fleshly), kingdom and the spiritual kingdom. God has an established law to govern the natural kingdom. He also has an established law to govern the spiritual kingdom.

All who get into the natural kingdom must enter by a fleshly birth. Jehovah established this law of procreation with the creation of the first man and woman. During the ages no alterations have been made in this established law. Kings, monarchs, rich, poor, wise, ignorant etc all have a common fleshly birth. God has shown no respect of persons. He did not change this law for the sake of "his only begotten Son." There is not a shadow of an indication that the foregoing law will ever be changed for fleshly beings.

Jesus stated the one universal law for admittance into the spiritual kingdom as follows: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (Jn. 3:5). It is interesting to observe that many preachers in different denominations are agreed with all of the preachers under the Great Commission on the meaning of the new birth. In every conversion recorded in Acts, every convert understood the new birth to mean baptism. Jesus said: "He that believeth and is baptized shall be saved." (Mk. 16:15-16). The Pentecostians (Ac 2:38), the Samaritans (Acts 8:12), and Simon understood that they needed to be baptized to be saved or become sons of God. (Gal. 3:26-27) Jehovah acknowledged Jesus as His Son after his baptism (Mt 3:16-17) Jesus was baptized to fulfill all righteousness. (Mt. 3:15) Jesus was without sin, but he did not command his followers to do what he was unwilling to do.

Merely being religious does not make one a child of God. The eunuch had been a thousand miles to worship, but upon hearing the gospel of Christ he was baptized. (Ac. 8:38) Saul of Tarsus was exceedingly religious. Saul turned away from his Jewish religion and was baptized into Christ. (Acts 9:18; 22:16; Rom. 6:3-4) Cornelius was a devout man who was also baptized into Christ. (Ac 10:47-48) Lydia's household, the Jailer's household, Crispus, "and many of the Corinthians hearing believed, and were baptized." (Acts 16:14-33; 18:8) Baptism administered by some authority other than that authority from Christ cannot be acceptable. Certain disciples in Ephesus had received John's baptism. Upon hearing of the baptism authorized by Christ, "they were baptized in the name of the Lord Jesus." (Acts 19:5) These examples reveal the fact that regardless of former religious connections the gospel convinced them of the necessity of being baptized into Christ. God shows no respect of persons. All responsible (mentally sound "grown ups") who enter the kingdom of God must enter by a birth of "water and of the Spirit." (Jn. 3:5) They must be baptized to become children of God. (Gal. 3:26-27).

In the natural kingdom the newborn babe desires nourishment. It must receive food or die. In the spiritual kingdom, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2:2) All in the kingdom of God should learn that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mt. 4:4) There is a danger of Christians feasting upon "the fat of the land" more than upon "the living bread." Jesus instructed Simon to feed both lambs and sheep the word of God. Paul charged the elders of Ephesus to feed the flock of God. As in the natural, so in the spiritual without food one will surely die. With abundance of food at her finger tips a mother would be cruel indeed in permitting her child to starve. Is it true that

some homes and congregations are having a spiritual famine because of indifference? Mothers teach the little children how to eat. Elders are to teach the young Christians how to study the Bible.

The little child learns to sit. Newborn babes in Christ are to "sit together in heavenly places in Christ Jesus" (Eph. 2:6) A mother keeps watch over her little child lest it sit in dangerous places. Elders are to oversee the flock of God lest some be found "sitting in the seat of the scornful." (Psa. 1:1) Unfortunately some could be found sitting in the worship on Lord's Day morning, but sitting at a show, card table, or bar on Lord's Day evening. It is regrettable when members will not exercise their own initiative in righteousness. Overseers are obligated to look after those helpless (?) church members the same as a mother is obligated to look after her little child.

A normal little child learns to stand. Christians are to "stand fast in the faith." (1 Cor. 16:13) There is to be no wavering and compromising with error and sin. A child of God is not to stand in the way or be a stumbling block to sinners. (Psa. 1:1; Rom. 14:13) There are certain essentials in being able to stand in a carnal conflict. Before one can be able to withstand the wiles of the devil he must "put on the whole armour of God." One must stand in the truth to live righteously. The gospel of Christ is truth. It promotes peace, gives and strengthens faith, offers hope of eternal life, and serves as a two-edged sword to wield against the devil and false teaching (Eph. 6:12-17) We are to "continue in the faith grounded and settled, and be not moved away from the hope of the gospel, . . ." (Col. 1:23).

Upon learning to walk many children are seen walking in the literal steps of their parents. Children are close observers and they are soon repeating the ugly words of parents. If parents drink, go to dances, and have a general disregard for the church what may they expect of their children? Some parents have adopted the practice of sending their children to Bible study instead of going with them. Some have walked in forbidden paths on Saturday night and they spend much of the Lord's day asleep (both physically and spiritually). "Blessed is the man that walketh not in the counsel of the ungodly. . . ." (Psa. 1:1) If parents would all turn from their ungodly ways to the way of the Lord: then the youth would be more easily influenced to walk uprightly. "For even hereunto were ye called because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21). Those who hope to dwell eternally with the redeemed must follow the steps of Christ.

SPECIAL PROGRAM

West End Church of Christ, 718 Malone St., Houston, Texas
March 12-26, 1944—Services at 8:00 p. m. Daily

Sunday, 11:00 a. m. —The Whole Duty of Man—T. B. Crews
Sunday—The Gospel Way Murrey W. Wilson
Monday—Hearing the Word Frank L. Smith
Tuesday—Salvation by Faith E. C. Coffman
Wednesday—Repentance Unto Life --- Luther Blackmon
Thursday—New Testament Baptism J. Porter Wilhite
Friday—The Church That —esus Built A. E. Finley
Saturday—Pentecost Thornton Crews
Sunday, 11:00 a. m. —Parable of the Talents—M. Roy Stevens.
Sunday—Two Laws of Pardon John O'Dowd.
Monday—On The Road to Gaza Burton Coffman
Tuesday—The Life of Paul T. B. Underwood
Wednesday—Conversion of a Good Man Cecil Hill
Thursday—Safety First Eldred Stevens.
Friday—Christian Unity Oscar Smith
Saturday—Foolish Things of God F. F. Conley.
Sunday, 11:00 a. m. Things That Hinder --- Alton Nowlin.
Sunday—The Road to Heaven Elmer Edwards.

Obedient Faith Vs. Dead Faith

W. A. BLACK

There are many people in the world who seem to think that it is not necessary to do anything to get to Heaven. One class is a religious group, who are creed bound to believe that there is nothing for one to do in order to be saved. They say, "You are saved by faith only, the very second you believe." The other class is composed of Christians who show by their lack of works that they believe in the doctrine of "Faith only." Since such beliefs are in the world it is necessary to give what the Bible has to say about faith. What man says should not have much weight. What the Bible says should command our attention.

"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) "So then faith cometh by hearing and hearing by the word of God." (Rom. 10:17) Therefore, it logically follows that whatever the Bible says on the subject of obedience of faith we must believe and do it. There are at least two kinds of faith spoken of in the Bible—a **dead** faith is one and an **obedient** faith is the other. All people who believe must be in one of these classes. It is possible to believe and yet not do what God says; this is a dead faith. There are those who believe to the extent of doing all that God says, like God says; this is an obedient, living, saving faith.

Let us notice some Bible examples of a dead faith. "Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? . . . From that time many of his disciples went back, and walked no more with him." (John 6:60, 66) They had a dead faith. There are many today who consider the commandments of Christ too hard. There are those who say, "It is too much to have to meet every Lord's day; it is too much to have to give as we have been prospered: it is too hard to read the Bible, and pray every day." These people have a dead faith. They do not amount to much in the church. Most of the time they are in the way of those who are trying to do something for the Lord. But another example of dead faith.

"What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him? And one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. . . . Thou believest that there is one God: thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? . . . For as the body without the spirit is dead, so faith without works is dead also." (James 2:14-26) There are many church members who should ponder the above scripture. There are many who are great church members to hear them tell it; but when it comes to helping feed the poor, preach the gospel, attend the services, restore the erring, hand out gospel literature, build meeting houses, they have a dead faith. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27) Religion is not something you get and feel; But it is something that you do. It is doing what God commands us to do. But one more example of dead faith.

"Nevertheless among the chief rulers also many believed in him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praises of men more than the praise of God."

(John 12:2-43) There are many in the world who believe on Christ as these Pharisees did, but they refuse to obey Christ.

Now some examples of obedient faith. "Was not Abraham our father justified by works when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab, the harlot, justified by works, when she had received the messengers, and had sent them out another way?" (James 2:21-25.)

Paul in his letter to the Romans said, "For your obedience is come abroad unto all men . . . (Rom. 16:19). "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. 16:25-26) Notice that these Romans had an obedient faith. They were justified or saved by faith. But not by faith only. Most sectarian preachers go to the book of Romans to try to prove their doctrine, "Justified by faith only before and without any works." But let us see what is meant by their "Obedient Faith." "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, of of obedience unto righteousness? 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." (Rom. 6:16-18) They obeyed that form of doctrine. The doctrine is the death, burial, and resurrection of Christ. (First Cor. 15:1-4) The form of this is the sinner's death to sin, which is his repentance; his burial in baptism and his resurrection from the watery grave to walk in newness of life. "What shall we say then? Shall we continue in sin, that grace may abound. God forbid. How shall we that are dead to sin, live any longer therein: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." (Rom. 6:15) This shows beyond a shadow of a doubt that their faith was obedient when it led them to repent of their sins, and be baptized into Christ.

The obedient faith, the saving faith, the justifying faith is the faith that leads one to obey all of the Commands of Christ. ". . . He became the author of eternal salvation unto all that obey him." (Heb. 5:9).

Every life affects the world for good or bad, in proportion to its activity and influence. If I am a person of influence, my opportunity to do good is great. A person of influence can lead many in the right way. He can also lead people in the wrong way. We are always glad to have people of influence in the church, provided that influence is used in the right way.—E. M. Borden,

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J. A. COPELAND, Editor

FLANOY ALEXANDER, Office Editor and Publisher

Associate Editors

Geo. B. Curtis ----- Box 431, Winslow, Arizona
 E. R. Harper ----- Little Rock, Arkansas
 John W. Wilson ----- Box 28, Silver City, N. M.
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Repentance

CHESTER ESTES

Men are called upon to repent because they are sinners. "Except ye repent, ye shall all likewise perish." (Luke 13:3) God now "commandeth all men everywhere to repent." (Acts 17:30) Any theory that sets forth salvation for sinful man without repentance is based upon a false interpretation. It is based upon a private interpretation. The Bible has not been allowed to interpret itself. When we allow the Bible to interpret itself, all obscure or difficult passages will be understood in the light of the plain passages all are able to understand. God did not purposely veil his will in obscure language. "Except ye repent, ye shall all likewise perish" is not obscure. Any theory, Calvinistic or otherwise, that teaches man repents because he is saved is erroneous. It grows out of a bad interpretation of the Scriptures. Some who claim that one is saved at the point of faith without any further acts of obedience tell us one repents first and then believes in Christ, in order to keep from being accused of teaching salvation without repentance. But we would like to know how one can repent toward Christ when he does not believe in Christ. Suppose you contact a man to tell him what to do to be saved and say to him, "Now you are saved at the point of faith, without any further act of obedience. So, you need to repent toward Christ in order that you may believe in Christ." Why, you know the man would answer, if he had never heard of Christ. "How can I repent toward Christ when I do not even believe in Christ?" Men with bad interpretations may teach error about the order of repentance and faith, but there is only one way to practice it, faith in Christ must precede repentance. Let us again turn to the Scriptures: "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) Suppose the person does repent without faith, the Bible says he cannot do so and please God. If one admits that repentance is

coming to God, and most men do, and yet contends that repentance precedes faith, is he not contradictory in teaching? And does he not have one coming to God without faith, in a manner displeasing to God? But, we are told, as an objection, that Jesus preached, "Repent ye, and believe the gospel." (Mark 1:15) What if he did? Did he preach one thing in one place that would contradict everything he preached in another? Certainly not. Jesus was telling the Jews to repent toward God, in whom they already believed, and believe the gospel of Christ. Only a false interpretation could put repentance toward Christ before faith in Christ, and only illogical reasoning could conceive of it in that order.

There certainly is a need for repentance on the part of man. Otherwise, God would not have made it a command to be obeyed. There are two very good reasons why all men should repent. First, because God commands it. The greatest reason for doing anything is because God commands it. In fact, that reason is sufficient within itself. However, few men will obey a command merely because God commands it. Men are too prone to demand of God a reason. Second, there is a great need for a reformation of men and women. This reformation is impossible without repentance. Repentance must precede reformation. Some confuse reformation and repentance. We will have occasion to point out the difference in this study. However, it is enough just here to know that the human race stands very much in need of reformation, and that repentance precedes reformation.

Repentance does not exclude other commands of God. It has already been seen that repentance cannot precede faith, nor can it be separated from faith. Faith is a prerequisite of repentance and essential to it. Luke mentions repentance in recording the commission. "Thus it is written, and thus it behooves 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) Matthew and Mark, who also give their records of the commission, do not mention repentance. But they must not be made to contradict Luke's record. Each record is supplementary to the others. Luke records the first gospel sermon preached under the great commission. In this first sermon the answer to the question, "What must I do to be saved?" is given. The sinners who were guilty of the blood of our Lord were told to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38) Surely no one, who believes in the inspiration of the New Testament, thinks that an inspired writer, such as Luke, contradicts himself. It should be remembered that Luke records both Acts 2:38 and Luke 24: 46, 47. We think of Luke as giving the truth in both passages, perfectly harmonious with himself, regardless of which passage we read first. It is impossible for one who recognizes the fact that the Bible interprets the Bible to believe repentance excludes baptism, or any other command of Christ.

Perhaps we need to at this stage in our study ask, "What, then, is repentance?" One of the most prevalent

answers is, "Repentance is Godly sorrow for sins," but that is not what the Bible calls repentance. Paul says, "though I made you sorry with a letter, I do not repent (regret it); though I did repent (regret); for I perceive that the same epistle hath made you sorry, though it were but for a season, but that ye sorrowed to (unto) repentance: for ye were made sorry after a godly manner. . . . For godly sorrow worketh repentance unto salvation not to be repented of (a repentance which bringeth no regret); but the sorrow of this world worketh death." (2 Cor. 7:8-10) It is only shown here that sorrow itself (for it may be of a worldly sort) is not repentance; but even godly sorrow itself is not repentance. Sorrow does not lead repentance, but godly sorrow may lead to repentance. Godly sorrow is not repentance; but leads to repentance. Then repentance leads to a reformation of character. Hear Paul in the 11th verse of the same chapter: "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what vehement desire, yea, what zeal, yea, what revenge." Of course every character who genuinely repents, leads a reformed life. John the Baptist taught that reformation of life is the fruit of repentance. The people were taught to "bring forth fruits meet for repentance," or worthy of repentance. Repentance stands between sorrow for sins and a change of life. Repentance leads to a godly sorrow and godly sorrow leads to reformation.

Since we have learned what repentance is not, what, then, is repentance? It is a change of the mind. Not merely a change of the mind; but a change of the mind for the better. It is a change of that stubborn will which is the seat of all rebellion against God. It is a determination to forsake sins and submit to the will of God. Repentance comes from the Greek word *metanoia* which means a change of mind; or, from *metaneo*, to have another mind. In Rom. 11:29 and 2 Cor. 7:10 repentance comes from *ametomeletos*, and is used in the same sense of *regret*. When it is said, "The gifts and calling of God are without repentance" (Rom. 11:29), it is not meant that God calls men to salvation and bestows the promises of the gospel without repentance on man's part; but that the gifts and calling of God are not to be regretted. Only a false interpretation accepts the former.

As has been stated, repentance on the part of man, essential to his salvation, is not merely a change of the mind; but a change of the mind for better. Paul said, concerning Esau, "For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears." (Heb. 12:17) Paul did not mean that Esau could not repent (change his mind for the better), but that he could not get his father to change his mind (repent). He sought a change of mind in his father in respect to his inheritance, instead of a change within himself. However, we should be careful to point out that one can reach a state in life from which it is impossible for him to repent. "For it is impossible. . . . to renew them again unto repentance." (Heb. 6:4-6) Any one who can be led to re-

pentance can be saved; any one who can be reached with the gospel can be led to repentance; but if one has reached the point where the gospel has lost its appeal in his heart, he cannot be brought to repentance, for the gospel is the means for bringing one to repentance.

In the twenty first chapter of Matthew we have a good illustration of what repentance is and what it is not, as respects the change of mind. "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not but afterward repented and went. And he came to the second, and said likewise. And he answered and said, I go sir and went not. Whether of them twain did the will of his father? They say unto him, The first." (Matt. 21:28-31) One must do the will of God to repent. Both the sons changed their minds; but only the first son changed his mind for the better.

Even a change of the mind for the better is not repentance, unless made while one is living, or at least will avail nothing. The rich man who lifed up his eyes in hell (Luke 16) is an example. Man will not have a second chance after death. God will not accept *post mortem* repentance. It is said of this man that "in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house, For I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." This man learned about repentance when it was too late for himself. He was also aware of the meaning of repentance, when too late, and wanted his brethren to repent, even if he did want a miracle performed to bring it out.

Another question that concerns us is, "How is repentance brought about? Some think repentance is a direct act of God in the soul of man. How can such be, since so few repent, and since God is no respecter of persons? (See Matt. 7:14; Acts 10:34) The New Testament not only teaches that "few" will be saved and that God is "no respecter of persons", but just as emphatically that he is "not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9) If, then, repentance is a direct work of God, wrought unconditionally in the heart of the sinner, why do not all repent? You might as well ask, "Why does

not God operate upon all sinners directly and cause them to all repent at once, and put an end to all sin at once?"

Some, while ignoring the principle, The Bible interprets the Bible, are emphatic in their claims that God directly produces repentance in the soul of the sinner, and offer in support of their claims the statement of "the apostles and brethren that were in Judea?" who said, "Then hath God also to the Gentiles granted (given) repentance unto life." (Acts 11:18) Also, they call attention to 2 Tim. 2:24, 25, which reads, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." But these passages do not teach that God gives repentance unconditionally. In the first, teaching was necessary to lead the Gentiles to repentance; in the latter the sinner is given repentance through the teaching of the servant of the Lord. God gives repentance when his goodness leads to repentance. "The goodness of God leadeth thee to repentance." (Rom. 2:4) The goodness of God is made known to the sinner by preaching. God gives us our daily bread, but that does not mean that he does it in a miraculous manner. Neither does the fact repentance is a gift of God exclude conditions on the part of those who repent.

What motives are used to induce men to repent. Since preaching leads to repentance, we must look to the preaching of Christ and his apostles in order to identify the motives. Whatever the motives, then, they will be made to the sinner through preaching. Jesus said, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." (Matt. 11:20-24) He pronounced the same sentence upon Capernaum. He appealed to them with the terrors of the judgment. Jonah brought the city of Nineveh to repentance in sackcloth and ashes through his preaching to them the terrors of God's judgment. "Yet forty days and Nineveh shall be overthrown." It is said they "repented at the preaching of Jonah." (Matt. 12:41) Paul stood in the midst of the philosophers of Athens, Greece and called upon all men to repent in view of the coming judgment. "And in the time of this ignorance God winked at; but now commands all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:30, 31) Since God will judge the world in "righteousness", all the "unrighteous" will be lost and only the "righteous" will be saved.

The apostle also presents another motive that leads men to repentance. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance." (Rom. 2:4) The goodness of God is revealed in the Scriptures. When the sinner reflects on what God has done for man that he might be saved, he is

constrained to determine in his mind that he will no longer serve sin, but that he will become a servant of God.

The judgment of God to be meted out to the sinner, when all men shall stand before the Lord Jesus at the last day, on the one hand, and his great goodness on the other are powerful motives to compel men to repent.

The alien sinner is called on to repent; the erring child of God is called on to repent; weak and indifferent church members must repent; and cold, fallen, disloyal, unfaithful, lukewarm churches must repent. (See the first three chapters of Revelation)

No one is saved *at repentance*; but he must repent in order to be saved. Faith prepares one to repent; repentance results in obedience; and in obedience the guilt of the sinner is removed.

Will you not repent, sinner friend? "Except ye repent, ye shall all likewise perish." (Luke 13:3) "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38).

Did Joseph Smith Jr. Teach And Practice Polygamy?

GEO. B. CURTIS

A letter from Mrs. John Shutt of Harrisonville, Mo., takes issue with some things said by me in the Gospel Light of November 11, 1943. The article dealt with Mormonism and its polygamous teaching. Mrs. Shutt tells me in the letter that she took the problem of Joseph's wives to God in prayer, and that God told her that Joseph had only one wife—Emma. She also tells me that she inquired of God concerning the book of Mormon and, to use her own words, "I was told in big gold letters on a white background, that it was the true gospel of Jesus Christ restored from 1827 to 1830." I shall not here take time or space to point out the inconsistencies of this woman's observations. I shall not question her sincerity. I do question the verity of her visions. They can amount to nothing more than a delusion.

She points out that the polygamous revelation was the work of Brigham Young. In this the good woman is mistaken. I shall present proof undeniable to the unbiased mind that Joseph Smith, Jr., is the author of the polygamous revelation, and I shall not go to the enemies of Mormonism for the proof. I point out that the Utah Mormons teach, and if they do not practice polygamy, it is because of the laws of the land. Hence, by the vast majority of Mormondom the law of celestial marriage is acknowledged and taught. From this standpoint my critic cannot accuse me of arraying the enemies of Joseph against him and thus, persecuting the Lord.

But I am not satisfied simply with citing the Utah Mormons. I shall call upon the very highest authority in the ranks of Mormons opposed to polygamy for the proof. I happen to possess one of the very rare, original copies of David Whitmer's Address. Whitmer is one of the three witnesses to the book of Mormon. If this testimony must be rejected when he speaks of the polygamous revelation of Joseph, can it be accepted when he testifies that the book of Mormon is true. Time and space will not permit me to give all of Whitmer's remarks, but sufficient will be given to be conclusive. He says, "I now have as much evidence to believe that Brother Joseph received the revelation on po-

lygamy and gave it to the church, as I have to believe that such a man as George Washington ever lived. I never saw General Washington, but from reliable testimony I believe he did live." (Address to All Believers, p. 38.) Again, "The time when Brother Joseph said this to Wm. Marks, was just before his (Joseph's) death. Polygamy had been in the church almost a year, and it was just before his death that Joseph saw that polygamy was a cursed doctrine, and repented of his connection with that doctrine—believing then that the revelation was not of God, but was of the devil—and he then caused the revelation to be burned." (Address to All Believers, p. 41.) From the "True Latter Day Saints' Herald, Vol. 1, David Whitmer quotes as follows: (P. 8) "This adulterous spirit (polygamy) had captivated their hearts and they desired a license from God to lead away captive the fair daughters of His people, and in this state of mind they came to the Prophet Joseph (not Brigham Young). Could the Lord do anything more or less than what Ezekiel had prophesied (answer a prophet according to his iniquity). The Lord hath declared by Ezekiel what kind of an answer he would give them, therefore he answered them according to the multitude of their idols; (giving them an answer through Joseph—the revelation on polygamy; and Joseph gave the revelation to them—the church.)". (Address to All Believers—Whitmer—p. 40.) There it is, Mrs. Shutt, proof irrefutable. It comes from one of the three witnesses. It doesn't come from an enemy of Mormonism. Do you suppose your vision could have come from the same source that this revelation came from?

But I want some more proof on the question of Brother Joseph and polygamy. Did he practice it as well as preach it? The proof is forthcoming. William Clayton, under oath, made the following statements relative to Joseph's wives: "During this period (While clerk in Joseph's office) the prophet frequently visited my house in my company, and became well acquainted with my wife, Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the prophet invited me to walk with him. During our walk he said he had learned that there was a sister back in England to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the church might rightfully entertain for each other. He then said: 'Why don't you send for her?' I replied: 'In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses. To this we answered: 'I give you authority to send for her, and I will furnish you the means' which he did. This was the first time the prophet Joseph talked to

me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our heavenly Father, and that it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and information concerning the doctrine of celestial marriage, he concluded his remarks by the words, 'It is your privilege to have all the wives you want. . . . He also informed me that he had other wives living besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beaman, Desdemona C. Fullmer and others, were his lawful wives in the sight of heaven. . . . On the first day of May, 1843, I officiated in the office of an elder by marrying Lucy Walker to the prophet Joseph, at his own residence. During this period the Prophet Joseph took several other wives. Among the number I well remember Eliza Partridge, Emily Partridge, Sarah Whitney, Helen Kimball and Flora Woodworth." (Quoted from Mormon Portraits, Pp. 95, 96.)

I shall take time and space for just one more tidbit of inside life of Joseph Smith, Jr., the author of the book of Mormon. This testimony comes from Mrs. Orson Pratt, wife of one of the most widely known Mormons among the whole lot. Here is what Mrs. Pratt has to say: "You hear often that Joseph had no polygamous offspring. The reason is very simple. **Abortion was practiced on a large scale in Nauvoo.** Dr. John C. Benentt, the evil genius of Joseph Smith, brought this abomination into a scientific system. He showed to my husband and me the instruments which he used to 'operate for Joseph.' There was a house in Nauvoo, 'right across the flat,' about a mile and a half from town, a kind of hospital. They sent the women there, when they showed signs of celestial consequences. Abortion was practiced regularly in this house." (Testimony of Mrs. Pratt, quoted from Mormon Portraits, p. 59.) No, this is not my testimony. It is the testimony of a Mormon wife. The wife of Orsen Pratt. She was in Nauvoo. She was acquainted with Joseph Smith. She knew the inside workings of celestial marriage.

Mrs. Shutt, regardless of your golden letters on a background of white, and the voice of your "god" telling you that Joseph had only one wife, your saint is an out and out polygamist, the author of the celestial marriage "revelation." The Utah Mormons are right in their contention that Joseph taught and practiced polygamy. May I advise you to listen to the teaching of this good friend of yours of the church of Christ, and let her lead you by the word of God out of this system of infidelity and paganism that has engulfed you, into the light of the glorious gospel of Christ.

NOTES—REPORTS

Jimmie Bays, Rogers, Arkansas: Our new work is most pleasant in many respects. A great need for teaching is evident. The church is willing to receive it too. Some few resent our mentioning speculative theories. Five have responded since we came. Our spacious auditorium is well filled on Lord's day morning but we haven't been very crowded yet for the evening lessons. More is planned for the coming months than as been done in recent months. A splendid spirit of cooperation is mani-

fest in the members. The elders make out an excellent program knowing the congregation will support the work. It is a pleasure to work under such conditions.

* * *

F. B. Shepherd, Sweetwater, Texas: The Sweetwater, Texas church filed the release of the Deed of Trust on its meeting house exactly 36 months after the building was opened for services. This means that besides supporting a local preacher full time and doing mission work and giving to Orphan Homes this congregation has raised and spent \$24,000.00 on the church building alone in three years. This is somewhat of a record. For 1944 the plans call for an

expenditure of \$15,000.00. \$10,000.00 of this amount will be spent exclusively for preaching the Gospel at home and abroad. One man for home and one for abroad already engaged. Other contributions are already allocated to the assistance of other needy fields. The congregation maintains a weekly broadcast over the local station KXOK.

* * *

Otis L. Rowe, Box 22, Checotah, Okla.: It has been some time since we have made a report. There has been six confessions and baptisms. We have been hindered much in our attendance by rain and snow, but our attendance is on the increase again. Our spring meeting will begin May the first. We invite those

near us to attend our services. In the near future we will close two years of very pleasant work with the church here in Checotah. As far as I know at this writing I will be open for local work elsewhere, and should there be those that are interested in my services you can contact me at the above address. The church has been the very best to work with, the elders with the deacons, will cooperate in every way with the preacher in spreading the gospel. We commend them to anyone that would be interested. We have some time for meetings if we can serve you call us. May God bless the faithful everywhere.

* * *

Joseph R. Hounsel

Brother Joseph R. Hounsel, aged 59, was killed in Vandervoort, Arkansas, near his home the 17th of February, when a car driven by a young man in the community struck him on his way home from a school entertainment. He is survived by his wife, one son and four daughters. Brother Hounsel lived a devout Christian life and enjoyed the confidence and esteem of all who knew him. He was an important leader in the church and will be greatly missed by the entire community. The high esteem in which he was held was evidenced by the large number who attended the funeral at the church of Christ in the little town. The writer conducted the services the 19th.—F. O. Howell.

* * *

W. O. Stroud, Davenport, Oklahoma: I am in this part of the country visiting. I have preached for the small but faithful congregation here since my arrival here except yesterday. I was with the church at Chandler yesterday and last night. It is only a small congregation and mostly women. They are to be commended for their faith. I was glad of the opportunity to meet with them. I plan to go to West Texas soon to visit another brother and family. I hope to find Christian people where I go. If you need me, let me know it.

* * *

John Denver Austin

John Denver Austin, son of Mr. and Mrs. Sam Austin, died at Jeff Davis hospital in Houston, Texas, Monday night January 31, 1944. Several months ago his family had moved from Prescott, Arkansas to Houston. On Christmas day Johnny, as he was affectionately known, had celebrated his seventh birthday. His sudden death came as a tragic shock to his parents, his three sisters, Margaret Holomon, Grace Cummings, and Virginia Austin, his aunts, Mrs. Violet Coe and Mrs. Etta Beane, and other relatives and friends. Thursday afternoon, February 3, funeral services were

conducted in the church of Christ, Prescott, by Brother M. H. Peebles of Saratoga, Arkansas. The teacher and classmates that Johnny had known when he was in the first grade sat in a reserved section of pews. Brother Peebles read the 17th to the 24th verses of the 12th chapter of Second Samuel, and the 23rd Psalm as the text of his sincere and impressive sermon. Using choice words, phrased into conforming and consoling thoughts, he illustrated David's words, "I shall go to him", with appropriate parables. Quoting the verse, "Jesus wept," Brother Peebles said that this was one of the most beautiful verses in the Bible, explaining that Jesus wept not because Lazarus was dead but because his heart was moved in sympathy

for Mary and Martha. Continuing, he said, "There is not a question but that little children are saved because they have never been lost but are safe in the arms of Jesus." "With that consoling knowledge, Heaven is now a sweet-cr place to this grieved family."

Brother Peebles concluded his sermon by saying that after he and other kind, sympathetic friends have said and done all they know to say and do to lighten the heavy burden of the loss of one so precious that God was the real Comforter and the One for all to turn to in time of sorrow. The beautiful floral offering, made with loving care, for Johnny had been a favorite from babyhood with the designers and force of Cornish's Flower Shop, were typical of Johnny's life, Brother Peebles remarked. Even the sunshine of the day was symbolic of his sunny countenance and disposition. Pvt. Denver Richardson, Camp Chaffee, Dick Richardson, Texarkana, Marion Dickinson, Texarkana and Raa Baker, Prescott, were pallbearers. A quartet, composed of Mrs. Clark White, Mrs. S. B. Gee, W. Steen, and Everett Barlow, sang, "Asleep in Jesus," and "It Is Well With My Soul." Burial was in the De Ann cemetery.—A friend.

PEOPLE'S NEW TESTAMENT WITH NOTES

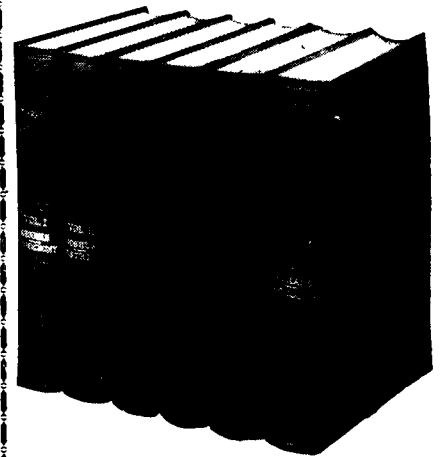


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The Gospel Light



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

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"Afar Off"

FRED H. WILLIAMSON

615 West Fifth, Hope, Ark.

In the study of the Bible, one comes upon the above expression a number of times. In the days of fleshly Israel, the Jews were thought of as being near to God, because they were His chosen people. By contrast, the Gentiles were said to be "afar off." When the law of Moses was abrogated at the cross, (Col. 2:14), fleshly Israel was abolished, and spiritual Israel was created in its stead. Under the new covenant, "He is not a Jew which is one outwardly, (freshly), . . . but he is a Jew which is one inwardly," (Rom. 2:28, 29.) in God's spiritual Israel "there is neither Jew nor Greek" according to the flesh. (Gal. 3:28.) The things connected with our salvation, however, are so Jewish in their origin that Jesus told the Samaritan woman that "salvation is from the Jews." (John 4:22 R. V.)

A few years after the establishment of the church on the day of Pentecost, the time came for the bringing in of the Gentiles. This had been one of the mysteries of the former dispensation. (Eph. 3:9.) It is in connection with the conversion of the Gentiles that we find the expression "afar off" used a number of times. Peter vaguely hinted at the conversion of the Gentiles as he spoke to the Jews on Pentecost. "For the promise is unto you, and to your children, and to all that are 'afar off,' even as many as the Lord our God shall call." (Acts 2:39) Writing to the Ephesian Christians in chapter two, Paul reminds them that they were of the Gentile race, according to the flesh, (verse 11), and then in verse twelve reveals just how "afar off" they had been before their conversion by the gospel of Christ: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." The apostle then shows how the Gentiles were brought "nigh" to God. By his death on the cross, Christ broke down the middle wall of partition between the Jews and Gentiles, (the law of Moses), and those who were "far off" were made nigh by the blood of Christ. This was accomplished by the fact that he "came and preached peace to you which were 'afar off' and to them that were nigh." just how near they were brought to God by conversion is revealed in verses 19 and 20: "Now therefore 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."

Now the dark picture of the condition of the Gentiles before their conversion, portrayed by the apostle Paul in this chapter, is an accurate description of all who have not obeyed the gospel of Christ now. Those who knew not God, and have not obeyed the gospel of Christ are as "far off" from God today, as were the Gentiles before their con-

version. Men cannot be saved so long as they are "afar off." David said, "For lo, they that are far from thee shall perish." (Psalm 73:27.) James said, "Draw nigh to God, and He will draw nigh to you." (James 4:8.) By obeying the gospel, one can draw near enough to the Lord to be a member of the "household of God"—a child of God.

But one can be a disciple of Christ, nominally, and still be "afar off." When Jesus was being taken to trial, it is said that Peter followed him "afar off." From the circumstances related it is obvious that Peter intended to follow so far behind Jesus that no one would even suspect that he was a disciple. This is shown by the fact that he denied he was a disciple when accused of it. Joseph of Arimathaea was a "secret disciple." (John 19:38.) We have no assurance that secret discipleship is pleasing to the Lord. Jesus said, "By this shall all men KNOW that ye are my disciples, if ye have love one to another." (John 13:35.) I fear that many of the members of the church today are following the Lord so "far off" that no one would suspect them of being a disciple of Christ. When members of the church are "conformed to this world," live for time instead of for eternity, are derelict in their assembly for worship, make little or no effort to reach others with the gospel, and are not interested in the study of God's word, will their neighbors suspect that they are disciples of Christ? Let us think.

Let's Go To Work

GEO. B. CURTIS

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62.)

By the above caption I do not mean that we have not been working. But the opportunity to improve upon all the preliminary efforts that have thus far been manifested is at hand. We must not mar that opportunity. Many a game has been lost by fumbling the ball at the crucial period of the game. We are in the enemy's territory now, we are carrying the ball, it is first down and goal to go. Let's be careful not to fumble.

The work of the church is in some sense like a game of football. It has its captain, its linesmen, its guards, its tackles, its backfield and other necessary phases that compose the team. No great football team can be built upon one star player. Co-operation is the strength of the team. It makes little difference who carries the ball just so the job is done right. All must see that the ball is ready to be carried.

I read an interesting article on our air force that is doing such a splendid job of bombing enemy objectives. The thing that I wish here to use is the fact that trainers do not attempt, or encourage, outstanding personal performances—not the development of aces—but the development of the entire squadron, not to the outstanding performance of a few men. A well trained flight squadron has the aims of

the mission in mind, and every energy is bent to the achievement of these aims.

In every efficient special unit of our army there must be complete co-operation and understanding. The officers know and care for their men. The men love and respect their officers. Anything short of this will mar the efficiency of the unit. The aims and welfare of all are mutual. Thus the work in striving for the attainment of these is mutual.

We of the church of Christ are engaged in the world's biggest enterprise—the salvation of souls. We have put our hand to the plow to enlarge our usefulness in the town of Winslow. We have come to the point where we can profit by the labors of the past, or we can by our wanting to carry the ball—to be the ace—mar the efforts so needed now. We have embarked upon a project that will require the efforts of every member of the congregation, and any planning that does not include every member of the congregation, and any planning that does not include every member from the least to the greatest will be that far wrong. Every member needs to lend whole-hearted co-operation as he has never before lent it.

I was reared on an Arkansas farm. I learned this lesson from long days spent in the service of one of the finest fathers a boy could have! You cannot grow a crop of corn, or cotton, or wheat, etc., in weeds, rocks and sprouts. The ground must be cleared before the proper growth of crops can be effected. We are God's farm. (I Cor. 3:9.) There are some stones that need removing. There are some sprouts that need cutting. There are some weeds that must be pulled. I am suggesting to everyone, that every personal grudge that you hold, be put out of the war forever. Don't begin to say, "I am right, therefore let the other fellow do the fixing." Because you are not. Any time a grudge is carried in a congregation of the Lord over a period of years, all carrying it are wrong. Get it out of your system. Grudges develop into hate. And hate—"Whosoever hateth his brother is a murderer" (I John 3:15)—is classed as murder.

There may have been mistakes made. Let them be where they are—in the past. No constructive work was ever built upon the mistakes of others. Mistakes can be made stepping stones to success only when we profit by them. Let's profit by ours now.

One year ago today I began my ministry with you. I have enjoyed that year. I think it has been mutually profitable. I made a sacrifice to come to you. I have not regretted making it. If I hold the ill-will of any member of the congregation I do not know it. (If I do, and you will tell me about it, I'll see if I can't get you a half pound of butter. (Not all at once, please.) Not everything has been as I would have it; and no doubt, I have not been all that you would have had in me. However, we face a new year of service together. What shall that service accomplish? That depends upon co-operation between elders, deacons, preacher and congregation. The preacher must co-operate with the elders, the deacons and the members; and the elders, the deacons and the members must co-operate with him. The deacons must co-operate with the elders, and the elders must co-operate with them. The members must co-operate with the elders, and the elders must co-operate with the members. Bickering over authority is foolish and hurtful. I am not trying to "star" in the Lord's game. I'm not trying to be an "ace." I am interested in the ultimate good of the cause of Christ. I'm interested in the good of the entire team—His church. The goal is eternal life. Let's be careful not to "fumble the ball."

We have had an influx of new members. This means added opportunities. It also means added duties. Are we

big enough to engage the added opportunities and to care for the added duties? Time will tell. We have reached a congregational crisis. A fumble now would probably be fatal. The work of the church must not be handled in the spirit of children at play. How often have we heard children at play when something did not suit, conduct themselves as follows: "If you don't play my way, I'll take my bat and ball and go home." Paul says, "Quit yourselves like men." I am not scolding. I am pointing out some manifest dangers. We must not fumble.

The lots across from the Lincoln school have been purchased for a new church home. This serves as a fine challenge for our co-operative powers. What would it mean to the cause of the Lord to have a building on these lots within the year? If not that soon, just as soon as our combined efforts can put the building there? Which shall we place first, the kingdom of heaven, or other things?

Are we ready, brethren? Can we, 100% strong, place the weight of our membership behind the program of the church here and sweep to a glorious victory for Christ? Yes, we can. And, by the help of God, we shall* Amen!

(Note: This was run in the Winslow Searchlight for home use. However, as it contains things applicable to all, I pass it on to the readers of the Gospel Light. —Geo. B. Curtis.)

Take Heed Lest Ye Fall

ED HOLT, Port Arthur, Texas

A child of God can so sin as to finally be lost.

Take heed lest ye fall. To the "church of God" at Corinth, who were saved (1 Cor. 15:2), Paul said, "Let him that thinketh he standeth take heed lest he fall." (1 Cor 10:12).

Must abide in Christ or be lost. Jesus said, "Every branch in me that beareth not fruit He taketh away: . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in me . . . 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 axe burned." (John 15:1-6).

Must abide in the doctrine of Christ. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (2 John 9).

Keep His commandments to abide in His love. Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." (John 15:10) "He that doeth the will of God abideth forever." (1 John 2:17).

Those once saved (from sin) must endure to the end to be saved (in heaven). Jesus said, "He that endureth to the end shall be saved." (Matt. 10:22) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10).

The saved of today must "keep the faith" (2 Tim. 4:7) to be "kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. 1:5).

Some depart from the faith. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1).

Faith may be overthrown. Speaking of Hymeneus and Philetus, Paul said, "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. 2:18).

Faith may be cast off. Paul speaks of certain widows "having damnation, because they have cast off their first faith." (Tim. 5:12).

Faith may be shipwrecked. "Holding faith, and a good

conscience; which some having put away concerning faith have made shipwreck." (1 Tim. 1:19).

How can one be "kept by the power of God through faith unto salvation ready to be revealed in the last time" if he "departs from the faith," or if his faith is "overthrown" or "cast off" or "shipwrecked"? "He that believeth not shall be damned." (Mark 16:16).

Salvation may be neglected. "How shall we escape, if we neglect so great salvation . . .?" (Heb. 2:3) here is no escape. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12) The children of Israel were once saved from Egypt but they were not always saved because many of them fell in the wilderness and failed to reach the promised land. (1 Cor 10:1-12) "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4:11) "We are made partakers of Christ, if we hold the beginning of our confidence steadfast, unto the end." (Heb. 3:14).

Paul said, "I count not myself to have apprehended (laid hold): but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14) "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I 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. 9:26, 27).

God is no respecter of persons. "If the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." (Ezekiel 18:21) "When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein, in his iniquity that he hath done shall he die," (verse 26) "The Lord is with you, while ye be with Him; and if ye seek Him He will be found of you; but if ye forsake Him, He will forsake you" —"He will cast thee off for ever." (2 Chron. 15:2. 1 Chron. 28:9).

Give diligence to make your calling and election sure" (2 Peter 1:10) by adding to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity (love), (verses 5-10).

The saved may fall from grace. To the Galatians, who were free (5:1) and called "sons" (4:6), Paul said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4).

"As touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6:46 American Standard Version) "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26) He who does it "hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace" and "hath trodden under foot the Son of God" (verse 29) There remains for him "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." (verse 27).

Some "deny the Lord that bought them" and are "cursed children: which have forsaken the right way, and are gone astray." (2 Peter 2:1, 14, 15) "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." (verse 20, see also verses 21 and 22),

Paragraph Sermons

By E. M. BORDEN

Many times we can see the faults of others because we are looking for them. Yes, we can find faults, for humanity is weak. Did you say you had no faults? Do you suppose you could find them if you looked for them? It is sad that we, many of us, cannot see our own faults. Let us look for the good. There may be some good in the worst of us, and there may be some evil in the best of us.

Will a true Christian make Christianity a secondary matter? A true Christian will always put the Lord first. Do we love others more than we love the Lord? "He that loveth father or mother more than me, is not worthy of me." (Matt. 10:37) If we love the Lord we will not wilfully neglect to attend the services on the first day of the week.

Every person who has obeyed from the heart that form of doctrine is a member of the Church of Christ. (Rom. 6:17) The Lord adds such people to the church. It is true that all who are in the church are not faithful, for many will be gathered out of the church in the last day. Some disciples have departed from the faith and have added things that are not taught in the word of God. The Lord is asking the wanderers to return and drink again at the great spiritual fountain.

The Bible says that a man must be baptized in order to be saved. I know that some people do not believe it, but that is what the Bible says, and that is the reason I believe it. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16) Are we willing to take what the Bible says? One man tells us that salvation is entirely unconditional; another tells us that salvation is by faith only; but the Bible tells us that we must obey the gospel in order to be saved. (Heb. 5:8, 9) Some people would believe the Bible if they were let alone, but denominational leaders have poisoned their minds against the truth. As a result people are wedded to denominational theories, and have set the truth to one side.

The second coming of Christ is yet a future event. We do not know when Christ will come again. Paul said. "Then cometh the end." That is, when Christ comes again, the end will be. When Christ comes again the dead will be raised. Just think of it. All in one day. Christ will come; the dead will be raised and judged. What a wonderful day. Christ is reigning now and will continue his reign until the events of that day are finished. Christ then will deliver the kingdom to God. He was to reign until he comes again. He was to reign in the millennium; he is reigning now, so the millennium must be this present time. Christ will not reign after he delivers the kingdom to God, for at that time he will give up all power.

If morality alone could save a man, why did Cornelius have to obey the gospel in order to be saved? The moral life of Cornelius cannot be excelled by human beings, yet he was not a Christian until he obeyed the gospel. He was even religious and prayed to God continually, yet he was commanded to be baptized, for Jesus said: "He that believeth and is baptized shall be saved." Morality is necessary in living the Christian life, but morality alone will not save a man. A heavenly messenger came to Cornelius, but he did not tell him that he was saved, but told him to send for Peter who would tell him what to do. Cornelius sent for Peter; Peter came and preached to him, and he and other Gentiles were converted to Christ. Cornelius was commanded to be baptized. He obeyed, and was first of the Gentiles to enter the kingdom of Christ. Many Gentiles have accepted the truth since that time,

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J. A. COPELAND, Editor
FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

Geo. B. Curtis _____ Box 431, Winslow, Arizona
E. R. Harper _____ Little Rock, Arkansas
John W. Wilson _____ Box 28, Silver City, N. M.
R. A. Hartsell _____ Broken Arrow, Oklahoma
James L. Neal _____ Springdale, Arkansas
Gilbert Copeland _____ Nashville, Arkansas
Ted W. McElroy _____ Del Rio, Texas

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Why Be A Member Of The Church Of Christ?

J. A. COPELAND

In I Peter 3:15 we read: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you, a reason for the hope that is in you with meekness and fear." I teach people to become members of the Church of Christ. Then if some one should ask me, "Why be a member of the Church of Christ," I should be ready to give them an answer, and in that answer give a reason why I so teach. A few of my reasons follow.

First: It Is the Church of God

God and Christ are one in mind, purpose, and in the plan and system of Salvation. That plan originated in the mind of the Father, and He sent His Son into the world to establish it among men. So Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18.

Notwithstanding it is the Church of Christ, it is also the Church of God. I Cor. 15:9. Acts 20:28. I want to be on God's side, therefore I prefer to be a member of the Church of God. And if one is a member of the Church of God, he is a member of the Church of Christ.

Second: Christ Is Its Founder

He said: "Upon this rock I will build my church."

Third: Christ Is Head of the Church

Eph. 1:20-23; Col. 1:18; Eph. 5:23. I had rather be a member of the church of which Christ is head, than to be a member of any church on earth of which man is head.

Fourth: The Church of Christ Is the Only One That Jesus Built

Jesus said, "I will build My Church." Paul said, The church is Christ's Body, (Eph. 1:23) and also said, There is but one Body. (I Cor. 12:20.)

Fifth: All Other Churches Originated With Men, Without Divine Authority

You can't read about any other church in the Bible, than the Church of Christ. Is a church you can't read about in the Bible, the one you can read about in the Bible? Neighbor, can you read about the church of which you are a member in the Bible,

Sixth: Salvation Is in the Church of Christ

In 2 Tim. 2:10, and Acts 20:28, we learn that salvation is in Christ. In Col. 1:13, 14, we learn, In Christ we have redemption through His blood the forgiveness of sins. In Rom. 12:4, 5, we learn to be in Christ, is to be in His body. In Eph. 1:23, we learn the Body is the Church. Now what have we learned? Salvation is in Christ. And to be in Christ is to be in the Body. To be in the Body, is to be in the Church, therefore salvation is in the Church.

But someone may ask, Is that not true of other churches? No. Most of them will tell you that there is no salvation in the church of which they are members, but you have to be saved, before you can get into their church. So you see the difference.

Seventh: The New Testament Tells How to Become Members of the Church of Christ

On the day of Pentecost, after the Holy Spirit had come the apostle Peter "lifteth up his voice with the eleven" and spoke to that great multitude. His theme was, Jesus is the Christ. Many who were present that day believed what Peter preached, (faith comes by hearing the word of God) and therefore were convicted of their sins, so they cried out, "Men and brethren, what shall we do?" Peter being guided by the Holy Spirit, said in reply: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost." (Acts 2:38.) Now let us read the 41st verse: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Now the 47th verse: "And the Lord added to the church daily such as should be saved." The apostle preached the gospel which is God's power to save. The people heard the gospel, believed it, that is they were convinced that Jesus is the Christ; repented of their sins, were baptized, and by doing what the word of the Lord required, were added unto them, (unto the charter members) or were added to the church. When people today hear the Word of God, believe it, and obey it they become members of the church that Jesus built, without the forms of men, or without being received by man.

Eighth Reason: The New Testament Does Not Tell Men How to Become Members of Any Other Church

The New Testament nowhere tells us how to become members of the Catholic church. It nowhere tells us how to become members of the Episcopal church, the Presbyterian church, the Baptist church, the Methodist church (the Adventist church, the Mormon church, the Nazarene church, nor any other than the Church of Christ. If so where? Read the New Testament through, and mark the place if you find it, where it tells us how to become members of any other church, than the one that Jesus built.

Ninth Reason: The Word of God Is Its Guide

Man-made churches have human creeds, church manuals, and church disciplines arranged by man, but the Church of our Lord has the Word of God as their guide, or rule of faith and practice. If the Lord did not know how he wanted His children to carry on the work of the church, I am sure man does not know. Human creeds keep people divided, but the Word of the Lord will keep us united, when we follow it, and is a sufficient guide. Read, James 1:26; II Tim. 3:16; Peter 1:3.

My Ninth Reason, Why Be A Member of the Church of Christ Is: In It We Can Gain the Eternal Home

(Read Eph. 5:23.) We have learned that the Body is the Church, and here we learn that Christ is the saviour of the Body. -So also 2 Peter 1:1-11. Peter is writing to the church, and he said to those who would be faithful, "For so an

entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson 11

Chapter Six, Verse 7

In the sixth verse we were told that our old life had been crucified with Christ. It had been buried. We had been released from it. Now the conclusion is that we are freed from sin. V. 7.

We have died with Christ, baptized into His death, (V. 3.) now raised with Him, we should also live with Him. This is impossible if sin dominates. V. 8.

Christ died one time, only. He died on account of sin. He broke the power of death by His resurrection. Christ's body was under the consequences of sin —physical death. Now He is risen to die no more. Death has no more authority, power, dominion. V. 9.

Christ died by sin —on account of sin. Sin brought on His death. God raised him up. He lives unto, by the power of, God. V. 10.

Taking Christ as our pattern: He died; He was buried; He was raised from the dead. He shall die no more. Now we have died to sin. We have been buried with Christ in baptism. We have been raised with Him in baptism. The figure exactly fits thus far. Christ dies no more. He is released from the law of sin. Consider yourselves also released from the law of sin. Quit following sin. V. 11.

Then as you have died to sin, have been buried, a new life given you, don't give sin dominion over your physical body to obey its lusts. The word translated "to reign" carries the idea to rule tyrannically. To rule so forcefully that all opposition is vain. V. 12.

Every faculty of the body is considered here a member of the body. No member of the body is to be yielded to do the bidding of sin as instruments —tools —thereof. The hands that once stole, or murdered, or destroyed the work of God are to be used in doing deeds of Christian love. The tongue that once uttered blasphemy and sang the songs of drunkenness is now to praise God and sing songs of praise to God and to His Son. Every member to be used in God's service. Verse 13.

"Sin shall not have dominion over you" —sin shall not lord it over you. The phrase have dominion over you comes from "kuriousei" and denotes the government of the master over his slave. Paul is saying that you are no longer a slave to this law of sin and death symbolized by the law of Moses. You are now under the government of grace. V. 14.

What is the conclusion then? Shall we go right on sinning because the law has been abolished and grace reigns in its stead? By no means. V. 1.

If you sell yourselves again into slavery by sinning you are again brought under the same old master —the law of death. You can yield yourselves over again unto sin even though you have been buried with Christ, and again raised with him. V. 16.

You were once the slaves of sin. Sin was your master but you obeyed from the heart the doctrine of the death of Christ, the burial of Christ and the resurrection of Christ. Ye have obeyed from the heart the form of doctrine —the mould of the doctrine —the likeness of the doctrine —the picture of the doctrine, not supermicially but from the heart —earnestly, sincerely, truthfully. You were cast into that likeness, mould, picture at your baptism. V. 17.

"Being then made free from sin, ye became the servants of righteousness." Before being buried with him into His

death and raised with Him into a new life you were servants of sin. Sin was your master. Being then —at that time, the time of your baptism —made free from sin, delivered from its bondage, you changed masters. Before your baptism, sin was your master; when you were baptized you were "then" at the time of your baptism, made free from sin. You changed masters there and then, when ye **obeyed from the heart that form of doctrine.** V. 18.

I speak after the manner of men —so then as men, fleshly men, you can understand that you are not to go back to your old master from which your obedience delivered you. You have now changed masters, therefore with every member of your body serve your new master. V. 19.

While you were the slaves of sin you did not possess any righteousness —you were free of that. V. 20.

What fruit did that life under the old master of sin before you were baptized bring you. You are indeed ashamed of the fruits of sin. Your master promised you nothing but death for your service. V. 21.

You have changed masters once. The fruit is changed. It now is unto holiness. Your pay has changed. It is no longer death. Your new master instead of death gives you everlasting life. V. 22.

The wages of sin is death. The devil never offered anything more. Just death. That's all. Serve the old master and he'll bring upon you the fruits of sin —shame. He'll make your parents ashamed of you. In eternity you'll reap eternal, everlasting death.

The gift of God is eternal life through Christ our Lord. The new master offers life eternal. The old offers death eternal. Which shall we choose? How foolish to serve the old master. How wise to love and serve the new. V. 23.

Child Training

JAMES L. NEAL

One of the most vital things in the history of every age of the world has been child training. Upon that has evolved and depended the destiny and welfare of each generation since Cain slew Able. It will be just that way until the trump of God shall sound for time to be no more.

Solomon uttered a most precious truth when he said: "Train up a child in the way he should go, and even when he is old he will not depart from it." Prov. 22:6. Nation after nation continues to reel and reek in sin and ruin because of a blank failure to give heed to the wise man's great admonition.

Present Conditions

The present state of moral conditions in the world is appalling! This is especially true in the United States, where better things should be expected. "A creeping rot," as J. Edgar Hoover puts it, is eating the vitals out of the better things of life —destroying a once happy and prosperous civilization. Nothing could hardly be more alarming to those who think and care, than the present increase in crime and moral break down among children and the youth of our land! When this rises 138 per cent in our own capital, it is time to do something about it. A sad part of the picture is that tender girls are swept into these figures! Drinking, smoking girls and women will kill any nation. Sex evils, divorce and adultery will do no less.

Lack of Bible trained children has brought us a saloon for every 300 people, two for each church and one for each 71 families, according to the last issue of this paper.

A World Remedy

If each child in the whole world of the present gener-

ation were only properly trained from infancy to manhood and womanhood the next generation would be as much better, brighter and prosperous as the heavens are higher than the earth! It is up to what Christian parents we have to take note and take hold to grab all the children we can to save them from destruction, to in turn save the world from ruin. There can be but one avenue through which to do this, and that is through the church of our Lord. Eph. 3:8-12, 20, 21.

Christian Training

In the Christian dispensation of the world child training must run through the church and the home. God made the home in one day, but He took 4,000 years to build the church! To ignore (or try to ignore the church, one should say, for it cannot be ignored) the church in any activity of life is very foolish, much less in child training. No sane adult can live out of the church.

The First Thing

One of the very first essential¹ things in child training is instilling in the child a proper respect and discipline for the church of the New Testament, even from birth; and before birth. You never heard of a child that was in all services of the church with its parents from infancy to maturity that even failed to obey the gospel, much less to take part in the crime world! Who could fail to see that seeking the kingdom first isn't the thing of most vital importance for the child, for us older ones and for all the world? Matt. 6:33. The precious children are as but balls of plastic clay in our hands for the molding and making. Let us mold and make them after God's holy will in the Bible!

Periods of Development

Subject matter from the Bible for child training, both through the church and the home, should be so arranged as to guide the child aright according to its nature, at its different periods of development and growth. Passing from childhood to the teen age, (usually 12 to 14) is a very critical point in child life. If previous to this sufficient and proper Bible training has been given, the child will come into the church of the Son of God's love about this time, and thus make this delicate, transition period safe and well.

Training By Grades

The cradle roll and beginners would include first six years of the child's training; primary grades, ages six to eight; juniors, 9 to 11; intermediate, 12 to 14; seniors, 15 to 17; young people, 18 to 24; adults, 25 to declining years. The Bible amply furnishes food in mind and meat for all of these ages! Study it. Teach it.

Those interested in proper training, for children and older ones as well, in the Bible, should order a copy of Bro. O. L. Daily's book on "Child Life and Curriculum." It is especially good in that it deals in principles of individuality in training for all ages. Address: O. L. Daily, Overseer Church of Christ, Fayetteville, Ark. All Bible teachers should by all means have a copy. Send him a dollar and a half for the book.

Our Only Refuge

The church of the New Testament should be and must be made the greatest educational and child training institution in all the world. It is the world's only recourse to reach, save and train the famishing billions of earth. It is our only refuge of strength and safety. It is our only means of maintaining child-like humility and sweetness through adult life until death—which we must have. Matt. 18:3. "Suffer little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. And he laid his hands on them, and departed thence," Matthew 19:14, 15.

When Is A Church Out Of Debt?

By RICHARD DONLEY

In the reports from the preachers, in the various papers, we frequently find one to the effect that such and such a congregation is now out of debt. I am fully aware that the writers of such reports mean that the congregations named have paid off the mortgage on their meeting houses. Therefore, upon reading these reports, I rejoice that the people of God are discharging their honest obligations, and thus are better prepared to carry on the Lord's work. Yet, I wonder if there is not usually a tendency to relax, when the meeting house is free of debt, and say: we have paid our debt, and are under obligation to no man. Such was the condition of the church at Laodicea, when the Lord said, "thou art the wretched one, and miserable and poor and blind and naked."

The Christian is commanded to owe no man anything, save to love one another (Rom. 13:8). We can meet our financial obligations, and indeed we must, if we would call ourselves Christian; but the debt of love which we owe to our fellow man can never be completely paid until we reach the end of life's journey. It was to this debt of love that Paul referred, when he said, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." No sane man would suggest that Paul was a man who did not pay his debts, in fact there is at least one instance where he offered to pay a debt for another man (Philemon 18.) Though we may be sure that Paul paid every penny of money that he owed to any man, he was always conscious of a debt of love that was not completely paid as long as he had an opportunity to preach the gospel.

Every Christian owes his new life in Christ to the teaching of some other man. That places him under a debt of love to every sinner in the world, who has not heard the gospel. The same principle holds good for the Church, for after all the Church is made up of Christians, and the obligation of the individual members is that of the group as a whole. Each congregation of disciples exists as such because of the work and sacrifice of God-fearing men who have gone before. Therefore, when it is firmly established, it owes a debt of love to every untaught sinner, and to every weak and struggling congregation. It is a debt that is never completely paid. It is like the payments we used to make on our automobiles. It may seem like too much trouble and expense, to some people, to carry the gospel into new fields; but such people fall far short of the standard of discipleship set by the Lord.

He also suffered for you, leaving you an example, that you should follow in his steps (I Peter 2:21). He also said, if any man will come after me, let him deny himself, and take up his cross and follow me (Matt. 16:24). He also said, the son of man came to seek and to save that which was lost (Luke 19: 10). Of his own free will, the Word of God left his home in the glory world, and came to the earth in search of lost sinners. If He had no more love for mankind than some of the brethren have, He never would have done what He did. He could have so easily have told the Father: we have a good place here, all paid for: we are out of debt, let us relax and enjoy the fruit of our labor. Had he done that, you and I would have died in our sins, without a redeemer, and without any means of reconciliation to God. Fortunately for man, the Lord came into the world, took upon himself the nature of mankind, and after a life of suffering and abuse, died on the cross. Brethren, we cannot evade the issue. The man who does not seek to serve the

lost does not follow in the steps of the Master. The same is true of the Church.

Men may sear their conscience with the old adage that charity begins at home, but the truth remains that we are debtors to the wise, and the foolish, to the American, and to the foreigner. It is true that not every member of the body of Christ is equipped to go into the mission fields in person, but all can help support those who do go. Some of our large churches are making great plans for evangelizing Europe, when the war is over, and I believe that they should be commended for their foresight; but we should not forget that we have hardly begun to evangelize America. I, for one, am not expecting to ever see a period of universal righteousness upon the earth; and unless that should occur, the debt of the Church will never be completely paid as long as time shall last. Only when the Lord comes for the redeemed, can the Church afford to say, we are out of debt.

There lives in the city of Hot Springs, New Mexico, a man who is nearly the last payment on his debt of love. That man is A. R. Carlisle, a worn out gospel preacher. His eyes are dim, and his step is faltering, but he is still vitally interested in the salvation of the lost. Though he has given many years of his life to the cause of the Master, he does not consider his debt as paid in full. That will come some day, when he can say, I have finished my course. That is the one time when any Christian can afford to say, I have kept the faith, I have paid my debt. —Hot Springs, New Mexico.

Note: This is a very timely article from the pen of brother Richard Donley. Re-read it and examine it carefully. Then examine your life in the light of it. How are you coming along with your payments, brother? —John W. Wilson.

Little Nuggets

A. H. BRYANT

Indifference on the part of any member of the church is without excuse.
But woe to that one who would hinder the progress of the church by evil intention or wilful neglect.
"Ye shut up the kingdom of heaven against men."

* * *

Paul prayed for his brethren —the Jews.
"They have a zeal of God."
He did not ask the Lord to save them because of such zeal, Nor did he flatter their ignorance or unbelief.
"But ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin."

NOTICE TO WRITERS

During the past few weeks we have received an unusually large number of fine Gospel articles for publication. We are very grateful to all who have sent the manuscripts and urge you to continue to send in the material. If your article is not printed as soon as you think it should be please have patience and we will get to it as soon as possible.

Under present conditions we cannot increase the size of The Gospel Light as we would like to do in order to accommodate more reading matter. We have recently changed to a smaller type in order to give more reading.

We are doing our very best to give Gospel Light readers a worthwhile paper. If we fall short of your expectations, we're sorry. —Flanoy Alexander.

NOTES—REPORTS

David Owens, Los Angeles, California, February 28th: On February 27th I made my fourth trip of the year to Wasco. One has been restored and last night one made the confession and will be baptized by brother Albany, one of the elders. The Gospel preached out here makes Christians just as it does in the north, east and south. Why not subscribe for the Gospel Light and help it to preach the Gospel to the world?
* * *

Will W. Slater, Station A, Fort Smith, Arkansas, March 11, 1944: Closed singing school in Hugo Oklahoma last night. Some good was accomplished. Brother Merle Bryant is the efficient minister and is doing a good work. I will be in a singing in Perryton, Texas, Tuesday, March 14th. I go from there to Paris, Texas and then to the Rio Grande Valley.
* * *

G. A. Wells, Box 1496, Pryor, Oklahoma: The church in Pryor is moving along in a very nice way. Although we are not setting the world on fire yet we are doing something and wish to do

more. The church here is willing to let me off for several meetings this summer or at any time as for that. We are willing to hold several mission meetings in the north and eastern corner of the state. I will go any where that I am needed and there is a chance to do good.
* * *

D. H. Perkins, 3411 Coleman Ave., Memphis, Tennessee, March 3, 1944: Brethren John Jarrett of McKensie, Tenn. and E. L. Whitaker of Morrilton, Arkansas, recently visited and preached for the church at Coleman and National, this city. We were glad to have them. Our work here is encouraging. Last Wednesday night "we had 92 present for Bible study. Last month our contributions were an all-time record average. Our regular Lord's day radio service is now heard each Sunday from 7:45 to 8 a. m. (1460 kilocycles) Several people have been added here since last report.
* * *

Grover C. Ross, Portales, N. M.: A report concerning our work in Portales in 1943. We had about one hundred additions to the church here. All total, forty five baptisms, thirty restorations, twenty five or thirty placed membership with us. We also paid off our

building debts last year, which enables us to do greater things for the Lord here in Portales and elsewhere. My work with the elders here has been most pleasant and congenial and we are looking forward to greater things in 1944.

Geo. R. Housley, (Southern Christian Home) Morrilton, Arkansas: Will W. Slater, a well known music teacher, closed a very successful school here on February 24th. Brother Slater did his part well and we believe that much good was done. Besides the rudiments of music, Brother Slater taught a class in harmony. Several of the children took these lessons. The grades made by them speak for the good that was done. Any church needing a school would make no mistake in calling Brother Slater to teach it. Brother Slater is a good gospel preacher as well as a music teacher. If you need some one to preach through a meeting for you he can do it. We need to keep such men as him busy twelve months in the year.
* * *

V. E. Howard, Greenville, Texas: We have a new time for our radio broadcasts as follows: KWKH, 1130 k. c., Shreveport, each Sunday 12:45 to 1:00 p. m., sponsored by Portland Avenue church in Shreveport and KRRV, 910 k. c., Sherman, Texas 12:30 to 12:45 noon each

Sunday.

* * *

A. H. Bryant, Braman, Oklahoma, March 2, 1944: I was with the church at Tahlequah, Oklahoma last Lord's day for two good services. One young man was restored to the fellowship of the church there. They have recently added some new pews and otherwise redecored the auditorium. Improvements made should be conducive to a favorable growth. They seem to be work minded.

* * *

James H. Stacks, Minden, La.: The church in Minden, La., will begin a week meeting March 20. Preachers from Arkansas, Louisiana, and Texas will be here to help in the meeting. There will be a different speaker each night. The central theme of the meeting will be "The Church." Come and be with us during this meeting. I enjoy the Gospel Light.

* * *

F. O. Howell, P. O. Box 135, Idabel, Oklahoma: Our summer revival will begin the First Lord's day in July. Bro. Manuel B. Hartley will do the preaching.

Walter and Nellie Pendergrass, Bisco, Arkansas: Wife and I are in our new home, erected since our home was destroyed by fire December 29th, in which we lost our little granddaughter. To our preacher brethren and friends, the latch string to our new home hangs on the outside, as the old one did. When passing through Bisco, come by and visit with us, and may God bless every one of you for your many gifts and kind letters of sympathy. The church is to us the grandest institution that ever existed on this earth.

Come Over and Help Us!

The cry to "come over and help us" is being sounded in numerous places throughout the United States, and many minds heretofore confused by denominationalism are learning the refreshing simplicity and power of the gospel of Christ. Think of the possibilities for preachers! Think of the progress that can be made for the cause of Christ!

Not long ago I heard a preacher boasting that the congregation where he preached was well-off. He explained that they had a new building, and that it was paid for. They had a reserve fund built up amounting to several thousand dollars; contributions were steadily increasing. It is a good thing for a congregation to get ahead financially, but money stored away in a bank vault will do very little to further the gospel of Christ. It is evident that some congregations are going "all out" for preaching the gospel, and this is

doing much good, while it is apparent that some congregations have not been awakened to our responsibilities.

Some churches may have the idea that if a preacher's personal support is provided there is no further need of giving to that mission effort. But it just necessarily takes a little money in order to carry on a campaign the year around where the church is not known. What a world of good could be accomplished if every well-established congregation would contribute regularly to some mission effort. No contribution is too small.

In recent issues of practically all of our religious papers I have noticed that a great deal of preaching is being done throughout the United States, and some of the places are asking for help. Cer-

tainly it would not be wise to send out money without investigating the work in advance, but I think it would be found that many fields are worthy.

I soon will have been in Rockingham one year, and feel that this time has been well spent. The work would move much faster, I am sure, if we had the means with which to promote it. We earnestly ask all congregations to hear the call from here and elsewhere, "Come over and help us!" —Virgil Bentley, Box 27, Rockingham, N. C.


* * *

Lee Starnes, P. O. Box 2016, Okmulgee Oklahoma, March 6, 1944: Our work continues to move forward. Excellent audiences at each service on yesterday. One was baptized at the evening service. Three have been restored and three by membership since the first of the year. We hope to accomplish more in the Lord's work in 1944 than in any previous year. We have recently redecored our building. Our budget for the year calls for more than five thousand dollars. Brother Foy E. Wallace Jr., is to be with us in a meeting the last part of June. Pray for us.

* * *

Lucian M. Farrar, Russellville, Ark., March 7: Baptized three here recently.

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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 14

DELIGHT, ARKANSAS, MARCH 23, 1944

NUMBER 16

Spirit Of Man

JOHN LOMAX

Elder North Long Beach Church of Christ
Long Beach, Calif.

I am not a preacher, neither am I an orator; so I will not try to tickle your ears. But any elder who is not capable of giving the congregation some real meat and not just admonition and sincere milk of the word is hardly worthy of the name.

For that reason I have chosen a much discussed subject, but one that has not been exhausted by any means; and I realize that the best sermon any of you ever heard was the one that contained the most scripture and not the one that was most eloquently delivered; so I shall present this lesson in the plain language of the Bible.

The Spirit of Man. Gen. 1:26-28, shows a man's superiority over all other living things; Gen. 2:7, 21-24; "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: (You notice that Adam said she is bone of my bones, and flesh of my flesh but he did not say spirit of my spirit.) She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh. (But not one spirit)" Isaiah 57:16, "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."

Zechariah 12:1 tells us that God formeth the spirit of man within him. Acts 14:29 says we are the offspring of God.

Yet we find some confused about 1 Cor. 7-14, where Paul says, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband *else were your children unclean*; but now are they holy." (Read Matt. 4:17-20.) Matt. 12:33, "Either make the tree good and his fruit good or else make the tree corrupt and his fruit corrupt." Duet. 32:2 says, A bastard shall not enter into the congregation of the Lord: even to his 10th generation." Isaiah 48:8 says they were called a transgressor from the womb. Ps. 58:3 says "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." Rather a dark picture?

From these it is argued that the children of unbelievers are unholy. Yes, I know we do not believe or teach that, but can you give the scripture to prove it; so as to make it a matter of faith; we can believe anything but faith is the result of evidence; where is the evidence?

Yes, Zech. 12:1 and Acts 14:29, are good but as Peter

says we have a more sure word of prophecy, so let us continue our study by listening to that greatest teacher of all times: Jesus speaking in Luke 15:7. 'I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine *just persons*, which need no repentance.' Who are the ninety and nine just? They are the ones who die before the age of accountability, not having done any good or evil they are not justified, but are just before God being born of the Spirit of God. Now for the proof of that statement: we again turn to the word of God.

Heb. 12:9, "Furthermore we have had *fathers of our Flesh* which corrected us and we gave them reverence: Shall we not much rather be in subjection unto the *Father of Spirits*, and live?"

Now let us reread those passages on fruit, Matt. 12:33 also John 15:1-8; Ps. 58:3. You notice the tree was or is known by his fruit not the fruit known by the tree. We have some more very interesting scriptures to read, Matt. 19:28, "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the *regeneration* when the Son of man shall sit in the throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Titus 3:4-5, "But after the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration*, and *renewing of the Holy Spirit*." Now you can see that it would be impossible to regenerate that which had not already been generated but to make it plainer he says renewing the Holy Spirit; How can you renew that which was not at one time a possessor of that thing?

Heb. 2:17, "Wherefore in all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God, to make *reconciliation*, for the sins of the people" (not Adam's sin.) "And that he might *reconcile both unto God in one body* by the cross, having slain the enemy thereby." Eph. 2:16. And having made peace through the blood of his cross, by him to reconcile all things unto himself: by him I say, whether they be things in earth, or things in heaven. And you that were sometimes *alienated and enemies in your mind by wicked works*, yet now hath he reconciled." Col. 1:20-21. How can you be alienated from something you never knew or reconciled to that which you were never estranged from?

Now let us go back to the statement in Psalms of the wicked going astray as soon as they were born, you notice it says speaking lies. So you see they were of the age of accountability.

Now let us go to Isaiah 44:24 we read, "Thus saith the Lord, thy redeemer, and He that formed thee *from the womb*, (not in it)." You know Jesus told Nicodemus "That which is born of the flesh is flesh." But here we find that God gave it the spirit from the womb, when it is separated from it's mother then, it becomes a living soul, it is *bone of your bone, flesh of your flesh, blood of your blood, but not*

spirit of your spirit, for there is only one marriage of spirits and that is when we are married to Christ. 2 Cor. 11:2, "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." That is why we are called Christians because we are married to Christ.

And all things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us the *ministry of reconciliation*; to-wit: that God was in Christ reconciling the world unto himself, not imputing their trespass unto them; (neither Adam's) and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God." 2 Cor. 5:18-20.

How can we be reconciled to that from which we were never estranged or alienated? You say we were alienated by Adam's sin. No, my beloved brethren your own sin is what separated you from God, not Adam's.

The result of Adam's sin only brought fleshly death to all mankind. Adam's sin worked a two-fold death on him, a separation from God, and death of the body; death of the body is still with us, and in weakness we all sin and separate us from God as as Isaiah 59:2 says, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

John 3:3-6, Jesus said unto him, verily, verily I say unto you except a man be born again he cannot see the kingdom of God, Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born.

Jesus answered verily, verily I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the *flesh is flesh*; and that which is born of the *spirit is spirit*. Marvel not that I said unto you, ye must *be born again*." All admit that he was not talking of a fleshly birth but a spiritual and why the word again if you never had the spirit in the first place it just wouldn't make sense. Then too, Matt. 18:3, says, "Except ye be converted and *become as little children*, ye shall not enter into the kingdom of heaven."

Truly the great preacher was right when he said, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." But it still says, "Else were your children unclean, but now are they holy." Yes, if you being married to Christ annulled your earthly marriage then your children would be born out of wedlock, which is not right; but as to them going to heaven if they died in infancy even if they were born out of wed-lock, let us read 2 Sam. 12:23, the account of David's son born to the wife of Uriah. "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." Is God a respecter of persons? No, all children are the same to him. But it still says, "Else were your children unclean." Yes, and it is without a precedent in all the holy scripture, just like the statement of Peter. Acts 10:28. "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation," that was their own law or tradition of their elders and not found in God's law for Peter continues with, "But God hath shewed me that I should not call any man *common or unclean*."

Now did God tell Paul to call them unclean and Peter "not to call them unclean." Paul began this subject with the statement. "But to the rest speak I, not the Lord." There is one question that is well to ask here that is, are we born with a never dying soul to save and fit it for the sky or not? If your answer is no, then we are like brute beasts without a heaven to gain or a hell to shun. If yes, did the devil ever

create anything?

So then we have learned that we are all first born, of the spirit of the living God having received of his spirit when we are separated from our mothers and become a living soul. Then by our own sin we become separated from God and in Christ we are reunited by marriage, by reconciliation, by regeneration, by renewing of the Holy Spirit, and born again because we truly are the offspring of God and shall sing praises around the great white throne with the ninety and nine just persons who knew no sin and need no repentance.

Some argue that, that being true then God should not have commanded the children of Israel to kill the men, women, and children when they went in to possess the land of Canaan. But I say that in mercy he took them home instead of allowing them to grow up in sin or to make a mixed race of the Israelites.

So God is still calling the *prodigal*; and we who have attained the age of accountability and have not obeyed the gospel are prodigal sons and daughters, so why not come while time and opportunity are yours, and render obedience to the Father of our spirits so we can enjoy the blessings of heaven forevermore.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson 12

Chapter 7

Paul shows that it is through obedience to the gospel that one is freed from sin in the sixth chapter. He calls attention in verse one of this chapter that He is speaking to those who are familiar with the law of Moses. This law has dominion over one as long as he is alive to it. V. 1.

Paul uses the marriage contract to teach this lesson. The married woman is bound by the marriage law to her husband as long as the husband is alive. But when the husband dies this breaks the marriage ties. V. 2.

If while her husband is alive she marries another man, she becomes an adulteress. If her husband dies, and she marries another man this does not make her an adulteress. Death of the husband freed her from any marital ties with him. The same argument would be in order upon the death of the wife. V. 3.

Paul applies the illustration to the Jew and his relation to the law. By the body of Christ the obedient Jew became dead to the law of Moses. The Mosaic contract was broken by that death. Having been released from this old contract, you now should be married to another—to Christ. Your fruit, or increase, is unto God in this new marital relation to "Him who was raised from the dead." The family name of God is Christ. (Eph. 3:14-15.) V. 4.

The two covenants here are held under the family life illustration. The old fleshly covenant had for the increase of the family—the children—fruit of the union, death. V. 5.

But being delivered from that marital relation by the body of Christ, the fruit is life instead of death. Our service should be in newness of spirit, not in the oldness of the letter—law of Moses. V. 6.

What shall be the conclusion from this line of argument? As the fruit that was brought forth by the Jew's union with the law of Moses was unto death, "Is the law sin?" No, sin was manifested through the law. It was wrong to lust, to covet, to kill, etc., but where there was no law against them, there was no violation of the law. Sin was brought into the open by the law. V. 7.

Sin was dead—ineffective—without the law. The law, as it were gave life to sin. It put sin to work. V. 8.

With verse 9 Paul begins the use of the first person pro-

noun in the sense of the human race, particularly the Jewish nation. If we keep this before our minds and the existence of this figure of speech it will help us to understand the rest of this chapter. There was a time before the law was given that man was alive without the law. Unto the patriarchs, he was not held by the law of Moses. God dealt with him and his family individually. The commandments came. The decalogue was given, sin revived, the race died—all under sin.

This commandment, the law of Moses which looked to life, man found to lead to death. The law could not give life. Death still reigned. V 10

Sin took occasion—opportunity—by the giving of the law, led man to accept it as a law of life, and not as a substitute looking to Christ, used the law which was good and holy as an instrument to slay the human race. By their reliance upon the deeds of the law and their failure to engage the Messiah who came as a fulfillment of the law, the Jew was slain. The law has him deceived until this day. All who refuse Christ is slain by the law of the flesh here typified by the law of Moses. V 11

The fact that the law was employed by sin—the devil—to deceive mankind does not render the law evil. Men may wrest the Scriptures to their destruction—death (II Peter 3 16). V 12

Was the good law made death? No, the law was only used as a tool of sin to bring about death. God never designed the law of Moses to give life. It was given until the time of the promised seed. Life was in this seed—Christ. But sin worked death in mankind by deception. The law was misused. Sin worked death in man by the good law; and hence, sin by this same law was shown up as exceedingly sinful. The awfulness of this sin is climaxed in the fact that Christ came to the Jews and they slew him because of His very goodness. It was the purity of Christ's life in contrast to the evil in the scribes and Pharisees that caused their extreme hatred of Him. V 13

The law is spiritual, from heaven. Man is carnal, fleshly, sold as a slave to a system of sin that this law though spiritual could never release him from. V 14

Under the law of sin independent of a life giving law, humanity is helpless. It is not within man to direct his steps. "Which I do, I allow—not—do not understand. Following the flesh I do the thing I hate—in my better self. The law of the flesh cannot bring one into a purified relationship with God. V 15

The Church Of The New Testament

EDD HOLT, Minister, Fort Arthur, Texas

The word "church" means "called out." "The church in the wilderness" (Acts 7 38) was composed of "the called out" of Egypt. But we are not talking about that. The church of the New Testament is composed of those whom Christ calls out of the world into that realm over which He is Head and in which the Holy Spirit dwells. As men obey His commands to believe, repent and be baptized for the remission of sins (Mark 16 16, Luke 24 47, Acts 2 38) Jesus saves them and adds them to the church (Acts 2 47). Since He adds all the saved and only the saved to the church, He is said to be "the Saviour of the body" (Eph 5 23)—the church (Eph 1 22, 23)

THE KINGDOM The church of the New Testament is not a democracy. It does not have a president and a con-

gress with a supreme court. It is the kingdom of Christ. He is its king. He made its laws. We are "under law to Christ" (1 Cor 9 21). The members of the church of the New Testament did not and do not make the law by which they are governed. Christ is our Lawgiver and Judge (James 4 12). The New Testament is the law of Christ "the perfect law of liberty" (James 1 25)

The kingdom is called "the kingdom of heaven" (Matt 7 21, 18 3 16 19). Christ, its king, is in heaven, its law came from heaven, and our citizenship is in heaven. He says, "My kingdom is not of this world" (John 18 36). It is "the kingdom of God" (John 3 5, Mark 9 1) and "the kingdom of His dear Son" (Col 1 13). Hence it is called "the kingdom of Christ and of God" (Eph 5 5)

THE CHURCH IS THE KINGDOM. In Matthew 16 18 Jesus said, "Upon this rock I will build my church" and in the very next verse, without changing the subject, He said to Peter, "I will give unto thee the keys of the kingdom of heaven." Peter used the keys of the kingdom of heaven when he told men what to do to be saved on Pentecost (Acts 2 36-38). But "the Lord added to the church daily such as should be saved" (verse 47). Peter used the keys of the kingdom of heaven as the terms by which they entered the church. If the church is not the kingdom of heaven then Peter used the wrong keys. But he made no mistake. The church is the kingdom of heaven.

THE LORD'S SUPPER IS FOR THE KINGDOM OF CHRIST. "Eat and drink at my table in MY KINGDOM" (Luke 22 30). But the apostles and disciples ate the Lord's supper as members of the church (Acts 20 7). Did they make a mistake? No, indeed! The church is the kingdom of Christ.

The Colossians were members of the church, but they had been "translated into the kingdom of the Son of His Love" (Col 1 13 American Standard Version). The apostle John was "in the tribulation and kingdom and patience which are in Jesus" (Rev 1 9). Thus you see that the kingdom of heaven, or the kingdom of Christ, is the church.

The church is of Christ. It belongs to Him (Matt 16 18). He bought it with His own precious blood (Acts 20 28). It is therefore the "church of the Lord," the church of Christ. It is also called "the church of the living God" (1 Tim 3 15). It is the body of Christ, and there is "one body" (Eph 4 4) and "but one body" (1 Cor 12 20). There is but one church, in the sense of the body of Christ, that is, of the New Testament. It belongs to both God and Christ (John 17 10). Congregations of the saved are called "churches of Christ" (Rom. 16 16) and "the churches of God" (1 Cor 11 16). The body is never called "the Baptist church," neither are the congregations called "Baptist Churches." Search and see for yourself. Use any terms that are used in the New Testament and none that is not found there. But make sure that you use scriptural names only for scriptural things.

THE CHURCH OF CHRIST WAS ESTABLISHED ON PENTECOST. It was not established in the days of John the Baptist, for later Jesus said, "I will build my church" (Matt. 16 18). It had not been built when Jesus said that. Remember that the church is the kingdom of God. In Mark 9 1 Jesus said, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." The kingdom, or church, had not come at that time, but He assured them that it would come during the lifetime of some who were there then. (If the kingdom has not yet come, as the pre-millennialists say, there would be some still alive—over 1900 years old. But do not believe them.) But note these facts. **The kingdom was to come with power (Mark 9:1). The power was to come with**

(Continued On Page Seven)

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J. A. COPELAND, Editor

FLANOY ALEXANDER, Office Editor and Publisher

Associate Editors

Geo. B. Curtis ----- Box 431, Winslow, Arizona
 E. R. Harper ----- Little Rock, Arkansas
 John W. Wilson ----- Box 28, Silver City, N. M.
 R. A. Hartsell ----- Broken Arrow, Oklahoma
 James L. Neal ----- Springdale, Arkansas
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The Church, The Apostasy And The Restoration

J. A. COPELAND

In a recent issue of the Gospel Light I gave an article on the "Church" In this one I give a very brief history of a few things connected with the church Some one has asked me to tell how the Church of Christ came to America Others may say your last article gave the true church as it was in apostolic days, but what connection have you and your brethren with it now

We cannot go into details in one article of reasonable length, but as this is not generally understood, I will touch a few points and it may be that some one will have time to write a series of articles along the line later

The Church of Christ was established on the first Pentecost after the resurrection of Christ Christ is head of the church The form of government is a kingdom, and Christ is the King All who believe in Christ and accept His teaching, become members of the church In any community where there is plurality of these members, they are required by the King to carry on His work in meeting to worship, and also to work in a general way for the advancement of His cause The government and work of the church is congregational While Christ is king, He has ordained that a plurality of godly men should be appointed as elders or overseers of each local congregation

For a time after the establishment of the church, things went well, but after awhile some elders, (who were also called bishops) began to assume too much authority, and in a sense that was the beginning of a great apostasy The God of Heaven inspired Paul to look down into the future and see those things In 2 Thes 2:3, we read, "For that day (the second coming of Christ) shall not come except there come a falling away first, and that man of sin be revealed the son of perdition" Instead of bishops being satisfied to be overseers of one congregation, some began to assume authority over several congregations, and then over provinces Some were finally exalted above others, and took the title of "Archbishop" Becoming dissatisfied with God's way they began to legislate, so in the year 325 A. D. 318 bishops assembled at Nice, and formulated the Nicene Creed. This

may be said to be the formal beginning of the Catholic Church

Bishops were exalted until they decided there should be one bishop above all the rest and he should have supreme authority, and his seat should be in Rome Then they called him "Pope," and many taught that the apostle Peter was the first pope The preachers began to be called "Priests," and were exalted above the laity Then that those usurpers of authority, (the pope and priests) may run things their way, the common people were taught that they could not understand the Bible, so it was chained to the pulpit, so to speak, and the laity were forbidden to read it As a result of this the world drifted into what is called "The dark ages." That is a natural result The word of God is God's light to the world, (Psalm 119:105) and when it is taken from the masses of mankind, darkness will follow It was when the world was in that condition, that a number of things, now practiced by religious people, had their origin Infant baptism, sprinkling and pouring for baptism, instrumental music in church worship, etc, had their beginning in those days

After awhile there arose some great reformers trying to reform the church Among the first reformers of any great influence was John Wycliffe He lived in the fourteenth century and taught that the Bible is the word of God, containing God's will to man, and that every man has a right to read it for himself That was against the teaching of the Pope and the clergy of the Catholic church, therefore he met with great opposition One of the greatest things that Wycliffe did, was to translate the Bible into English He wrote many books, and did a great deal to get the Bible into the hands of the people

About that time came another great man before the people as a reformer His name was John Huss. He embraced the teaching of Wycliffe, and had the courage to contend that every person has a right to read the Bible for himself Jerome was another reformer of that age, and both he and Huss were burned at the stake, because of their teaching

Others might be mentioned as Le Fever, Zwingli, William Tyndal, and Martin Luther. It would take books to write all that may be said about the teaching and sacrifices of these great men, who were trying to get the Bible before mankind

Martin Luther was born in Germany, in 1483, saw his first Bible when he was twenty years old He was greatly surprised to learn that the Bible contained so much, as up till that time he had been permitted to see only a few extracts from it When he had read it he was convinced that the Roman Catholic church was wrong, and he began to protest against its teaching On October the thirty-first, 1517, he nailed his 95 Theses to a church door at Wittenburg That was 95 objections to the Catholic church, and he challenged any one to meet him in public debate on these objections This had much to do in opening the eyes of the people to the corruption of the Catholics While it was Luther's desire to see primitive Christianity restored, his followers prepared and adopted the "Augsburg Confession of Faith" and the outgrowth of this work was the Lutheran church So Protestant Denominationalism began Protestant churches just means those churches which are protesting against Catholicism John Calvin was also a great reformer, and the Presbyterian church was the result of his teaching Henry the Eighth was the founder of the Church of England John Wesley was a member of the church of England, but saw many things in it that he thought were corrupt, so he started a society which he hoped would reform the Episcopal church, but the outgrowth of this movement was the Methodist Church. So on and on Protestant denominations were

formulated, until I doubt that anyone today knows how many there are

Near the close of the eighteenth century and the beginning of the nineteenth century, a number of good men began to see that both Catholicism and denominationalism were without divine authority, and therefore wrong. And they decided that the only way to get back to the true teaching and service to God, was to cut loose from those things not found in the Bible and just take the Bible as their guide in religious matters, instead of following the doctrines and creeds of men.

In 1801 James O'Kelley and associates resolved to be known as Christians only, to acknowledge no head over the church but Christ, and to have no creed or discipline but the Bible. This was in North Carolina. About this time Abner Jones, a Baptist of Vermont, decided to cast aside sectarian names and creeds, and in September, 1800 A. D. established a congregation of twenty-five members at Lynden, Vermont, with the Bible alone as their guide. Later he established a congregation at Bradford, Vt., and in April, 1803, he established one at Piermont, N. H.

Ehas Smith of Plymouth, N. H., adopted Jones' views and carried his whole congregation with him. In a short time there were a number of preachers who began to see the consistency of taking the Bible alone as their rule of faith and practice, and they traveled over the New England States, New York, Pennsylvania, Ohio and into Canada and made many converts.

There were a great many preachers in different parts of the country preaching the Bible is sufficient without the doctrines and creeds of men, before Alexander Campbell did. But some one may say that a church or denomination has to have a definite beginning place and time, and if O'Kelley or Abner Jones was the founder of the church then Alexander Campbell was not. True, but neither O'Kelley, Jones, nor Campbell, was the founder of the Church of our Lord, but Christ himself was (Matt 16:18). But if these great men could see that the people had wandered from the true teaching of the Lord, and they had been brought up under human creeds, and doctrines of men, they could cut loose from those unscriptural things, and just believe and obey the teachings of God's word, then they would be members of the Church of Christ (Acts 2:38, 41, 47).

Barton W. Stone was born in Maryland Dec. 24, 1772. His father died and his mother with the large family moved to Virginia in 1779. They were Presbyterians. By close management and sacrificing of his mother and himself he gained a fair education. He was ordained to preach in 1798. Although a Presbyterian it was not long until he began to preach just what he found in the word of the Lord. He did much to get the people to cut loose from denominationalism, the doctrines and traditions of men, and to take the Bible as their rule of faith and practice. He was the author of "The Last Will and Testament of the Springfield Presbytery." That was a document in which he and that Presbytery expressed their will to cut loose from the creeds of men, and be Christians only. Thousands were impressed by his "Back to the Bible" plea.

On account of ill health Thomas Campbell came from Ireland to the United States in 1807. He was a Presbyterian minister, a scholarly man, and a man of great influence. He also was zealous in trying to restore primitive Christianity. *Soon after he came to this country he began to write a document which he styled, "Declaration and Address."* It was a plea to the people to come back to the ancient order of things. Alexander Campbell was a son of Thomas Campbell, and with his mother and other members of the family

came to America two years after his father did. He soon became deeply interested in his father's idea of restoring primitive Christianity. They used as a slogan, "Where the Bible speaks we will speak, and where the Bible is silent we will be silent." With that in mind, it was not long until they began to see there was no scriptural authority for infant baptism, and they found also that baptism in apostolic days was immersion.

As they had just been sprinkled, they became deeply concerned about the matter, and finally Alexander talked with a Baptist preacher who agreed to baptize them on a confession of their faith in Christ, without relating an experience of grace as was the custom of the Baptists.

Also it was understood they were not to join the Baptist church, but in obedience to the word of the Lord they would be Christians only. So on June the 12th, 1812, Thomas Campbell and wife, Alexander Campbell, wife, and sister, and James Hanan and wife were baptized in Buffalo creek. Some have said that Alexander Campbell was a member of the Baptist church, but he never joined the Baptist church. Alexander Campbell was a scholar, a fine orator, and had such an influence with the people that he led thousands of people to see the beauty and scripturalness of taking the Bible alone, as their rule of faith and practice, in matters of religion.

Because of this those who opposed the Bible alone plan, stigmatized those who accepted the plan, Campbellites. But Campbell taught the people to follow Christ, and not Campbell.

Walter Scott and many others did much in helping to restore the ancient order of things, but space forbids further notice of those things here.

Our conclusion is this. Two thousand years ago a pecan produced a pecan tree, and the fruit on it was pecans. And in this age also a pecan produces a pecan tree, and the fruit on it is pecans. The word of God was the seed of the kingdom 1900 years ago, and those who accepted it became Christians. The word of God is still the seed of the kingdom and those that accept it are Christians. See Luke 8:11, Romans 1:16, Matt 28:18-20, Mark 16:16, Acts 2:37-41, Gal 3:26, 27.

Trees Of The Bible

R. A. HARTSELL

"What have trees to do with one's salvation? And, what difference does it make if one never knows anything about them? I do not believe that there is a superfluous word in the entire Bible. God never used a word that was not needed to express the meaning of what he said. There are no filler words in the Book. The word "Trees" has its proper use and place in the Lord's plan of things.

It was a tree in the Garden of Eden that offered life, and one offered death. Life and death were made to depend upon them. Man could eat and live—he could also eat and die. And, so important was a certain tree that God placed a flaming sword between it and man to guard against man's invasion.

Of Life

In Deut. 20:9, we are informed that the tree of the field is man's life. There is sustenance in the fruit of material trees. They add materially to the length of man's physical life. Why, then, should they not be used to denote life eternal? Speaking of wisdom, Solomon tells us that "She is a tree of life to them that lay hold upon her, and happy is everyone that retaineth her." (Prov. 3:19)

Laying hold and retaining are essential elements, not only to the life which wisdom offers, and which nature offers; but it is likewise essential to life everlasting. Paul says: "Lay hold on eternal life." Man must take hold of it to secure it.

Furthermore, we are told by the same writer (11:30) that the fruit of the righteous is a tree of life. We can conclude that both wisdom and righteousness are elements of life. Also: "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." Hope and desire may, therefore, be added to the two elements just mentioned. Solomon continues by telling us that the tongue is a tree of life. (Prov. 15:4) But he qualifies the statement by saying that: "A wholesome tongue" constitutes the tree; not just any kind of tongue; for there is another kind that "setteth on the fire of hell." Too many of us have that kind.

Obedience, plus the elements mentioned, becomes the mans of access to the tree of life. In Rev. 22:14, we are informed that those who do the commandments of the Lord "have a RIGHT to the tree of life and the City." As man through disobedience lost the tree of life in Eden; so, by obedience he may gain it back. The fruit of this tree gives life, and its leaves are for the healing of the nations.

Of Knowledge of Good and Evil

We are made acquainted with this tree in the account of the fall of man. The devil's offer was: "It will make thee wise as gods, knowing good and evil." God's curse was: "If you partake of it, you will die." So, it may also be called the tree of death. It fashioned man's mind into the way of worldly wisdom. It leads only to blood-shed, suffering, sin, sorrow, pain, thorns and death. Its was is foolishness to God.

Tree of Mankind

Man is likened unto trees. In Isa. 55:12, we have the statement that the trees of the field "clap their hands." He might be likened unto trees in the sense of fruit bearing. In fact, Christ used the "good tree and the evil tree" as a means of showing man (1) that he is bearing some kind of fruit. (2) That this fruit is made to depend upon the matter of making the tree good to produce good fruit; or evil to bear evil fruit. "Every tree shall bring forth after its kind."

In this connection I think of Ps. 1. In describing the man who walks not "in the council of the ungodly," David said: "And he shall be like a tree planted by the river of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper." Just as the roots of the tree are rooted in the deep, rich soil of the river bank; so with the righteous man, who is rooted and grounded in the truth. This man is not easily moved from the hope of the gospel, and his life shall be one of prosperity in the Lord.

Tree of The Kingdom

"The kingdom of heaven is likened unto a grain of mustard seed." This grain produced a tree so huge that it filled the whole earth. (1) the kingdom of Christ is world wide. "Birds of the air found lodging therein." It provided them with a place of security. (2) Thus, the kingdom offers shelter to way-worn persons.

This institution is for every creature, all nations. Furthermore, it is eternal in duration. (Dan. 2:44; 7:13-14) It has seed by which it produces its plants, or perpetuates itself. (Luke 8:11) This seed is incorruptable. (1 Peter 1:22-23) It offers man remission of sins and eternal redemption. (Col. 1:13-14) Its citizens are the greatest people on earth. ((Matt. 11:11) There are no big and little persons; for, all are equal. ((Matt. 20:25; 23:9).

This kingdom offers man citizenship upon the condition of birth. (Jno. 3:3, 5) This birth is equal to conversion.

(Matt. 18:3) Birth and conversions are simplified in the language of Matt. 7:21. To do the WILL OF GOD is to be converted and born again. Conversion brings remission of sins. Remission is obtained through repentance and baptism. (Acts 2:38; 3:19) So, meeting these conditions from a heart of faith produces citizenship in the Lord's kingdom.

Another Side

Did you ever stop to think that with all the beautiful pictures, which are drawn in the Bible of trees, that it was while sitting under an oak that the prophet of God was ensnared by the false prophet? In Kings 13:14, we read: "And went after the man of God, and found him sitting under an oak: and said unto him, Art thou the man of God that camest from Judah? And he said, I am." If people use the trees of God only for spending leisure hours, the results will be disappointing. Death resulted from this pause under a tree. It was under this tree that a man professed to have a "later revelation" from God. It stands as a warning to any who would dare deceive the world with a supposed later revelation. And, it also stands as an example to mankind not to listen to these professed prophets, who are supposed to have direct word from God.

The picture which our Lord drew of the hewing down and uprooting of the evil trees stands as a lesson against false doctrines. "Every plant, which my heavenly father planteth not, shall be rooted up." Those religious trees, coming from man's plantings shall fail man in the judgment. And the barren lives, like the barren trees, shall meet the results of the ax of God's wrath.

Then there is Jude, who gives us another tree condition in these words: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of the winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." (Jude 12).

These facts should raise the question: ||What kind of a tree am I?" I can be either a barren, withered, false-planted; or a fruit bearing worthwhile tree. It is up to me to choose the kind. I can "Lay hold on everlasting life," or pass it by.

A Christian's Sorrow

TED W. McELROY

The apostle Paul presents a paradox of emotions in the Christian heart. He describes himself "as sorrowful, yet always rejoicing" (2 Cor. 6:10); again he said, "I have great sorrow and unceasing pain in my heart" (Rom. 9:2.) On the other hand he taught, "rejoice in hope, patient in tribulation, continuing steadfastly in prayer" (Rom. 12:12.) The world considers joy and sorrow incompatible emotions, yet they are blended together in the Christian life resulting in the most beautiful state of mind. Christians have sufficient ground for rejoicing on account of their faith and hope; but as they note the multitudes of lost sinners, who have no hope, they have reason for great sorrow.

Proper sorrow in the hearts of Christians will spur them into greater activity for the spread of the kingdom, than is now seen in most churches. A study of the scriptures on this point is presented with the hope that it will stimulate thought and arouse in us the same sorrow of heart that moved the apostle Paul to the great life of service he lived.

Paul's sorrow over unconverted Jews is expressed in Rom. 9:1-3: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I were anathema from Christ for my brethren's sake, my

kinsmen according to the flesh" He assured his readers that he was sincere and truthful, and then asserted that he had 'great sorrow and unceasing pain' on account of Israel's condition. Many commentaries have missed the point in seeking the cause of his sorrow, some say he had in view the impending destruction of Jerusalem and national Israel. I think it is obvious that he had in mind something of greater worth, he was viewing their rejection of Christ and the gospel, and the eternal destruction of their souls, the thought filled his soul with sorrow and caused him to exert himself in their behalf. The view of lost souls should affect us in the same manner.

Verse 3 of the quotation given above is exceedingly difficult to me, except that it is plainly an expression of great concern and willingness to sacrifice for the sake or benefit of lost Israel. The phrase "anathema from Christ" has been variously interpreted, I prefer the explanation given by Macknight to any other I have read. He explains, "The word 'anathema', which I have translated 'separated', answers to the Hebrew word 'Hherem', which signifies a thing separated by the sentence of men to be destroyed, as Achan was Josh 7 5. The word is elegantly used on this occasion for a violent death. The apostle was willing to suffer death, if thereby he could have prevented the terrible destruction which was coming upon the Jews." Meyer's Commentary says, "The destruction, to which Paul would fain yield himself on behalf of his brethren, is not to be understood as violent death, but of everlasting 'apoleia' destruction." Lipscomb says, "It is not possible that Paul really desired to be accursed from God to save the Jewish people, had it been possible for this to save them. The mother sometimes in anguish for the loss of a child says, 'O I could die to save my child.' She does not mean that she really desires to do this, but if she were led only by her feeling of love for her child, she would give her life for it." The important lesson is the obvious lesson, i. e. a willingness to work and sacrifice for the spiritual welfare of others, this lesson is direly needed in most churches.

Over the erring Christians at Corinth, the apostle showed great concern and expressed deep sorrow, in the second Corinthian letter he desires his condition of heart as he wrote unto them of their sins in I Corinthians. "For out of much affliction and anguish of heart I wrote unto you with many tears, not that ye should be made sorry, but that ye might know the loss which I have more abundantly unto you" (2 Cor 2 4). The report of the condition of the church at Corinth brought to Paul by those of the household of Chloe (I Cor 1 11), showed terrible sin within the church. Great sorrow moved Paul to write unto them persuading them, to stop their contentions, cut off the immorality, flee from idolatry, quit corrupting their worship, and proved the resurrection which some of them denied. His efforts to restore them to spirituality were partly successful, this we learn from 2 Corinthians which was written less than a year after the first letter. Sin in a member of the church is an occasion for sorrow, and a sorrow deep enough to move us to exert every means to "restore such a one in the spirit of meekness" (Gal 6 1).

Jeremiah of Old Testament fame has been called the "weeping prophet," note this expression of his sorrow, "A wonderful and horrible thing is come to pass in the land the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so and what will ye do in the end thereof?" (Jer 5 30-31). From that quotation we can see the cause of his sorrow, it was not for the persecution and hardships that he personally had to bear, but his sorrow was over the sins of Israel.

One of the most touching passages in the New Testament

is the expression of Christ's sorrow, "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!" (Mt 23 37). In just a few days they would crucify him but his sorrow was not on his own behalf, but for them because they had rejected his proffered mercy.

Christians are debtors to the lost, we owe them the privilege and opportunity of hearing the gospel, (Rom 1 14-16). God's approval has always rested upon the persons who labored in the interest of salvation of others. Consider these quotations from the Old Testament, "The fruit of the righteous is a tree of life, and he that is wise winneth soul" Prov 11 30. "And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" Dan 12 3.

The Church Of The New Testament

(Continued From Page Three)

the Holy Spirit (Acts 1:8). And the Spirit came on Pentecost (Acts 2:1-4). Therefore the kingdom of God, or the church, began on Pentecost. From that day since the saved have been added to the church

ITS ORGANIZATION. Christ is "head over all things to the church, which is His body, the fullness of Him that filleth all in all" (Eph 1 22, 23). No man is the head of the church of Christ. Each congregation is independent. According to the New Testament the congregations (as soon as men were qualified according to 1 Timothy 3 and Titus 1) had a plurality of elders to oversee them. (See Acts 14 23, 20 17, 28). The elders were the bishops (overseers). They were also the shepherds or pastors and the presbyters. We do not read of "the bishop" or "the pastor" nor "the elder" or a congregation.

"All the saints with the bishops and deacons" (1 Tim 3 8-13) constitute the organization of the local congregation of the New Testament church (Phil 1 1).

ITS DOCTRINE. "They then that received his word were baptized and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching (or doctrine) and fellowship, in the breaking of bread and the prayers" (Acts 2 41-42). The apostles doctrine is the doctrine of Christ, the doctrine of God, the sound doctrine. We must not go beyond it, for "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9).

D. H. Perkins, 3411 Coleman Ave., Memphis, Tennessee, March 21. At the close of the last Lord's day night service a married lady was baptized here at Coleman and National. On last Wednesday night we had 105 present for regular mid-week service. Our mid-week attendance has averaged around 100 during March. This congregation started a mission congregation to meeting at Berclair, a suburb of Memphis, two years ago last month. Since that time we have spent approximately \$2,500.00 buying a large corner lot facing the Broadway of America, and have erected a fairly nice church building on the lot. The membership has grown to about seventy-five members. Last Lord's day elders from Coleman and National assisted the church at Berclair to appoint elders and deacons over that church. We have encouraged them from the beginning with both our financial and moral support. Brother James M. Gurley has preached for them ever since the work was started. Now that the church at Berclair is out of debt financially and fully organized we believe that it has a great future.

NOTES—REPORTS

E. S. Hughes, Ville Platte, La., Box 232: Just closed a ten day meeting in Winnsboro, La., Route 3, with four baptisms and three restored. Three also confessed wrong doing. They have a nice little house in which to meet. Just completed. One of the number baptized was a baptist 47 years. He is 87 years of age. This meeting was supported by Sixth Street church in Port Arthur, Tex.

Walter W. Leamons, 1637 San Felipe Courts, Houston, Texas, March 15: On Sunday morning I preached for the Tidwell Road congregation and that night to the Lawndale church. Brothers Timothy B. Crews and Murrey W. Wilson, respectively, serve as their regular ministers and both congregations are making progress. My second year with the West End congregation, 718 Malone, is starting off with a two weeks meeting. Preachers of the Houston area are doing a fine job. We are having a different speaker each night. Elders and song leaders are in attendance from many congregations. When in Houston, come to see us.

A. E. Wickham, 226 Mc Feely Ave., Steubenville, Ohio: Began here at Kensington, Ohio one week ago. Much sickness, but three persons have been baptized this evening. Much good to be done. Will be at 291 South Arlington, Akron, Ohio this next Wednesday. Let us work while it is day.

James F. Brents, Luxora, Arkansas: I preached at Luxora, Arkansas Sunday morning and night, March 12. The congregation here is young but is already showing an increase in interest and numbers. Brother N. B. Hardeman will deliver the address to the graduating class of Luxora High School on Sunday morning May 14. I have some time for meetings this summer between May 22 and September 10. Anyone interested in my services please write me at the above address.

Commends Article

R. J. Frizzell, Camden, Arkansas, Mar. 14, 1944: I have just read the article written by Brother Chester Estes in the March 9th issue of *The Gospel Light*, headlined, "Perilous Times." I would like to offer to him my congratulations, and appreciation, for the stand he took in this article on the work of the Lord, and the teaching of God's word. My prayerful wish is that we could have many more men that would be bold enough to come out openly and denounce many of the things which many of our elders, and I am shameful to say some of our preachers are trying to dodge in order to please many of those in the congregation. This work should be praised and encouraged, so it is for this I hope the

Gospel Light may find space to print this. And I hope Brother Estes God-speed in his work, never weakening, always going forward in the upholding and teaching of the Lord and Saviour Jesus Christ.

C. E. McCord, Senath, Mo.: Two good services at Senath Sunday. Our crowds continue normal under present conditions. After May 15th I will be available for meetings or to conduct the song service for meetings. Love for all engaged in the work of the Lord.

Pastorized Preachers

Frank Colby, orthoepist, "Don't Take My Word For It" column writer who is known throughout the United States, recently vindicated the truth concerning addressing preachers as "Reverend." He

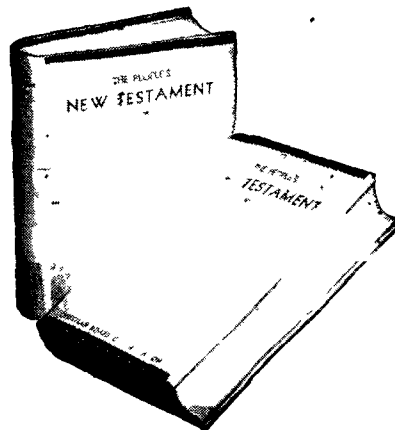
pointed out that there is no authority for calling preachers by that name. It is sincerely hoped that some of the "pastorized preachers" who have been "rev'd up" much too long will take heed to this teaching. The way some preachers are pastored and laden with letters of the alphabet one would think they would be equivalent to a super-horsepower motor, and who knows that they wouldn't be if they were ever thrown into gear! Give them the power of God's word to speak instead of their sweet-toned nothingness, remove their shackles of denominationalism, set them on the right track and give them a start and then, instead of having a pastored reverend you have a worthwhile, fruitful servant of Jesus Christ!

Virgil Bentley, Box 27, Rockingham, N. C.

Harrison Church Building Burned

A letter just received from Brother L. R. Fullerton tells us the church building at Harrison was destroyed by fire March 19. Some insurance was carried on the building, but nothing like enough to replace the building. We are sure the church there would appreciate financial assistance in rebuilding. Any church or individual desiring to contribute or inquire further regarding their needs should write L. R. Fullerton, Box 205, Harrison, Arkansas.

PEOPLE'S
NEW TESTAMENT WITH
NOTES

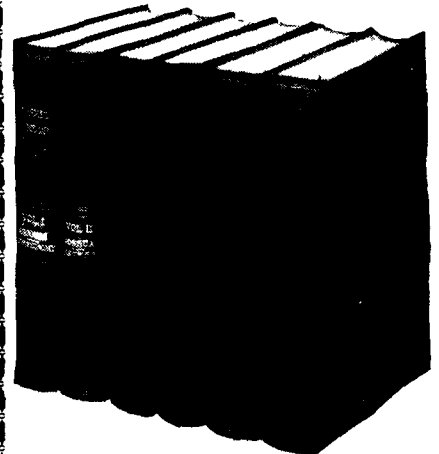


By B. W. Johnson

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Gospel The Light

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

VOLUME 14

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NUMBER 17

The World's Greatest Question And Its Answer

By FRANK J. DUNN.

For many people the greatest question in all the world is How soon can we win the war? When will the last taps be sounded and our boys come home again? For some it is: What vocation shall I follow? Or, Whom shall I marry? Or, In what field can I render the greatest service to my country? As important as these questions are, they are overshadowed by one that is far greater. The greatest question in all the world is: *What Must I Do to be Saved?* The answer to it is the most important message in all the world. Despite his marvelous advancement in realms of learning, man has not the wisdom to supply the answer to this question. The answer must come from Him who gives salvation, as it is revealed in His Holy Word. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17). Paul says further, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). To hear the word of God means to study it attentively, to rightly divide it, and to heed what it says (2 Tim. 2:15). Only in this way may we come to know the gospel of Christ, which is God's power to save (Rom. 1:16). Let us note then what the word of God says in answer to this, the greatest of all questions.

"*What must I do to be saved?*" or its equivalent is found four times in the New Testament. (1) Let us first consider the case of the rich young ruler as recorded in Matthew 19:16-22. "And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life? And he said unto him, . . . if thou wouldest enter into life, keep the commandments." Please note the question asked: "*What good thing shall I do, that I may have eternal life?*" Jesus replied, "*Keep the commandments.*" By the commandments, He meant the law given to Moses at Mt. Sinai.

(2) *About seven years later, Saul of Tarsus was on his way to Damascus to persecute the disciples there, when suddenly he was blinded by a great light in which the presence of Christ was manifested. When convinced that it was the Lord who spoke to him, Saul asked, "What shall I do, Lord? And the Lord said, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (Acts 22:3-16). The answer here given by the Lord differs from that given to the rich ruler in that He did not tell Saul to keep the commandments, but to do the things appointed for him.*

(3) A little more than a decade after his conversion Paul, accompanied by Silas, was preaching the gospel in Philippi. Here they were unjustly beaten and cast into prison. During the night, while Paul and Silas were singing and praying, there was a great earthquake, "so that the foundations of the prison-house were shaken: and immedi-

ately all the doors were opened; and every one's bands were loosed. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sir, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved" (Acts 16:26-31). Please note the answer given by Paul: "Believe on the Lord Jesus, and thou shalt be saved."

(4) Ten days after Jesus' ascension into heaven the Jews gathered in Jerusalem from all parts of the Roman empire to observe the feast of Pentecost. Here the apostle Peter, being filled with the Holy Spirit, preached to them in the temple. The Jews were convinced by his words that they had crucified the Christ, and cried out, "Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the redemption of your sins." (Acts 2:27, 28).

Please observe that the answer given in each case differs from that given in every other instance. The question in each case is, "What must I do to be saved?" To the rich young ruler Jesus answered, "Keep the commandments." To Saul of Tarsus He said, "It shall be told thee . . . things . . . appointed for thee to do." The apostle Paul told the Philippian jailor to "believe on the Lord Jesus." To the Jews on Pentecost the apostle Peter declared, "Repent and be baptized . . . in the name of Jesus Christ." Let us now consider these answers and see why they differ in each instance.

In the first example the rich young ruler was told to "keep the commandments" because the law of Moses was still in effect at that time. Jesus had not yet been crucified, and He always taught His disciples to observe the law given to Moses, until after His death on the cross. He said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven" (Matt. 5:18, 19). When Jesus was crucified, and "all things were accomplished," the law was then fulfilled and taken out of the way. Thus, Paul says, "Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10:4). He further declares that Jesus "blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross" (Col. 2:14). And, finally, he says, "The law is become our tutor to bring us unto Christ, that we might

be justified by faith. But now that faith is come, we are no longer under a tutor" (Gal. 3:24, 25). The Jewish economy was fulfilled and taken out of the way with Jesus' death on the cross. It was never given to Gentiles, and even Jews are no longer bound by it. Hence, we must look elsewhere for the answer to the question concerning our eternal salvation.

The conversion of Saul occurred about seven years following the death of Christ and the fulfillment of the law of Moses. Thus, when he asked, "What shall I do, Lord?" Jesus replied there are "Things which are appointed for thee to do." The things appointed for Saul to do were the things appointed for all men to do under the new covenant of which Christ is the mediator. It is in this new will or testament, that the gospel of Christ is made manifest. It reveals God's plan for the salvation of all men. Thus Paul speaks of the gospel of Christ as "the power of God unto salvation" (Rom. 1:16). The things appointed for men to do in the gospel of Christ are the conditions of salvation, given by our Lord in the great commission. The commission as stated by Matthew reads, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). According to Mark's account Christ said, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15, 16). And according to Luke he said, "Thus it is written, that Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:26, 47). From these words of our Lord we learn that in order to obtain salvation, or the remission of our sins, we must hear the gospel of Christ, believe in him, repent of our sins, and be baptized in His name.

Reviewing the conversion of Saul, we find him hearing the words of Christ, believing in him, acknowledging him as the Lord, repenting of the wrongs he had done, and then three days later, *still in his sins*, until Ananias came and told him to "arise, and be baptized, and wash away thy sins" (Acts 22:16.)

In the conversion of the Philippian jailor, we find these same conditions of salvation given. Remember, his question was: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved." Since he had never before heard of the Christ, it was necessary that they speak "the word of the Lord unto him," for "faith cometh by hearing by the word of God." "And he took them the same hour of the night, and washed their stripes; and was baptized . . . immediately" (Acts 16:30-33). He showed his repentance by washing the stripes of Paul and Silas, thus making retribution for the wrong done them. Salvation from his past sins, then, was granted to him by the grace of God after he had obeyed the conditions upon which the gift of salvation is offered.

In this same manner the Jews on the day of Pentecost received the remission of their sins. Peter preached unto them the first gospel sermon ever delivered in the name of the risen Lord. They heard it and believed it. Luke says, "Now 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?" (Acts 2:37). Thus many of those who had consented to the death of Christ were convinced of his divinity and of their guilt. Crying out in distress, yet in faith, they turned to the inspired apostles for deliverance

from sin. Since they had already heard the gospel and had believed, Peter began at that point in their conversion and "said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . . . They then that received his word were baptized; and there were added unto them in that day about three thousand souls" (Acts 2:38-41).

Our question today is, "What must I do to be saved?" It is the greatest question in all the world, because upon its answer rests the eternal fate of our souls. In the four cases in which the question is asked and answered in the New Testament, we have found the following conditions. First, it was asked by the rich young ruler who was then living under the law of Moses. Since the entire Jewish economy was removed in the death of Christ, the answers given in the young ruler has no bearing on our salvation today. The other examples occurred after the death of Christ and the giving of the new covenant. It is this covenant under which we live today. We must look to it for the answer to our question. Each of these cases is vitally important. All three are examples for our edification. The answer to their question is the answer to our question today. *Here people were told to believe, to repent of their sins, and, having acknowledged their faith in Christ, to be baptized in His name unto the remission of their sins.* We must do likewise. When we are baptized, God forgives all our past sins and adds us to the church of the Lord Jesus Christ. This is the *beginning*, not the *end*, of the Christian life. As long as we continue to obey the commandments of God, we may expect to receive all his blessings—both here and hereafter. "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).

Remember, Friends, unless you live in Christ, you are dead to God.

"Why I Believe The Book Of Mormon To Be The Word Of God"

William A Morton

A REVIEW BY GEORGE B. CURTIS

Into my hands a few days ago there came a booklet of the above title by the above named author of Salt Lake City, the capital of Mormonism. The first half of the book deals with the prophecies that concerned the coming of Christ, and is a fair presentation of Old Testament prophecies. He uses this line of approach to try to prove that certain Old Testament prophecies referred to the advent of Joseph Smith, the father of Mormonism and the book of Mormon. I am not concerned over the first part of the booklet and prophetic statements referring to our Lord's coming to earth as the Bethlehem babe; but I shall examine the proof-texts designed by Mormons to sustain their claims for the divine authenticity of the book.

The first scripture used is found in Genesis 49:22-26. It reads: "Joseph is a faithful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and his arms of his hands were made strong by the hands of the mighty God of Jacob, (from thence is the shepherd, the stone of Israel). Even by the God of thy father who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above; blessings of the deep that lieth under, blessings of the breast and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph,

and on the crown of the head of him that was separate from his brethren" (Gen 49 22-26) The writer of the booklet under review makes this prophecy refer to the supposed migration of the imaginary "Nephites" to America Two statements are used by the author in his far-fetched conclusion "Whose branches run over the wall," and "Unto the bound of the everlasting hills" Mr Morton imagines that "over the wall" applies to the ocean, and means that the "Nephites", supposed descendants of Joseph, crossed the ocean "Bounds of the everlasting hills" he interprets to be America He forgets the difference between descendants and progenitors The phrase, "Unto the bound of the everlasting hills" is used in connection with progenitors and not with descendants Looks like the prophecy back fires The meaning of the phrase is that greater blessings rested upon Joseph than rested on all the ancestors of Jacob back through the ages It has no reference to the hills of America in any sense

Our defender of the book of Mormon forgot to ascertain that the word branches here used to try to prove that Joseph's descendants came to America—over the wall—means daughters This language is figurative The whole blessing of the aged father, Jacob, deals with the triumph of his son Joseph over the brethren, over his enemies in Egypt, and his protection and preservation of all his father's house Joseph Smith and his book of Mormon and the imaginary peoples that gallop through its pages never once crossed Jacob's mind in the blessings upon his most beloved son There is not the faintest suggestion of such prophecy in these passages

Mr Morton next tries his hand on Isaiah 29 4 This passage reads "And thou shalt be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust" (Isa 29 4) He uses this scripture to try to prove the Cumorrah, gold plates hoax The book of Mormon is supposed to have been translated from plates dug from the ground An adherent to a theory is hard pressed for a proof-text when he must use one that is so obviously out of joint as this is God, through Isaiah, pronounces a curse on "Ariel" The whole system of sacrifices is condemned by the prophet That the term "Ariel" here is applied to the city of Jerusalem is certain That God was displeased with the Jerusalem of the Old Covenant is also certain That a curse was placed upon her that included whatever utterances that the "whisper out of the dust uttered" That Jerusalem was condemned and her place taken over by the New Covenant has already fulfilled all in this prophetic statement of old Grant that it refers to the book of Mormon, and it is placed on the level of "one that hath a familiar spirit," a fortune teller, a newcomer, condemned in God's word,

Mr Morton next tries his hand on Psalm 85 11, "Truth shall spring out of the earth, and righteousness shall look down from heaven" He finds where the expression "sprang out of the earth" occurs, and assumes that it refers to the plates of Smith An examination of the 85th Psalm will disclose that the prophecies in the Psalm refers to Christ and His beneficent government, and not to Joe Smith and his polygamous setup

Mr Morton then goes to Isaiah 29 11-14 for a prophetic statement concerning the book of Mormon This reads, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee and he saith, I am not learned And the book is delivered to him that is not learned, saying, Read this, I pray thee and he saith, I am not learned

Wherefore the Lord said, "Forasmuch as this people draw near me with their mouth, and with their lips do honour me,

but have removed their heart far from me, and their feet toward me is taught by the precept of men Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid' Our author applies the passage to Martin Harris' carrying the "Caractors" to Prof Anthon as copied by Joseph Smith To Mr Morton's way of thinking, Prof Anthon is the learned man and Joseph Smith is the unlearned The prophecy is a misfit in every direction In the first place the carriers of the sealed book plural, not singular—men, not a man, Martin Harris in the second place neither one who was learned nor the one who was unlearned could read the book According to the Mormon viewpoint both the learned and the unlearned could read the book Harris says, "Professor Anthon stated that the translation was correct, more so than any he had seen before translated from the Egyptian" "He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such characters as had been translated was also correct"

I know of a certainty that this prophecy refers neither to Harris nor Anthon nor Smith nor the book of Mormon nor anything pertaining to the system of Mormonism, for the Lord says that it doesn't We read from Mark 7 6 "He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written This people honoreth me with their lips, but their heart is afar from me" This is exactly the same prophecy quoted by Mr Morton and applied to Joe Smith and Prof Anthon The Lord applies it to the Pharisees and scribes of the year A D 32 (See Mark 7 5) Mr Morton, as badly as I hate to tear down your playhouse the Lord comes first He says you are as wrong as you can be

Probably the most often quoted and the most relied upon passage by Mormons in the Old Testament comes from Ezekiel 37 15-20

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companion then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions And join them one to another into one stick, and they shall become one in thine hand And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand And the stick whereon thou writest shall be in thine hand before thine eyes' (Ezek 37 15-20)

Mr Morton and all other Mormons assume that these sticks refer to the Bible and the book of Mormon The stick of Judah to the Mormon mind represents the Bible and the stick of Ephraim represents the book of Mormon They are either wilfully or woefully ignorant of the significance of the sticks and the meaning of the entire prophecy Mr Morton in his imaginary interview with the "gentile" family says, "I asked them what they thought the prophet meant by the 'stick of Judah,' and the mother replied that, in her opinion, he referred to the Jewish Scriptures, the Bible Questioned concerning the "stick of Joseph," they confessed they knew nothing about it Taking up the Bible and the Book of Mormon, I held the two precious records in my hand and said "Behold the fulfillment of Ezekiel's prophecy Here you see 'the stick of Judah' and also the 'stick of Joseph' and the two have become one in my hand' (Why

(Continued On Page Seven)

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J. A. COPELAND, Editor
FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

Geo. B. Curtis ----- Box 431, Winslow, Arizona
E. R. Harper ----- Little Rock, Arkansas
John W. Wilson ----- Box 28, Silver City, N. M.
R. A. Hartsell ----- Broken Arrow, Oklahoma
James L. Neal ----- Springdale, Arkansas
Gilbert Copeland ----- Nashville, Arkansas
Ted W. McElroy ----- Del Rio, Texas

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"The Church That Jesus Built"

(Reply No. 1)

R. A. HARTSELL

(It is indeed inspiring to know that we have brethren who are interested enough in the Lord's work, and who believe the truth to the extent that they are eager to have false doctrine exposed, regardless of position. Such a one has requested that I reply to a booklet, warm off the press, which has for its subject the title given above. He set another good example by stating that he will see personally that every person in the town where the author is "pastor" receives the Gospel Light with the replies. Why couldn't others see that their neighbors have the gospel regularly through this medium?)

The Booklet

L. G. Whitehorn, M.A., Th.D., pastor of the First Baptist Church of Spiro, Oklahoma, is author of the book. The purpose of the author is to prove that the Baptist church is the church of Christ. Naturally we would expect that a man would have to write a book to try to prove such to be true; for it could not be proved by the Bible. One may read the Bible through from now until death bids them leave this land of sects, and never find the term "Baptist Church" in the Bible. There was no such institution in the days of the apostles of Christ.

As is the case with books written by men of moral standing, there are some good thoughts in it. The booklet is well written, and shows that the author had given consideration to the teachings of the Baptist denomination. It is not, however, a matter of learning the doctrines of a denomination; but the thing that counts is: What does the Bible teach? To the task of showing by the Word of God the errors of the author, and to point out the truth, I now adjust myself.

Church Government

Upon entering the very first page of the booklet we find it introducing church government. The writer gives his readers the Greek word 'ecclesia,' and the only conclusion one can reach from the discussion is, the word means "called out." It is well to say just here that the people of God, who are called by Jesus Christ, constitute the church, whether it be local or universal. This call must come by the gospel of Christ. (2 Thess. 2:14.) Its members must have been

begotten by the gospel. (I Cor. 4:15.) It is, therefore, a gospel—New Testament—institution. Keep this fact in mind, reader.

Having called attention to "Church Government" we now offer two quotations from the book. From the standpoint of the author, he forms the bases of his argument in these quotations. The first one is found on page one of the book, and reads: "The 'ecclesia' though only spoken of twice by our Lord always conveys the idea of a visible and local assembly constituting the only pure democracy this world has ever known." Statement two is found on page four and reads: "If we can understand the sacred pages of New Testament history we believe each church had a democratic form of government in which the government was of the people, for the people, and by the people." This is enough to show the teachings of the Baptist people on the government of the church.

We are ready to admit that the Baptist church is a democracy. That it has a government "OF THE PEOPLE, FOR THE PEOPLE, AND BY THE PEOPLE." —But, what about the rulership out of the hands of the king of kings, and turns the matter of directing Christianity over to man. "It is not in man to direct his steps," says the Lord. (Jer. 10:23.) A government "by and of the people" would be a clear case of man directing his own steps. "The steps of a GOOD MAN are ORDERED by the Lord," says David in Psalm 37:23. This puts the gentleman in a rather bad position, don't you think? If the Lord orders the steps of a good man, and the steps of Baptists are ordered "by and of the people," (1) God says that they are without ability to direct their steps, and (2) his argument places Baptists outside the realm of "good men."

Again, Christ says, "All authority, both in heaven and earth is given unto me." (Matt. 28:19.) This does not leave any authority for a government "of and by the people." This would leave them without ability, outside the realm of "good men," and without power to act in matters of legislation.

To make the church a pure democracy, is to have the subjects bowing to the will of the people. In the New Testament church, Paul informs us that they "bowed their knees to the FATHER OF THE LORD JESUS CHRIST." Eph. 3:14-16.) They knew and recognized no other authority; for, "Christ is head over all things to the church which is his body." (Eph. 1:22; Col. 1:18.) Since Christ is head over "all things to the church," it leaves man nothing to be head over pertaining to the church. So, if the people by majority rule govern anything, it could not be the "Church That Jesus Built."

Moreover, taking everything that pertains to the church, we can establish that man has no ruling power by the democratic process. Considering the establishment of the church, Christ said, "I will build it." (Matt. 16:18.) God said: "He shall build for me an house." (I Chr. 17:11-12.) Daniel said: (and this is a favored text among Baptist preachers) "It shall not be left to other people." (Dan. 2:44; 7:13-14.) So, in the building of the church the majority or the minority had no vote.

Its laws were made by Christ and dispatched by the Spirit to man. (Rom. 8:1-2; James 1:25) in addition to being "perfect," as James points out, we are informed that we are not to "add to it, nor take from it." (Rev. 22:19-20.) If man is not allowed to "add to, nor take from it" where is the place for either majority or minority rule?

Furthermore, it cannot be "of and by the people" in the matter of membership; for "God added to the church daily

such as were being saved" (Acts 2 47, I Cor 12 18) There was no congregation present to vote on the eunuch when he entered the Lord's family (Acts 8) And there were no "people" to vote on Paul (Acts 9) And since Paul was on a missionary effort when "Many of the Corinthians heard and were baptized," who was there to vote on them? (Acts 18) Then there was the jailor who missed sharing in a government "of and by the people" when he was baptized (Acts 16) Here, then, is another point which disproves the claim All of these were "added by the Lord" All of them were "set in the body as IT PLEASSED THE LORD", not as it pleased the people

It would be down right silly for the members of our earthly families to call an election when a new arrival has come to live in the home To see them vote on a new born babe to decide its membership in the family would shock even the weakest mentally It is just as unreasonable to vote on one for membership in the family of God Birth places one in the family of God If birth does not place one in the Baptist church, then the Baptist Church is not the family of God—I'm sure it is not

"But," asks one, "what about the vote on one to take the place of Judas?" They cast lots to see upon whom the lot would fall Who controled the lot? "The lot it cast into the lap, but the whole DISPOSING THEREOF IS THE LORD" (Prov 16 33) Reader, instead of its being "of and by the people" inspiration informs us that it is "of and by the Lord"

Next, it is not "of and by the people" in the matter of worship God named the elements entering into gospel worship (John 4 22-24) He likewise named our items of service to be used in spiritual worship (Acts 2 42, I Cor 14 15, et al) The day of public expression of this worship is named (Acts 20 7, I Cor 16 1-2) Then, may I ask? just where will we find a place for a "pure democracy" in God's arrangement?

The author of the book should study his civics a little more He manifests that he does not know anything about forms of government I read in the Bible that there is a throne (Ps 11 4) That there is a king (Rev 19 16) That Christ is the only king (I Tim 6 16) That he has all authority in heaven and earth (Matt 28 19) That he has a kingdom (Col 1 13-14) Territory (Eph 3 14-16) Law to govern (Rom 8 1-2) Subjects to rule over (Eph 5 24) Also that the church is a nation (I Peter 2 9-10) This nation being a kingdom, with Christ as king, and His having all authority, makes the government a pure, absolute monarchy, instead of a "pure democracy" Who ever heard tell of such a democracy? It could not be

When men learn that they must be subject to Christ, rather than to themselves, there will be little difficulty in speaking the same things, being of the same mind and the same judgment" (I Cor 1 10)

One example of listening to the "people" instead of the Lord will suffice for now It is found in I Sam 15 The Lord told Saul to destroy a certain people When the battle was over, he returned with the king and the chief of the spoils Upon being questioned by Samuel, Saul replied that,

The people brought them back to offer sacrifice to the Lord" A rebuke was administered to the king for "listening to the people" whereupon the king said "I have sinned" He lost his kingdom, for it was given to a neighbor who was better than himself, and he committed suicide This tends to show us that a government in Christianity "by and of the people" shall vanish from the earth." (To Be Continued)

STUDIES IN THE ROMAN LETTER

Lesson 13

Chapter 7, Begin V. 16

By Geo B. Curtis

If my inclination to do good is overruled by the temptations of the flesh, this within itself is proof that the law and not myself is good How often have we known men that would decry drinking and yet were not strong enough to resist temptation to drink V 16

It is not I that do it It is not my better self—my better inclinations—but sin, temptations, overwhelm me V 17

There is no good thing that dwells in the flesh of man To follow the flesh is to follow the law of death Man's ways cannot be safely directed by his own will power He may want to do the right thing, but he finds no way within himself to perform that which is right V 18

Ruled by the flesh, or under its law, the good that one would do, he refrains from doing, and instead follows the law of the flesh into the sins of the flesh V 19

If then, man performs the works of the flesh, he is letting the flesh rule, and sin that dwells in him directs his life V 20

Note Remember that the old man is crucified with Christ, and independent of this crucifixion, its burial, and resurrection man is in the condition described above He cannot devise a law to release him of this law of the flesh

I find then a law—the law of the flesh—that directs me away from my good resolves, and presents the evil that I would not do V 22

The Jew prided himself in the law of God Inwardly he knew that God's law was right and good But this law in his members—flesh—was constantly tempting and warring against his better judgment He was brought into captivity by this law of the flesh One is either a servant of sin or a servant of righteousness (Rom 6 17-18) Paul here discusses man under the condemnation of sin Vv 22-23

"O wretched man that I am!" Wretched indeed, if no remedy had been given The law of Moses could not deliver him Who then can deliver from this body of death? Death is the consequences of sin Sin must inevitably be followed by death Mankind has sinned, therefore, mankind must die There is no law of life within the member—flesh—of man Hence fleshly man must meet the requirements of the law—must die V 24

"I thank God through Jesus Christ my Lord' Through Christ a means of deliverance from the "body of death" had been made "With the mind,' the inward man, I am a servant of God's law My flesh must still meet the requirements of the law of sin because it is not subject to the law of life Our bodies must die V 24

Note There will come a time when this enemy—death—will be brought into subjection to Christ The graves shall give up their dead and the living put on immortality Death shall then be swallowed up of life (I Cor 15 54) This passage does not teach that the flesh of man can go on sinning, committing murders, adulteries, thefts, etc, and his soul be saved It teaches that in Christ Jesus is there redemption from this terrible body of death, that the body itself must die The spirit of man is not bound here by this law and his body will be redeemed from this body of death at the resurrection Else all is dark indeed

Questions on Chapter 7

1 Under what conditions does Paul conceive the woman of verses 2 and 3 to be an adulteress?

2 Under what conditions to be released from a former husband?

3. List as many reasons as you can that is given in the

Bible for Scriptural divorce.

4. How does Paul apply the example of the woman in these verses?

5. If one be married to Christ, (V 3) whose name should he wear?

6. How did the commandments of verse 9 revive sin?

7. Explain how Paul could say, "I was alive without the law once"?

8. Can one sin with his body—his flesh—and remain holy before God?

9. In what respect can and must one serve the law of sin.

10. What is the only deliverance from death, spiritually?

11. What is the only deliverance from physical death?

12. When one becomes a Christian what is done with his own life?

13. Whose life must he take?

14. Explain how one lives the life of Christ.

"I die daily"—Paul.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me"—Paul in Galatians 2 20.

The Second Coming Of Christ

EDD HOLT, Minister, Port Arthur, Texas

In a leaflet which they distributed (though they did not sign their name to it) The First Baptist Church of Vidor, Texas, says that "The Church of Christ cannot observe the Lord's supper . . . because they scoff at the second coming of Christ" This charge is not true. "Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb 9 28). "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt 24 36) "I doth not yet appear what we shall be but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2) But we do know that "though we have known Christ after the flesh, yet now henceforth know we Him no more" ("we know Him so no more" American Standard version) (2 Cor. 5:16).

We eat the Lord's supper on the first day of every week (Acts 20 7) which shows to the world that we believe and look for the coming of Christ "a second time." "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death **till He come**" (1 Cor 11:26). We can eat the Lord's supper because we are in His kingdom God "hath translated us into the kingdom of His dear Son" (Col. 1 13) The Lord's supper belongs to the kingdom of Christ He says, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may **eat and drink at my table in my kingdom**" (Luke 22:29, 30). But the First Baptist Church of Vidor, Texas, is "premillennial," they say They do not believe that the kingdom of Christ has been established Thus they have no business eating the Lord's supper for it is ordained for His kingdom.

The kingdom of Christ, which "is not of this world" (John 18 36), came on the day of Pentecost after His ascension to heaven The Holy Spirit came then (Acts 2 1-4), with which Spirit the power was to come (Acts 1.8), with which power the kingdom was to come (Mark 9 1).

Speaking of Christ as "The BRANCH," Zecharith said, "He shall build the temple of the Lord . . . and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne" (Zech. 6.12, 13). Notice: 1. He would "sit and rule upon His throne" 2. Christ is sitting now (Heb. 8-1; Acts 2.33-36). 3. Therefore **He is ruling**

on His throne now. Again, 1 "He shall be a priest upon His throne" 2 He is priest now (Heb. 4 14). 3 Therefore **He is on His throne now** He is priest in heaven (Heb 4.14) and thus His throne is in heaven. But that isn't all. 1. "He shall be a priest upon His throne." 2. "If he were on earth, He should not be a priest" (Heb 8.4). Therefore, **He will never "sit and rule" upon a throne on the earth.** Away with your theories of premillennialism and its false hopes.

The church of the New Testament is "the temple of God" (1 Cor. 3:16). It is "the true tabernacle, which the Lord pitched and not man" (Heb. 8 2). It is "the tabernacle of David" which has been "set up" "that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord" (Acts 15 13-17). Yes, we Gentiles may "seek after the Lord" and find Him because "the true tabernacle" has been pitched by the Lord.

Christ was raised from the dead to sit on David's throne. (Acts 2 30). Upon that throne He is now sitting at God's right hand (Acts 2 33; Heb. 8:1) and will continue to "sit" (in the sense of ruling) until His enemies are made His footstool (Acts 2 34, 35) Yes, my friends, Christ is coming "a second time" but not to reign upon the earth. When He comes the dead will be raised "Then cometh the end, **when He shall have delivered up the kingdom to God**, even the Father, when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet The last enemy that shall be destroyed is death" (1 Cor 15 22-26). Death will be destroyed when all the dead are raised Christ is reigning now and "He must reign till He hath put all enemies under His feet."

But the premillennialists say that when Christ comes only the righteous dead will be raised and that the wicked dead will be raised a thousand years later. The Bible teaches that all the dead will be raised when Christ comes. "**The hour is coming,**" said Jesus, "**in which all that are in the graves shall hear His voice, and shall come forth;** they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John 5 28, 29). There is no room in "**the hour,**" here mentioned, for a thousand years reign between the resurrection of the righteous and the wicked The wicked will be raised in "**the hour**" when the righteous are raised The righteous will be raised "**at the last day**" (John 6 44). The wicked shall be judged "**in the last day**" (John 12.48). Thus the wicked will be raised "**at the last day**" or at the same time the righteous are raised. In 2 Thessalonians 1 5-10 Paul shows that God will recompense tribulation to the wicked when He recompenses "rest" to His saints. He says, "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"; (now notice when this is to be) "when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony was believed) in that day." He will render vengeance to the wicked "in that day" when He is "glorified in His saints" Of them He will say, "these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal" (Matt 25 46).

The "one hope" (Eph. 4.4) is to go to heaven (John 14:1-3; Heb. 6:18-20; 1 Pet. 1.3-5). Hope is in Christ (1 Cor. 15 19). Those out of Christ have no hope (Eph 2:12). "We which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first; then we which are *alive* (*in*

Christ) and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:15-17). He speaks not of the wicked at all, in this passage, but of the dead in Christ" and those "alive" "in Christ." If you would have the "one hope" you must get into Christ; you must believe on Him, repent of your sins and be baptized into Him (Mark 16:16; Acts 2:38; Gal. 3:27).

**"WHY I BELIEVE THE BOOK OF
MORMON TO BE THE WORD OF GOD"**

(Continued From Page Three)

I Believe the Book of Mormon to Be the Word of God. Pp. 20, 21.) In Mr. Morton's interpretation of this prophecy, he makes himself the "son of man" of Ezekiel and arrogates to himself a part of the prophecy. This is absurd within itself, but no more so than Mormon usage of the passage.

What is meant by the "sticks" here? We turn to Numbers 17:2 and read, "Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod." These sticks refer to the tribal rods of Israel. At the time of Ezekiel's prophecy Israel had been severed by rebellion. The Lord now reckons them in two groups, Judah and his fellows, Joseph and his fellows, as two sticks. They are to be brought together in one nation. (Ezek. 29:22.) God's tabernacle was then to be with them. (Ezek. 37:27.) The apostle Paul says that this prophecy was fulfilled in his day, in the kingdom of God on earth. At the time these sticks were joined the joined were to "be my people, and I will be their God." (Ezek. 37:23.) David (Christ) was to be king over them (V. 24). In 2 Corinthians 6:16, Paul writes: As God hath said, I will be their God, and they shall be my people." He applied this language to the Christians at Corinth. Hence the two sticks had already been joined. Christ had already occupied the throne of his father, David. Acts 2:25-36; Eph. 1:18-23; Acts 7:55; etc. No longer was there a house of Judah and his fellows and a house of Joseph and his fellows. They had all been made one in Christ Jesus. Tribal, national, and racial lines had been obliterated. The middle wall of partition had been broken down by the cross. All were one in Christ Jesus. This is the significance of the two sticks that became one—not the book of Mormon and the Bible, but oneness in Christ Jesus.—Geo. B. Curtis, Box 432, Winslow, Arizona.

Thoughts Of A Sailor

From January the 9th through the 16th, I was engaged in a meeting with the National City Church of Christ in San Diego, California. A sailor lad, a companion of one of my sailor sons, came to the services every opportunity he had. One evening while returning from the meeting he ran into a group of drunken sailors. These thoughts penned by him was his reaction to their condition. I pass it on, but only to show that among our armed forces are boys who are thinking and acting soberly, but also for the fine thoughts contained in his article.—Geo. B. Curtis.

The Secrets of Successful Living

"Our nation is now in a desperate struggle for the survival of democracy and the right to worship God as we please. It is the duty of every man, woman and child to support our country now to the utmost, for the vitality and strength of our nation depends upon the whole-hearted support and effort of every one in co-operation to make our

nation a better place in which to live.

Our nation cannot be a top fighting team unless we have a few simple rules and follow them. It must be our responsibility and duty to look forward always to the betterment of our posterity as well as to look to our own welfare.

To begin with, we have homes, and regardless of how small or large, every father and mother must understand his or her responsibility and see that their children are being brought up with the right understanding of the better ways of life.

Our personal cleanliness is one of the most vital factors. We cannot do our work most successfully unless we keep our person and our environment clean. Many have failed to achieve success because they failed to follow a few simple rules of cleanliness.

During the past generation it has been the misfortune of our nation, carried away by an overabundance of luxuries and temptations, to fall into a period of decadence and degeneracy. Our nation's young people must be taught the better ways of life. They need plenty of peaceful rest, clean and vigorous exercise. They need to learn something better to do than the drinking and dissipation too common among the youth of today. A few kind deeds and words of wisdom and truth will help. Our leaders need to show the way to live—the right way.

We then, as Christians and true Americans, must equip ourselves to teach others who have not had the opportunities of life how to live. They must be taught how to guard against the dangers and temptations to be encountered. They must learn that life's path is not always rose-strewn, and that to live generally means to sacrifice. If then we shall strive to be on God's side instead of trying to switch God to our side, we shall succeed here and hereafter."—Henry S. Werner, Pho. M. 3/c, Utility Squadron, care Fleet Post Master, San Francisco, California.

(May I suggest to our young readers that we give Henry a big shower of letters and post cards. Let's make a sailor's heart glad. G. B. C.)

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NOTES—REPORTS

John G. Reese, Box 479, Norman, Oklahoma, March 21—I began work with the church here on the 15th of this month. Everything looks favorable for a good work. We enjoyed our stay with the church at Monroe, La., and hated to leave. However, we were glad to get back to a higher altitude.

A Question

A letter from an elderly brother inquires as to the scripturalness of handing out gospel papers or other literature at the conclusion of Lord's day worship services. We appreciate his question and interest in the matter. We do not believe that the worship service should be interrupted in any, nor the minds of the worshippers centered upon anything save the cross of Christ and what it means to us. However, we fail to believe that handing out gospel literature at the conclusion of the services is displeasing to the Lord. To us it appears to be one of the ways in which we can all "preach the gospel."—F. A.

Lectureship At Little Rock

The Gospel Light office is just in receipt of a bulletin announcing a lectureship program at the Twelfth and Thayer Streets church in Little Rock, April 2nd to 6th. Brother Ulrich R. Beeson, minister of the church will deliver the first address of the series at 11 a. m. Sunday. The Harding College chorus, with Prof. Kirk directing, will sing at 3 p. m. Sunday. Principal speakers listed include Prof. Frank Rhodes, Jr., Harding College; J. N. Armstrong, President Emeritus Harding College; Prof. Billie Maddox, Harding College; T. B. Thompson, Texarkana; L. C. Sears, Dean, Harding College; Harvey Scott, Texarkana; T. H. Sherrill, Searcy; Geo. S. Benson, President Harding College; E. W. McMillan, Union Ave. church, Memphis; S. H. Hall, Russell St. church, Nashville, Tenn.; E. C. Coffman Palestine, Texas.

The announcement also states that Brother S. H. Hall will conduct a meeting for the church immediately following the lectureship.

A. H. Bryant, Braman, Oklahoma—After 17 months with the church at Braman, Oklahoma, I am leaving here to work with the congregation recently established at Newkirk, Oklahoma. The church at Blackwell, Oklahoma is sponsoring this work until the Newkirk work becomes self-supporting. The work begins with about twenty members and a residence converted into an auditorium in which to worship. We anticipate a splendid work and healthy growth for this fine group.

L. R. Churches Have Bulletin

We have just received the March issue of "The Beacon Light", a bulletin edited

by brethren E. R. Harper and J. A. McNutt, in the interest of the churches at Fourth and State Streets in Little Rock and Sixth and Olive Streets in North Little Rock. The bulletin is attractively printed and we are sure can be of much assistance in the propagation of the Gospel in its field.

It is also interesting to note a decided improvement in the format of The Gospel Age, a small monthly periodical published by brother James L. Neal of Springdale. Up until recently Brother Neal mimeographed his paper. It now appears in neat printed form. More power to all these brethren in their work.—F. A.

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NOTES

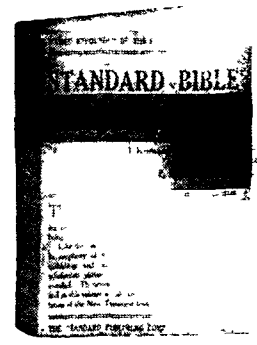


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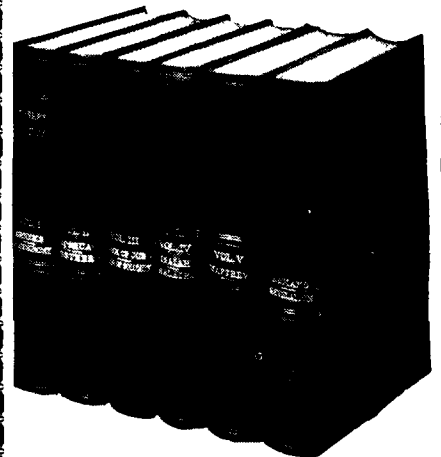
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The Gospel Light



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

VOLUME 14

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NUMBER 18

Salvation By Grace Through Faith

By FRANK J. DUNN

Last week our subject was, "What Must I Do to Be Saved?" This is the greatest question in all the world. Upon its answer rests eternal fate of our souls. In this article, we shall be concerned with *how* we are saved, both as to God's part and man's part in salvation. In this connection, I invite your attention to the following statement from the apostle Paul, found in Eph. 2:8-10: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." If we keep in mind that everything God does for us is by grace, and that everything we do must be in faith, we will have no difficulty in understanding the plan of salvation. Let us now briefly note what these two terms comprehend.

God's grace. First, the grace of God's was manifested in the gift of His son. In Heb. 2:9 we read, "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man." Here it is specifically stated that it was the grace of God that brought Jesus into the world to die for every man.

Second, it was through his grace that God established the church, wherein we enjoy all His blessings. Through His death Christ purchased the church with His blood. To the elders of the church at Ephesus, Paul said, "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" (Acts 20:28). It was the grace of God that gave Jesus to die on the cross, where He shed His blood. Since He purchased the church with His blood, it was by the grace of God the church was purchased, wherein we glorify God and enjoy all the blessings of the gospel.

Third, it was by His grace that God revealed to us the way of salvation. Paul says, "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11, 12). We learn these things from a study of the Bible. Hence, when Paul says, "The grace of God which bringeth salvation hath appeared to all men, teaching" us these things, it is evident that He means the revelation of God was the product of God's, grace.

From these passages it is readily seen that everything God has done in order to save us was by his grace. It was his grace that gave Jesus to die in our behalf; it was His grace that brought into existence the church wherein we are saved; it was His grace that gave us the Bible, wherein is revealed the way of salvation.

Man's Faith. There are two sides to the plan of salvation —the divine and the human. Everything that God does for us is by His grace; everything we do, we do by faith. If salvation were "wholly by grace" then all would be saved, because Christ tasted death for every man. There is no lack on the part of God. He wills the salvation of all men, but He cannot save those who are unwilling to be saved. Therefore only those who lay hold on salvation may obtain it.

The first step on the part of man is belief in Christ. Paul said, "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). To the Philippian jailor he said, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31.) To the Romans he wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1.) Again he said, "Without faith it is impossible to please" God. The first step then in becoming a Christian is faith, without which nothing else matters.

This does not mean, however, that salvation is by faith *only*. All that man does must be done through faith, but there are certain things which all must do for faith to be made perfect. James said, "By works was faith made perfect"; and, "By works man is justified, . . . not by faith only" (James 2:20-24). The manner in which we receive the promises of God is through faith perfected in works. Paul says, "By faith the walls of Jericho fell down, *after* they had been compassed about for seven days" (Heb. 11:30). Thus it was by faith that the Israelites gained the victory. It was not by *faith only*, however, but by *faith after* they had done the bidding of God. This same principle applies to our salvation today. We are saved "by grace through faith." But it is neither "wholly by grace" nor "by faith only." We obtain salvation by the grace of God, through our faith, after we have obeyed the commandments of the Lord.

The second step in coming to Christ is repentance. Without repentance there can be no salvation. Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). Paul said, "The times of this ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17:30). Peter said, "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Repentance therefore is essential to salvation. Of course, repentance, must be done in faith, otherwise it is not acceptable to God. A man might reform his life for business or political reasons, but it would not be "repentance toward God" if it were not done in faith. A change of conduct without a change of heart may secure some temporal benefit, but it will not secure any spiritual blessing.

The third step is a confession of the Lord Jesus Christ.

Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven (Matt. 10:32). Paul said, "With the mouth confession is made unto salvation" (Rom. 10:10). From these scriptures we learn what we are to confess: it is the name of Christ. Moreover it is to be made publicly, with the mouth. And, it must be made in faith. To confess with the mouth what is not in the heart would be hypocritical and displeasing to God. As we have already observed, "Without faith it is impossible to please Him."

The fourth step in coming to Christ is baptism. In fact, baptism is the final step that puts one into Christ. Paul said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we were buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4). Again He said, "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Baptism, like repentance and confession, must be done in faith. In the great commission, Jesus makes this very emphatic, saying, "He that believeth and is baptized shall be saved" (Mark 16:16). Baptism without belief is meaningless. One could no more be scripturally baptized without faith than he could scripturally repent of sins or confess the name of Christ without faith. A man might be baptized to please his wife, or to satisfy the demands of some religious body, or to gain a degree of respectability for himself in the community, but if his heart were not in it—in short, if he did not do it in faith—it would be a mockery.

Let us further observe that *obedience to the gospel must be voluntary*. Unless one complies with the gospel requirements of his own free will and accord, it is not acceptable to God. If God could save one man contrary to his will, he could save every man in the same way. If he could save every man contrary to his will, then we would have universal salvation or else we would have an unjust God. One person cannot obey any part of the gospel for another, whether it be baptism, repentance, faith, or any other act of obedience. Paul says, "Work out your own salvation with fear and trembling" (Phil. 2:14). God cannot save any man contrary to his will or upon the obedience of another; neither can we baptize a man contrary to his will. We might take him through the outward act of baptism, but it would not be New Testament baptism. No matter how old or how young, how large or small one may be, unless he is baptized in faith it is a sin, because Paul said, "Whatsoever is not of faith is sin" (Rom. 14:23). Every act of obedience must be done in faith, for only in this way can we be saved "by grace through faith."

Just as the grace of God comprehends everything God does for us in the matter of salvation, so faith comprehends everything he has asked us to do for ourselves in the matter of salvation. In order to obtain salvation we must believe in Christ, repent of our sins, confess the name of Christ, and be baptized into Christ. Every act of obedience is an act of faith, but without obedience the faith is dead and powerless to save. Salvation from past sins comes only after we have obeyed in faith the simple commandments of the Lord. When we are baptized into Christ, by the grace of God, all our past sins are forgiven, and He adds us to all the saved who constitute the body, or church of the Lord Jesus Christ.

Let us bear in mind, however, that no man can boast of his repentance before God, or of a humble confession of the name of Christ, or yet of his baptism. There is no work of merit in any of these acts that gives a man any right to

boast. Many reject baptism solely because they cannot see any merit in it. They know the Lord has commanded it, but since they can see no value in it, they cannot see any connection between it and the remission of sins. The only connection is to be found in our obedience to the Lord Jesus Christ, who commanded baptism. It is not the act of baptism alone that saves any more than faith only or repentance alone can save. All of these acts were commanded of the Lord, and through our obedience to them the grace of God enables us to obtain salvation.

In conclusion, may we observe that our faith does not end with our obedience to the primary principles of the gospel. After we have been saved from our past sins, we must continue in faith? All our acts of Christian worship must be done in faith. The service we render, our spiritual growth, and our benevolent works must all be done in faith. Paul said, "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17). And again, "Whatsoever is no of faith is sin." Salvation by grace through faith is a way of life. It is to keep the faith, to fight a good fight, and press on toward the goal. Thus Paul says to the followers of Christ, "Be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58). Finally, Jesus said, "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10.)

(Note: Acknowledgement is made to Bro. L. R. Wilson for arrangement of material in this article as well as in the two subsequent articles.—F. J. D.).

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Jesus Went A Little Further

PAUL D. MURPHY

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." (Matt. 26:39.) The first part of this scripture forms the basis of this article —"And he went a little further." What is here affirmed of the Son of God, may also be affirmed of him in every relationship of life, and every phase of human existence. This principle at once distinguishes the Christ from every other great leader that has ever come before us. Moses, Abraham, John the Baptist, Paul and other great leaders went further than the most of us are willing to go, but their lives were imperfect, and in some points they failed; thus the best that we can say for them is, follow them as they followed God and Christ. But the Son of God stands before us as the matchless leader of humanity in that he always went a little further. Christ not only told us how to live, but he showed us how. Therefore, we may ever feel safe and secure in following in his steps. This should be a heartening and comforting thought to us all to know that in every trial and vicissitude of life which comes before us as children of God, that our Christ knows how to sympathize with us, and can be touched with the "feeling of our infirmities," because he, too, has been heir to all our heart-aches, even in a greater degree than we, in that he always went a little further. Let us take a few examples and see how beautifully they emphasize this principle.

Jesus Went A Little Farther In Love

Jesus was constantly teaching his disciples to love one another as he had loved them (John 13:34). More than this, He taught them and us to love our enemies. (Matt. 5:44.) But you say, did Christ do this? Certainly He did, and went a little further than this in that he loved them to the extent that He laid His life down for them. He taught that "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) But our Saviour not only laid His life down for His friends, but His enemies as well. (Rom. 5:6.) Remember this when you are being "persecuted" and "despitefully used" by your enemies. Yes, in love our blessed Christ went a little further.

Jesus Went A Little Further In Obedience

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Phil. 2:8.) It is true that some has suffered martyrdom for Christ; all must bear their cross and follow Him, but no one will ever be called upon to suffer the great agony that Christ endured on the cross of Calvary for you and for me. This He did because it was the will of His Father. This should put to shame all who seek to evade, or brand non-essential any command that we are called upon to obey today. Thus Christ became the "Author of eternal salvation to all those who obey Him." (Heb. 5:8, 9.) Thus He went a little further in obedience.

Jesus Went A Little Further In Prayer

He spent the whole night in prayer. (Luke 6:12.) We are not commanded to spend the whole night in prayer, necessarily, but we are told to "pray without ceasing," "pray always." (Thess. 5:17; Luke 18:1.) Brother, do you daily live in the atmosphere of prayer? Prayer is the breath of a Christian; when you cease to pray, you cease to be a Christian. Jesus, then, went a little further in prayer.

Jesus Went A Little Further In Forgiveness

Jesus taught forgiveness. (Matt. 6:14, 15.) We must

forgive to be forgiven. Jesus practiced what He preached, or perhaps a better way to state it would be, he preached what he practiced. When He was dying on the cross He prayed the Father to forgive His enemies. (Luke 23:34.) This prayer was answered on the day of Pentecost when three thousand of His enemies obeyed the gospel. (Acts 2:36-47.) Few today go that far in forgiveness. Paul and Stephen followed the example of their Master and forgave their enemies. (Acts 7:60; 2 Tim. 4:14-16.) Let us follow the noble example of our Lord, even as they, and "forgive one another, even as God For Christ's sake hath forgiven us:"

Jesus Went A Little Further In Sorrow

When we are burdened down we sorrow; when "sorrow over our souls like the sea-billows roll," may we be comforted by remembering that our Christ cares, and knows how to sympathize with us in that "He was a man of sorrows and acquainted with grief." When our Lord, with His favorite trio, "Peter, James and John, had gone into dark Gethsemane, He said unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. Luke tells us that his sorrow was so intense that his sweat became as great drops of blood falling to the ground. So just remember, dear friends, that it matters not how great your suffering and sorrow may be, Jesus went a little further.

Jesus Went A Little Further In Goodness

Jesus was not only good, but did good. (Acts 10:38.) No one, not even his bitterest enemies were able to find fault with Christ. He was the only sinless person that ever walked the earth. (1 Peter 2:21-24.) If you want to be good, follow Jesus.

How Far Can You Go With Him?

At one time in the life of Christ five thousand got close enough to him to be fed on the loaves and fishes. At another time, five hundred got close enough to become brethren. (1 Cor. 15:6.) Seventy got close enough to be intrusted with the limited commission. (Luke 10.) Twelve got close enough to become apostles —ambassadors for Christ. Three of the apostles got close enough to form Jesus' "inner circle" —Peter, James and John. On the day of Pentecost, one hundred twenty were close enough to the Lord to be worshiping and prayerful. (Acts 1:14.) Paul got close enough to the Lord to be able to say, "Follow me as I follow Christ" and "For me to live is Christ, and to die is gain." May we get with the Lord, and stay with him here, that we may live with him eternally over there. —In The Evangelist, Greenville, Texas

If morality alone could save a man, why did Cornelius have to obey the gospel in order to be saved? The moral life of Cornelius cannot be excelled by human beings, yet he was not a Christian until he obeyed the gospel. He was even religious and prayed to God continually, yet he was commanded to be baptized, for Jesus said: "He that believeth and is baptized shall be saved." Morality is necessary in living the Christian life, but morality alone will not save a man. A heavenly messenger came to Cornelius, but he did not tell him that he was saved, but told him to send for Peter who would tell him what to do. Cornelius sent for Peter; Peter came and preached to him, and he and other Gentiles were converted to Christ. Cornelius was commanded to be baptized. —E. M. Borden.

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Courage

J. A. THORNTON

We usually think of courage as being an act but it reaches farther back than that. It is not the act itself but that quality of mind that enables us to meet a situation with firmness. Many think of courage only when it is crowned with success but many times the one who failed had just as much courage as the conqueror, but was lacking in another qualification. Many times we think of courage only when a person faces personal danger but courage is demonstrated when we must face any difficulty.

We would count it a great demonstration of courage for one to stand before the emperor of Japan while our country is at enmity with his nation but people have done things that showed just as much courage. I do not mean to minimize the courage that the former takes. To stand in the face of a temptation when all others are yielding, to stand for what you think is right when all the world is against you, and to condemn others when the universe is against you takes more courage than most people can conceive. Many have demonstrated great courage by saying just a two-letter word, that may seem just a little far fetched to some, that is to say "No" to some of the temptations that come our way. Not only may it take courage to say "no" but it takes courage to say "Yes" when our friends and loved ones would like for us to say otherwise.

I like to think of Daniel when he stood before King Nebuchadnezzar to interpret his dream and prophesy against the king, when he knew all others were against him. Think of standing before Hitler or Hirohito and prophesy against him and you have a good picture of Daniel before the king. Then think of when he prayed contrary to the law of his land and thus imprisoned in the den of lions, yet so called Christians today will not pray as often as he did when there is no law against it. Then think of the three Hebrew children who refused to bow to the image. Though they knew the fiery furnace was awaiting them if they didn't. They answered saying: "If it be so, our God whom we serve is able to deliver us . . . and He will deliver us but if not, be it known to thee, O king we WILL NOT serve thy gods or worship the golden image which thou hast set up." It took courage to say that when so many were against them. Would to God that every member of the body of Christ

would be as were they. There are many other examples of courage that we might mention as many of the apostles but space would forbid.

To many it takes great courage to meet at the Lord's house, especially when they have to turn down an opportunity to go to Uncle Billy's and Aunt Sallie's. Many haven't the courage to do that or to keep an appointment with the Lord when company comes in on Lord's Day morning. Many find it hard to have the courage to refuse the different desires of the flesh or to turn aside from the "little brown jug." But everyone must have this courage if we expect to go home to glory. Courage is one of the seven Christian graces as mentioned by Peter, without which he says we shall fall. Let us then inculcate this in our lives now. If this we do, and have all the other graces as mentioned, then we shall have a home with all the blest.

Then when life is over, its battles fought, its victories won, we can lay aside our battle-scarred armor, march down the streets of gold and hymn the praise of him forever more. Then as God said to Joshua so to us, "Be strong and of a good courage, as I was with Moses so will I be with you." Then again, "If God be for us who can be against us." —In The Evangelist, Greenville, Texas.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson 14

Romans, 8th Chapter

There is no condemnation to those in Christ who are walking after the Spirit and not following the law of the flesh. V. 1.

The law of the Spirit of life operating in Christ liberates from this law of sin and death. The law of life operates in Christ and not out of Him. Hence, the condemnation is removed for those in Christ and not out of Him. Hence, the condemnation is removed for those in Christ who are walking according to the law, or letting the life of Christ be lived in the regenerate. V. 2.

The law of Moses could not obtain this release from the condemnation of death. It was weak because it was a fleshly law. No law addressed to the flesh could release from this condemnation. Therefore the Son of God made in the likeness of sinful flesh came to earth, and by living a life that was free from sin condemned sin in the flesh. If no perfect life had ever been, there could have been no condemnation of sin -in the flesh and God would have been unjust in declaring all under sin. V. 3.

The righteousness of the law is fulfilled in the lives of Christians, those who are not trying to be justified by a fleshly law, but who are led by the Spirit of God and living the new life in Christ. V. 4.

They that are after the flesh —the Jew for example, in his adherence to the law of Moses . . . mind, care for, seek after, the things of the flesh. But the man in Christ minds, cares for, seeks after, the things of the Spirit. V. 5.

To center the mind on carnal, fleshly, earthly things is death. This does not mean physical death. It does not matter how godly one may live he cannot escape the fleshly law of physical death. But to mind the things of the Spirit is to follow a course of life and peace. Again this is not physical life, but spiritual life —In the end everlasting life. V. 6.

The carnal mind —mind of the flesh —is enmity against God. The flesh is not reconciled to God in this life. This mind is not subject to the law of God and cannot be made subject to that law, Hence, the only way to treat the matter

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is to crucify the flesh and live after the Spirit. V. 7.

One in the flesh —living the carnal life —cannot please God. But the man in Christ is not in the flesh but in the Spirit. His flesh has been crucified, buried and the new man has been raised up. (Rom. 6:4-6.) God's Spirit dwells in you and that is the life lived, not the carnal life of old. If a man does not have this Spirit —life of Christ —he does not belong to the Lord. This life is given at baptism. (Rom. 6:3-6; Col. 2:12; Gal. 3:26-27.) V. 9.

"If Christ be in you." Here Christ in you is used interchangeably for Spirit of God. Paul reckons the fleshly body to have already died to pay the debt of sin. We have already become obedient to death, acquiesced thereto. The Christian has surrendered his life for the one Christ furnishes, and that Spirit —Christ in you —is life because of righteousness —Christ's righteousness. V. 10.

God raised up Christ from the dead, and if God's Spirit dwells in us He shall quicken —make alive —our mortal bodies —we are raised from dead our bodies will be as indestructible as our spirits. God's indwelling Spirit will accomplish this glorious resurrection. V. 11.

We do not owe the flesh any debt. Therefore, we are in no way obligated to sin to please the flesh.

If we live after the flesh We shall die. This language is addressed to Christians. The death is not physical either. Physical death comes to all alike. But if we continue to live the Christ-life we shall live —live eternally. Mortify —put to death —the deeds of the body is the recipe for life.

As many as are led by the Spirit of God —follows the direction of God's Spirit. As many as Christ dwells in. As many as have been crucified the "old man," buried him and been raised with Christ, and now walks in Him. These are the sons of God. Out of him, no Spirit; out of him no sonship. No one can find any means of coming into Him but by being baptized into him. V. 15.

Ye have not received the spirit of bondage. You were liberated from this slavery. Instead of being marked for death you have been adopted into the family of God. You can now address the Father of life as "Abba, Father." We are now in God's household where there is life and freedom from fear. V. 15.

As children of God we can enjoy the blessedness of God's family. This comes only to those in Christ. The world cannot give this blessedness. The evidence of this family relationship must not be based upon man's opinions.

Abiding In Christ

HOYT BAILEY

One may board a passenger train, remain in it, and have safe conveyance to his destination. If while the train is speeding over the rails one leaps from it he may expect destruction.

One may enter into Christ, (or his church, abide in Him, and he will eventually reach heaven. He cannot abide in Christ while refusing to bear the fruit of righteousness. Christ said, "Every branch in me that beareth not fruit he taketh away . . .". "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He, (Not Churches) that abideth in me, and I in him, the same bringeth forth much fruit." (John 15:2-5.)

In the parable of the sower, Jesus likens some church members to stony ground. The stony ground will sprout the seed and send up the little plant, but for lack of moisture

the sun withereth it. Scores of individuals have joyfully received the word and have been baptised. These members have not become "grounded and steadfast," but endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." These may be likened unto a man who walks into a building and immediately he walks out. He was in the building, but he went out of it. Some get into Christ, but they bear no fruit. "Every branch in me that beareth not fruit he taketh away." Jesus further says, "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." (John 15:6.)

Jesus likens other church members to seed sown among thorns. A farmer could not expect a harvest from seed sown in the woods. The seed will sprout and come forth, but the thorns, etc., will choke them so that they bring forth no fruit. "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke *the* word, and he becometh unfruitful." (Matt. 13:22.)

Church members will let their desire for social prominence and wealth choke out the word of God." But they that are minded to be rich fall into a temptation and a snare and many foolish and" hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." (I Tim. 6:9-11.) An unlawful desire for wealth, ease and pleasure has resulted in many, "Forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing;" . . . "For whom the blackness of darkness hath been reserved." (II Peter 2:15-17.)

When church members become sorely tempted by a desire for wealth they are soon making many excuses for unfaithful living. They never once think they have any sins. Everyone else is at fault. They assert that "services are so dull and lifeless," "children are fretful and noisy during the worship," "the church building is old and poorly kept" and "we just don't have as good preachers now as we had when I was a boy." When such members finally quit attending the services they will give as their excuse, "I cannot leave my business." Jude describes them, "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantages." (Jude 16.)

The way to heaven is not the "do nothing way." But be ye doers of the word, and not hearers only, deluding your own selves." (James 1:22.) Too many are like the man who said, "Brethren, I have been in the harness for forty years." The reply was, "Yes, but all you have worn out is the backing strap." Many are swerving from the path of responsibility and perseverance in right doing. It was not something that the one talent man did which sent him to hell, but what he did not do. It is revealed in the gospel of Christ that we are not to be drunkards, fornicators, dividers of congregations, covetous, false teachers, etc. The one talent man was not accused of any of these sins, but he was lost because he failed to bear fruit or to use his talent. Members are capable of bearing fruit in the vineyard of the Lord as same as the one talent man was capable of using his talent. Should we fail to bear the fruit we are capable of bearing the Lord will meet out to us the punishment reserved for "the slothful and unprofitable servants." Ability plus opportunity equals responsibility. The hungry are to be fed, naked clothed, strangers received, sick and

those in prisons visited, gospel is to be preached, wayward members restored and aliens taught. Some are not bearing this fruit. (Matt. 25:41-46.)

Those who read the New Testament know that there is no way from earth to realms of eternal joy except by Jesus Christ. Jesus said, "No man cometh unto the Father except by me." (John 14:6.) After getting into Christ one must bear fruit or be taken away. He must bear fruit or be cast forth as a branch and the severed branches are cast into the fire. (John 15:2-5.) "Lift up your eyes and look on the fields," "Work while it is day," "Let us labor to enter into that rest . . .," "Give diligence to make your calling and election sure" and "be steadfast, unmoveable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord."

The one talent man, the stony ground men, those choked by the cares of the world and the foolish virgins were lost because they bore insufficient fruit. Let us abide in Christ by bearing much fruit and finally be ushered into the celestial city.

The Devil's Mirages

J. A. McNUTT

A mirage is defined as an optical illusion wherein we see the form of distant objects suspended in inverted and distorted form. A visionary picture before the eyes of man which appears to be beautiful and desirable but always vanishes in thin air before he can reach it. It is somewhat like the imaginary pot of gold at the rainbow's end which leads man on a weary and fruitless quest.

The devil is an arch-deceiver and the father of lies and he creates many tempting mirages to lead man on to death and destruction. We are warned against the wiles of the devil, and should not be ignorant of his devices, but thousands are falling for his delusions daily.

Satan is full of promises but his rewards never bring anything except misery and death. (Rom. 6:23.) Of his followers Jude says, "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." (Jude 12, 13.)

Here are some choice bits of the devil's propaganda which have entranced and enslaved sinners.

"Sin Gives Fulness of Life" (?)

Here is an appeal to worldliness and to the gratification of every fleshly lust and physical desire. The idea is that man has not lived fully until he has enjoyed the temporary pleasures of sin. The young are enticed to "Sow their wild oats" and enjoy life while they are young. But who will taste the bitterness of reaping, and wear the scars of the harvest, from such sowing? All who have been deceived by the devil's mirage of sinful indulgences. The Prodigal son tasted the fruits of sensual and sinful conduct and came back home in sorrow and shame. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17.)

"Sincerity Is A Substitute For Obedience" (?)

The world has been persuaded that to be earnest and

sincere is a guarantee of safety and security. But being honest and sincere didn't excuse Saul's persecution of the church (Acts 8:1-4), nor exonerate the religious mob that killed Stephen. (Acts 7:59, 60.) There is no substitute for obedience to the will of God, if we would enter heaven. (Matt. 7:21.) Man has no right to speak of Christ as his Lord unless he is willing to do what He commands. (Luke 6:49.) Cornelius was both sincere and morally correct but had to hear and obey the gospel. (Acts 10:47, 48.) By hearing the word of God (Rom. 10:17) faith is produced in the human heart, man then repents of all his sins and obeys the Lord in being baptized for the remission of sins. (Acts 2:38.) For such obedience there is no substitute.

"Salvation Is By Faith Only" (?)

If satan can deceive man into believing that man is entirely passive in conversion, and that faith alone saves, man will neglect to obey the gospel of Christ and be lost. No believer under the gospel dispensation can reject the Lord's command to be baptized and have any assurance of being saved. (Mark 16:16.) Faith must express itself in obedience to the known will of God, and wherever the gospel is preached in its fulness, all understand that repentance is faith willing, confession is faith speaking, and baptism is faith submitting: to the will of God.

1. Faith without works is dead. (James 2:20.)

2. Pharisees and lawyers rejected God's counsel, being not baptized. (Luke 7:30.)

3. Chief Rulers believed but would not confess it. (Jno. 12:42, 43.)

4. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (Jas. 2:19.)

The devil doesn't want us to do any more than he does, merely believe and tremble, but it takes more than "Faith Only" to save the soul of man from that place reserved for the devil and his angels.

"One Has Plenty Of Time" (?)

If we learn the truth and intend to obey it as God directs, then the devil paints us a picture of a long life, with plenty of time for obedience. He ties us up with all kinds of hindrances and excuses and persuades us to wait for a more convenient season, like Felix. (Acts 24:25.) "Today is the day of salvation" but he hopes to prevent our obedience until finally we will be forced to say in sorrow and despair, "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.)

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NOTES—REPORTS

* * * * *

J. D. Boyd, Newport, Tennessee: The church here began meeting in May, 1943. Supported mainly by Hillsboro church of Nashville, Tenn., we began work here in November, 1943. There are only 15 members. We meet in the courthouse on Sunday afternoons and in our homes for evening services. Thus handicapped we can not expect rapid progress. We are distributing tracts and papers, and we have three tent meetings planned for this year in this town. I began a meeting April 2 in Morristown, Tenn., where Chas. D. Tidwell labors. Following that we go to Louisiana for a month and I begin at Springhill April 23. C. D. Crouch labors with the Springhill church.

* * *

Lloyd E. Ellis, 267 St. Chas. Ave., San Francisco, California, March 27, 1944: New faces each Lord's day in Alameda. Many are the members of the church who are just finding the place of meeting. If you know of someone who has just come to Alameda, or who lives near, or is coming, send me names and addresses and I shall be glad to assist them in finding the nearest meeting place.

* * *

Tillman B. Pope Reports

Alma, Arkansas, March 29th: On the 15th of October I left home for some meetings in the West. My first meeting was a Spearman, Texas. This was my fourth meeting for this congregation. I enjoyed being with the good people there again, very much.

From Spearman, I went to Wasco, California. I began the meeting there on November 7th. This was my first trip to California, and of course, the first time to be with the church at Wasco. I met several old friends while there and made many new ones. They have a good congregation; and it was a pleasure to be with them. Many preachers visited the meeting. From Wasco, I went to Porterville. In this city there are two congregations. Brother Pat Broadus is preacher at Orange and F congregation, where I preached, and Brother Joe F. Coppinger serves the other congregation. Both are good men and they work together in a nice way. I learned to love these men and the people there.

I went next to Tulare. Brother Hugh Ousley serves the church there. He is a fine man and a great personal worker. I have never seen a better personal worker. I made my home with Brother Dan Monroe, one of the elders there. I never was treated better by any one. They plan a new church building there as soon as they can get the materials. Brother Johnie Adair lives in Tulare. He is loved very much and is numbered with some of our extra good preachers.

My next meeting was at Coalinga. Brother George Darling preaches for this good congregation. He has a nice wife

and two sweet little girls. My home was with George and his family. They treated me with all kindness and Christian love. I learned to love them very much while in this meeting. Brother George is full of zeal and loves the truth. He is doing a good work. He is still in his "twenties" and has a bright future. My next place was at Modesto. Only preached a few nights there. My home was with Claud Ellis, one of the elders. I think he is one of the finest of men. He has a splendid family. They cared for me in a fine way. This ended my work in California.

Leaving California, I went to Twin Falls, Idaho. My good friend and Brother W. S. Boyd labors with this congregation. I spoke three times in this place. He and his good wife are doing good work there. I count him and his

wife among my best friends. He is a splendid preacher and teacher of God's word. I think we have no better men than he. He is a hard worker.

It was a pleasure also to visit my sister in the flesh and her husband and daughter while in Twin Falls. I had not seen them for eight years. They are all active members of the congregation in Twin Falls.

Leaving Idaho, I went to Porter Washington. I enjoyed the meeting at Porter. I made my home with Brother H. J. Malone. He is one of the leaders there, and a very godly man. He and his family treated me with much kindness and Christian love.

Next, I went to Seattle, Washington. I preached twice in this great city. Brother J. C. Bunn lives in Seattle and preaches for the largest congregation in that city (of the church of Christ). I made my home with him and his good family. He is a very Godly man. I was happy to be with him and to speak for his congregation. I also met Brother Lewis T. Oldham while in Seattle. He is preaching for one of the congregations in that city. Brother Olham talks little and says lots.

I went next to Yakima. I enjoyed the meeting there a lot. Brother Wesley Haven preaches for the congregation there. He is as sincere as any man with whom I have ever been associated. I

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feel that much good was done in this meeting. I made many fine friends while there. My home was with Brother E. L. Loofburro. A fine man and one of the leaders of the congregation. This closed my work in the state of Washington.

My next stop was at Portland, Oregon. I preached four nights for the congregation where Brother C. B. Shropshire, preaches. He is a splendid character. He is doing a grand work in that big city. I met many old friends in this congregation. I visited with my two brothers in the flesh, who live in Portland.

I left Portland for home; stopping at Caldwell, Idaho for two nights with my long-time friend and Brother Jack Free. Jack has done a fine work in Caldwell. He is true to the Book and tells it just like it reads. He is one of the elders in the congregation there. At this moment, I can not remember the preacher's name who preaches there. He treated me kindly and "I enjoyed meeting him."

My next stop was Helena, Oklahoma. Preached three sermons there and renewed friendship of that fine congregation. I landed back home after an absence of four months. I was tired and worn out.

Since getting back I have closed a meeting at Broadus, Texas. I leave tomorrow, if the Lord wills, for Alton, Mo., for a meeting.

Any time I can serve you brethren, call me.

* * *

Fred H. Williamson, 640 South Douglas, Springfield, Mo.: On March 19th I began work with the Broadway and Madison congregation of this city, having been invited back for a "return engagement" where I had preacher a number of years before. The congregation has enjoyed a steady growth during the ministry of Brethren Sterl A. Watson and Earl E. Smith who have immediately preceded me. Attendance and contributions are good. One was restored and one baptized last Lord's day. We look forward to a pleasant and profitable work.

* * *

John G. Reese, Box 479, Norman, Oklahoma: The work has started off here in a good way. We had two fine services yesterday, with one baptism, one restoration and one to place membership.

J. L. Calvert, Box 505, Kingsville, Texas, March 24th: The work with the church here goes well and every one is looking forward to a new building as soon as building material is obtainable. We have bought lots in the best location in town. Our contributions are running around \$175.00 per week now, and the attendance is good at all services. When you come this way, stop and worship with us. We have a warm welcome for you. Our meeting begins April 17th with L. R. Wilson of San Antonio doing the preaching. This will be Brother Wilson's fourth meeting with us, and we

are looking forward to a great meeting again this year.

* * *

V. E. Howard, 3720 Washington St., Greenville, Texas: I am now with the church in New London Texas in what seems to be a very good meeting. This is a very fine congregation. James Jordan is the local evangelist. One, a Baptist, is to be baptized tonight. Visitors attending the meeting have been from Longview, Kilgore, Tyler Overton Troup, Carlile Henderson Gladewater, and possibly other places. I go from there to Houston for a meeting with the Milby St. Church. I preached for the North Side church in Ft. Worth two weeks ago and enjoyed being with them. Two placed membership. I have some time available for meetings in spring and fall. We are anxious to hear from those hearing in our radio broadcasts, which may be heard throughout the Southwest, over KWKH, 1130 KC, Shreveport, a 50,000 Watt Station, 12:45 to 1:00 noon each Sunday and KRRV, Sherman 910 KC, 12:30 to 12:45 noon each Sunday. The broadcast over KWKH is sponsored by the Portland Avenue church in Shreveport.

* * *

Will W. Slater, Station A, Fort Smith, Arkansas: Closed the singing school at Perryton, Texas last Thursday night. Good was accomplished. I preached at Charleston, Arkansas Sunday morning, with one confession, a lady 75 years old, a Baptist. I baptized her Sunday afternoon. I began a school last night with the West Side church of Christ in Paris, Texas. It starts off fine, the best interest I have had this season. I go from here to Elsa, Texas, down in the Rio Grande Valley. I have had more calls than I could get to. Thanks, Brethren I am glad to see the interest in singing improving.

Shermon L. Cannon, 2528 El Cajon Blvd., San Diego, 4, California: The work among the various congregations in San Diego is most encouraging at present. At the El Cajon Blvd. congregation we have had 35 additions already this year. But there have been those who have moved away too. A gospel meeting is planned at the El Cajon Blvd. congregation April 16-23 with Bro. John Allen Hudson of Los Angeles doing the preaching. Brother Hudson held a fine meeting here last year. Brother A. L. Cassius, evangelist among our colored people, was the guest speaker at El Cajon Blvd. last Wednesday evening. Definite plans for permanent work among the colored people of San Diego are being planned. It is hoped that Bro. Cassius may arrange his future work so as to work in this endeavor full time. The work is a cooperative effort of all the congregations in San Diego, with the El Cajon Blvd. congregation assuming the responsibility. The Central congregation of the city, where Brother J. E. Wainwright is the minister, has already made definite statement as to what

they can do in a financial way. Brother Fred A. Amick, member of the El Cajon congregation who is working with the Red Cross, is now preaching full time with the small group of Christians in Ocean Beach. Mothers and fathers we appreciate hearing from you concerning your boys who are in military service. Many of them attend the services of the many congregations in the city. Although scores of them are being shipped "over seas". Our prayers ascend with yours in their behalf.

* * *

Robert L. Allen, Jal, N. M., April 3: I shall be in Gospel meetings at Mineral Springs July 1, and at Saratoga July 12, and at Shalls July 23. All of these places are in Howard county, Arkansas, and not far from Nashville. I can hold two more meetings while in Arkansas, preferably in driving distance of Hot Springs, as it is our purpose, to spend three weeks in that city in August. Call or write me if you need my services. The work out here in New Mexico is progressing as never before, and the work here at Jal, is pleasant and enjoyable.

* * *

Hoyt Bailey, Box 894, Beeville, Texas, April 3: We have had responses to the invitation every Lord's Day for the past several weeks. During the past year here we have had fifty or more respond to the invitation. Seventeen have been baptized. Some of these have come out of the Methodist church. Some have come from the Baptist and Catholic homes. Among those restored are some from the Christian church. Our contributions have doubled and the attendance has approximately doubled. Advertisement on blotters, placards, eight street signs, banners, more than \$5,000 circulars 4,600 gospel papers, personal work and a weekly advertisement in the local paper have helped much. My wife and I plan to leave the work here the last of May and enter Abilene Christian College on June 1. We anticipate being in Abilene for some months completing work for our degrees. Having had work in Harding Lipscomb, and Freed-Hardeman Colleges, and having more than twelve years of preaching experience in twelve states, I hope to keep busy preaching the Word on Lord's Days while completing my work in Abilene, Texas. Should some congregation, (within a reasonable distance of Abilene) desire my service for Lord's Day preaching, you may contact me at the above address until May 28.

* * *

Dan J. Ottinger, Searcy, Arkansas: I have recently enjoyed lecturing at Paragould, and preaching at Jasper, Ala. and Panburn, Arkansas. I have August 1 to 13 available for gospel meeting.

* * *

Notice
If your subscription to The Gospel Light has expired we would appreciate having your renewal at once. The expiration date appears on the label bearing your name.



The Gospel Light

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

VOLUME 14

DELIGHT, ARKANSAS, APRIL 13, 1944

NUMBER 19

The Church Of Christ---Who We Really Are

GLENN A. PARKS

It is a question that many honest people ask when the church of Christ begins working in a community, "Just who are you folks?" "Are you similar to the many Holiness bodies, or are you one of them?" In this little tract it is our purpose to set before the readers who we really are in a kind, humble, but positive way. We believe that when people understand our aims and purposes as a religious body of people they will be more appreciative of the work and worship that we are endeavoring to do and maintain. Even so, we feel like that many people turn away from the plea we are making because they do not have a clear and definite understanding of our mission and service. In this tract we invite your careful and prayerful consideration that we may help you to see what we most sincerely believe to be the truth as it is revealed in the New Testament Scriptures. The truth will make you free (John 8:32), but there is absolutely no power or virtue in religious error to free you of sin, but often so confuses you that you are left in a maze of bewilderment not knowing which way to turn or what to believe that comes in the name of religion. Please then, note carefully the many Scripture references cited in this article, and do not lay it aside until you have picked up your Bible and read them for yourself. Read them with an open heart, a clear unprejudiced mind, without the notion of finding something to support a human theory, remembering that closed hearts shut out the Christ, beclouded minds grasp not the matter at hand, and human theories do not add to your understanding of the gospel of the Son of God. At the judgment there will appear millions among all the others who will not be permitted to enter the home of the soul because they either did not read and accept the Lord's truth as such or they read it in support of something that the Word of God did not contain. It will be a sad day for them! Do not let it happen to you.

Who Are We

With humility, yet with pardonable pride, we are the church that you read about in your Bible. (Matt. 16:18; Eph. 1:22, 23; Col. 1:18, 24; Eph. 5; 23-25; Acts 20:28; Rom. 16:16.) That institution is sufficient for us and we believe for all children of God everywhere. In the days of the apostles there was only "one body" (Eph. 4:4); just "the church" (Acts 8:1); the "church of the living God" (I Tim. 3:15); "the habitation of God through the Spirit" (Eph. 2:22). Whereas, today, according to reliable accounts, there are 256 different religious orders and sects; each wearing different names, believing different things, and doing different things in religion. We believe that this condition ought not to be, but that all men everywhere should turn their attention to the All-sufficient Book of God and become in matters of religion simple Christians as they were in the days of the apostles. The Church you read about in the New Testament Scriptures

includes all Christians. The same process which makes Christians adds them to the church. We as a people are members of no religious order that does not include all Christians and at the same time excludes all who are unsaved or non-Christians. We do not claim membership in any organization that is not as old as the New Testament.

As a body of believers in Christ we have become obedient from the heart to that form of doctrine delivered unto men (Rom. 6:17), being thereby and at that time made free from sin we were constituted Christians, and only Christians, children of God in Christ. (Gal. 3:26, 27). As those baptized according to the Spirit's command were by the Lord "added to the church. This church being the body of Christ, (Eph. 1:22, 23; Col. 1:18, 24). We become members of Christ's spiritual body when baptized into that body. (I Cor. 12:13; Eph. 4:5). We thus, by the Lord's grace, became sons of God in Christ—"heirs of God, joint-heirs with Christ." (Rom. 8:17.) Because we are sons, God gave unto us the Holy Spirit. (Gal. 4:6; Acts 5:32.) In the New Testament period none "joined the church" after he became a Christian. The church is the spiritual body of Christ. (Col. 1:18; Eph. 1:22, 23.) Every Christian is a member of that body. (Rom. 12:4, 5; I Cor. 12:27; John 15:1-8.) No one has any more to do with "joining the church" of God than with joining heaven. God adds all who become Christians to the church while they live, just as He takes them to heaven after they die.

We claim no relationship whatsoever to any religious body regardless of its prestige and power, or multiplicity of its members, who holds not the divine pattern set forth in the Word of God. This do we for conscience sake and for fear of being lost in the final day, and not for reasons of being humanly peculiar or unkind. We feel that the church of God is ample in that in it our every religious need is supplied, rejoicing in the privilege of being members of it, and in the spirit of Him who died that we might live, we invite all men everywhere to bend their wills and hearts to the authority of the "King of kings and Lord of lords" to cast their lots with us. This ground we believe with all our hearts to be safe; we most sincerely doubt the safety of any other. (Matt. 7:21-27.)

What We Believe

We believe most assuredly in the Bible as God's Word to dying and lost men. We believe that the Scriptures are all that is needed to safely chart man from earth to heaven, from sin to righteousness, from Satan to Christ. (II Tim. 3:16, 17.) This is "perfect and complete." (Jas. 1:25; 2 Pet. 1:3.) Being "perfect and complete" we dare not to add thereto or take therefrom. (Rev. 22:18, 19.) We believe it, every word from the first word to the first book to the last line of the closing book. Truly, to us, it is the ever-living and sacred Word of God our Father. We believe in no

written or unwritten creed to offer men that bears the imprint of weak, fallible, and uninspired men. We do offer men the Bible only as containing the law of God, the way of salvation, and the sacred duty of man everywhere.

We believe in a thorough change of heart from a love of sin and worldliness to a devotion to righteousness and the fruits of the Spirit of God produced by a trusting and relying faith in Christ. This complete change of heart brought about by faith is accomplished by the regenerating power of the Holy Spirit through his own chosen instrument, "the sword of the Spirit,"—the Word of God. (Eph. 6:17.) In undergoing this change wrought by the Spirit we believe that man become believers in Christ through the Spirit's testimony in the gospel. (Rom. 1:16; I Cor. 4:15.) Hence, before a man can become a Christian he must hear the gospel which produces faith in his heart. (Rom. 10:17.)

But more: We believe that sinners must repent of sins. Our belief in the gospel, that Christ died for us because we were sinners, and therefore lost, moved us to thoroughly repent of our sins in deep anguish of heart, in which sorrow and helplessness we acknowledge "Jesus as Lord." (Rom. 10:9, 10; Luke 13:3, 5.)

Believing that salvation is to be enjoyed only "in Christ" we desired to enter him that we might enjoy his salvation and redemption from past sins. In the New Testament it is clearly seen that men enter Christ when they are "baptized into Christ." (Rom. 6:3; Gal. 3:27), and that "unto the remission of sins" (Acts 2:38), we believe that men must be baptized. Therefore, we believe that men are "buried with Him by baptism into death" be baptized (Rom. 6:4; Col. 2:12), and from that burial they are "raised to walk in newness of life"—as "new creatures" in Christ. (II Cor. 5:17; Eph. 2:15, 16.)

Thus we believe in all sincerity that the law of pardon to the sinner man as set forth in the New Testament Scriptures consists of the following:

- (1) Faith in Christ to the point of trusting him for salvation.
- (2) Genuine repentance brought about a change of heart and a "goodly sorrow" for sin.
- (3) Acknowledging him as the Son of God in open confession with our lips.
- (4) Being buried with Christ in baptism.

What We Practice

As members of the body of Christ, we assemble on the "first day of the week to break bread"—partake of the Lord's Supper—(Acts 2:42; 20:7; I Cor. 11:17-30), by which solemn and sacred memorial service we "proclaim the Lord's death till He come." (I Cor. 11:26.)

In the worship service we "sing psalms and hymns and spiritual songs" (Eph. 5:19; Col. 3:16), using no mechanical instrument of music. The only musical instrument used is the human voice—"making melody WITH our HEARTS to the Lord." (Eph. 5:19.) In this way we are following the practice of the New Testament church in the praise service. They used no mechanical instrument of music, neither do we.

We engage in the study of the apostles teaching (Acts 2:42), the Word of God, inviting men and women with their children to this important matter by way of their attendance to the study of the Scriptures both from the pulpit and the classes adapted to the abilities and needs of all who will come, and likewise in prayer, just as did the church in the beginning.

We "lay by in store" or contribute of our money and means when we assemble on "the first day of the week" (I Cor. 16:1, 2), out of which funds we have the gospel preached and do such other good as we can, ever remembering the poor.

We do our best to practice a strictly moral life, a life consecrated to righteousness and spirituality, endeavoring to produce in our lives the "fruits of the Spirit." (Gal. 5:22, 23.)

We are endeavoring to practice the last and final commission of the Lord in preaching the gospel to "every creature" (Matt. 28:19, 20; Mark 16:15, 16), and today have faithful men throughout the world declaring this blood-bought message of salvation to lost and hopeless humanity. And without being boastful, but in hopes of informing you who may read, there is no good work in which we are not thoroughly and genuinely interested. In this respect we are trying to do as Christ would do and have us do in all things for we are Christians and Christians only. (Acts 11:26, 26:28; I Peter 4:16.)

We invite you cordially to attend any and all services conducted by the Church of Christ in your community.

(Printed in the interest of the Waterloo, Iowa, meeting, August 15 to 31, 1944, to be conducted by Glenn A. Parks, Evangelist Church of Christ, Fayetteville, Arkansas, and R. A. Brinker, singer, Harlan, Iowa. Welcome, one and all! Don't wait for the hearse to take you to church! Hear the Spirit's message of life and salvation preached and sung by Parks and Brinker, obey it, live it and home to heaven when you die!)

Booze, Bonds, And Patriotism

GEO. B. CURTIS

Babylon fell because of internal corruption. Rome, the greatest nation of antiquity crumpled under her own moral turpitude. France, once the flower of Europe, lies trampled and ugly and dead—a victim of immorality, irreligion and alcoholism. Our own country's fate hangs in the balance. Drink and immorality, if continued, will mean our national downfall as surely as there is a God above.

Liquor and liquor interests are insolent, rebellious, illegal and deceptive. They are insolent in that they regard no rights other than their own. They are rebellious in that they violate every law imposed for their curtailment. Prohibition failed because of the open rebellion of liquor interests against liquor laws. They are illegal in that where ever liquor is sold it reaches minors, Indians and all other groups to whom the law forbids its use. It is deceptive in that it poses as a public benefactor, while it weaves its web of drunkenness around its victims—young men and young women. Again it is deceptive in that it poses in the garb of patriotism and uses the American Red Cross, and the flag of our country to sell its defiling wares.

In a paid ad in the Winslow Mail a few days ago I said, "Drink and drunkenness are common among Santa Fe employees". Repercussions keep coming that I said that all Santa Fe employers drink and it is said that I have a grudge against the Santa Fe. Now, if drink and drunkenness are not common among the men and women who work in various capacities for this road, I'll apologize as publicly as I make the accusation. I'll guarantee that every such complaint has come from men and women who drink. It is the hit dog that howls. When I write a thing for publication, I have the proof of the matter in hand before I write. I didn't say that all Santa Fe employees drink; nor do I have a grudge against the Santa Fe in any way. And you, Santa Fe employee with a red nose, I'm a much better friend of yours than the man who furnishes you your nose paint, whether you think so or not.

A few days ago a liquor dealer of Winslow accosted me to inform me that his liquor ads contained more truth that

did the things I was saying against liquor. He also assured me that he had purchased ten times as many war bonds as I had purchased. I agreed that he probably had purchased many more bonds than I, for I felt sure that whiskey selling was much more lucrative than preaching the gospel from a purely monetary consideration. If this comes into the hands of this vendor of booze, I'll concede it may be that he has purchased more bonds than my whole family. (Although we are putting every dime possible into bonds) None of my family are engaged in the humanity uplifting job of selling booze. Maybe we cannot be as patriotic as my whiskey selling friend. My boys instead of donning the uniform of bartenders are wearing the uniform of the American Navy — all three of them. My daughters instead of donning the accoutrements of barmaids and luring souls to hell, are busy in work vital to the winning of the war, one a teacher, one a rail road operator and one a war worker in a Goodrich Airplane factory. No, none of my family are engaged in the patriotic business of selling booze. I thank God that no draft board ever had to drag a son of mine from under a beer counter to get him into uniform. Our patriotism is of a different pattern.

I'd like for the liquor dispensors to take a little time off now, and let's look at their business for a few minutes. What good does your business do? How much real wealth does it add to the city? Are you in this business contributing to the good or to the bad side of community life? Go down to the police department and check your record. In February of this year in the city of Winslow there were fifty-four arrests for drunkenness. A high per cent of these were Indians. Before this whiskey could reach these Indians, wards of the federal government, both state and national laws had to be violated. Who was responsible for these violations? Are liquor dealers innocent in this matter? Are liquors innocent in the sales they make to our armed forces, Are they patriotic minded when they sell their inebriating wares to Uncle Sam's men in uniform?

Suppose this liquor dealer does have bonds laid back to the amount of thousands of dollars. What is it? (1) A fine investment (2) A means of perpetuating his nefarious business on an increased scale after the war. (3) A chance to help the devil complete the work of annihilation of free America that Japan and Germany could not accomplish by bomb and bayonet. Drink is more effective.

Suppose this liquor dealer does have all these bonds laid back, what do they represent? They represent money wrung from the hands of American Indians contrary to the laws of the government in whose patriotism he boasts. They represent tears on the part of wives of Winslow. They represent bare feet, poorly clad bodies, underfed stomachs of innocent Indian, Mexican and American children. They represent broken homes. They represent increased divorce proceedings. They represent orphaned children. They represent highway deaths and disasters. They represent the wail of lost souls in hell. They are tinged with blood. They are a part of the price of a young girl's virtue and a young man's honor. Their price is a chief contributor to the problem of juvenile delinquency. The initial price of them contributed to the rape of a mother's daughter. To obtain the means of buying these bonds youth and maiden were betrayed to all the wiles of the devil. To obtain this money purity was pushed aside and honor was sacrificed. Truly every vendor of liquor helps to enlarge the borders of hell.

Can any worse disaster overtake a man than to become a drunkard? Can any slavery be more abject than that exacted by alcohol? Name one good thing that drink will do for a man. Name one pure object to be achieved by the use of alcoholic drink. Some say, "Why don't you let the

other fellow alone? It is his business, if he wishes to drink. Poor deluded America, drunk mad, sex-crazy, begging to be let alone! Shall my sons and yours, my daughters and your our grandchildren be sent down the road to drunkard's hell and it be none of our business? Is it none of my business that my country perish? Is it none of my business that our citizenry be defiled? Is it none of my business that God be forgotten while Bacchus reigns? Of course, it is my business and yours, and we must be about our business before it is too late. I'd rather save one boy's honor or one girl's virtue than to have the goodwill of every boozier in the universe. I am not courting the whiskey interests of Winslow or any other town. I love the souls of the men who sell booze, but the only chance under heaven they have of escaping hell is a complete reversal of their lives. The Bible tells us that no drunkard shall inherit the kingdom of God. If the golden gates of heaven are barred against the drunkard, shall the makers of drunkards fare any better? It's turn or burn.

A few moments ago (Wednesday 2:30 P. M.) I watched the Lincoln and Washington schools disgorge their pupils—some hundreds of them. They are bright eyed little boys and girls, pure and fine and sweet. These are the ones that must be contaminated in order that Winslow's whiskey merchant may have their profits to buy their bonds in the future. Yes they must be sacrificed upon the altar of Bacchus. Some of these babies must become drunkards and prostitutes to feed Winslow's booze mill. Parents, some of you condemn me for fighting for these tinky tots, are you rearing them for the purpose of permitting the whiskey elements to make drunkards and prostitutes of them? Instead of trying to be a friend of booze try being a friend of your own son and daughter. It will pay big dividends.

Bible Selections - - -

BIBLES

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Associate Editors

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 E. R. Harper ----- Little Rock, Arkansas
 John W. Wilson ----- Box 28, Silver City, N. M.
 R. A. Hartsell ----- Broken Arrow, Oklahoma
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"The Church That Jesus Built"—No. 2

R. A. HARTSELL

Membership

I am replying to this booklet just as the subject matter is introduced. If the arrangement of subject matter seems just a little out of unity you will know that the outline of the author of the booklet lacks unity of arrangement. As "membership" is introduced on page three, and "church government" on pages one and four, as well as pages farther along in the booklet, you can understand that it would be hard to keep unity of outline in reply.

Beginning on page three, and finishing on page four, we read: "The qualifications for membership in a New Testament church were well defined. Faith and baptism were absolutely necessary." This is true only in part. It takes more than these two to enable one to be added to the Lord's church. In addition to faith and baptism—perhaps we should say, in connection with these two—it takes repentance and confession. Those who have never repented and confessed the Lord with the mouth could not have membership in the New Testament church. (Luke 13:3; Acts 17:30-31; Matt. 10:32; Rom. 10:9-10.)

But, how closely does Baptist practice follow this plan? (1) What of confession? They have the prospect confess that "God for Christ's sake has pardoned sins." Is this the confession prospects made in the days of the apostles? No. "If thou shalt confess with thy mouth THE LORD JESUS." "Whosoever shalt confess ME before men." "I believe that Jesus Christ is the Son of God." (Acts 8.) Reader, you do not have to be an "M.A. Th.D., to see the difference in their practice and the teaching of the Bible.

Another thing, before you can become a member of the Baptist church, you will have to tell some kind of mysterious experience. Then you must have the vote of the congregation. You may profess to have repented and had faith (as Baptists teach), and then related your mystic experience; but you cannot have baptism and church membership until you have been voted upon. Your word is not regarded in the matter, but the members must vote to see if you are telling the truth. If they should decide that you are not, regardless of your honesty, you would have to remain outside the fold.

Baptists teach that you can go to heaven without relating this experience, being voted upon; and even without being

baptised, but you cannot have membership in the church without them. It, per their own doctrine, takes three steps more to have membership in the Baptist church than it does to go to heaven. This is not short of saying that the Baptist church is a better place than heaven.

In addition to this, they create four non-essentials. They are: "Relating an experience, taking a vote, being baptised and having membership in the Baptist Church." They say that you do not have to be a member of the Baptist church to be saved. If man can be saved without it, what is it worth? Why have it at all? "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these NECESSARY things." (Acts 15:28.) God laid upon no man unnecessary burdens. Experience relating, voting on one for membership, baptism and the Baptist church, per their doctrine, are not necessary to salvation; therefore God laid these upon no man.

I readily agree that God did not lay relating experiences, voting, and membership in the Baptist church upon man; for there are no such things known to the word of the Lord. Not one time in the pages of inspiration do we find an inspired man of God demanding that the candidate for baptism relate an "experience of grace." Not one time in the New Testament do we find Christians voting upon a prospect for membership in the church. Since such did not come from God, it had to come from man. God's warning "(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 vain they do worship me, teaching for doctrines the COMMANDMENTS OF MEN." (Matt. 15:9.)

Just here allow me to use the quotation given at the beginning of the article. "Faith and baptism were ABSOLUTELY NECESSARY." (Caps mine, R. A. H.) This was said with reference to church membership. Now, if we can find the value of the "Church That Jesus Built," we may be able to see just how inconsistent the author it. Let us note some titles which show us the value of the church. It is God's house. (I Tim. 3:15.) It is the pillar and support of the truth. (Ibid.) It is God's temple. (1 Cor. 3:16-17.) The dwelling place of God's Spirit. (Ibid.) It is the family of God. (Eph. 3:15-16.) The Body of Christ. (Col. 1:18, 24.) Man cannot be saved without God's house, temple, pillar and support of the truth, dwelling place of His spirit, family, and the body of Christ. But baptism is "ABSOLUTELY NECESSARY" to being a member; therefore, it is "absolutely necessary" to salvation.

But, just here let us consult the "Church Manual," designed for the use of Baptist Churches, by J. M. Pendleton, D.D." on church membership." On page 12, we read "The ceremonial qualification for church membership. This qualification is baptism. There can, according to the Scriptures, be no visible church without baptism." Beginning on page 17, and finishing on page 18, we read: "There are two ways of receiving members into a church. 1. *By Experience and Baptism.* 2. *By Letters of Dismission* from sister Churches." What kind of an "Experience" have they had? Is it a "Christian Experience?" May I ask: Is an experience related before, or after it is finished? Also, is it related upon beginning or ending? Talk about one just beginning his Christian life relating a "Christian Experience." It is the height of folly. Peter says: "Receiving the END of your faith, even the salvation of your souls." (I Peter 1:9.)

However, let us see just what the "experience" is supposed to be. "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 baptised they will be entitled to all the privileges of membership." This is the reason that I wrote previously that regardless of the experience of the individual, the church had to decide upon his telling the truth about it.

We have now before us the "experience." They must relate a "reason for the hope that is in them." They have been "so dead that they could neither see nor hear." A mysterious change has come. They must now give a reason for it, which the church can reject if it wishes to do so. Think of how foolish it would be to say to a new born babe in our home: "Daughter, you must relate an experience, which will furnish a sufficient reason for your being here." And, "the family will then hold a consultation, take a vote, and if we decide that you are really here, you will then be entitled to the privileges of membership in the family."

Another thing in this connection, which shows the extreme to which voting and majority rule will go, is the statement which follows: "A third truth, recognized by the Congregational form of church government is, *that the power of a church cannot be transferred or alienated, and that church action is final.*" There, then, is no appeal. No matter what you and God have done in these "inner workings" and experiences which you have had; if the church says that you "have not passed from death unto life"; you and God can do nothing about it; for the "action of the church is final." (This quotation from Manual, page 111.)

Finally, you and the Lord have come to terms. You have been aroused from that "dead, lifeless state" to a sense of salvation. You are presenting yourself to the church for membership. The church votes no. There is nothing you and God can do; so, you are a saved, heaven-bound person, without membership in God's family. You are left to drift aimlessly all because the church could not agree to support God on the matter of your having passed "from death unto life." This is the fruit of majority rule. Again I say: "Men ought to follow the rule of Christ, and dismiss either human majority rule, or human minority rule.

(Organization next.)

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson 15

Chapter 8, V. 16

"The Spirit itself beareth witness with our spirit, that we are children of God." This verse has been misapplied to teach the independent operation of the Spirit. The verse asserts that God's Spirit bears witness with, not to, our spirit. The witnessing is mutual. We learn in Rev. 2:17, 11, 17, 29; 3:6, 13, 22 that God's Spirit speaks to us in His written word. In God's work His Spirit tells us to Hear His Gospel, to Believe His gospel, to Confess Christ, to be Baptized. Our spirit answers by witnessing that we have Heard, Believed, Confessed, been Baptized. God's Spirit commands a life of righteousness. Our spirit testifies that we are living godly. V. 16.

If we are children of God, we are in His family, hence heirs of God. As Christ is an heir of God, and we are heirs, therefore we are joint heirs with Christ. It is necessary for us to be partakers with Christ of His suffering if we are to be partakers with him of His glory. If we joint-heir with Him, we must joint-suffer with Him. No cross, no crown. Being glorified with Him calls for a glorious resurrection. V. 17,

The glory which shall be revealed in the resurrection of all Christians so far transcends our sufferings here that the sufferings are not worthy of comparison with that glory. V. 18

The earnest expectation of the creature—looking forward to the manifestation of the sons of God—to the glorification attained in the resurrection of the saints V. 19.

Man, the creature, is made subject to vanity—corruption decay. He did not choose that role. God has decreed all under the curse of sin, death of the physical body. But he has set before us the hope of the resurrection, heirship with Christ. V. 20.

The time will come when our vile bodies shall be raised that our bodies shall be delivered from corruption—death and decay. Then set free from death we shall be brought into the glorious liberty of the children of God. V. 21.

Here the human race is conceived to be striving for deliverance from the bondage of mortality. It is treated figuratively as a woman in the throes of childbirth looking to delivery from death. This delivery will be accomplished when the graves give up their dead. V. 22.

We who have the first fruits of the Spirit—are Christians—who have God's Spirit dwelling in us—wait for our adoption into the presence of God as His immortalized children. "The redemption of our bodies."

We are saved by hope—hope in the resurrection. If we could look we'd no longer hope for it. Not being able to see forward to the resurrection of our bodies, yet knowing that God has promised it, by faith in His promise we patiently wait for the thing for which we hope. Vv. 24, 25.

The Spirit helps our weakness as fleshly men looking for deliverance. Fleshly man does not know what is best for him. He does not know what to pray for. God's Spirit intercedes for us asking the things that we need be supplied to suit those needs. God gives many blessings that at the time does not appear as such. To ask according to the will of God is to ask according to the Spirit as revealed in His word to us. Vv. 26, 27.

All things work together for good to them that love God. Though we are made subject to death and decay, though we resent the thought of dying and cannot understand the necessity of pain and suffering, though all must go into the grave—if we love the Lord—these things work together for our good. How much better the things that God has prepared for those that love him, than to live on and on here in this world. V. 28.

God foreknew his children. He knew that a plan of deliverance would be made, whereby man would be brought into Christ in this life, and delivered from the grave in the life to come. He knew these would be conformed—fashioned like—to the image of His Son. This Son was to be the first-born—resurrected—of many brethren, who later would be raised in a glorious resurrection. He predestinated the ones in Christ to be raised, those had been justified by obedience to the gospel, by the Spirit dwelling in them they were raised from the dead—glorified. If God is working for us, even if it is death that we face, who can be against us? God can snatch victory out of a seeming defeat by the resurrection Vv. 29-31.

Knowing the power of the resurrection and the far-reaching effects on humanity, to deliver that humanity from death, God gave His Son to die. He did this that He might deliver us also. Without the resurrection of Christ the whole creation could groan on and on without hope of deliverance. Christ has conquered death by His resurrection and taken from it its sting. V. 32.

The Waterloo, Iowa, Meeting

GLENN A. PARKS, Fayetteville, Ark.

Some two years ago the South Thompson First Church of Christ, Springdale, Arkansas began a movement toward securing funds for a mission effort in Waterloo, Iowa, a city of some fifty-thousand people with no church of Christ. Waterloo is a splendid beginning place for an extended program of gospel work to be done in that state. It is a refined city, and somewhat of an educational center offering the church a real opportunity for some effective work with the gospel of Christ. Waterloo is listed among the seven largest cities of the entire state. It is located in the northeastern part near Ames, Iowa, where the Iowa State College of Agriculture and Mechanic Arts is located. Also, Waterloo is near Cedar Falls, the home of the Iowa State Teachers College. Certainly with these immediate surroundings from an educational point of view it seems that there is a real opportunity for the church in that section.

Brother J. W. Brents was first selected for the meeting to be held at Waterloo beginning the 15th of August this year. But recently he has notified the church at Springdale that he could not go due to the illness of his wife. Brother Brents was the logical man for this undertaking since he has had so much experience in this type of work in the last few years, and it is with regret that things at home make it inadvisable for him to be away at this time. Through the elders of the Springdale church I have been asked to lead in the effort of establishing a congregation at Waterloo. I am grateful for the confidence placed in me by these brethren, and will do my very best to accomplish as much as I possibly can in this effort.

We are at this time trying to locate members of the church of Christ either in Waterloo, or in nearby communities through whom we can work in securing a place for the meeting, circulate gospel literature and advertising for the meeting. If you know of any members of the church in that area that will give us the assistance we need, we shall appreciate having their names. Also, we are in need of tracts, pamphlets, and other suitable literature for circulation in this campaign. If you care to contribute materials of this nature for this program, we shall be glad to have them and will see that they are used. There is a radio station in Waterloo and it would be fine if we could secure sufficient funds to finance a radio program of fifteen minutes each day during the meeting. As far as I know there is only one other more acceptable way of preaching the gospel, and that is in personal contact, but that will be impossible on such a large scale during such a short period of time. Over the radio we can preach the gospel and lead men to study the Bible and also advertises the meeting in a most acceptable way. But it takes money for this work. We are wondering if you will not send us a contribution to be used in the radio effort during the meeting? If you will, then send it to Jas. L. Neal, 1400 West Emma Street, Springdale, Arkansas, and it will be used as you designate.

A city with some fifty thousand people offers a challenge that no one man can meet in a short time. We are especially interested in getting a group of personal workers to go for this campaign. This plan has been used in other places and very successfully. We could use them in distribution of literature, personal work in the way of teaching and to help out in making the services themselves attractive and impressive. We should like to hear from workers who can go. They will have to have money for their board and room and their other expenses while there, but this should not be a difficult matter to arrange. A very fine way of church co-operation is presented in this opportunity of selecting and

sending suitable workers from its membership into this open field to help lead lost men and women to the Christ. Look through your congregation and select some workers and let us hear from you shortly as to how many we can expect.

Already the song leader has been selected for this effort; Brother R. A. Brinker of Harlan, Iowa. He has the reputation of being a splendid leader of songs and we are looking forward to our association with him.

Summinb Up Our Needs:

1. We need tracts, pamphlets, and other acceptable literature.
2. We need money for radio work.
3. We need personal workers to go.
4. We need names of members in Waterloo or in nearby communities through whom we can work before the meeting begins.
5. Mail all contributions to Jas. L. Neal, 1400 West Emma St., Springdale, Arkansas.

What Is Acceptable Worship?

By DOUGLAS H. PERKINS

The subject of this article implies that there is an acceptable worship and an unacceptable worship. It shall be my purpose to merely point out the standard of all worship which God accepts. You and I might think a thing acceptable to God as worship and still it be unacceptable. There is but one way to determine what is acceptable to God, and that is by the Word of God.

In John 4:23, 24 we learn that all worship, if acceptable, must be directed to God; that it must be with the spirit; that it must be according to the truth. There is no object other than God to whom acceptable worship can be rendered. All worship rendered to God must be done in sincerity, actuated by an ardent desire of the human spirit to pay homage and adoration to God. This sincere devotion to God must also be done only as God authorizes in His word—"the truth"—that it should be done. Thus there are three things necessary to constitute acceptable worship, that is: God must be the object; the spirit must be the motive; the truth must be the way. If this divine standard is always followed it is not difficult to determine what is acceptable to God.

In Matthew 15:9, Jesus condemned the worship of the Jews as vain. It was after the doctrines and commandments of men—not as the Lord's word taught. Hence their worship was useless, without benefit, without profit, thus unacceptable to God.

Again, in Acts 17, Paul condemned the worship of the Athenians as being ignorant. They had erected an altar, bearing the inscription: "TO THE UNKNOWN GOD." The true God was unknown to them, yet they had set up an altar to him. Their act was without sanction or approval from God, such nowhere being taught in the truth. Their worship was not acceptable to God.

Today instrumental music in the worship may be engaged in with all sincerity, and with a view of praising God, but it is not acceptable to God, because it is not authorized in the word of God; hence not according to the truth.

If a thing meets one or even two of the necessary qualifications of worship, but does not measure up to all three, it still is unacceptable to God.

We as Christians are taught in the truth to observe the Lord's supper on the first day of the week (Acts 20:7; 1 Cor. 11:23-34); contribute or give of our earnings (1 Cor. 16:1, 2; 2 Cor. 9:6, 7); sing (Col. 3:16; Eph. 5:19; study and teach God's word (Acts 2:42; 2 Tim. 2:15) and, pray (Acts 2:42). But we may be guilty of engaging in these things in a way that is unacceptable to God. We might do all that God re-

quires, but not as He requires it Or, we might have the wrong motive, or lack in sincerity, when doing what God demands

If we observe the Lord's supper, but have our minds on other things at the time, such is unacceptable We might give as we have been prospered, but give to be seen and praised of men, rather than to please God Such an act is not acceptable of God We might pray earnestly and sincerely to God, but not according to the truth, and such not be acceptable We might sing praises to God, but not sing them with the spirit and with the understanding, and God will not accept such worship Or we might study God's word, but not for the purpose of following it, but perhaps to argue it, or to make others think we are wise, and God will not be pleased with such

Our conclusion is, therefore, that all things done in worship must first be taught in the truth, secondly, they must be engaged in with sincerity, and thirdly, they must be directed to God This when adhered to is acceptable worship

UNSHAKABLE

LLOYD E ELLIS

Lives that cannot be shaken command our respect In this world of failing things, filled with men who drift from one thing to another, we are almost awed when in the presence of one who stands firm and steadfast in the face of all trial and temptation

The life that is sure and certain of itself is free from fear and defeat It is not beset with the dangers which lie in the path of many The man who stands firm in the truth does not suffer from the temptations which cause others to fall The snares and temptations are there, surely, but they do not affect him as they do someone who has no such stability of character

Paul is an example of an unshaken and unshakable life He stated that he was set for the defense of the gospel (Phil 1 17) Regardless of what others might do or say, he was determined to preach the gospel They might oppose him, or they might fight against the gospel which he preached, but still, he was determined to continue to declare the gospel of Christ He was unmoved by tribulations which had come upon him, or by the contemplation of others to come (Acts 20 24) Neither friends nor foes could dissuade him from the path of righteous and labor in the gospel Even to the end of his life he remained unshakable He wrote to Timothy that he had kept the faith, that he had fought a good fight (II Tim 4 7) He had built upon the one secure foundation and had builded a structure thereon worthy of all consideration

God demands an unshaken life He wants one to be unmovable, steadfast and faithful until the end of his earthly journey (I Cor 15 58, Rev 2 10) A man who wavers is tossed about by every wind that blows He agrees with almost every man and every doctrine that he meets He is one thing today, and tomorrow he is something else He is not trustworthy in many matters, and is certainly unstable in his thinking God is not like that and wants us to remain true to him and be ever increasing in his service

In order that we may be among the ones who cannot be shaken, it is necessary that we build upon a good foundation We must be rooted and grounded in the truth, in love, in God's word (Eph 3 17-19), (Col 2 7; 2 23) Like the mighty tree that is enabled to withstand the raging storm, we must send down deep roots into the supporting soil of God's righteous goodness We must let the Word of God dwell in us richly, that we might be fully instructed concerning the principles which should govern our conduct. We

must listen to the voice of the Savior and obey His words. That is the only way to build upon a secure foundation (Matt 7 24) Thus building upon Christ we may be assured that we are beginning in the right way—upon the right foundation (I Cor 3 11) Christ is the foundation upon which our religious structure must be builded, else it can and will be shaken

Having found the foundation unshakable, it is necessary for us to build a religious structure that is also unshakable One who begins to follow Christ and then goes away, one who leaves Him, is building a life that will one day fall On the other hand, when one has found the Christ and has accepted Him through obedience and who lives the kind of life taught by the Savior, will be building a structure that cannot be shaken The world cannot touch the one whose life is centered in the Christ, and whose daily walk is ever guided by Christian principles When one has become a Christian (Through obedience to the teaching delivered, Rom 6), then he is to grow in the knowledge of the Lord He is to study the word of God that he might be better informed concerning his duties and obligations as a Christian

Having found the true way of life, which is in Christ Jesus, one must remain steadfast, **unmoveable**, while he lives here on this earth If one should fall, he should get up as soon as possible, and begin to walk again on the path that leads to eternal life If he has left off building, he must begin again to build, he must place the bulwarks around him by which he will be enabled to stand in the face of all opposition and indifference Do not be a double minded man, unstable in his various ways (Jas 1 8) Be true to God, and your influence for good in others will be great

Can You Be Shaken? Consider well your present state of mind, and activity Are you faithful in the service of God? Do you worship Him sincerely and in truth? Arise my friend, and become and be one of those whose lives cannot be shaken, despite the trouble all around you

PARAGRAPH SERMONS

By E M BORDEN

"He that saith he is in the light, and hateth his brother, is in darkness even until now He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (I John 2 9-10) Should we not take an inventory of our lives? Do we love our brethren? Remember, if we hate our brother we are in darkness

* * *

Why should a minister fail to preach the whole truth lest he should offend some one who is not right with the Lord? If people get to where they cannot stand sound doctrine, shall we try to win them by withholding some truth that would condemn them? Did not Paul say to Timothy "Preach the word?" If I fail to reprove and rebuke with all longsuffering and doctrine, do I carry out demands of the Lord? Is not the truth greater than any man?

* * *

Not long ago a minister of a denominational church said to me "We are trying to get one of your members to join our church" During the conversation he said he did not think the church had anything to do with a man's salvation Then I wondered why he wanted this man to join his church If there is no salvation in that church why should a man be a member of it? If I can be a child of God, a Christian, and all that God wants me to be, without being a member of this certain church, why should I be a member of it? It is true there is no salvation in denominational churches, but if a man is a Christian he is a member of the church of Christ.

NOTES—REPORTS

W. O. Stroud, Davenport, Oklahoma: I am still here preaching each Lord's day and night. The little congregation is very faithful and appreciative of the gospel. I am told that there is only one gospel preacher in this county and he is a boy of sixteen. He appears to be a mighty nice boy and has a good reputation. He is leaving for college as soon as the school is out at Chandler where he lives. The congregation here says they would like for me to stay here, but feels like they are too few in number to support a man full time. I have not planned just when I will leave. I want to preach the gospel, and that where it is needed most. Of course I am like everyone else I must have a living out of it. I feel like there never was a time when the gospel was needed worse than it is now. Of course the obligation is as binding now as it was when our Lord told the apostles to go preach and what are we doing about it. The gospel came to each of us at the expense of someone else. Then we should examine ourselves as to whether we are sending it to others. The weak places need the gospel same as the strong.

J. B. Redd Reports On L. R. Work

The church at 3400 Asher Avenue is still growing. I have been the minister since it was started May 12th, 1940. Our building is now paid for and attendance and interest is good. Brother F. J. Rodgers is assisting me in this work by preaching half time on each Lord's day. At present he preaches the 2nd and 4th and I occupy the pulpit the 1st and 3rd Sundays.

We plan two meetings this summer. One at 3400 Asher Avenue and one farther West near Asher Avenue and Fairpark Blvd. Brother Leonard McClane of Delight will conduct the meeting at 3400 Asher Ave., and Brother J. C. Dawson of Conway will conduct the mission meeting near Fairpark Blvd. Cooperating in this mission meeting is Fourth and State church of which Brother E. R. Harper is minister and Sixth and Olive Street church, North Little Rock of which Brother J. A. McNutt is the minister. Definite dates have not been set, but approximate dates for the meeting at Asher Avenue will be the 28th of May and running to about the middle of June. The mission meeting begins sometime near the 2nd of July and will continue to about the middle of July. This will be an open air meeting and the first effort to hold a meeting for the church in Southwest Little Rock. You are invited to boost this meeting, make your plans to attend, and don't forget that any financial help will be appreciated.

Walter W. Leamons, Houston, Texas: Recently I preached at Lowell Street con-

gregation, where M. Roy Stevens labors. Also at Wayside and Sherman, where John O'Dowd is the regular minister. Addressed a fine group of young people there before the regular service. West end church, 718 Malone, continues to grow. One baptized, one restored in recent meeting. Three more adults Sunday by transfer. We plan to have a school in vocal music soon.

Walter Pendergrass, P. O. Box 173, Biscoe, Arkansas: Just closed a fine meeting in the community building by Brother S. P. Risener of Rector, Arkansas. This was the first effort in this fine building and I am sure much good will come from this. I have heard much fine comment from my Baptist friends about the preaching and order we had.

David M. Owens, 1121 W. 79th St., Los Angeles, 44, Calif.: Ended my work with the Wasco church March 26th in a good spirit. Now I am at Shafter, California to do all the good possible. If anyone should need me to assist in meetings, please write me.

Tillman B. Pope, Alma, Arkansas: This leaves me in a good meeting at Alton, Mo. One has been baptized so far. I shall close here Sunday noon, April 16th. I am to begin that night at West Plains, Mo.

Will M. Thompson, Box 622, Welling-

ton, Texas, April 10th: On last evening Brothers Foy E. Wallace Jr. and Austin Taylor closed a good meeting here. Three added. No greater teaching could be done than that by Brother Wallace. Austin Taylor is a prince among men and one of our greatest singers. The work done by them here will bring forth fruits for years to come. They are to be with us again next April.

H. H. Dunn, Huntington, Arkansas, April 6th: Began at Seneca, Mo., the night of the third and will continue until the sixteenth. Prospects to date are for a good meeting. Will begin at Hope, Arkansas the seventeenth. Have time for one meeting during the first half of June. All the rest of my time is promised to the first of November. If I can be of service to you, I shall be glad to do so.

PEOPLE'S
NEW TESTAMENT WITH
NOTES

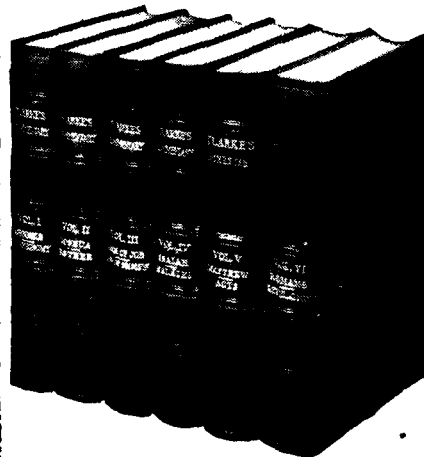


By B. W. Johnson

This is an usually 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.

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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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Reconciliation

By FRANK J. DUNN

(Note: Acknowledgment is made to Bro. L. R. Wilson for arrangement of material in this article.—F. J. D.)

The word "reconciliation" signifies "to make friends again." This is exactly what the New Testament writers meant when they used the term. The fact that a reconciliation between God and man is needed indicates an existing alienation between them. Since this is true, let us ask, Who is responsible for it? The prophet Isaiah answers thus: "Behold Jehovah's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear: but *your* iniquities have separated between you and your God, and *your* sins have separated between you and your God, and *your* sins have hid his face from you, so that he will not hear" (Isa. 59:1, 2). This passage definitely points out the guilty party. It does not intimate that God is to blame; nor, that Adam is to blame. It puts the blame on each individual—"Your iniquities have separated between you and your God, and *your* sins have hid his face from you, so that he will not hear." Man is alienated from God because of his *own* sins.

Speaking on this same subject, the apostle Paul says, "For it was the good pleasure of the Father that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens. And you, being in times past alienated and enemies in your mind *in your evil works*, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before God" (Col. 1:19-22). Please note that Paul is in complete agreement with Isaiah. The latter says we are alienated from God because of *our own sins*; Paul says it is by *our evil works*. This is one of the enemies of life. It frequently happens that when a man driving a car hits another car, he gets out cursing and raving at the innocent party. Or, a man borrows a dollar from his best friend and not only refuses to repay it, but becomes his enemy, especially if the lender intimates that he would like to have his money back. This is so common that there is an old familiar saying, "If you want to lose your friend, lend him a dollar." This is the idea that Paul had in mind: man becomes an enemy to God *through his own evil works*.

Man is responsible for his own alienation from God. At the time of Jesus' birth both Jews and Gentiles had become reprobate, having rejected the counsel of God. Had God been merely a just Father, he would never have given his Son for our sins that we might be reconciled to him, but father would have forever rejected man, as man had rejected him. Being not only a just God, but a *merciful and loving* Father as well, he provided a plan whereby all might be reconciled to him. *Please bear in mind that it is man, and not God, who needs to be reconciled.* Paul says, "If

while we were enemies, we were reconciled to God through the death of his Son, much more being reconciled, we shall be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. 5:10, 11). Here the apostle emphatically states that man is to be reconciled to God; not God to man. He further states that Jesus Christ, through His death, is the reconciler.

In order for one to be a reconciler, or mediator, between those who are at variance, he must have the necessary qualifications and the authority to state the terms upon which the two parties shall come together. The qualifications of a mediator are as follows: First, he must be a person of good judgment. Second, he must be equally related to both parties. Third, he must not be biased or partisan. Fourth, he must know all the facts. Fifth, he must not be susceptible to bribe. Jesus, being both the Son of God and the Son of man, possesses all these qualifications. He is adequately fitted to act as the reconciler between God and man. He declares, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). Christ has the right therefore to state all the terms of reconciliation. According to him, man is the one who has offended, and he is the one who must come back. He therefore asks us all to come to him, where we meet with God, and where reconciliation takes place. Since we must come to Christ in order to be reconciled to God, our primary concern is *how* we may come to him. Through his inspired apostles, Christ, our mediator, has plainly stated the steps necessary in coming to Him.

The first step is belief in Christ. Paul says, "With the heart man believeth *unto righteousness*" (Rom. 10:10). Please note the expression "unto," in our English translation. This expresses the exact meaning of the passage. Faith moves one in the direction of righteousness, or eternal life. Thus we read in Heb. 11:6, "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."

The second step is repentance. In Acts 11:18 we read, "Then to the Gentiles also hath God granted repentance *unto life*." Note carefully the expression, "repentance unto life." It was no accident that these terms were used just as they were. As faith moves one in the direction of life, or salvation, so also does repentance.

Third, man must confess the name of Christ. Paul says, "With the mouth confession is made *unto salvation* (Rom. 10:10). Here again we have the expression, "unto salvation." As faith and repentance move one in the direction of life, or salvation, so also does confession of Christ. All of these are necessary steps in coming to Christ, where we obtain salvation, when we are reconciled to God.

The fourth step is baptism. This is the final step that puts one into Christ. Paul declares, "Are ye ignorant that all we who were baptized *into Christ Jesus* were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised up from the dead through the glory of the Father, so we also might

walk in newness of life" (Rom. 6:3, 4). Again, he says, "For as many of you as were baptized *into Christ* did put on Christ" (Gal. 3:27). Here it is clearly stated that we are baptized *into Christ*." Nowhere in the word of God do we read that we believe into Christ, that we repent into Christ, or that we confess into Christ—or into life or salvation. Belief, repentance and confession all move one in the direction of Christ, or toward the blessings to be obtained in him, but baptism is the final step that puts one into Christ.

Let us further observe that it is only in Christ that we may be reconciled to God. The apostle Paul declares, "All things are of God, who reconciled us unto himself through Christ, and gave unto us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and hath committed unto us the word of reconciliation" (2 Cor. 5:18-20). Since God was *in Christ* reconciling the world unto himself," reconciliation then takes place in Christ, where we meet with God. Thus Jesus says, "No man can come to the Father, except by me" (John 14:6). He stands with outstretched arms, pleading to all men, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Let us all hear his pleading and come to him, for only in Christ can we find peace with God.

The manner in which we come to Christ is very plain and easy for all to understand. Jesus existed in heaven with the Father. He came into the world robed in human flesh, that he might know all our pain, all our suffering, all our griefs, all our propensities, and all our temptations, so that he might be fully qualified to stipulate all the terms of reconciliation between man and God. He simply asked to come to him and stated plainly the steps necessary in doing so. He told us to believe, to repent, to confess his name, and to be baptized. These steps put us into Christ.

Here he asked the Father to meet with us, to forgive our sins, to fill us with his spirit and to give us the assurance of eternal life. Man did all the departing from God; yet, Christ—our Advocate, as well as our Reconciler—asked God to show mercy, to meet with us in him, and to forgive us of all our sins. Jesus knew that we could never perform any work of merit to bring us into favor with God. Hence, he merely asked us to show our desire to become reconciled to God by submitting to the simple conditions that bring us into Christ, where we meet with God, who stands ready to forgive us, to fill us with his spirit and to love us freely.

In view of these simple truths we marvel that any man should remain outside of Christ. However, there are many today who are away from God, separated from his love and tender mercy, simply because they have refused to submit to the conditions that bring us into Christ. Remember, friends, all the blessings of God are in Christ, where reconciliation takes place. It is in him that we find the way which leads to God (John 14:6). In him one becomes a new creature (2 Cor. 5:17). Again, Paul says that in him we have "redemption through his blood, even the forgiveness of our sins" (Eph. 1:7). John says, "God gave unto us eternal life, and this life is in his Son" (1 John 5:11). These are but a few of the blessings which we have in Christ. There is nothing in all the world except our own disobedience that can separate us from the love of God which is in Christ Jesus providing salvation for all men who will accept it.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." (1 John 2:9-10.) Should we not take an inventory of our lives? Do we love our brethren? Remember, if we hate our brother we are in darkness.

A Good Woman

GEO. B. CURTIS

A few days ago I received a request that I write an article on the subject "A Good Woman," for publication in the Gospel Light. A number of questions were proposed. Among them were: (1) What is a good woman? (2) Which is the weaker sex, the woman or the man? (3) Is it easier for a woman to be led astray by a man, or for a man to be led astray by a woman? (4) Will a good woman go with—court—a married man, who is living with his wife, though she be a divorcee? Is such a woman fit to be a mother?

Never having been a woman, I may find it difficult to deal with these questions in a way that will suit a woman. It is said that no man understands a woman. That is probably right. And after observing some of the antics that some women cut, I am convinced that *some* women do not understand themselves. However, I am convinced that most women are as good as most men. Give us good men and good women and we shall have a good world. It takes both.

The very best definition that I have ever found for a good woman comes from the last chapter of the book of Proverbs. "A worthy woman who can find? For her price is far above rubies. The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. . . . She stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed in scarlet. . . . She openeth her mouth with wisdom; and the law of kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her, saying, 'Many daughters have done worthily, but thou excellest them all.' Grace is deceitful and beauty is vain; but a woman that feareth Jehovah, she shall be praised. Give her of the fruit of her hands; and let her work praise her in the gates." Proverbs 31.

I have given excerpts from this eulogy of a good woman to call attention to some of the qualities that make up a "good woman." (1) She is virtuous—worthy. No woman whose good qualities do not include virtue—chastity—cannot be considered a good woman. Give a woman every other quality that you can imagine and let her be a prostitute, she is still sordid and despicable. (2) This good woman is valuable far above any gem. She is priceless. Woman has the richest heritage that could possibly be bestowed. (3) The heart of the husband of the good woman can trust in her. As he goes about his tasks that take him from home, he knows that no other man is with his wife. She is true to her husband. This cannot be said of all women today. This woman brings him good. She is a priceless jewel to her husband. (4) She is industrious. No one would wish to see woman returned to the abject slavery of bygone years in family drudgery, but there will always be a place for the work of a woman in her home; and there she does her most munificent work. There she is queen. How badly we need the godly mother in homelife today. (5) This good woman is a benefactor to her neighbors. Some of the most beautiful pages of history center around the care of the needy at the hands of the good woman. Where suffering and death are, there also are the deeds and womanly love of the good woman. (6) She is wise. Her mouth speaks words of wisdom. Soem of the most effective of all preaching is done quietly by the neighborly conversation and daily life of the Christian woman.

The woman has from time immemorial been referred to as "the weaker sex." Facts do not justify that conclusion.

Weaker physically, yes But in every danger woman has had the courage and fortitude to stand side by side with the man Woman has ever been the guardian of morality She has stood as a faithful watchman on the walls of the family Her guardianship has been the means of the world's advancement Men have climbed to heights only by the helping hands of good women Debase womanhood and you debase the world Civilization hangs upon the goodness of woman Let her fall, and civilization will fall No, she is not the weaker She is the stronger Upon her strength depends the future Her strength is needed now Be strong!

As to which may be led away more readily by the other, it has been my observation that the man is more susceptible to the seductiveness of woman than the woman to the man Few men will resist the lure of the kisses of a beautiful woman Clandestine kisses administered sometimes in jest by a careless woman have thrust numberless souls of men down into a devil's hell Women fail to realize, it seems, the power of their temptations They do not seem to know that they have the power to fire the blood of man to the point of forgetting God, self and family I am not saying this should be the course of man, but I am writing this for women You may unconsciously lure, by your flirtations, some men over the brink of destruction Beware!

May a good woman carry on a courtship with a married man? This question can be answered with a confident NO! It doesn't matter much what the marital status of the woman in the courtship may be, if she is a good woman, she cannot keep company with another woman's husband This is obvious from a number of standpoints First, she must consider herself Proper self respect will prevent her carrying on a courtship with a married man Second, she must consider her own children if she is a mother No son would want to think of his mother as a cheap flirt No daughter would like to remember her mother as a thief of other women's husbands Third, she must consider the man A man that will leave the side of his wife for another woman is not worthy a great deal of consideration Yet he must be considered No woman can afford to call herself good while making her body a plaything of another woman's husband Fourth, she must consider the children of the husband she is luring away from the family I have seen poor little children worse than orphaned by a vampire that posed as a woman Fifth, she must remember the other woman

"Is such a woman fit to be a mother?" Motherhood is the highest honor in nature Mother is the sweetest name expressing earthly ties Neither parent has any right to procreate unless they bring the best possible of both into the procreation The woman who robs other children of a father and home is not worthy trying to make a home for this man or any one else It is difficult for any one to rise much higher than his environment Occasionally there is an exception where a man will climb to heights from poor parenthood These are the exceptions, not the rule No handicap can be worse than a no-good parenthood I pity that boy or girl that cannot think of father and mother with pride, whose faces must blush to think that either lacked moral goodness, were panderers and prostitutes God pity their plight

There are many phases in which to my mind the modern woman is failing In her aping the sordid qualities of man she is failing When she defiles her lips with vulgar profanity, she is forgetting her place When she drinks, gambles and smokes, she makes herself cheap Personally, I have ever thought of woman as better and finer than man I have placed her on a pedestal above man When I see her with a cigarette between her lips, she comes down off the pedestal She becomes to my mind common clay It makes the highest

of God's creation lower in the estimate of all I think that all men regard smoking, drinking and swearing on the part of woman highly degrading It lowers a man's estimate of a woman.

We face a post-war world Women will play a major role in that world The very existence of our country will depend upon women Sister, you hold the destiny of the future in your hands If the place of a good woman is played by you, all will be well If you throw away virtue and purity, America is doomed.

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"The Church That Jesus Built"—No. 3

R. A. HARTSELL

Organization is an important phase in the New Testament Church. On pages 21 and 22 of the booklet bearing the above title we read: "The New Testament churches had two, and only two, (offices—R. A. H.) pastors and deacons." I can agree with this statement in so far as the author's definition is concerned. "The word bishop, pastor, presbyter and elder were used interchangeably and frequently applied to the same man." I would not say "frequently applied to the same man;" but I will say that it always referred to the same position in the church.

Men who were pastors in the New Testament congregation, were the bishops, elders, presbyters of the congregation. The word pastor means feeder. The Holy Spirit instructed the elders—bishops—to "feed the church, which he purchased with his own blood." (Acts 20:28). Furthermore, the church had bishops (plural) in the organization of the congregation. In Acts 14:23, we have this statement: "And when they had ordained them *elders* in EVERY CHURCH, and had prayed with fasting they commended them to the Lord, on whom they believed." Not one pastor in each congregation, but a plurality in each church. Again, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city." (Tit. 1:5.)

In the face of these facts, let us read some more from the booklet. "The bishop of one church had no authority over the pastor of another." Again: "The deacons were chosen by the church to attend rather to the temporal affairs of the church, and thereby give the pastor the privilege to devote himself more exclusively the preaching of the word." From the emphasis which I have placed on the singular, we are able to see that the system advocated by the writer does not conform to the New Testament outline. One pastor over the flock is not only the practice of the church represented by the author of the booklet, but it is the practice of the sectarian world in general. This system grew out of the political ideas imposed upon the church by the ascendancy of Constantine to the throne of Rome. And, the following of this practice by the church in his day gave rise to the papal system.

God made a distinction between the "pastor" and the

"evangelist." In Eph. 4:11, we have this difference clearly set forth. "God gave some, apostles; and some, prophets; and some, *evangelists*; and some, *pastors*; and some, teachers." Evangelists were not to invade the apostleship; nor were they to impose themselves upon the church by taking the work of pastors—bishops—away from them. This New Testament order is not only apparent in these direct statements, but is set out in an example of address by Paul to one of the early congregations. Here are the words: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the BISHOPS AND DEACONS." (Phil. 1:1.) You will note that this congregation had a plurality of both. The modern "pastor system" was unknown to the apostles and early churches. It is a product of the mind of man. I think it may be best seen as to point of origin in the quotation which follows:

"Constantine having become the conqueror, as it seems, chiefly by the Christians, his favor increased to them in great munificence to build them churches, and in abounding liberally to the poor. Their bishops honored him and caressed, and their synods held and supported by his authority."—Haweis Church History, pages 244-247. We have herein the political bases for the one-man "pastor" rule. The modern "pastor system" was bred and born from this departure. It is not in the New Testament pattern of church organization. To worship after the "doctrines and commandments of men," is to worship in vain. (Matt. 15:9.) Every religious system following this method is a vain system.

But, there is another way to refute false doctrine. It is by showing the perfect, God given arrangement. We want to know what the pattern is, then adjust our effort to it; not recut the pattern to fit our desires. Changing God's order was the plan of Constantine. Man's plan is always the more popular, but God's plan is the permanent, enduring one.

The fact that each congregation had a plurality of bishops and deacons has been pointed out, but that a broader understanding of that fact may be had, let us turn to the church at Ephesus. In Acts 20:17, we are informed, "And from Miletus he sent to Ephesus, and called the ELDERS of the church." Then in verse twenty-eight, stressing the plural, he says: "Take heed therefore unto YOURSELVES * * *." Addressing them again in verse thirty-four, he speaks thusly: 'Yea, ye YOURSELVES know * * *.' This congregation had, therefore, more than one pastor.

The Jerusalem church had a plurality of pastors—bishops. In Acts 15:2, you will note that Paul went up to "the apostles and ELDERS about the question." In verse four we have the "church, apostles and ELDERS. In verse six: "And the apostles and ELDERS came together for to consider of this matter." Then in verse twenty-two: "Then pleased it the apostles and ELDERS. Then in the matter of sending finance to relieve the needs of the saints, we find that the plural is again used. Acts 11:30, "Which they also did, and sent it to the ELDERS by the hands of Barnabas and Saul."

Paul did not call the "pastor of the church at Ephesus, He did not council with the "pastor" of the church in Jerusalem. He did not send finance to the "pastor" there. The reason is evident: They had no such system as in common among religious bodies today.

Pastors of the early church, we learn from the foregoing statements, fed the church, managed the finance, considered the problems which arose, watched for the souls of the flock. (Heb. 13:17.) They oversaw the work of the congregation. (1 Pet. 5:2.) Were ensamples to it. (Verse 3.) They were shepherds of it. And, from verse one we learn that Peter recognized that there must be plurality. So, the one-man

"pastor system" is not God's plan.

Another thing which, not only Baptist overlook, but others these congregations lived and worked among the members. "Feed the flock of God which is AMONG YOU, taking the oversight." (1 Pet. 1:2.) Again: "For I know this, that after my departing shall greivous wolves enter in AMONG YOU, not sparing the flock." (Acts 20:29.) The doctrine that a man can serve as a bishop of a flock, and live apart from the flock is just as absurd as the modern "pastor system." I know of no principle of New Testament teaching which takes more abuse today than church organization.

Another thing which, not only Baptists overlook, but others as well; and a matter which is brought about by "democratic rule" in the church, is: Bishops must be selected from among the members of the local flock. One of the very passages cited to prove election of officers by popular vote (Acts 6-4) says: "Look ye out among you." In the modern "pastor system," they go out to another flock, many times miles away, and choose a "pastor" unknown to the flock; and one who does not know the flock. Jesus said: "The good shepherd KNOWS THE SHEEP, and CALLETH THEM BY NAME." Since the bishop is a shepherd, he must know the members of the flock, and call them by name. Hence, modern "pastors" do not even qualify for the position.

This system mocks the words of Paul when he says: "Let these also FIRST BE PROVED." (1 Tim. 3:10.) Look, reader, at the difference. The modern way is: First elect, by vote, the pastor, then prove him after he moves in from somewhere else. You cannot keep from seeing that such a system contradicts the Bible plan. Now to the readers who reside where the author of the book, which we are reviewing, lives. Wasn't the author elected by majority vote, then moved in and tried out after moving? Can't you see that you violated the Bible plan?

As space tells us that we must reach the climax of this article, we review two statements, and leave them for you to think on until our next article. They are: "If we can understand the sacred pages of the New Testament history we believe each church had a democratic form of government in which the government was of the people, for the people, and by the people." (Page 4.) And, each local church is a sovereignty, recognizing no KING AND NO RULER BUT CHRIST." (Page 22.) Please tell me, if you will, which time the author told the truth?

Establishment of the Church will follow.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson 16

Begin Rom. 8:33

God's elect are those that have obeyed the gospel of His Son. They have been justified by the heavenly Father. No one has the right to question their right to this deliverance from the grave promised them. V. 33.

By Christ's death and resurrection the world with its sins was condemned. He demonstrated man's ability to live according to righteousness. His life, death and resurrection condemned sin in the flesh. V. 3.

"Who shall separate us from the love of Christ? This passage has been used to try to uphold the doctrine of the impossibility of apostasy. It in no way teaches such a doctrine. The us here refers to God's elect—those who have reached the glorious deliverance of the body by the resurrection. It is the love from which one cannot be separated any way. If one is faithful to the Lord, tribulation, distress, persecution, famine, nakedness or peril, or sword cannot

separate us from the love of Christ. Nothing is said about sin. Sin can separate us from God, but even sin cannot separate us from His love. V. 35.

"As it is written" (Psalms 44:22) For the sake of the faith in God the enemies of Israel accounted her as fit for slaughter. The enemies of Christianity held the same views. Yet this slaughter could not rob those who were faithful of their reward. V. 36.

Though put to death for the faith in Christ, those dying are more than conquerors, because they have gained the eternal reward through Christ. V. 37.

Death, life, angels, principalities, powers, things present, things future, distance nor anything else shall not be able to separate us from the love of God which is in Christ Jesus our Lord. Notice that this separation cannot be affected for those who are in Christ. That one abiding in Christ is safe from every danger that can possibly arise. Death the very worst calamity that can come to man, serves as a door into divine presence. Vv. 38-39.

Chapter 9

In verses one and two of chapter 9, Paul expresses a deep and continual sorrow. Vv. 1-2.

This heaviness is so deep that Paul could wish himself severed from Christ if that would bring about the conversion to Christ of His kinsmen in the flesh. These kinsmen were Israelites. They were the very ones who should have accepted Christ immediately. To them the covenant of promise, the giving of the law, the service in the temple, the promises. They had the fathers of Israel as a background. Christ came to the Jews. Yet, they rejected him. He is blessed forever. He is over all. Vv. 3-5.

"Not as though the word of God hath taken none effect." Many of the Jews had accepted Christ and multitudes of Gentiles had obeyed Him. The seed of Abraham was not counted by fleshly lineage, but by spiritual—by the gospel. V. 6.

Isaac was a child of promise, not born according to the rules of the flesh. So Christians are children of God according to the promise, not born according to fleshly Israel. Just being of the seed of Abraham according to the flesh did not make the Jew a child of God. V. 7.

"Children of the fleshly," fleshly Israel, not children of God. Children of promise, both Jew and Gentile, who obey the gospel, "are counted for the seed—children." V. 8.

Verse 9 is a quotation from Gen. 18:10. Sarah had passed the age of normal child bearing at the time of the visit of the angel. Abraham's seed according to the flesh was represented in Ishmael. But this was not the fulfillment of God's promise. Isaac was to be the heir according to the promise. Hence in the type Ismael represents fleshly Israel, and Isaac is the type of which spiritual Israel is the antitype. V. 9.

1. Name the things listed that cannot separate from the love of God.

2. Does sin separate one from the love of God?

3. Does sin separate one from the presence of God?

4. Explain Paul's expression. "I could wish myself accursed from Christ for my brethren.

5. Give the basis for being of the seed of Abraham today.

6. Explain Paul's statements, "Neither because they are the seed of Abraham, are they all children."

7. How does the birth of Isaac teach the spiritual children lineage of Abraham?

8. What advantages were possessed by the Jew that was not enjoyed by the Gentile?

The Puzzled Dutchman

(The following was handed to me several months ago by one of the members of the church here to read, and I talked him out of it to run in the papers. I do not know who prepared it. Glenn A. Parks)

The puzzled Dutchman was evangelist Peter Schick of the state of Kansas, long since deceased according to evangelist H. R. Signor of Eldorado Springs, Mo—and this took place in the state of Wisconsin.

A preacher who did not believe in immersion for baptism was holding a meeting, and one night preached on the subject of baptism. In the course of his remarks he said that some believed it necessary to go down into the water and come up out of it to be baptized. But this he claimed to be a fallacy, for the preposition "into" of the Scriptures should be rendered differently, as it does not mean "into" at all times. 'Moses, we are told, went up into the mountain, and the Savior was taken into a high mountain. Now, we do not suppose that either went into a mountain but unto it. So, with going down into the water, it means simply going down close by or near to the water, and being baptized in the ordinary way of sprinkling or pouring. He carried this idea out fully and in due season closed his discourse.

When an invitation was given for anyone so disposed to rise and express his thoughts, quite a number of his brethren arose and said that they were glad they were present on that occasion; that they were all well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke the silence that was almost painful as follows:

"Mr beacher, I ish so glad I vash here tonight, for I has had exblained to my mint some dings dat I could not pelieve before. We read, Mr. beacher, dat Taniel vas cas' into de ten of lions and came out alive. Now I nefer could pelieve dat, for de wilt peast would shust eat him right off, but now it is all clear to my mint. He was shust close by or near to, and not get into de ten at all. Oh, I ish so glat I vash here tonight. Again we read dat de Hebrew children vash cas' into firsh furnace, and dat always look like a beeg story too, for dey would have been purnt up; but it is blain to my mint now. fer dey vash shust cas' by or close to de firsh furnace. Oh, I vish so glat I vash here tonight. And den Mr breacher, it is said dat Jonah vash cas' into de sea and taken into de whalesh pelly. Now, I neffer could pelieve dat. It always seem to rae to be a beeg fish story, but it is all blain to my mint now, he vash not into the whalesh pelly at all, but shust near or onto his pack and rode ashore. Oh, I vash so glat I vash here tonight.

And now, Mr. beacher, if you wilt shust exblain two more bassages of scripture I shall be, oh, so happy dat I vash here tonight. One of dem ishh vere it saith; wicked shall be cast into a lake of fire dat purns mit fire and brimstone always. Oh, Br. Breacher, shall I be cas' into dat lake if I am vicked, or shust close by or near-to, shust near enough to be comfortable? Oh, I hope you tell me I shall be cas' only shust by a good ways off, and I will be so glad I vash here tonight. De odder passage is dat vich saith, 'Blessed are dey who do dese commandments, dat dey may have a right to de drie of life and enter in troo de gates into de city; tand not shust close py or near enough to see vat I have losht — and I shall be so glat I vash here tonight.'

Nothing humbles the soul like sacred and intimate communion with the Lord. Yet there is a sweet joy in feeling that He knows all, and that notwithstanding, He loves us still.

PARAGRAPH SERMONS

By E. M. BORDEN

The main pillars in the foundation of every sermon are the death, burial and resurrection of Christ. Infidels and Christians alike agree that He died and that He was buried, but they part company when it comes to the resurrection of Christ. Christians say he arose from the dead, but infidels say his disciples stole the body away while the guard slept. Jesus appeared to many after He arose from the dead, and proved beyond all doubt that He had risen from the dead. Even "doubting Thomas" said, "Lord I believe."

* * *

If "One church is as good as another," as some people say, why should a man object if I prefer to be just a Christian? Of course, if a man is a Christian he is a member of the church of Christ. Why should a man quit one denomination and join another, if "One church is as good as another?" There is salvation in the church of Christ, for the church is the body of Christ. (Eph. 1:23) Then, to be in Christ is to be in the church of Christ, for the church is His body. "And the Lord added to the church such as should be saved" (Acts 2:47) The Lord does not add people to denominations, but He adds to His church. That church is here now, and the Lord adds people to it. Paul tells us that God is in Christ reconciling the world unto Himself (2 Cor. 5:19.)

* * *

If we take the Bible for our guide, and know nothing save Jesus Christ and Him crucified, what answer could we give to the often asked question, "Which church should I join?" There is only one answer, and that is that we obey the gospel and the Lord adds us to His church. Jesus said: "I will build my church." That church is here now. The gates of hell did not prevail against it. The Lord adds us to this church. Would Jesus add people to a church that He did not found? Can we be wrong when we allow the Lord to add us to His church? This church is called the body of Christ. It is "One body." (Eph. 4:4) It is also called the "New Man." (Eph. 2:15.) Christ is the head of the church. (Eph. 1:22, 23.) He is the head of the church as the man is the head of his wife. (Eph. 5:23) Is Christ the head of denominational churches? The church of Christ has existed without the denominations, and she can exist today in spite of them. The church of Christ is not a denomination. There is no salvation in denominational churches, but there is salvation in Christ, or the church of Christ.

"DON'T TALK IT — DO IT"

Tony was the raggedest, dirtiest little fellow you can possibly imagine; one found it hard to believe that soap and water had ever touched his face and hands.

Little Maggie McGray, who sat next to him in school, and was always as neat and clean as could be, considered him one of the greatest trials of her life.

Every morning Miss Dale, the teacher, gave the scholars a little talk about their behavior in general and cleanliness in particular. And every morning at the close of her talk, Tony, his face fairly beaming, would say with great fervor, "I'll be clean tomorrow, Miss Dale; I'll be clean tomorrow."

One day, when if possible, he was dirtier than ever, Maggie turned to him when he made his usual promise, "Don't talk Tony, do it," she said sharply.

Poor little Tony is by no means the only one who needs this advice. How many of us are wont to content ourselves with talking of the great things we will do tomorrow. Is there a duty to be done, is there a kindness we might do, is there a hard task awaiting us? "Don't talk; do it!"—Selected,

* * * * *

NOTES—REPORTS

* * * * *

J. D. Miller

The passing of Brother J. D. Miller of Little Rock, Arkansas, was a heart-rending shock to us. Having met him, I feel that my life has been made richer by his precepts and examples. We know his loss will be keenly felt in his home, the church and the community. Let us not weep as the hopeless, but rather let us imitate his Christ-like example, that we may be prepared to enter that eternal home prepared for such as he. May the Heavenly Father comfort and sustain the bereaved in this sorrowful hour.—H. C. Bryant, Dennard, Arkansas.

* * *

The Work At Hot Springs, N. M.

The work at Hot Springs, New Mexico is a good example of cooperation among congregations, for the purpose of preaching the gospel. There has been a church meeting in Hot Springs, for several years but its growth has been retarded by opposition from Catholicism, the denominations and false brethren. However, a small band of disciples has continued to meet and worship. The brethren who compose the church here are few in number and poor in this world's goods. For some time brethren A. E. Perkins, Troy Pendergrass, and W. A. Pendergrass have served the congregation as elders.

The town of Hot Springs has an unending stream of visitors, many of them from the north, who come here for the mineral baths, and the fishing in Elephant Butte lake. There is an opportunity for spreading the gospel among people who have not heard it. The church here was aware of its opportunity but not strong enough to undertake the work. The church at Ranger, Texas saw the need, and asked the writer to undertake the work, with the support of the Ranger church. I agreed, and moved here from Muleshoe, Texas October 14, 1943.

Ranger is being helped in my personal support by several other churches. According to my last report the following churches were having fellowship in the work: Eastland, Breckenridge, Santo, Grandview, and New Hope. Hot Springs has been paying fifty dollars per month on my support.

Since coming here, I have not experienced any spectacular success, but the local congregation does seem to be gaining strength. I have had the pleasure of preaching the gospel to a lot of different people. There has been as many as seventy four at one service, and well over half were visitors. A preacher under these circumstances never has a chance to take it easy.

I shall begin a meeting some time in April, and Brother W. T. Vaughn will be with us in a meeting August 16th

27. Any of the brethren who plan to visit Hot Springs this summer, should plan to be here during that time. If a competent song leader would like to come here for the baths, and help in the meeting, he should write me at once.—Richard Donley, Evangelist, Hot Springs, New Mexico.

* * *

Ralph Perry, Cushing, Oklahoma: Possibly the old friends among whom Brother H. C. Roe has labored as evangelist will be glad to send this Christian a letter, not so much as a shut-in as to a fellow laborer in the Lord's vineyard. Possibly some who read this were won to Christ through this good man's preaching. Letters from old time friends would sure be appreciated. Brother Roe is sick and disabled. His address is 408 E. Walnut St., Cushing, Oklahoma.

* * *

Work At The State Sanatorium

By Voyd N. Ballard

First we would like to say thanks to the following publications that have given this work publicity through their columns: Gospel Light, Delight, Arkansas; Christian Worker, Wichita, Kansas; Firm Foundation, Austin, Texas; Christian Soldier, Norman, Oklahoma.

Due to the kindness of the above papers we have been able to keep brethren informed about this mission work. As a result of recent reports that have appeared in the above papers inquiries have come from interested brethren throughout the United States. In answer to these I wish to submit the following.

The Arkansas State Sanatorium is located four miles south of Booneville, Arkansas. This is the largest tuberculosis sanatorium in the United States. There are 1200 patients in this sanatorium all the time. This is the second State Tuberculosis Sanatorium found in the United States.

About one half of the patients here are bed patients, the other half are able to be up a part of the time. The main treatment is rest. Because of this time hangs heavily on these patients. They have plenty of time to read and study.

Until we began the present mission work nothing had been done by the churches of Christ in this sanatorium.

This work was started by brother Harbert D. Hooker under the supervision of the Sixth and Olive Streets church in North Little Rock, Arkansas in May, 1942. I was engaged by this congregation at that time to do the work here. The work is supported by congregations throughout Arkansas and other states. At the close of 1943 Brother Hooker moved to Poplar Bluff, Missouri to work with the church there, and since he had been so successful in managing the work the North Little Rock elders asked him to continue it. This he agreed to do, and is now serving under the supervision of the elders at Poplar Bluff.

Several of our preachers and other brethren have visited the sanatorium and have seen this work for themselves, and

all have agreed that it is a great work. Brother J. A. Copeland, editor of The Gospel Light said he thought this was the best work the churches in Arkansas was doing at this time. Due to the condition of the patients here and the nature of their illness this is a wonderful opportunity to combine benevolent work with evangelism.

At present we have some 100 patients here who are members of the church. Lord's day worship is made possible for every one of these members. We conduct two public services each Sunday. One of these services is conducted for women in their building and the other for the men. All of the members that are able to be up a part of the time attend these services. The members that are not able to attend a public service have the Lord's supper carried to them in their rooms.

The public services consist of preaching and teaching as well as the supper, and we have as many, and sometimes more patients who are not members of the church present as there are members. Last Sunday there were about four times as many non-members as members in the service for the men. Besides the services held on Sunday, we have two preaching services each week. In these two services we have the opportunity of preaching the Gospel to a large number of patients that are not members of the church. Then in addition to the public services I spend the rest of the time going from room to room visiting, teaching and giving out Gospel Literature.

At present our greatest need is money to carry on this work, and good reading material. All contributions for the work should be sent to: Harbert D. Hooker, Box 245, Poplar Bluff, Missouri. All reading material should be sent direct to me at Box 235, Booneville, Arkansas.

In addition to our other work the members of the church who are patients here are publishing a Gospel paper of their own. This paper is The Gospel Reporter. It carries reports of the sanatorium work, news of the patients, articles by the patients, and many other interesting and inspiring things. The paper is enjoying a good circulation not only in the sanatorium, but also throughout the brotherhood. The members here have no money and no way of making money to carry on this work, but they do have FAITH in God and the brethren and they are depending on contributions and subscriptions to help pay for the printing of the paper. All contributions to help with the paper or subscriptions should be sent to: The Gospel Reporter, Box 235, Booneville, Arkansas. The subscription price of the paper is \$1.00 per year. Every reader of this article should send a dollar for a subscription. We know you will enjoy it.

Any other information about this work will be gladly given on request. We would appreciate hearing from you that are interested in this work. Address: Voyd N. Ballard, Booneville, Arkansas.

Lloyd E. Ellis, 267 St. Chas. Ave., San Francisco 25, California, April 2, 1944. Three placed membership in Alameda today. Send me the names of the members you know who have recently come to this section.

Waymon D. Miller, Camden, Arkansas: Three have been baptized, and one restored, here in the past ten days. Many of the younger men of this church have been called to the service. Forty six were present at the mid-week Bible study last Wednesday night, which is the largest number we have had recently for that service. I preached the funeral yesterday for Brother J. C. McGauhey, an elderly member of this congregation. Brother McGauhey was well known in Ouachita county, having been deputy tax collector for a number of years. Many spoke well of him. But finest of all, he was a faithful Christian; one who loved the Lord and the church.

O. E. Moss, Pensacola, Fla., April 11, 1944. George B. Curtis of Winslow, Arizona will do the preaching in our spring meeting here at Twelfth Avenue and Hernandez St., beginning April 23rd. Service men and women stationed here may take number Three bus from downtown and get off at Lakeview Ave., walk one block north and one-half block east to the meeting house. Church phone number is 8-1398, residence phone 9778.

Albert H. Dillard, Bergman, Arkansas: Yesterday was the beginning of the fourth year of work in our house of worship. The new year was ushered in with two excellent sermons by Bro. Loyd Collier, a student of Harding college. He was assisted in the morning service by Brother Frank Curtis, another young preacher from Harding. During the three years, we have just about paid for our house and have had protracted meetings by brother J. C. Carter, Brother Fullerton, Brother Porter and Brother Charley Magness. These meetings have resulted in sixteen baptisms. The membership here joins me in thanking the churches and individuals who have helped us in getting the work established here. We hope to be able to repay you by passing your kindness on to other communities and individuals who are in need.

D. H. Perkins, Memphis, Tennessee: Our work here continues in a good way. We had 100 present last night for our regular mid-week service. Our average was a little over 90 for the five Wednesday nights this month. We have had additions here each Lord's day for the last five. Sunday morning we had 250 in Bible classes and at the regular service our auditorium was more than full with extra chairs even in the vestibule. All of this encourages us and we give the Lord praise. The church here sends me to assist the mission church at Manchester, Georgia, next week and the

week following in an evangelistic meeting.

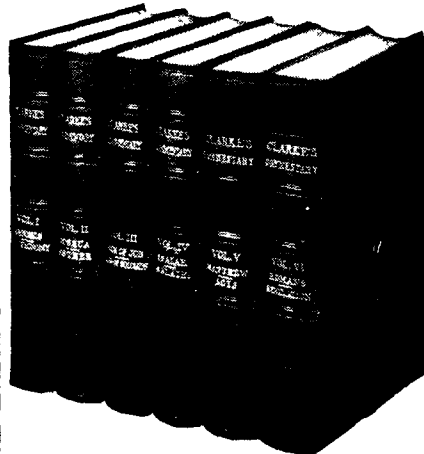
John W. Wilson, 900 W. Roma, Albuquerque, New Mexico: We have recently moved here to labor with the Fifth and Marble congregation. While our labor with Silver City was brief, it was very pleasant. They are a fine group of Christians. We anticipate greater opportunities in the work here. We have two radio programs weekly over KGGM, 1260 on your dial. The broadcast may be heard each Wednesday at 1:45 p.m., and each Sunday morning at 8:30. Tune in if you are in reach of this 10,000 watt station and write us. We have plans under way for a vacation Bible school to begin May 29, to be followed with a meeting with brother George B. Curtis, of Winslow, Arizona doing the preaching from June 4th, through June 11th. Much mission work is included in the plans of the congregation for the year. When passing this way worship with us.

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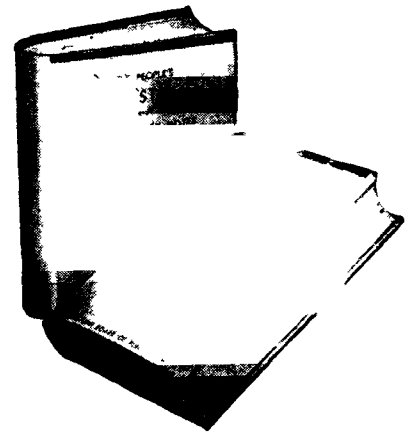
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The Gospel Light

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

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DILIGENCE

LLOYD E. ELLIS

"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich" (Prov. 10:4). Diligence is highly commendable whether one is thinking of the business world or of righteousness in the kingdom of God. The one who is not diligent is not desired in either place.

Lack of diligence brings poverty and want. (Prov. 29:19). Not only is this clearly stated and proven from the scriptures but from the examples of daily life we see this truth demonstrated. We have observed the farmer sitting on the creek bank fishing while his crops grew up in weeds. We have seen his fences falling down while the stock broke into his fields and destroyed his crops. We have seen his houses leaking and rotting because of lack of repair. Perhaps the man with a business has failed because he spent more time on the golf course than he did in his office.

One who is diligent in his business will be found among the more important characters of the world, while the one who is careless and indifferent will be among the "down and out." Diligence brings rich rewards, and how careful ought men to be of their time and abilities.

The business of a Christian is living the Christian life, and one who is diligent in this business will be thought well of among his fellows, and especially will his conduct commend him to God.

Diligence in spiritual matters brings greater rewards than even in business affairs. The latter has only to do with this life, while spirituality has not only to do with this present world, but more especially with the one to come.

The sluggard's vineyard will be found to be overgrown with weeds, and the walls thereof broken down. (Prov. 24:30, 31). The sluggard in the vineyard of the Lord will let weeds of sinfulness and worldliness grow up in his mind, and he is likely to be worth little to himself in the kingdom of Christ, and a hindrance to others. Where the fruits of love and joy and kindness and peace, and patience and meekness should be found, there will be found in his mind and heart, envy, hate, course conversation, ungodliness, and many sinful thoughts!

When the diligent Christian is attending the various services of the church, and endeavoring to improve his mind, others will be found going to the picture show, reading undesirable literature, playing cards, and en-

gaging in a multitude of things not conducive to spiritual growth. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." (Prov. 22:29). The diligent Christian will one day stand in the presence of God—others will be turned aside.

Is one diligent who attends only on Sunday morning? It may be readily conceded that if one is careless about the attendance at the Lord's Supper that he is not diligent, but is this all that is required? It certainly has been observed that those who do nothing more than attend on Lord's Day morning, are not dependable when other matters arise requiring work to be done. Those who attend every service of the church are those who can be depended upon to carry out the various duties necessary to be performed. They are the ones who are better informed concerning Bible truths, and they are the ones who wield a greater influence for good in the lives of others.

Is one diligent who gives only one to three per cent of his income? He certainly could not compare his effort with that of the Israelites, who gave perhaps 20 to 30 times that amount. Our negligence on the whole in this regard probably accounts for the slow progress that the church is making in various places.

Is a parent diligent who does not teach his children the Word of God? Yet there are many who profess to be Christian who never mention the Bible to their children and never take an interest in seeing that they are taught by others, in Bible school, or elsewhere.

Brethren, may we be found diligent in the various affairs of life, but above all things, may we be found about the Lord's business. There is promised to us happiness here in many ways and a home beyond the earth if we are.

IF TODAY WERE OUR LAST

If we had but one day to live,
And if we know 'twas so,
What would we do, what would we say,
And to what places would we go?
Would we continue living as
We'd always lived before,
Or seek with fear and fev'rish haste
To "even up the score?"
Would we with tears bewail our fate,
And spend the day in sorrow,
Or, glad await, with joy and hope,
Eternity's to-morrow?
If we are Christ's and He is ours,
Time's end will bring no fear,
But be for us the gate to Heaven,
That land without a tear!

The Blood Of Christ

By FRANK J. DUNN

(Note—Acknowledgment is made to Brother L. R. Wilson for arrangement of material in this lesson.—F. J. D.)

Every person who has ever been saved, from the time of Adam to the present, has been saved by the blood of Christ; and all who shall be saved will be saved by the blood of Christ. In Hebrews 9:22 we read, "All things are cleansed by blood, and apart from shedding of blood there is no remission." In Hebrews 10:4 we read, "It is impossible that the blood of goats and bulls should take away sins." Since there can be no remission without the shedding of blood, and since the blood of animals could not take away sins, it follows that the blood of Christ is the only ground upon which sins may be forgiven. This is readily seen from the following passage, "And for this cause he is the mediator of the *new covenant*, that a death having taken place for the redemption of the transgressions that were under the *first covenant*, they that have been called may receive the promise of eternal inheritance" (Heb. 9:15). Thus the blood of Christ reaches in both directions. It was shed for man's sins in every age from the beginning of the human race to the end of the world.

While the blood of Christ makes possible the salvation of all men, it can save only those who will accept it. Except we come in contact with his blood, we cannot know its saving power. Recently scientists discovered a powerful drug called penicillin. This drug, found in common mold, has performed marvels in saving human lives. But as powerful as it is, Penicillin is ineffective without a proper use of it. The same is true of the blood of Christ. It has the power to remit the sins of the whole world, but it cannot save those who never apply it to their hearts. Our primary concern then is how is it applied? How do we come in contact with the blood of Christ? The apostle Peter says it is through obedience. (1 Pet. 1:1, 2).

John says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1Jno. 1:7). David said, "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105). To walk "in the light" is to walk according to God's word. If, then, we walk according to God's word, "the blood of Jesus his Son cleanseth us from all sin."

In every age God's *plan* of saving man has been the same—faith and obedience. The *conditions* in the plan have differed in every age. For instance, in the patriarchal age, during the first twenty-five hundred years of man's existence on the earth, the head of the family was the priest. He offered up sacrifices to God for himself and his family. After the giving of the law by Moses, Aaron and his sons were chosen to do this for the whole Jewish nation. They offered sacrifices year by year for their own sins and for the sins of the people. This was according to God's word. Hence, as long as it was faithfully done in obedience to His commandment, they were walking in the light. These sacrifices, however, could never take away the guilt of sins. Paul said, "The law having a shadow of good things to come and not the very image of the things, can never with the same sacrifices year by year which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? Because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance of sins year by year. For it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:1-4). These sacri-

fices offered under the law of Moses, according to God's direction, pointed to Christ, the real Sacrifice. Thus, all who lived faithfully under the law of Moses and died before the giving of the new covenant, received the remission of their sins through the blood of Christ when he died on the cross, though during their lifetime their sins were only stayed from year to year.

In the Christian dispensation, we still reach his blood by "walking in the light," or by obedience to his commands, but the conditions have been so changed that it is now spoken of as "a new and living way." Paul says, "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water" (Heb. 10:19-22). The sprinkling of the heart is figurative and is used in *contrast* to the washing of the body. *There is nothing in the entire scheme of redemption which will answer to the washing of the body with water save immersion in water.* We come into contact with the blood of Christ, therefore, in baptism.

Christ shed his blood in his death. Hence, to reach his death is to reach the saving power of his blood. How, then, do we reach his death? Paul says, "Are ye ignorant that all we who were baptized into Christ were *baptized into his death*? We were therefore buried with him *through baptism into death* that like as Christ was raised up from the dead through the glory of the Father, so we also might walk in newness of life" Rom. 6:3, 4). This passage tells us how we reach his death. It clearly states that we are "baptized into his death." It is the only passage in all the Bible that states how we are united with Christ in his death, or how we come in direct contact with his blood.

Again, to receive any of the blessings of God we must be in Christ. Paul says that we get into him through baptism. "For as many of you as were baptized into Christ did put on Christ" Gal. 3:27). To be in Christ is to be in his spiritual body, the church. Three times in the New Testament the church is called the body of Christ. In Acts 20:28 we read that Jesus purchased the church with his own blood. Thus, to receive the benefits of his blood we must be in his church, which is his spiritual body; but it is only through baptism that we come into his body.

The importance of baptism is clearly established by these passages. *We are saved by a new and living way; we are saved by the blood of Christ; we are saved by his death, and we are saved in his church.* These are all different figures used to emphasize the sacred relationship into which we enter at the time of baptism. Please do not think that I am advocating "water salvation." Not at all: I am advocating salvation through the blood of Christ, but we cannot reach his blood without baptism. This is by no means the only act necessary in coming to the blood of Christ. When we speak of New Testament baptism, we are speaking of those who are scripturally baptized. Before a man is a scriptural subject for baptism he must be *taught* the will of God; he must be a *believer* in God and in his Son; he must *repent* of his wrongs, and he must also *acknowledge his faith* in Christ. When all this is done, man becomes a fit subject for New Testament baptism. This is the final step that puts him into the blood of Christ, where salvation is. To ignore this final

step is to ignore the word of God. To reject baptism is to reject the blood of Christ.

In Hebrews 10:28-31 we have a most solemn warning against rejecting the blood of Christ. "A man that has set at nought Moses' law dieth without compassion at the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace? For we know Him that said, Vengeance shall begeth unto me, I will recompense. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

Nothing men could ever do would warrant the blessings he receives through the blood of Christ. We do not deserve his favor; we could never merit his grace. "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. 3:15). *It was the love of God that provided us with a plan whereby we might have eternal life. That life is in his Son, who died that we might live. It is the gift of God, free to all who accept it. But God does not compel us to accept salvation.* He gives it only to those who show their desire for it by submitting to his will. He has not commanded us to do any great thing, or to perform any task that is beyond the comprehension and ability of even the poorest and humblest person. He has simply asked us to trust the saving power of the blood of Jesus by repenting of our sins, confessing our faith in Christ, and being baptized into him, where all our sins are washed away by the blood which was shed for us. Here we have the blessed consolation that "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool" (Isa. 1:18).

When John was on the Isle of Patmos he saw, in a vision, a great multitude who worshipped around the throne of God, and one of the elders said unto him, "These that are arrayed in white robes, who are they or whence came they? And I say unto him, My Lord thou knowest. And he said to me, These are they that have come out of great tribulation, and they washed their robes and made them white in the blood of the lamb" (Rev. 7:13, 14). Unless our robes have been washed and made white in the blood of Christ, we need not expect to be among the redeemed at last. *If we ever stand among that "blood-washed throng" we must not only "come where the blood can heal," but we must ever remain "where the blood can heal." We must "walk in the light" every step of the way.*

The Church's Appeal To The World

ROBERT F. TURNER

Have you heard the latest? According to Sermon No 33 or maybe it is No. 34, "The Church Is The Thing" because some Psychiatrist in Memphis has pointed out that the restful spiritual (?) atmosphere of her services is beneficial in the treatment of war nerves. "The Church Is The Thing" because the Reader's Digest published an article which pointed out that the church is an important part of the "balanced life". "The Church is the Thing" because "it is American", and we must keep America just as it was when the boys left for the service of their country. Somehow, I could become more enthusiastic about this last one if I could be persuaded that very many of these boys knew much about the church *before* they left. God has suddenly blossom-

ed into the "Champion of the People" since shells began bursting near foxholes.

Suppose we should check sermon No. 33 carefully, with this question in mind: "What are the reasons for being a member of the New Testament church, that are not, at the same time, *reasons for being a member of some other religious organization*, known and popular with men, but wholly unknown to God?"

Some preachers are wont to wax eloquent over the *aesthetic* value of church membership. Like a well known brand of cigarettes, the church service "gives a lift," we are told. Like a dried-apple in a rain-storm, it "swells our souls". Of course, unless we keep in contact with this "aesthetic current" our soul may shrivel again. The tall spires of the church edifice, the soft lighting effects, the melodious chant of the "choir in the audience". . . all of these things, we are told, are necessary to our well-being.

Then there is the "*philanthropic*" angle. Suffering humanity looks longingly (or is it 'leeringly') to the church for help in time of need. Your love for humanity should prompt you to make haste and obey the gospel, so that you can offer a helping hand . . . through the church, \$10 per year; through the Red Cross and the Salvation Army, \$100 per year.

Every human has an in-born desire to worship a higher being. African savages, with no knowledge of the true God, satisfy this desire by crying aloud to "Mumbo Jumbo, God of the Congo!" As a member of the church you should have the advantage of a planned program of worship. Come to church, and put in your quota of "crying aloud"; or go to Arizona and buy a totem pole.

And finally, let us not forget the *social angle*. The church satisfies our taste for companionship. Our young people like to be with other young people, so the church provides a common ground. . . yes, a well-lighted ground for croquet, table tennis; and a few years from now, when the old-fogies become more docile, we can let them dance together in a genteel sort of way. The church is a spiritual institution to satisfy spiritual needs . . . so we once were told. . . but now we learn that "in a way" a Halloween party is a spiritual need. *We feed the hungry soul with hamburgers.*

I must bring this thing to a close, before I pickle in my own vinegar. Perhaps this harangue has fallen upon ears that do not hear, due to the possibility that some have not been subjected to this modern up-to-date way of preaching. On the other hand, this *Aesthetic, Socialistic, Philanthropic, Psychologic, Philosophic* appeal has become a dominant feature of denomination-ism, and so wide-spread a trend is bound to exercise some effect upon the popularity-loving element in the church of the New Testament. Already, some "gospel" preachers have become "educated", and deal loud and long upon such subjects. *The real purpose and "appeal" of the New Testament church is sacrificed upon the altar of popular sentiment.*

Now, every truly spiritual need of mankind may be legitimately satisfied by faithful service in the New Testament church. Our hearts are lifted, our souls

(Continued On Page Seven)

THE GOSPEL LIGHT

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J. A. COPELAND, Editor

FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

Geo. B. Curtis ----- Box 431, Winslow, Arizona
E. R. Harper ----- Little Rock, Arkansas
John W. Wilson ----- Box 28, Silver City, N. M.
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Judas Iscariot

J. A. THORNTON

Though the life of Judas is not a good one to follow there are many good lessons therein. There have been many suppositions about things he did. He was selected by Christ to be one of the apostles. Many say that he was a devil from the beginning but this is rather doubtful. I cannot feature Christ, who had the infinite ability to know the heart of man, selecting one to be his disciple who was not what he should be. To say that he did is but to slap him in the face.

Christ and his disciples trusted him for they entrusted him with their finances. In John 13:29 we find that he carried the money bag and they would not have selected a questionable character to be their treasurer. It would then follow that he had a good reputation in the past to say the least. On the occasion of the anointment of Christ it is said that Judas suggested that the ointment could have been sold and given to the poor. Many say that he just wanted to get his hands on the money to squander it on himself but that is only opinion and not reliable. It may be true that he wanted it for that purpose but there's nothing in the scriptures to prove it.

Though others say that he was a devil from the beginning yet John 13 2 says "the supper being ended, the devil having now put it into the heart of Judas to betray him." This clearly implies that it had not been there all the time. Then again in Acts 1:25, "he by transgression fell." Then he must have been in some state from which to fall. So, the necessary conclusion is that he was a faithful disciple until the last few weeks before the betrayal of Christ. Judas allowed the inordinate desire for money to get the upper hand of him and thus he betrayed his master for thirty pieces of silver. There were other sins connected with this, such as being disloyal, ungrateful, hypocritical, and unfaithful to his master. There are many today who are betraying their Christ for much less than did Judas Is-

cariot. Many betray him for pleasure, popularity, power, and less money than the thirty pieces of silver. Failing to give as prospered is one way to be unfaithful to him.

He betrayed him with a kiss, a symbol of love to portray just the opposite. This is one of the greatest examples of hypocrisy. Many today propose to love him but are just as unfaithful as was he. Many seem to worship so piously when in reality there are selfish or ulterior motives in the same.

After he had betrayed him and had time to realize just what he had done he was exceedingly sorrowful and returned the betrayal money, which was right. Though he could not save Christ from death he could have received forgiveness had he gone about it in the right way. He tried to cover that sin by committing another, which thing cannot be done. We today should not follow the example of Judas but when we repent as did he we should render obedience to Christ and thus cover our sins in the right way rather than commit suicide or other sins to shield us.

Another good lesson we might learn is though we live faithful until near the end and then turn aside we have lost all we gained. So may we be faithful unto death and put our hand to the plow and never look back, and if we do, heaven will be our home. Let us persevere.—
In *The Evangelist*, Greenville, Texas.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson 17

Begin Chapter 9, Verse 10

To the Jewish mind the bringing in of the Gentiles to share the blessings of God was almost inconceivable. Yet, the whole system of types and anti-types of the system of Jewery was in a large measure built around this very fact. Paul used the sons of Abraham to teach this truth in verse 9; now by the example of Jacob and Esau this truth is set forth more strongly. Here Esau is the type of fleshly Israel and Jacob the type of spiritual Israel. (Read Gen. 25:19-34) While these children were yet unborn, neither having done good or evil, choice was made that Esau should be inferior to Jacob.

Calvanists has misconstrued God's lesson in Jacob and Esau and interpreted this to mean that God chose some to love and others to hate. Vv. 10-13.

What shall be our conclusion? Is God unrighteous in his dealing, first relative to Jacob and Esau; and, second in the bringing in of the Gentiles? Certainly not. V. 14.

I will have mercy, etc. God had a perfect right to show mercy to the Gentiles in making the plan of redemption to include them. He was entirely just in rejecting Esau, who despised his birth right and selecting his brother as a father in Israel. V. 15.

It was not the act of either the Jew or the Gentile that brought salvation within reach of both. God shows mercy was the author. So the honor is due to God. V. 16.

Pharaoh was raised up that the power of God might be shown in him. This does not suggest that God caused Pharaoh to be wicked. Pharaoh followed his own inclinations to show that God was more powerful than the world's most powerful prince. V. 17.

Pharaoh's heart was hardened. We learn from Exodus 9:32 that Pharaoh hardened his own heart. In Exodus 10:17 we learn that God told Pharaoh through Moses, in the very place where God is said to have raised up Pharaoh to show His power, that Pharaoh "exalted himself against my people, and wilt not let them go." V. 18.

Some one, the Jew presumably, will ask of Paul, "Why does God yet find fault?" "Who hath resisted the will of God?" The apostle turns the question right around by ask-

ing, "Who art thou that repliest against God? Shall the thing formed—man—say to him that formed it—to God—Why hast thou made me thus?" The Jew had no right to question God's motives in his dealings with the Gentiles. He was as much the God of the Gentiles as He was of the Jews. (Rom. 3:29.) Vv. 20, 21.

"The potter hath power over the clay." He can fasten one lump into the kind of a vessel that suits him. Yet, the quality and the quantity of the clay will have much to do with the kind of vessel into which it is made. God bore with the Jews patiently in all their departures. They were vessels of wrath suited to destruction, and not because God made them disobedient, but because they chose disobedience. Vv. 21, 22.

The vessels of mercy were those who are Christians. Jews and Gentiles are now called by the gospel, and every one, Jew or Gentile, accepting the gospel is made a vessel to honor. No difference. Vv. 23, 24.

"Osee", Hosea 2:23, Call the Gentiles, my people. They who were once rejected—Gentiles—are called God's beloved. V. 25.

In the place where it was said, "Ye are not my people"—among the Gentiles—now called children of the living God. V. 26.

Isa. 10:22. Remnant of Israel to be saved. In fact all that obey the gospel. Isaiah says they shall return. Some have construed this to mean the return of the Jews to Palestine for a temporal reign with Christ. Paul used it in the sense of accepting the saving power of the gospel. Only a remnant—small portion—of the Jews accepts the God given plan. V. 27, 28.

Isa. 1:9. Lord of host left us a seed, or we should be as completely lost as Sodom and Gomorrah. Some obeyed the gospel. V. 29.

The Gentiles who knew nothing of God obtained the righteousness which is of faith. The Jew who knew God lost his righteousness. Why? The Jews failed to seek this righteousness by faith. They depended upon the law of Moses. They stumbled at the stumbling stone—Christ. The Gentiles accepted Christ. Christ the stumbling stone is, also, the only foundation, the only source of salvation. (1 Cor. 3:11; Acts 4:11, 12.) There is one salvation for the Jew and the same one for the Gentile. Christ is the only hope of the world. His system is the "predestinated" system and His people the "called" people. The bringing in of the Gentiles is interwoven with the crucifixion of Christ. The middle wall was demolished between the Jew and the Gentile. How badly the Jew of today needs to learn this. Vv. 29-33.

MONEY

CHESTER ESTES

Money has very little intrinsic value. It is only a means of exchange. It is only a simple way of keeping books. Money has always been a very important factor in advancing the religion of Jehovah, whether under the patriarchal, Jewish, or Christian ages. Money has not always been the same: It has consisted at times of animals, grain, silver and gold. We now use currency and checks. It is very important that the money side be considered today in advancing the Cause of Christ. God has commanded us to preach the gospel. It takes money to buy time on a radio station, space in a newspaper, publish a gospel paper, publish and circulate tracts, support helpers and teachers to go from house to house teaching the gospel of Christ, and to support the preacher and his family who gives his time to publicly proclaiming the gospel.

At times money is more plentiful than at others. There are times of prosperity and times of depression.

The average person now has Ten Dollars to his One Dollar during the depression. However, I am afraid members of the church are not giving Ten times as much now to support the gospel as they did when money was scarce. Too many are simply spending their money to gratify the lust of the flesh and are giving no more to the Lord now than they did during the depression. Many, because of the easy influx of money, have been led away from the church. Why not, while money is plentiful, establish congregations, build church houses (pay for them as we build them), pay all outstanding debts against the church property, put men out into the field who will preach the gospel without compromise, use every available radio to proclaim the gospel story, and sow the nation dawn with gospel literature? If you say we cannot build now because we cannot get the material, then why not buy dwelling houses in different sections of the cities and convert them into places of worship? If members of the church continue to squander millions of dollars because it comes easy, when the same money could be used to advance the Cause of Christ, they are going to have to give an account at the judgment for their misuse of it.

Money may be used or misused. One large, rich, lazy, do-nothing congregation may tempt some fine gospel preacher to turn away from a worthy field to preach for such a church, because of the "fat" salary such a church is able to pay. Such churches are sinful, and tempt many preachers to sin. Then, too, we have preachers who are striving to reach places in the brotherhood where the largest salaries are paid. (Many preachers make themselves believe the Lord's work is the most urgent where there is the most money) This, too, is sinful. The first inducement that is held up to many preachers who have been called to consider some new work is money. They will tell him they are able to pay him \$75, \$100, or \$125 a week, if he will only come and "preach for us." They are more interested in having some one to give them what *they* want than they are in the Cause of our Lord. They will tell him, "Money is no consideration with us," when, at the same time, there are, perhaps, thousands right around them that have not been taught the truth, whose bodies are naked and starved. Some rich people in the congregations over the land will use their money if it advances their wishes, and will withhold it if their wishes cannot be granted. They say they will spend all they have for the church, if *they* think it is right; but that they will spend all they have *against* the church, if *they* think it is wrong. They never allow for the possibility of their being wrong themselves. Such is usually true of people who have a great deal of wealth. There are few exceptions. It is so easy for them to get what they want because they are rich, till they begin to think that what they want and can get is always right. It is hard for a rich man to enter the kingdom of heaven. Often one thinks he has been blessed because he has been "lucky" enough to come into possession of a great deal of wealth when, in reality, his wealth has been a curse—it has destroyed his soul. "The *love* of money is the root of all evil"—all kinds of evil—because it will lead people into all kinds of sins.

As a rule, those who have the most money are the

ones who are the nearest to the world (and the devil) and are the farthest from the church (and Christ). These want to heap to themselves teachers that please them—tickle their ears. Many a good preacher has been thus led to compromise the truth, because his bread and butter proposition is more easily solved by preaching for such members.

Many, who otherwise would have remained sound gospel preachers, compromise the truth when they become "officials" of some of "our organizations" and "our institutions" (Pardon me, but pray tell me why the church of our Lord has to have "our organizations" and "our institutions"), because it is necessary for them to cater to this thing and that thing, believed, accepted, and advocated by the money people in order to get their money, to meet all the obligations resting upon one who must finance and run "our institutions."

Calling Upon The Lord's Name Brings Salvation

GRANVILLE W. TYLER

Everything vital to salvation should be man's chief concern. No inspired statement dealing with man's responsibility on this important subject can be ignored without serious consequences. Since so much is at stake every man should be willing to investigate with an unbiased and open mind, determined to accept without reservation all God says on the subject. In Peter's sermon on Pentecost (Acts 2), and in Paul's letter to the Roman's (Rom. 10:13), we find a quotation and application of an Old Testament prophecy (Joel 2:32) which has direct bearing on the subject of salvation. "For whosoever shall call upon the name of the Lord shall be saved." This is one of the most assuring and comforting, yet one of the most exclusive and condemning, one of the clearest and yet one of the most grossly misunderstood passages in the Bible. Let us take a close look at it.

(1) This statement is inspired by the Holy Spirit; therefore, it does not contradict or run counter to any other statement in the Bible. Any interpretation or explanation of this passage which is out of harmony with any other statement of Holy Writ, either renders the Bible unreliable or is itself false—but the Bible is God's word, hence, "let God be true, but every man a liar." (Rom. 3:4.) (2) A more positive and certain statement cannot be found. It is not a matter of guess work or maybe so, but "shall be saved." Wherever you find a person included in this statement he is saved, but wherever one is found outside its pale he is not saved. (3) This passage is not limited by race, nationality, finances or social standing, but whosoever calls is embraced. The difficulty of this statement will no doubt vanish if we keep clearly in mind that the writer is speaking primarily of the "who" rather than the "how" of calling. The Jews had been God's chosen, but are now being informed that the time has come when it is no longer Jews only, but "whosoever will." In verse 12, just preceding the statement in Rom. 10, we have, "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." This was one of the hardest lessons for the Jews to get.

In view of the fact that this statement itself does not tell us how to call, we are compelled to learn how the calling is done from other scriptures. This is like the promise of life or salvation to those who come to Christ (Matt. 11:28; John 6:37; Rev. 22:17) without, in the same verse, telling how the coming is done. It should not be difficult, however,

to ascertain just what the promise of salvation to those who call on his name means by studying other passages in connection with this one.

(1) This statement proves conclusively that salvation is conditional. If a dozen different ideas could be given as to what it means to call and be saved, all must admit that the calling is a condition (or includes conditions) on man's part. This passage alone should put to silence those who claim that salvation is unconditional so far as man is concerned. The calling (whatever it is) is essential and it must be done by man. (2) It means more than simply calling (pronouncing) the name of the Lord. For if it means no more than saying the name, wicked men, reprobates and even infidels can and have done this. Such a line of reasoning would prove such men saved in their sins, which proves too much, for it violates every principle of truth in the New Testament on the subject. It not only proves too much in this respect, but plainly contradicts Jesus' statement when he said, in Matt. 7:21, "Not every one that saith . . . Lord, Lord, shall enter into the kingdom of heaven . . ." (3) Notice the setting in which Paul uses this statement: he points out that the calling is dependent upon preaching and believing; he even connects it with the expression in verse 16, "But they have not all obeyed the gospel." Any man who promises salvation upon something less than the things mentioned here, is certainly not including what inspiration makes essential to calling upon his name.

By placing this passage along by the side of some plain statements of Jesus we can draw a conclusion as to what it includes. Jesus said: 1. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) 2. But "Whosoever shall call upon the name of the Lord shall be saved." 3. Therefore, in calling upon his name one must be born of water and of the Spirit. Again, 1. "Except ye be converted, . . . ye shall not enter into the kingdom of heaven." 2. But "whosoever shall call upon the name of the Lord shall be saved." (3. Therefore, calling on his name cannot fall short of conversion. Another, 1. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21.) 2. But "Whosoever shall call upon the name of the Lord shall be saved." 3. Therefore, the calling that brings salvation must of necessity include doing the will of the Father.

An examination of some cases of those who were saved by calling upon the name of the Lord should throw some light on the subject. Peter's sermon on the day of Pentecost (Acts 2) convicted thousands of their sins. Those cut to the heart cried out asking, "Men and brethren what shall we do?" Suppose Peter had said, "Call upon the name of the Lord"? To this they could have replied, "We know that, you have told us already (verse 21); but we need to know now how we must do the calling." (So, to their question, Peter answered by saying, "Repent, and be baptized every one of you in the name of Jesus Christ for (unto) the remission of sins, and ye shall receive the gift of the Holy Spirit." We are told that three thousand gladly received his word, were baptized and were added unto them that day. (verse 41.) We learn in verse 47 that all those added were saved (and all the saved were added). Since only, (and all) those who call upon the name of the Lord are saved, everything these people did in order to be saved is included in the calling. It does not take a logician to see that: 1. All (and only) those who call upon the name of the Lord are saved. (Rom. 10:13.) 2. Those added to them were saved. (Acts 2:41, 47.) 3. Therefore those added called upon his name. Based upon the foregoing look at the following: 1. Three thousand were saved and added to them when they called on his name. 2. But they were saved and added when

they gladly received his word and were baptized. (Acts 2:41.) 3. Therefore, gladly receiving the word and being baptized is embraced in calling upon his name.

The conversion of Saul is a case in point. When Ananias came to Saul he found him praying in penitence. Having come to tell him what to do to be saved, Ananias said, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) It seems clear that Saul is not being told two things to do in order for his sins to be washed away, but one expression (calling on the (his) name of the Lord is explanatory of the other (arise, and be baptized and wash away thy sins). Certainly those who please God must do all in and through the name of the Lord, and should invoke his blessing upon every act; but the calling that brings salvation is complying with every condition set forth to reach this goal. Salvation as a result of calling upon the name of the Lord is not promised to those who simply call some words; but to those who accept and come to the Lord in his appointed way. This means doing what he requires without question, and trusting him for the fulfillment of every promise. For Christ has become "the author of eternal salvation unto all them that obey him." (Heb. 5:9.)—In The Evangelist.

THE CHURCH'S APPEAL TO THE WORLD

(Continued From Page Three)

lightened, when genuine divinely authorized worship is offered to God. Naked and starving humanity can be clothed and fed through the name, and to the glory of Jesus Christ. Genuine social needs are nowhere filled with more certainty than in Christian fellowship. All of this is true, but when our plea to the world is based primarily upon such "appeals" we leave the impression that the New Testament church is only one of many institutions which offer such benefits. It is rather difficult to attract the world to the New Testament church on the "aesthetic" basis, when from the world's viewpoint the deep-toned organ, robed choir, and "holy-voiced rector" offer such marvelous competition. To meet this competition to the satisfaction of the worldly minded public, we would have to leave the Bible basis for which we have so long contended. I am grieved to report that in their "zeal without knowledge" some of our "brethren" have done just that.

All of which brings us to the meat of the whole argument. *The one and only legitimate appeal of the New Testament church to the world, which is not at the same time an appeal of equal or greater strength from some other religious organization, fraternity, or foundation, is our appeal for eternal preservation.* "Save yourselves from this untoward generation."

The church itself does not save, it is the saved. The gospel appeal or call, is an invitation to come "out of darkness and into His marvelous light," and since the New Testament church is nothing more nor less than the "body of Christ," the "family of God," then an invitation to become a member of the church is identical with an invitation to obey the gospel of Christ for the salvation of your soul. (Col. 1:18; 1 Tim. 3:15; Eph. 2:19-22; 2 Thes. 2:13-14; Acts 2:36-41) This is no "new-fangled" finding, but is as old-fashioned as the New Testament itself. This is the real "appeal of the church to the world." A faithful member of the church of the

New Testament is a faithful follower of Christ, and as such has God's unfailing promise of an eternal home.

Brother Preacher, when you run out of modern fancy sermon material, Saturday night comes and you are still unable to work up a philosophical mood in order to prepare a sermon for Sunday morning, take a tip from Peter—"appeal" to the world with the gospel of Christ. Teach people to believe in Christ, to repent of their sins, to be baptized into Christ. Then let the Lord take care of the matter of "church membership."

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NOTES—REPORTS

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J. B. Redd, P. O. Box 1573, Little Rock, Arkansas: The Asher Avenue church in Little Rock announces that on May 28th Brother J. C. Dawson of Conway, Ark., is to begin a meeting in the "Four Mile" community on U. S. highway 67-70 in southwest Little Rock at or near the Hot Springs and Maplevale roads. This meeting is a mission meeting and the first time the gospel has ever been preached in this vicinity. Cooperating is Fourth and State, E. R. Harper, minister and 6th and Olive, North Little Rock, J. A. McNutt, minister. Everybody is invited and we would be glad to have those who are members close enough help establish a congregation. Brethren, let us all pull together. We are not premillennialists and have no sympathy for that doctrine or anybody that defends it or its advocates. The location for our meeting is on Asher Avenue about one and one-half miles West of 3400 Asher Avenue church. We expect to look after this work after the meeting.

* * *

H. H. Dunn, Huntington, Arkansas: The meeting in Seneca, Missouri closed with the mid-day services last Sunday. Good attendance throughout with visitors from several other places. Among the visiting preachers we had Enslev, Hall, and Hunt from Joplin; Smithers and Rogers from Neosho; and Bays from Rogers, Arkansas. These boys are faithful lively workers, free from hobbies and are doing a fine work in their field of labor. Began at Hope, Arkansas last night. A good hearing for the first night and we are hoping for a good meeting. Go next to the County Line church near Woodward, Oklahoma, beginning there the fourth of May.

* * *

Ira Rice Sr., Norman, Oklahoma: Am just in home from Modena, California where I closed my last engagement in California during my last trip to that state last Tuesday night. I have enjoyed my work with those California people during the last five and one-half months. I spent the time out there conducting song drills and preaching the gospel for a number of congregations. I am home for a good visit with my family and to enjoy a much needed rest. May the Lord bless all the faithful everywhere is my prayer. Remember me and mine when you pray.

* * *

C. E. McCord, Senath, Mo., April 21, 1944. I go next to Siloam Springs, Ark. to sing for a two weeks' meeting beginning April 30th. I still have June and the first part of July open for meetings also some time this fall. Anyone desiring my services for a meeting will write me at the above address.

* * *

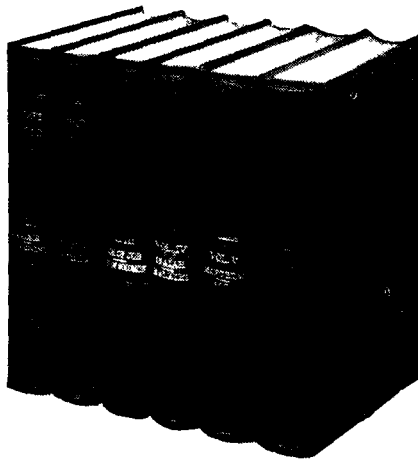
Lloyd E. Ellis, 267 St. Chas. Ave., San

Francisco, 25, California, April 17th. Greatest number present yesterday in Alameda, (Central and Walnut) since I have been preaching there. If you have friends in Alameda let me know.

* * *

M. L. Boutwell, Rt. 3, Winnsboro, La.: Brother E. S. Hughes of Ville Platte suggested contacting you as a means of getting our problem most quickly solved. We are a congregation slightly over a year old. To date we have completed a good meeting house with the help of the brethren elsewhere with the burden of our upkeep carried by some half dozen families. Recently Brother Andrew Garvin was discharged from the armed forces. He has come into our midst and is proving a zealous and loyal leader, exactly filling our needs. He hopes to bring together the scattered congregations of three or four adjacent communities and give his time to building them up, but in their undeveloped condition they could render little if any financial assistance. Our own congregation can give but a fraction of the needed assistance, but we realize the field is an important one in carrying on the Lord's work and are sure other brethren would be interested in this good work to the extent of aiding us in keeping Brother Andrew Garvin of Winnsboro on the post of duty. He has given much of his time to the Lord's work for several years tho he is a young man,

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Delight, Arkansas

supporting a wife and child. He has proven his sincerity and capability and is loved wherever he works. Pray for us and help us carry on for Christ.

* * *

Walter W. Leamons, Houston, Texas: Here at West End church, 718 Malone, we have received four adults by transfer the past week. In a meeting at Woodville Texas, I baptized three. Begin tonight at Warren, Texas and at Elkhart, Texas on May 8th.

* * *

W. O. Stroud, Pauls Valley, Okla.: I am at this place at present and have been preaching for the congregation here on Sunday and Sunday nights through this month. It is a good congregation to work with. I am not a regular man here though. I am only here for a short time. We have large crowds and the best of attention. This church is qualified both in finance and ability to do lots of good for the cause. Let us all pray that we may awaken to our full duty.

* * *

An Elder Speaks

This statement is for the information of any who might be interested in the condition of the congregation at Twelfth and Thayer in Little Rock, Arkansas.

I, as one of the elders, with most of the older members, the ones who have mostly paid for the building, have opposed this extensively advertised plan of selling our present place of meeting which is so much better than hundreds of congregations have, and trying to build a \$40,000 house within seven blocks of where we now are. We need other congregations and other buildings in this city, but why try to build one we cannot afford and in this same community and in the midst of seven sectarian church buildings?

When it has come to the point where other congregations which have their own building programs and others who do not have a good house of worship as we have, outsiders, congregations in other states or any individual who has money or any way of getting it, are solicited constantly for funds to make us a fine building where we may dub ourselves CENTRAL, it is time to let the facts be known.

We are ashamed to know that people think we are behind such a move, and for this reason this is published.

(Signed:) PERRY EVANS.

(NOTE: It would seem poor church business to abandon an old and well-established congregation in a large city where many congregations are needed, to build a costly house of worship. Why not retain the old and plant others as opportunity affords? I am well acquainted with Brother and Sister Evans and have confidence in their sincerity and judgment. Brother Evans' words are presented for what they are worth. He is on the ground.—James L. Neal.)



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

VOLUME 14

DELIGHT, ARKANSAS, MAY 4, 1944

NUMBER 22

Shall I Drink ?

LLOYD F. ELLIS

The liquor industry has largely succeeded in convincing millions of American people that the proper thing to do is to keep a certain amount of intoxicating liquors in their homes. I have heard girls speak with evident pride concerning the fact that they had bars in their homes. Some, to whom the church is unknown, are more or less insulted if one does not drink when visiting in their homes. With some, a social get-together, or party, is not complete without some sort of hard drinks.

We might well ask, Is this a healthy state of thinking? Are people on the way to better health, and greater happiness? Or, are they beclouding their minds and destroying the powers of their physical beings?

Recently someone questioned why it is that in some sections, in spite of reduced driving, the highway death-rate is increasing? One answer is, that too many are driving under the influence of liquor. Intoxicating liquor destroys the keen perceptions of the mind; it lowers resistance, and retards reaction. These facts have been proven by medical and scientific tests.

It cures no diseases, but has caused and is causing many. It never made one stronger, mentally or physically, but has wrecked both bodies and minds. It does not make one beautiful or attractive, but destroys the flower of youth and quickly brings on old age, of a repulsive sort. It has done no good and brought about untold harm to individuals and homes. It fills our asylums and jails and hospitals.

And yet, with all its record of crime and attending debauchery of all that is high and holy in human lives, even church members continue to drink liquor.

Since the days of prohibition, the phraseology of the liquor dispensaries has been greatly changed. No longer is seen the "Saloon." Oh, no! But the condition is now worse, if possible. In the grocery store, drug store, across the lunch counter, as well as in the night-

club, is sold the same old intoxicating, fiery liquid which sends men to want and woe and finally to Hell. The magazines and bill-boards are filled with a subtle advertising calculated to instill into the minds of the young, that in order to be genteel, in order to be considered one of the elite—one of the better class—that in order to enjoy "good living", one must indulge in the consumption of a certain amount of liquor. This idea is advocated, not only by the liquor industry itself, but by men and women high in the affairs of state.

Clinics are being formed in order to help the habitual drinker to be cured and become a man or a woman again. This sort of thing can help those individuals who want to be helped, but it will not cure the evil. We must begin at the other end of the line—people must be taught the harmful effects of alcohol upon the body, and there must be created within the individual mind a distaste for the sort of results that drinking brings.

Legislation must stop the open sale of liquor in certain localities, and that might help in many ways, (though many will argue on either side of the question.) It certainly is true that liquor consumption has increased many fold

since the days of Prohibition.

Lasting benefit to the race can only come by educating the people to the facts of the harmful effects of alcohol. Those who endeavor to teach the truth will meet with strong opposition, for men are again growing fabulously rich upon the many wrecked bodies of men and ruined homes of the people.

During war time, the crying need is for more and more transportation facilities, but while children starve in some sections of the world, because food is not taken to them, and some are forbidden to travel because of overcrowded conditions—the liquor continues to roll right along. Railroad cars—hundreds of them; trucks—burning up precious gasoline and rubber; and ships, are loaded down with liquor. Men may starve and die, but others "must" have their liquor. Very plainly they tell us in the newspaper and other advertising that they do not desire men to become drunken, but to **drink all they can without falling into the hands of the law.**

Oh, yes, don't you get drunk, but drink all you possibly can, so that their coffers may be filled! Poor deluded mankind, drifting away to the darkness of oblivion in unhonored graves and a devil's hell! While in yonder world a forgotten God patiently waits until the day when Time shall be no more; and the angels weep over fallen mankind.—Lloyd E. Ellis, 267 St. Charles Ave., San Francisco 25, Calif.

"Ye Ask Amiss"

(James 4:3)

Do we not wonder, many times why God has not abundantly blessed us in answer to a fervent prayer for both temporal and spiritual blessings?

The fog of ignorance and misunderstanding vanishes when penetrated by the sunlight of God's word. (Ps. 119: 105; 119:130) Therefore, after due consideration, the fact is brought to light that failure to receive is due not to the unconcern and neglect of a just and merciful heavenly Father, but rather to our "asking amiss."

Any prayer capable of penetrating the vaulted canopy of heaven and meriting

the consideration of Jehovah, God, must be directed through Christ, our high priest and mediator, in the most humble manner to, and with the utmost faith in, the giver of all good gifts (1 John 2:1; Heb. 8:1; 1 Tim. 2:5; Matt. 6:9; James 4:10; Matt. 21:22); it should include thanks for blessings received and enjoyed and a petition for future needs (2 Thes. 5:18; Matt. 6:8); it should concern all men, but especially God's people, whether individually or collectively. (1 Tim. 2:1-2; James 5:16) Covetousness, conceit, bigotry or personal ambition will render any prayer vain. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3)—Leerie Ball in The Gospel Age, Springdale, Arkansas.

Modern Polygamy and Mormonism

GEO. B. CURTIS

On March 7 the federal and state authorities arrested about fifty persons in Utah, Arizona and Idaho on the charge of polygamy. These were from a group of Mormons known as "fundamentalists." It has long been an open secret that polygamy was practiced in the remote Mormon settlements. From time to time arrests have been made for this offense, but the offense would be repeated in other places by this same religious cult. An "INS" article appearing in the Arizona Republic on March 8th, declares the Church of the Latter Day Saints to be whole-heartedly cooperative with the authorities in putting down this disgraceful practice. We append the statement coming from the Utah Church as given in the news article to which we refer: "Since the manifesto by President Woodruff was adopted by the church, the first presidency and other general authorities have repeatedly issued warnings against any apostate group that persisted in the practice of polygamous marriage, illegal both as to the church and the state. Members of the church who let this warning go unheeded, and have violated the rule and doctrines of the church by entering into these illicit relationships, have been formally dealt with and excommunicated as rapidly as they could be found out. This is the extreme punishment which the church can inflict. Notwithstanding excommunication, some of these persons have persisted in propagating their false ideas regarding the doctrine of plural marriage. Their attitude is one of rebellion against the church. Their activities are unauthorized, illegal and void. We commend and uphold the federal government in its effort through the office of the U. S. district attorney, and assisting agencies, to bring before the bar of justice those who have violated the law."

We note the following in the Mormon Church statement: (1) President Woodruff issued a manifesto against polygamy. (He was above 80 years old before he discovered the sin of polygamy.) (2) Groups have been warned against polygamous practices. (3) Mormons who have practiced polygamy have violated the rules and doctrines of the church. (4) Such members are excommunicated by the Latter Day Saints. (5) They have rebelled against the church. (6) Their activities are unauthorized, illegal and void. (7) Such offenders are to be brought before the bar of justice. These are the high points of the declaration. I shall not charge that the declaration is

insincere, but I do charge that it is inconsistent with their purported revelations.

I have before me as I write the "Doctrine and Covenants" published by "The Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah, U. S. A., 1942." This book was copyrighted in 1921 by Heber J. Grant. It contains the "revelations of the Lord" to Joseph Smith. To the Mormon it is considered the word of God. It stands on an equality with the Bible and the Book of Mormon. Were these arrested for polygamy rebelling against the doctrine of Mormonism? If they were, so were Joseph and Hyrum Smith, Brigham Young, President Woodruff, and all others of the older Utah Mormons. Since the day of the Woodruff manifesto, Mormon boys and girls have been taught to sing: "I'll be a little Mormon, and follow Brigham Young." That was what these men and women were doing. They were also following the book of "Doctrine and Covenants."

Hear this revelation to Joseph Smith found in this very book published by the church that is repudiating some of its members—excommunicating them—for doing the very thing that they say the Lord told Joseph Smith and his followers to do. "Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgression, saith the Lord your God. And again, as pertaining to the law of the priesthood—If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. And if he gave ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified. . . . And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her." (Doctrine and Covenants, Sec. 132 verses 61, 62 and 64, page 245 in 1942 edition, printed by Latter Day Saints at Salt Lake City, copyrighted by Pres. Heber Grant, head of Utah Mor-

mons. Revelation received at Nauvoo, Illinois, and recorded July 12, 1843.)

Listen to this revelation: "'In the celestial glory there are three heavens or degrees' And in order to obtain the highest, a man must enter into this order of priesthood (meaning the new and everlasting covenant of marriage). And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have increase." (Doctrine and Covenants, Section 131:1-4, 1942 edition.) (Note the parenthesis is part of the revelation. G. B. C.) Those entering into this priesthood (Plurality of marriage covenant) shall be gods. Hear this: "Then shall they be gods, because they have no end . . . Then shall they be gods, because they have all power, and the angels are subject unto them." (Sec. 132:20, Ibid.)

Now let's see what we have found. (1) God gives a man a number of virgins. (2) He cannot commit adultery with as many as ten of them. (3) The man is justified. (4) He is to teach his wife this law of polygamy. (5) If she refuses to let him have his virgins, God will destroy her. (6) There are three degrees of heaven. (7) In order to get into the highest heaven one must enter into the celestial marriage covenant. (8) This covenant allows him ten virgins to wife. (9) When he gets to this third heaven he will have all his wives there. (10) They will bear him celestial children. (11) Angels will be his servants. (12) They will, perhaps, take care of the celestial babies. (13) The polygamist will be a god. There's the doctrine just as it comes from the Mormon BIBLE. I dare any Mormon to deny that this is not the doctrine of Mormonism. I challenge the Utah Church to repudiate the actions of those arrested Tuesday of this week without repudiating Joseph Smith and his revelations. Were these men and women following the doctrine of Mormonism as taught and practiced by Utah Mormons? Most assuredly they were.

I know that Woodruff in his senility repudiated polygamy. I know that the Mormon fraternity in Salt Lake accepted, nominally, under stress of federal law, this manifesto. But I also know that today with all the weight of God's word, so far as Mormons in the West were concerned, this damnable, contemptible, woman-debasing, so-called revelation is being sent out from Mormon headquarters at Salt Lake City. Where does the blame rest? Does it rest with those poor misguided followers of polygamous Joe and Brigham, or does it rest on the head of the beast in Salt Lake City? Mormon headquarters give it out as the word of God, their follow-

ers accept the doctrine as such, they are caught in polygamy, the church that teaches the doctrine excommunicates them for believing the thing taught by them. This ought to be enough to convince every Mormon in the West the whole Mormon setup is a fraud and an imposture.

Let the Church of the Latter Day Saints in Salt Lake City come to the aid of these polygamist men and women who are now in the toils of the federal

law, or repudiate this revelation, openly and publicly, before all men. If it is of God, they cannot repudiate it and be acceptable with him. To repudiate this revelation is to grant it to be of the devil. And if this one is from the devil, where did the rest of Joe's revelations come from? Did Joseph receive revelations from the devil with one ear and from the Lord with the other? Couldn't some wise Mormon straighten a poor old "Gentile" out on this matter?

torian, from whom we quoted, did know. Coming next to Matt. 18:17, the gentleman finds the Lord directing his disciples in the matter of caring for offenses committed against them. And, because Christ said: "Tell it to the church," the man concludes that the church had been established. Suppose I should turn to Acts 7:30, and read: "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto you"; and argue that because Moses was in the church that the Lord established it in the days of Moses? Just because one finds the word church, does not mean that he has found the establishment of it. Did it ever *dawn on the* gentleman that they could yet tell their troubles to a congregation of the church of which Moses was a member?

The Church That Jesus Built (No. 4)

R. A. HARTSELL

Origin

Mr. Whitehorn introduces chapter two of his booklet with the question: "When Did Christ Originate His Church?" And then he makes this statement: "We believe that Jesus organized and established His church while He lived here among men." This is not out of the usual path travelled by Baptist preachers, but is somewhat out of tune with their scholars. I quote one here. "This church potentially existed from the day when two disciples of John the Baptist followed Jesus and believed on him as the Messiah (John 1:35-40); but of actual existence as an organized society of believers during the life of Jesus no trace appears in the four Gospels. The day of Pentecost marks the beginning of the definite, organic life of the followers of Christ." A SHORT HISTORY OF THE BAPTISTS. —By H. C. Vedder, page 14. I give this statement to show you that the leading proclamations of Baptist doctrine do not agree with the gentleman — Neither does the Bible.

In trying to point out the beginning of the church, Mr. Whitehorn offers Luke 6:12-13. Here we have the account of our Lord going into the mountain to pray, and the choosing of the apostles. Says he: "This marks the beginning of the church that Jesus built." At least the man does better than most of his brethren who take the "personal ministry" position. He does say this is it. Most of them string it along from the baptism of Jesus to the institution of the supper.

But not now how he contradicts himself in his very next paragraph. Here are the words: "In Matt. 16:18 we find the definite promise on the part of the Son of God to build His church, not a thousand years after he had gone back to heaven, but to build it while He lived here among men." (Page 9.) Think of it. In the first statement he was positive that it was built at the ordination of the twelve. Then some three years later he finds a "promise of the Lord

TO BUILD IT." He has now changed his time by three years. And notice too, the Lord said, in his proof text, "I WILL BUILD IT." Forgetful, would you say? If Christ built it three years before this time, it seems he was a bit mixed up on the matter, and should have had the gentleman there to remind him that he should not have said "I will build it," but more in order: "I BUILT IT THREE YEARS AGO ON THE MOUNT OF ORDINATION." But such is the doctrines of men.

In the same paragraph, page nine, we find Heb. 2:12; Ps. 22:22; Mark 14:26, offered as proof of the "personal ministry" theory. Because David said: "I will sing in the midst of the congregation," and Paul said, "In the midst of the church will I sing praises, plus the fact that at the institution of the supper, "they sang an hymn and went out"; Christ was singing in the midst of the church. The man overlooked one fact" in one of his proof texts. (Heb. 2:11-12.) It is the fact that the singing was to be done "after they were sanctified." In Heb. 10:9-10, we are informed that this sanctifying was done by the offering of the body of Christ. Thus: (1) No singing until after they were sanctified. (2) No sanctification until Christ was offered. (3) Therefore no singing in the midst of the church until after Christ, was offered on the cross. Completing the argument per Baptist fashion we would have: (1) No singing, no Church. (2) No singing until after the offering of Christ. (3) Therefore no church until after the offering of Christ. And I thank the gentleman. That one was so easy to expose.

In the next paragraph, pages nine and ten, we have the following from the pen of the learned gentlemen. "If the church was not organized until the day of Pentecost then we admit that we do not know what Christ is talking about when these things came to pass." Reader, from the blunders of the man thus far, we are sure he does not know what Christ is talking about. . . . But his brother his-

Paul, speaking of Christ, said: "He taketh away the first, that he may establish the second." (Heb. 10:9-11.) The first church —congregation —was that established among the Jews. Moses was a member of it. And the first complete system was that completed in the adding of the Law of Moses. Christ had to take this system away, in order to establish His —the second." While taking away the first, he instructed concerning duties which should be observed in the second; or His. This is the case with Matthew 18:17. When did He take away the first? you ask. "He took it out of the way, nailing it to the cross." (Col. 2:14.) The "second" could not be established until the "first" was removed. The "first" was taken way at the cross; therefore, the "second" was not established until after Jesus died on the cross.

These facts are in perfect accord with the statement in Heb. 9:16-17. "A testament is of force after men are dead." Anyone who knows anything at all, knows that this is true, even in human wills. Men usually give the terms of their will before they die, but these terms do not become effective until after the death of the writer. Christ could, therefore, instruct His disciples concerning the terms of His will, which became effective only after His death.

The foregoing reviews all that is offered in the booklet on establishment of the Lord's church. It is well, however, to consider some of the facts of the Bible concerning the true time and place of the beginning of the New Testament church. As we have observed before, we may learn the truth and expose that which is false by showing just what the Bible teaches on any given subject.

The church of Christ could not have been established until after His resurrection; for such would have made God's
(Concluded on Page Eight)

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 Associate Editors

Geo. B. Curtis _____ Box 431, Winslow, Arizona
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 John W. Wilson _____ Box 28, Silver City, N. M.
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"Lovest Thou Me More Than These"

By D. H. PERKINS

Radio Sermon Delivered Over WMPS (Memphis)
 December 6, 1942

It was Jesus who asked, "Lovest thou me more than these?" This is one of the great questions asked by Christ, which confronts each of us today. Every man and woman must answer this question for himself or herself. We can not ignore this question and please God, neither can we please him by answering it incorrectly. There is but one way to answer it, and please the Lord.

When Jesus asked, "Lovest thou me more than these?" He could have meant, "Do you love me more than others love me," or, "Do you love me more than you love other people and things?" The meaning of this expression, "more than these," must be determined by the context, and it seems to lead us to the conclusion that Jesus meant: "Do you love me more than you love other things and other people?" The Apostle Peter seemed to understand the question to mean that, for he said, "Yea, Lord, thou knowest I love thee." (Jno. 21:15-17).

There had been a time when Peter showed by his actions that he loved other things more than he loved his Lord. He had loved his own life more than he loved Christ. When he was afraid of being arrested after Christ's arrest, he denied three times that he even knew Jesus. Now the time had come for him to prove that he loved the Lord more than all other things, even to his own life.

To us Jesus is saying: "Do you love me more than you love anything else in the world?" Do we love him more than we love money? If we love money so much as to neglect to worship and serve Christ we do not love him more than we love something else. It is quite obvious that we love money more than we love him, if we put the matter of earning money before worshipping him. It is safe to say that at the present time the majority of people are more concerned in making money than they are pleasing the Lord. When people wilfully neglect or refuse to do the bidding of Christ, they do not love him at all. Rather than loving him more than other things, they love him less than other things.

The man or woman who loves a job, or should we say a position, more than to worship and serve the Lord does not love the Lord more than other things. There are many good people who can not work for the Lord, because of their jobs. They are too busy working for somebody else to work for Christ. They feel that their jobs must be held, regardless of whether the Lord's work is done or not. Rather than take a chance on losing a good paying job, they take a great chance on losing their souls. The Lord might well ask today, "Do you love me more than you love your job?" Friends, answer this question consistently.

Again, Jesus may ask: "Do you love me more than you love pleasure?" "Do you put me and my cause before seeking pleasure?" Very few people can say, "Yes, Lord, thou knowest that we love thee more than we love pleasure." Many who claim to love the Lord, prove by their actions that they have no love for him. Actions speak louder than words. "By their fruits, ye shall know them." When people go pleasure seeking on the Lord's day, rather than to worship Christ, they prove their love for the things of the world, not for the Lord. "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 Jno. 2:15, 16). The man or woman, young lady or young man, who allows himself or herself to follow after the worldly pleasures, does not love Christ. "If we say we have fellowship with him, and walk in darkness, we lie, and do not tell the truth." "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. 1:6, 7).

When the Lord asked the question: "Lovest thou me more than these?" he included the question: "Do you love me more than you love popularity?" There are far too many people today who desire above every thing else to be popular. To be a true follower of Christ makes one unpopular with the world. Rather than have the favor of the Lord, they choose the favor of the ungodly. Unfortunately, members of the church try to be loyal to the Lord and at the same time seek popularity with the world. The result is that such finally leave the church and lose their souls. We love the Lord less than popularity when we compromise the truth or neglect our Christian duty in order to be popular.

Again, Christ might well ask today, "Do you love me more than you love your relatives and friends?" We may answer, "Yes, Lord, thou knowest that I love thee better than any one," but prove by our actions that we love others more than we love Christ. In what way can we determine whom we love more? By what we do. If we allow friends, husband, wife, father, mother, son or daughter, brother or sister, to hinder our worship and service to Christ, we love Christ less than we love other. Many members of the church of the Lord think it nothing to stay home from worship to entertain relatives or friends. Perhaps they are afraid the feelings of their friends or relatives might be hurt if they did not remain at home to show them a good time. When Christians are more fearful of offending people than they are the Lord, they prove their love is less for the Lord than for people. It will be well to remember that Christ has every reason to be offended at us, if we do not remember his sacrifice for us. We should do this in partaking of the Lord's Supper every Lord's day. Let friends come, if they will, on the Lord's day, but don't offend your Saviour by putting your friends or relatives before him.

Jesus said, "If any man come after me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my dis-

ple." (Luke 14:26). From this statement of Jesus it is clear that we can not be his disciples unless we are willing to put him before the dearest on earth to us. But he says, we must hate our closest relatives.

I must admit that I do not hate my father who toiled that I might exist. I owe much to my father for what he has done for me, and I do not hate him. I love him. I do not hate my dear mother who gave me life and who has sacrificed many things for my welfare. I have no reason to hate my mother, but every reason to love her. She is a great mother as ever lived. Neither do I hate my wife and life's companion who agreed to go along with me over the pathway of life, equally sharing with me the joys and sorrows of life. I can not hate my wife, the mother of my three children, and who keeps the home fires going when I am away proclaiming the story of the Saviour. I love my wife and can not hate her. My children are dear to my heart. It is but natural that a parent should love his children, flesh of his flesh, bone of his bones and blood of his blood. Parents should love their children and not hate them. My love grows stronger for my brother. There is no reason that I should hate him. My sister has done nothing for me to hate her. Instead, I recall with pleasant memories the days of childhood when we, my brother, sister and I, played together in and around our parent's home. Those were happy days and shall never be forgotten. No, I do not hate any of my relatives, nor do I hate any person on earth. It is wrong to hate, said Jesus (Matt. 5:43-48). Neither do I hate myself. Paul says in Eph. 5:29, that no man has ever hated himself.

Husbands are told to love their wives and wives their husbands. Parents are to love their children and children are told to obey their parents and honor them. We are commanded to love one another, but Jesus says we must hate all to be his disciples. Now, does Jesus mean that we are to hate in the sense that we usually think of hate? The answer is no. For the Lord would not tell us to love mother, father, wife, husband, children, brother, sister, and even, our enemies, and then, tell us to hate them in order to be his disciples. Such would be inconsistent and unjust on the Lord's part.

The fact is that the word "hate" as used by Jesus in our text is not used as we today use the word "hate." The word in the Bible usually meant to "love less." For example, in Genesis 29:30, 31, it is said that Jacob loved Rachel more than Leah, and that he hated Leah. That is, he loved Leah less than he loved Rachel. His love for Rachel was greater than for Leah. Again, in Romans 9:13, Paul says God loved Jacob and hated Esau. God loved Esau less than he loved Jacob. Jesus says in Jno. 14:25, "He that hateth his own life shall find it." Yet Paul says no man has ever hated his own life. (Eph. 5:29). Therefore, we must understand the word hate as used by Jesus, when he said we must hate to be his disciples, to mean, "love less." It is quite obvious from a comparison of texts that this must be the meaning. Otherwise we would have the Lord's word flatly contradicting itself.

Thus when Jesus says we must hate father, mother, wife, children, brethren, sisters and our own lives, he meant that we must love them less than we love him. To be his disciples, we must love him more than we love any one else on earth. Regardless of how much we love others, we can not please the Lord if we put them before him and his interests. His is the greatest of all causes. It is proper and right to love others, but when we love them to the extent that we let them come before or between us and the Lord, we are sinning. Our love must be less for our parents, wife or husband, children, brother, sister, friends and all, than it is for the Lord Jesus. It was Jesus who died for our eternal salvation. No loved one or friend can do so much for us as

Jesus has done, is doing and will do for us. He alone can save us. Your mother can not save you. Your father did not die to redeem you from sin. Your wife is helpless so far as saving your soul. Your husband is only a man and has no power to take you to heaven. Your children are human like yourself, and can not eternally save your soul. No friend is in a position to do for you what Jesus has done for you. Then why let earthly loved ones and friends hinder your service and obedience to Christ? Why put any human above the Saviour? Why not love the Lord more than any and all other people and things? Let not your desire for pleasure, money, popularity, or your love for people, keep you out of heaven. Remember, Jesus says, to be his disciple, we *must* love all other things and people less than we love him (Lk. 14:26).

To properly prove our love for Jesus, we must endeavor to do all he commands. In Jno. 14:15, Jesus says, "If ye love me, keep my commandments." Again, he says, "If a man love me, he will keep my words." (Jno. 14:23). In Jno. 15:14, Jesus says, "ye are my friends, if ye do whatsoever, I command you". Any time we fail to desire to do what Jesus expects, we do not love him as we should. Finally, The question is: "Lovest thou me more than these?" Do we really love Jesus more than we love anything or anybody else in all the world? We must to be his disciples,

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

LESSON 18 —BEGIN CHAPTER 10

Paul desired the salvation of his fellow Jews intensely. He prayed for their salvation. In Chapter 9, he expresses this desire so strongly that he could wish himself accursed from Christ for their sake. (9:3). The Jew had a zeal of God but this zeal was not according to knowledge. Therefore, religious zeal not directed by truth is worthless. It will not save. Vv. 1, 2.

The Jew was ignorant of God's righteousness. His righteousness is in Christ. (II Cor. 5:21). The Jew rejected Christ, thus rejecting the righteousness of God. They were ignorant of the gospel, and God's righteousness was revealed in the gospel. (Rom. 1:17). They attempted to establish their own righteousness and thereby failed to submit themselves to the righteousness of God. This is exactly the position of the denominational world in their rejection of baptism as a part of the gospel. They reject the righteousness of God. (Luke 7:30) Vv. 3.

"Christ is the end of the law for righteousness to every one that believeth." The word translated *end* here is from the Greek word *telos*, and means to the uttermost, or extremity. Christ covers all that pertains to righteousness. He is the fullness of God's righteousness to every believer. V. 4.

The righteousness of the law consisted in following the letter of the law. Paul's quotation comes from Leviticus 18:5. Here again the law and the system of faith are contrasted. In verse six is a quotation from Deuteronomy 30:12, 13 applied to the gospel of Christ. No one is to ascend to heaven to bring down Christ. How often have we heard denominational preachers pray for God and Christ and the Holy Spirit to come down. Neither are we to attempt to bring him up again from the dead for our salvation. The righteousness which is of faith doesn't talk in that manner. What is the manner of speech of this righteousness? Here is the answer. The word is nigh thee. It is in your mouth—it is preached—it is in your heart—you have knowledge of it. It is the word of faith preached by the apostles. God's saving power is the gospel. It does not require any descent from heaven either

by the Father, or the Son, or the Holy Spirit. The power is in the implanted word. (Jas. 1:21) Vv. 5-8.

The word preached required confession by mouth of the faith in the heart. This faith consists of believing fully that God raised Christ from the dead. Any one believing in the resurrection of Christ as taught in the scriptures believes in the divinity of Jesus. This is saving faith. It is not merely an assent of the mind to the facts of the gospel but a full acceptance of it. The word here translated *believeth* is from the Greek *pisteutai* and means to continue to believe in, to continue to rely on, *to continue to obey*. Belief is unto (eis) salvation, i. e., in the direction of righteousness, while confession is unto, (eis), in the direction of, salvation. But both righteousness and salvation are in Christ. We must, therefore, enter into him to have these blessings. We are baptized into Christ. (Rom. 6:3; Gal. 3:26). Vv. 9, 10.

If any one is ashamed of Christ it is evidence that this one does not believe in him. Faith erases this shame. He bore shame for us. Shall we be ashamed of him? If so, He will be ashamed of us in the august presence of His Father. V. 11.

The Jew had no advantage over the Greek. All have the same Lord. He is over all and is rich unto all that call upon Him. V. 12.

Every one calling upon the name of the Lord shall be saved. V. 13.

Does calling upon the name of the Lord consist of prayer? "Not everyone that saith unto me, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21). The calling on the name of the Lord means doing the will of the heavenly Father. The following requirements are here set forth for calling on Him: (1) Believing, (2) Hearing, (3) Having the gospel preached, (4) Obeying the gospel. ("But they have not all obeyed the gospel." V. 16). No one can call upon the name, or authority, of the Lord who knows nothing about his gospel. They cannot believe it until they have heard it. They cannot hear it until it is preached unto them. "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21). That is God's method of saving. It is necessary for the preacher to be sent. The church is the institution to send him. What more beautiful mission could the feet of man have than to carry the message of life to a lost and dying people. "They have not all obeyed the gospel. . . . What hath believed our report?" Then the true and scriptural believer is an obeyer as well. Vv. 13-16.

"Faith comes by hearing the word of God." There is no other way of obtaining faith. No word, no faith. No faith, no salvation. Shall we be so foolish as to refuse this calling on the name of the Lord that requires obeying Him, and try another method?

The Oneness For Which Jesus Prayed (John 17)

By GUS WINTER, Youngstown 1, Ohio

The seventeenth chapter of John's Gospel contains the *real* Lord's Prayer. The prayer recorded in Matthew 6:9-13 is the model prayer that Jesus taught His disciples. Our first message on THE ONENESS FOR WHICH JESUS PRAYED is Oneness Through the Divine Name. In the authorized King James Version the translators render the second half of verse 11 thus, "Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as we are." The American Standard Version reads, "Keep them in thy name, which Thou hast given me." Dr. James Moffatt, world renowned Greek scholar renders it, "Keep them by the power of thy Name which thou hast given me, that they may be one as we are."

What is the divine name in which Jesus' followers are to be kept and through which they are to realize the ONE-NESS for which our Savior prayed in old Jerusalem's upper room? We turn now to Acts 11:26 where we are informed "The disciples were called *Christians* first in Antioch." In commenting on this passage, the eminent Baptist preacher, Dr. J. A. Gordon (Select Northfield Sermons) writes. "It is held that this name was given in derision. I think not. If you study the use of the Greek word "called" you will conclude that they were divinely called Christians. God gave them that name."

Another great Baptist leader, Dr. Henson, while addressing the general convention of Baptist churches at Cleveland, Ohio, on May 19, 1904, said, "I sometimes feel sorry that the word "Baptist" which was flung at us by our enemies and stuck, should be our name, for often its account obscures to others our great mission to the world. Perhaps yet we will go back to the name CHRISTIAN."

Perhaps the greatest of them all, Charles H. Spurgeon in Vol. 1, page 168 of his Memorial Library wrote, "I look forward; with pleasure to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the

Baptist name will soon perish; but let Christ's name last forever."

Turning now to Acts 26:28, 29, we hear King Agrippa at the conclusion of Paul's defense crying out, "Almost thou persuadest me to be Christian." Paul, with deep emotion and, conviction replies, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Did not the great apostle to the Gentiles glory in the name *Christian*? Did he not gladly take it upon himself? He was no longer a Pharisee. While he was still a Hebrew of the Hebrews so far as his nationality was concerned, he here claims to be a Christian as to his religious belief, and he glories in this fact! Should not all who follow the apostle Paul and his Lord, likewise glory in the name Christian, and refuse to wear a party name? John Wesley, the founder of Methodism wrote, "Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgot; that we might all agree to sit down together as humble, loving disciples at the feet of the common Master to hear His word, to imbibe His spirit and to translate His life in our own." And again he wished that the very name (Methodist) might be mentioned never more, but be buried in eternal oblivion. (Universal Knowledge, Vol. IX, page 540.)

Likewise Martin Luther, that heroic leader of the Protestant Reformation pleaded, "I pray you to leave my name alone, and call yourselves not Lutherans, but *Christians*. Who is Luther? My doctrine is not mine. I have not been crucified for any one. Paul (1 Cor. 1:13) would not have any should call themselves of Paul, nor of Peter, but of Christ. How then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all; and let us call ourselves only Christians after Him from whom our doctrine comes. ." (Life

of Luther by Stork, page 289.)

Hear again that noble pioneer preacher of the Restoration Movement, Alexander Campbell as he exclaims, "But alas, the enemies have blasphemed the blessed gospel by pasting our sinful names upon it to bring it into disrepute." But even more decisive is the declaration of the inspired apostle Paul in I Corinthians 2:10-13.

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 —there are contentions among you. Now this I say that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?

So likewise the apostle Peter has admonished the followers of Christ to glorify God in but ONE and only ONE name. Hear him as he speaks in I Peter 4.16 (Am. Standard Version): "But if any man suffer as a CHRISTIAN, let him not be ashamed; but let him glorify God IN THIS NAME. "The divisions that exist today are perpetuated by party names and labels. No less great a preacher than R. S. Mc-Arthus, for many years the celebrated minister of the Calvary Baptist Church in New York affirmed, "The name Presbyterian, Congregationalist, Methodist and Baptist, however much we love it, and however loyal we are to it now, is to give place to that name which is above every other name. The day will come when those dashing waves of time and eternity shall strip off every name but one —not our name, but the name of our Lord and Savior, our Prophet, Priest and King will abide, and amid the light of earth and the increasing glory of eternity, that name shall alone be read, JESUS CHRIST." I plead with all my brethren who love Christ above any religious party and above every earthly love, to glorify Him by wearing the divinely given name *Christian*. Let us not be hyphenated Christians! All who are kept through this worthy name, could if they would, be united in their work and worship; in their doctrine and in their practice, and upon the sole basis of the Bible (rightly divided) and in the same religious body the Bible sets forth, CHRIST'S CHURCH.

Another inspired apostle of Jesus, after rebuking those who despise God's poor and then, oppress them, asks "Do they not blaspheme that worthy name by which ye are called?" (James 2:7). Dear reader, can we be called by any worthier, more excellent or beautiful name, than that which honors, glorifies and exalts the Christ of God, the name CHRISTIAN?

In the last message to the church recorded in the last book of the Bible, Revelation 2:13, the risen Lord commends the Church in Pergamum for "holding fast His name." Let us also hold fast the name CHRISTIAN! For a Christian is one that belongs to Christ; one who is a warrior for Christ; a soldier in Christ's army! And should such a one not be willing to drop all human names and designations that un-inspired men have attached to the followers of Christ? Surely the ONENESS for which Jesus prayed is the unity, the harmony, the agreement and the fraternity that can be achieved through being kept in the divine name —through insisting upon wearing that name and in glorifying God just as CHRISTIANS, yes as Christians only; —Gus Winter.

Why should a minister fail to preach the whole truth lest he should offend some one who is not right with the Lord? If people get to where they cannot stand sound doctrine, shall we try to win them by withholding some truth that would condemn them? Did not Paul say to Timothy: "Preach the word?"

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THE CHURCH THAT JESUS BUILT
(Continued From Page Three)

promise false. In Chr. 17:11-12, God swore with an oath that he would establish it after the "seed of the sons of David had been raised up." In Ps. 132:11-12, the promise is again given. Then by reading Acts 2:29-31, we will find the promise in its fullness.

Too, our Lord's church could not have been established before His ascension. In Luke 19:12, Christ said it would be established between the time of His "going to a far country, and His return." (Mind you, satisfaction can not be had from this passage by the "future kingdom" either; for it must be before His return.) In addition to this fact, the Lord further tells us that it was not of this world (John 18:26); thus, both the "personal ministry and future reign" advocates are left without a foundation.

Furthermore, Christ was to be a priest "after the order of Melchisedec." (Heb. 6:20.) Melchisedec was king and priest at the same time. So, Christ, to be after that order, had to be king and priest at the same time. Now, "For if he were ON EARTH, HE SHOULD NOT BE A PRIEST, seeing that there are priests that offer gifts according to the law." (Heb. 8:4.) Since Christ is king and priest at the same time, and, since He could not be a priest on earth, He could not be a king on earth.

Our Lord had to arise from the dead, and ascend, according to the prophet's and His own words. In fact, He could not be on His throne until this took place; for, "The Lord's throne is in heaven." (Ps. 11:4.) Heaven is His seat of government, and He is NOW ruling from that place. (Ps. 89:34-37.) Much more could be said, but this is enough for now.

(We shall examine "Doctrine" next.)

NOTES—REPORTS

T. B. Crews, Houston, Texas: The congregation now meeting in Hohl School on Yale Street is moving along with encouraging results and prospects point to a bright future. Several have been added by transfer in the past two months. We will be one year old in May. Our Bible class attendance has doubled in that time and our membership has done the same. We hope to have our own church home very soon. When we do I will begin full time work with them. At present, as has been the case for five years, I work at a local chain store concern for my living. These people seem to think that I can do the work required in this vicinity and I too, feel that it is time for me to put in full time in the work. I hope to begin

by early July and in a short while we should have one of the largest congregations in the city. I hope to conduct a meeting or two soon after I begin local work.

* * *

Sherman L. Cannon, San Diego, 4, California: Brother John Allen Hudson of the Southwest congregation in Los Angeles did some of his best preaching during a recent meeting at the El Cajon Boulevard congregation. Brother Hudson worked with us last year in a very fine meeting. There were two baptisms, one restoration, and two to place membership during the meeting. Three were baptized April 9. It was gratifying to note the spirit of cooperation of the various other congregations and their respective ministers during the meeting. The El Cajon Blvd. congregation is looking forward to its next meeting of the

year with Brother Willard Morrow of the Riverside congregation, Fort Worth, Texas doing the preaching.

* * *

David M. Owens, Lindsay, California: Closed meeting at Shatter the 9th and one was restored, and went back the 16th, a zealous little band -of disciples worshipping the best they know how. Started meeting here the 23rd and will continue at least until the 30th. Every indication this is a good church for this valley. I am due to be at Grants Pass, Oregon the 7th of May and at Newberg the 21st, and then to Longview, Washington May 28th, before starting to Mississippi.

Will W. Slater, Fort Smith, Arkansas: Closed song drill last night in Elsa, Tex., down in Rio Grande Valley. I promised to help them in a meeting in November. Brother Ellis G. Grubb is the efficient minister here. A fine missionary program is being carried out in the Valley. Most congregations are wide awake. Some could do a lot more if they would. Small congregations are being strengthened, new ones are being established and the Cause is growing. May we work while 'tis day.

* * *

V. E. Howard, 3720 Washington St., Greenville, Texas: I have recently been in meetings with the church in New London, Texas and Houston. Both very good meetings. Good crowds and several additions. The meeting in Houston was with the Milby St. church, of which F. F. Conley serves as minister. It was a pleasure to have been associated with brother Conley and the Milby church. I expect to return next year. The fellowship and encouragement of all the Houston preachers during the meeting was appreciated very much. James Jordan preaches for the New London church. He is doing a good work and is appreciated by the church. We are pleased with the progress of our radio work. We have heard from listeners in Arkansas, Louisiana, Alabama, Oklahoma, Mississippi, Texas and Kansas. Our broadcast may be heard each Sunday, 12:45 to 1:00 noon, over KRRV, Sherman 910 k. c., and KWKH, Shreveport, 1130 k. c. a 50,000 watt station. We are anxious for someone to furnish us with gospel tracts to send free to all listeners.


* * *

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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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THE CHRISTIAN'S HOPE

By FRANK J. DUNN

Please note carefully this statement from Paul's letter to the Hebrews: "Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to *lay hold of the hope set before us*: which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil; whether as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek" (Heb. 7:17-20). The hope that Paul here sets forth as the anchor of the soul is the light of the Christian life. It is impossible to have a saving faith without it, for faith and hope are inseparable. Thus we read that "faith is the substance of things hoped for" (Heb. 11:1).

Hope is defined as "a desire for some good, accompanied with the expectation of obtaining what is desired, or belief that it may be obtained." Paul says, "For in hope were we saved; but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it" (Rom 8:24, 25). Everything we do in this world is done in hope. We hope for an early end to this war. We hope that all our loved ones may return to us sound in body, mind and spirit. We hope for a better world after this great carnage. We hope for the freedoms we enjoy to be extended to all the peoples of the world. We hope for success in every undertaking. We hope for health, happiness and long life upon the earth. But above everything else we hope to live beyond the grave. It is this hope that is sure and steadfast, without which life would be miserable, indeed. Truly, the Christian's life is a life of hope.

The Christian's hope is the greatest 'Hope of all. A great many people, however, do not understand its full significance. *The only hope some have in Christianity As a better world in which to live.* It is true that the principles of Christ have improved our civilization and our standards of living. The primary reason for the high degree of Christian civilization which we enjoy [in America today is that our forefathers came to this country, not in search of gold, but in search of God. Wherever Christianity has gone, moral and social standards have been raised and living conditions improved.

If there were no other blessings to be obtained from Christianity except these temporal blessings, they would warrant an acceptance of Christ. But these blessings pale into insignificance when we consider the true nature of the Christian's hope.

Someone else says, "*My hope in religion is that I may prosper while I live on the earth.*" Friends, you may know nothing whatsoever of Christianity and yet be prosperous. Of course, all of us desire financial security in this life, but that security is not the end and purpose of Christianity. Christ spoke a parable concerning a rich man whose end in life was to gain more riches and build bigger storehouses for his possessions. He said to his soul, "Soul, thou has much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee and the things which thou has prepared, whose shall they be? So is he that layeth up treasure for himself, but is not rich toward God" (Luke 12:19-21).

Another false conception is that Christianity will enable us to be miraculously healed of all diseases and live longer on the earth. It is true that the peace and joy which Christ gives to all his followers enables us to be happier than those who do not know his blessings. A happy and contented mental state is conducive to a healthy physical condition. There is nothing miraculous or mysterious about it, however. The mere hope of living longer on the earth is not the Christian's hope. Our hope is not in temporal things. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19).

One of the most dangerous errors concerning the Christian hope is "that Christ will return to earth and, by force, set up an earthly kingdom in which all the saints will reign with him over all the nations of the world. This theory in its various forms is commonly referred to as "premillennialism," denoting a personal reign of Christ on the earth before the end of the world and the judgment of the wicked. This erroneous position is held by many religious groups today. It is regrettable that so many honest people have been deceived by it. Premillennialism defeats the very purpose of the gospel, of Christ. The Bible plainly teaches that Christ came to the earth, died on the cross and arose from the dead in order to blot out the sins of mankind

and purchase the church with his blood. The church and kingdom are *not* two separate institutions; they are one and the same. The two terms are used interchangeably throughout the New Testament. Christ promised that he would build his church, or kingdom, and that it would be accomplished during the lifetime of his disciples. In fulfillment of all the prophecies made concerning it, the kingdom of Christ was established on the first Pentecost following his ascension into heaven. Christ is now seated upon his throne, reigning over the nations of the world. It is a spiritual reign, over a spiritual kingdom —the only kingdom Christ ever intended to establish, the only kingdom over which he will ever reign, and the only kingdom he will ever have in this world. That kingdom is the church of our Lord Jesus Christ, which he purchased with his blood, and in which are all the redeemed of the world.

Premillennialism is a synonym for materialism. The greatest blessings of God are spiritual —not material. The theory of a personal reign of Christ on the earth limits the kingdom to the material things of the world. We are engaged in a terrible conflict today primarily because of materialistic ideals of the Axis nations. We are waging this war because we do not agree that might makes right, or that the things of the world constitute the greatest values in life. Yet, if our hope is for Christ to establish a literal reign upon the earth **SO that we may reign over our enemies, our conception of the Christian hope and of the kingdom of Christ is little better than Fascism or Nazism.**

There is not one passage anywhere in the Bible which intimates that Christ will ever set foot upon the earth again. Jesus described his second coming as follows: "Then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other" (Matt. 24:30, 31). Paul says, "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:16, 17). These passages show clearly that Christ has no intention of ever setting foot on the earth again, but, rather, we are to "be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The apostle Peter says, "The heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up" (2 Pet. 3:10). Since the earth will be destroyed at the Lord's second coming, it is foolish to contend that he will then set up an earthly kingdom and reign over that which has already been consumed with fire.

The Christian's hope goes far beyond the limitations of an earthly kingdom and material blessings. Paul

says, "The hope is laid up for you in heaven" (Col. 1:5). Again, "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 6:16, 17). Yes, friends, as long as we follow the Lord, we have the assurance that we are the heirs of God: heirs of hope, heirs of righteousness, heirs of the kingdom, heirs of eternal life, and heirs of *all* the promises of God. Hence, the following words of the apostle Paul are an eternal source of comfort and solace to the Christian: "But we would not have you ignorant, brethren, concerning them that fall asleep; but ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and arose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words" (1 Thes. 4:13-18). *In closing may I say that the Christian's hope is not for those who are outside of Christ.* Paul says, "Christ Jesus is our hope" (1 Tim. 1:1), and, "The promise of life is *in* Christ Jesus" (2 Tim. 1:1). And again, we who are "*in Christ*", with those who are asleep 'in Jesus' are to be caught up together "to meet the Lord in the air." God has never promised to save any person who is outside of Christ. Neither has he promised to save the erring Christian who dies in sin. John said, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (Jno. 1:7). To "walk in the light" is to obey the commands of the Lord. As long as we continue to obey him, he has promised to cleanse our sins, protect us from all harm, and take us home to dwell with him forever. *This is the Christian's hope.* But if we turn away from him, and fall back into the paths of sin, his protecting wing no longer covers us, and we are left to grope along in the darkness of sin, to die in despair, and to suffer the wrath of God forever. Paul, therefore, warns us to "walk in the spirit," for they who practice the works of the flesh "shall not inherit the kingdom of God" (Gal. 5:16, 21).

Friends, if you are without hope today, will you not turn to Christ, obey his will and continue to serve him? He will cleanse you of all sin, protect you with his loving care, fill your heart with hope, joy, and peace, and give you a home in heaven at last.

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Preaching The Gospel

JOHN W. WILSON

Jesus said: "Go ye into all the world and preach the gospel." (Mk. 16:15.) Paul declared that: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." (Rom. 1:16.) Peter says: "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." (1 Pet. 1:23) James adds: "Receive with meekness the engrafted word which is able to save your souls." (Jas. 1:18.)

Such statements from the inspired record could be multiplied without a great deal of effort. It is a foregone conclusion with all who know and believe the Bible to be final in matters religious that the gospel must be preached if souls are saved. Not only must we preach the gospel if we would save souls, but with equal importance to the saving of our own souls, the gospel must be preached. If we fail in preaching the gospel of Christ we lose our own souls and fail altogether in saving the souls of our neighbors. It is an easy matter for churches of Christ to see this fact and admit it readily. It seems to be quite difficult, though the fact be so readily admitted by us, to get it across to others and seemingly sincere, religious people. Many of them will talk about the gospel as though they understand its power and importance, but in their practice and preaching they ignore it practically or completely.

By far the majority of people are so creed-bound that they cannot or will not submit to the injunctions of the gospel. The hold that such things has on people has come about gradually. They have drifted into such states little by little. Today their apostate condition is so obvious to the student of the Bible that it is easily noted. Their only hope lies in our ability to lead them back to the truth one by one and little by little. We cannot hope to convert whole organizations in a single instant, any more than we would expect to find that they departed in that manner. Still, we can never lead them back to the truth by easy going, compromising, middle-of-the-road, soft-peddling, preaching. Instead of leading those who have departed from the truth back, we will drift away from the truth ourselves if we lose sight of the plain, straight-forward, preaching of the ancient gospel. Too many preachers are prone to give in to that spirit among so many people that would "please the congregation, hurt no body's feelings, do not call names or mention the other fellow's church.

Some are heard to suggest that "salesmanship" be employed by the preacher. It is pointed out that the way to sell a product is to boost it and not run down the competitive. If you sell washing machines, refrigerators, or automobiles, you sell your particular brand and leave the other brands alone. This is the way we should sell the gospel to Baptist, Methodist, Adventist; etc. Don't talk about error. Just sell the truth and leave error alone. Such an argument breaks down at many points. Other refrigerators will refrigerate. Other washing machines will wash. Other automobiles will mobile. They will run. But there is no other doctrine

in the whole world that will save a soul. Man has a right to own any make automobile, washing machine, or refrigerator that he desires. But no man has any God given right to heaven that dies in any institution that has no saviour. There is only ONE saviour. And he is the *saviour of the body*. (Eph. 5:23.) There is one body. (Eph. 1:22-23. The one body is the church. (Col. 1:13-18; Eph. 4:4-5) May as well ask a man what saviour he has as to ask him what church he is a member of. If he is a Christian he is a member of the ONE BODY, OR CHURCH. If he has obeyed the gospel he is a Christian and a member of the only church composed of such people. All other churches are synagogues of satan (Rev. 2:9) The preachers of such things as will make men members of anything other than the church of the Bible are false teachers, blind guides, ministers of satan, and should be tried and exposed. (Rev. 2:2; 2 Cor. 11:13-15; Mt. 7:15.) Neither John, Paul, nor Christ thought it rude or poor salesmanship to so treat such error. If such characters as these are my examples when I do such things, who is able to condemn me for it? Am I not in good company when I follow them? What of the BIG, SWEET-SPIRITED fellow who is too good to expose error? Can he really preach the gospel and fail to condemn sin in every form that it might arise? If a man preaches, but fails to preach the gospel, he must come under the curse of heaven, and not the blessing thereof. (Gal. 1:7-9.)

If heaven curses a man should we bless him? If heaven condemns him, should we commend him? To ask such questions is to answer them. We know that it is not right to bless a man who is cursed by heaven. Yet, many are the men who are preaching another gospel, which is not another, but there be some such men who would trouble simple believers and pervert the gospel of the Christ. (Gal. 1:7:11) Not only so, but most of them are commended by the masses. Heaven condemns them, men commend them. The preacher of another doctrine and those who bid him God's speed are in the same condition. That condition, according to John the inspired man, is without God. (2 Jno. 9-11.) Man can no more respect God without respecting his law, or obey God without obeying his law, than he can respect a nation without respecting the law of the nation, or than he can obey a government without obeying the law of the same government. Paul said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2) There is no freedom from sin aside from this law. A law requires obedience. Law rewards the obedient and punishes the violator. Not only does man have to obey law in becoming a Christian, but to Christian people Paul wrote: "And as many as walk according to this RULE, peace be on them, and mercy, and upon the Israel of God." (Gal. 6:16) To another group he said: "See that ye ALL walk by the SAME RULE." (Phil. 3:16-19. Preaching the gospel entails the preaching of all the truth. It means insisting upon obedience to the gospel and the gospel alone. Christ is the "author of eternal salvation unto all them that OBEY him." (Heb. 5:9) Those who do the commandments may eat eternal fruit. (Rev. 22:14).

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J. A. COPELAND, Editor
FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

Geo. B. Curtis _____ Box 431, Winslow, Arizona
E. R. Harper _____ Little Rock, Arkansas
John W. Wilson _____ Box 28, Silver City, N. M.
R. A. Hartsell _____ Broken Arrow, Oklahoma
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The Book of Mormon and its Witnesses

GEO. B. CURTIS

Mormonism must stand or fall by the Book of Mormon. The claimants for Mormonism say that an angel Moroni, presented a set of gold plates to Joseph Smith upon which were characters in reformed Egyptian. By the aid of two transparent stones, the Urim and the Thummim, Smith claimed to have translated the Egyptian characters into English. The three witnesses to the Book of Mormon, Oliver Cowdery, David Whitmer and Martin Harris, testified that "an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates." It has always been a matter of mystery to me why the angel brought the plates down from heaven to show them while, according to Smith, these same plates were already in his possession with stern commands from the Lord to guard them carefully or "I should be cut off." How did the angel manage to bring them from heaven while they were in New York is a matter I'd like for some well informed Mormon to make clear to me.

Just how these plates figured in the translation of the Book of Mormon is another matter that the highest ranking Mormons of today cannot explain and continue to support their witnesses. David Whitmer, one of the three witnesses, has this to say about the translation of the Book of Mormon: "Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English." (Whitmer's Address to All Believers. P. 12.) Let's get the picture: (1) Joseph's head in the hat, (2) All light excluded, (3) The seer stone in the hat, (4) The plates were not in the hat, (5) The plates could not have possibly been in sight of Smith, (6) The characters appeared upon what resembled a piece of parchment, (7) Hence, the Book of Mormon was not

translated from the plates at all, but from "a piece of something resembling parchment."

I presented this problem to the Mormon church at Salt Lake City a few weeks ago. The answer coming from the "Office of Church History" is amusing in the extreme. But I shall let our correspondence tell the story. Letter No. 1:

"Box 431, Winslow, Arizona, September 13, 1943.
Church of Jesus Christ Latter Day Saints,
Salt Lake City, Utah.

Gentlemen: I understand that the Book of Mormon was translated in part from the plates found by Joseph Smith and in part by the use of a stone in the hands of Smith. Will you please inform me just where the translation from the plates ended and the translation with the stone began? I shall appreciate this information very much. Sincerely,"

I received the following reply:

"Dear Sir: Answering your question in relation to the translation of the Book of Mormon, wherein you ask which part of the plates was translated by the stone in the hands of Joseph Smith, and which part from the plates, I will say that I think you have become somewhat confused. The entire book was translated from the plates, and the information from Joseph Smith is that he translated the Book of Mormon by the gift and power of God, through the use of the Urim and Thummim. Very sincerely, Joseph Fielding Smith."

I wrote to the headquarters of the Utah church again under date of February 4, 1944 as follows:

"Church of Latter Day Saints
Salt Lake City, Utah.

Gentlemen: Some weeks ago I wrote asking relative to the part of the Book of Mormon actually translated from the plates discovered by Joseph Smith. I received the answer that all the Book of Mormon was thus translated. Some few days ago I came into possession of Whitmer's Address to All Believers. (1887) On page 12 of this booklet from one of the three witnesses I copy this statement: "I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was the principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift of God, and not by any power of man." (Whitmer's Address, 1887, P. 12.)

If the above is true just how did the plates figure in any way in the translation? Was not Smith entirely cut off from the plates with his head in the hat and all light excluded? Does the translation in any way depend upon the plates? If so, how? Was the stone Smith used in the hat the Urim and Thummim? Were they not stones, instead of stone? Do Mormons generally accept Whitmer's story as given above? If not, how do they credit his testimony as to the verity of the Book of Mormon? Yours in curiosity, Geo. B. Curtis."

I received under date of February 7, 1944 the following reply:

"Dear Sir: In answer to your inquiry regarding the translation of the Book of Mormon, all I have to say is to repeat what was said before. The only authentic information we have regarding the translation of the Book of Mormon comes from Joseph Smith himself, and that is that he translated the plates through the Urim and Thummim and by the Gift of God. I call your attention to the fact that David Whitmer was never present during the time of the translation. I do not accept his story regarding how it was done, I do accept fully

his story that the angel appeared to him and his testimony as a witness of the Book of Mormon is verily true. You may make the most of it. Very sincerely, Joseph Fielding Smith."

I answered under date of February 9, 1944 thus:

"Dear Mr. Smith: Thanks for the information contained in your letter received today. There are some things, however, upon which I wish further information. You state that, 'I call your attention to the fact that David Whitmer was never present during the time of the translation'. Would you mind, Mr. Smith, giving me your authority for such a statement? Mr. Whitmer differs from you on that matter. Hear him: 'I testify to the world that I am an eye witness to the translation of the greater part of the Book of Mormon. Part of it was translated in my father's house in Fayette, Seneca County, N. Y. Farther on I give a description of the manner in which the book was translated.'" (Whitmer's Address, Page 11.)

Now let's see what Mr. Whitmer has to say concerning the manner in which the Book of Mormon was translated. Joseph would put the seer stone into the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece resembling parchment would appear, and on that appeared the writing. . . . Thus the book of Mormon was translated by the gift and power of God, and not by any power of man." (Whitmer's Address, P. 12.)

Again you say, "I do not fully accept his story that the angel appeared to him and his testimony as a witness of the Book of Mormon is verily true." Mr. Smith, why accept his testimony on the one point and reject an equally plain statement on the other?

Please do not think me over inquisitive in this matter. I want to know. I am not a Mormon, but I do not want to form any conclusion that is ungrounded. I think you will agree that here is a matter that needs reconciling. Curiously your."

Under date of February 15 I received the following:

"Dear Sir: Answering your question I will say, that there is no mistake and discrepancy needing attention. Very sincerely, Joseph Fielding Smith."

My reply: (February 18, 1944.)

"Dear Mr. Smith: Your one sentence communication received this morning and appreciated. You state, 'There is no mistake and no discrepancy needing attention.' Remember Mr. Smith, your claim to have the truth on the side of Mormonism. The complete fabric of Mormonism must stand or fall with the 'Book of Mormon.' To that you will readily agree. Here is the situation: David Whitmer says that Smith placed his head in a hat in which there was a stone; the hat was drawn closely about his face so as to exclude all light; a piece resembling parchment would appear on the stone with the characters and their English translation beneath; the gold plates not in use at all. Joseph Fielding Smith says that he believes the testimony of Mr. Whitmer when he testifies that the angel of the Lord displayed to him, Oliver Cowdery and Martin Harris the plates, but that Mrs. Whitmer's testimony is false when he says that Joseph Smith used a hat and a stone, not stones, in translating the Book of Mormon. Mr. Joseph Fielding Smith says that Mr. Whitmer 'was never present during the translation.' Mr. Whitmer says, 'I testify to the world that I am an eye witness to the translation of the greater part of the Book of Mormon.'" (Whitmer's Address, P. 11.) I think, Mr. Smith, that you will agree that there is a discrepancy between you and one of your 'star witnesses.' Will you kindly favor a poor 'Gentile' with a better explanation than you have hitherto given. Again, curiously, Geo. B. Curtis.

And here the matter of the head, the hat, the stone, the plates, the parchment, the Urim and Thummin rests until Mr. Smith or some other Mormon clears the matter. Could any sane man accept such a chain of evidence.

Lukewarmness

LLOYD E. ELLIS, San Francisco, Calif.

"I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot: So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15, 16)

It does not require an acute mind to discern the insipidity of a lukewarm liquid. If something savory is desired to drink, it must necessarily be either of such a hotness or coldness as to incite an agreeable reaction of the senses. Something that is flat, tasteless, or vapid is not pleasing.

So, in the matter of being a child of God, if one is only lukewarm in his thoughts and actions toward God, he cannot be pleasing to him. Indifference on the part of individuals in the Lord's service is not conducive to growth. The apathetic individual will never grow to be a factor in the building up of the church as long as he remains unconcerned. He cannot grow strong himself, and he will not be an encouragement to the others around him.

It is the desire of Christ that those who would follow him would be on fire, as it were, for the cause. The apostle Paul deposes that a Christian should be "Not slothful in business; fervent in spirit, serving the Lord" (Rom. 12:11) The business of Christians is to live the life of a Christian, and that cannot be done in an indifferent manner any more than a man can successfully engage in financial pursuits in a slothful manner.

Passing from generalities to some things that are a little more specific, it is evident that there is much lukewarmness among those who profess to be followers of the Christ. This indifference is manifested in non-attendance, in the small amount of work that is done, and in the giving of a mere pittance toward the support of the cause. Some seem to think that because Christ died—that because he left his Celestial home and came to suffer for man's redemption, that there is nothing for man to do. Yet, such is certainly not the case. It is true that Christ paid the "price which no other could, but the enjoyment of the blessings thus purchased and provided by the Christ can only be enjoyed by those who respond to his pleadings and obey his will.

How that men and women can claim to be children of God and then refuse to attend the worship, or refuse to do more than attend one worship service a week, causes others to wonder and to be astounded.

Some are lukewarm in attendance because of family relationships. They go to the worship when their family does not interfere. When the family, and many times friends, demand attention; well, the Lord can wait. Individuals who thus respond to the invitation of the Christ to "Take up your cross and follow me," are not putting God first in their lives. Regardless of what the family may say, or who comes to visit us, let us be present at the various meetings. Persuade them to come with you, rather than let them persuade you to remain with them. If they will not come with you, then simply tell them to wait until you return from your worship.

Again some members of the body put forth only meager efforts in the work of the kingdom because others

do little. What is the standard with which to measure our work, the efforts of the *weak*, the *strong*, or the Bible? Most assuredly not the weak or sinful, but rather is the Bible the standard. And, comparison should be made with the strong only to the extent that one should do his best even as the strong should work to the limit of his capacity. Truly, the valiant efforts of others influence us to do more. But, how do *you* influence others?

It is encouraging to find individual Christians who come to the community and begin immediately to do all that they can in every way, regardless of what others are doing. The lives of such faithful ones help others to be true.

Those individuals who continually say, "they" of the congregation are doing so and so, should arise from their lethargy and learn that "we" are doing this and that, and begin to say "let us" go forth and accomplish in the Kingdom of the Lord. Thus working together we know not what we may do.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

LESSON 19

BEGIN CHAPTER 10, V. 17

Faith comes by hearing the word of God. The word of God is the seed of the kingdom. (Lk. 8:11) We are begotten by the word. (1 Pet. 1:23) It is able to save our souls. (Jas. 1:21) It is sharper than a two-edged sword. (Heb. 4:12.) Faith is produced by testimony. All of God's testimony is the Bible. Mrs. White, Mary Baker Eddy and Joseph Smith are impostors. Faith comes by hearing the word of God. V.17.

"Have they not heard?" Heard the word. In the first generation following the crucifixion, the gospel was preached to all the known world. How badly we need the zeal today that was held by the first century Christians. They went everywhere preaching the word. V. 18.

Did not Israel know the Gentiles would be brought in? They had every right to have known. Moses had told them that they would be provoked to jealousy by these very Gentiles they so despised. They would be stirred to anger by them. This scripture was at the time of the writing of the Roman letter being fulfilled. (See Deut. 32:21) Isaiah taught them the same lesson (Isa. 65:1, 2) The Gentiles had not sought after righteousness, yet God was found by them. To Israel God had stretched forth His hand throughout all their history, yet they rejected God. Vv. 20, 21.

Chapter 11

Did God cast off Israel? The answer is that Israel rejected God. Like too many today, the Israelites were dissatisfied with the plan God gave. They rejected the plan and thereby rejected God. Paul who was an Israelite was not cast off. Why? He was reconciled to God in Christ, the only refuge for both Jew and Gentile. V. 1.

God foreknew his people. The promise to Abraham was spiritual. His people whom He foreknew were a spiritual people. He knew that all Jews accepting the gospel would be his people. A remnant accepted Christ. Paul uses the episode about Elias and his discontent to teach this lesson. Sometimes when we are discouraged at the seeming failure of the church to progress as rapidly as we wish, we, too, need to remember this lesson. Vv. 2-4.

By "the election of grace" is meant saved according to the gospel. This does not teach the Calvinistic doctrine of some angels and men chosen for salvation and some chosen for condemnation." V. 5.

If by grace, no more by works. Works of the law of Moses. God's grace was never intended to be subservient to the law of Moses. The gospel is the system of God's grace. That God's grace is conditional is clearly taught in Titus 2:11, 12,

God's grace teaches us to deny ungodliness and worldly lusts, to live soberly, righteously and godly, and to look to the hope of Christ's coming. Much evil has been done in wresting this scripture from its meaning to teach the doctrine that there are no conditions to be met to obtain the blessings of God's grace. V. 6.

Israel did not obtain what Israel was looking for; the election —God's plan of redemption —obtained for those who accepted Christ. The rest were blinded, they closed their eyes against God's truth. Paul quotes from Isaiah 29:10. This is the passage that Mormons use in attempting to prove the authenticity of the Book of Mormon. Paul applied to the hearing of the gospel, not to the ravings of Joseph Smith. When God's word applies an Old Testament prophecy there is no argument relative to the application of that prophecy Paul quotes, also, from the 69th Psalm to show that the Jews would be rejected because of their unbelief —their blinded eyes. Vv 8-10.

In verse 10 is a prophecy of the plight of the Jews in all generations. Their backs are bowed down. Their name has become a hiss and a by-word (Deut. 28:37.) V. 10.

The Jew never occupied the high place that he assumed. National Israel was only a period of preparation for the kingdom of God among men —A schoolmaster to bring us to the Christ. The Jew took the shadow for the substance. Though the coming of Christ brought an end to the Old Covenant with its sabbaths and feast days, it marked the bringing in of the New and better covenant. The Jew was to be provoked to jealousy by the faithfulness of Gentile Christians. Jealousy will do one of the two —draw one to be more faithful, or completely alienate. God was reckoned as a husband to Israel. The Gentiles embraced Christ, hence, married to Him. The Jew had no occasion for anger. The same plan was open to him. V. 11, 12.

Paul addresses this language to Gentile Christians to cause some of the Jews to emulate the words of the Gentiles that they might be saved. V. 13, 14.

The Jew had been cast away by their unbelief. Now if they can be persuaded to obey the gospel, it will be comparable to a resurrection from the dead. In effect they are dead, separated from God. Obedience will bring them back to a relationship with Him. V. 15.

In The Bible It Is This Way (Acts 2)

W. A. BLACK

In matters of religion you often hear people telling what they believe. And yet what they believe cannot be found in the Bible; even though they think so. Different people have different ways of salvation (?) Some go so far as to make the claim that just any way will do so long as one is honest. They say, 'Going to heaven is just like going to town; there are several roads leading into town from different directions, and if you follow either one you will get there.' Now just what is wrong with this illustration? It is just not so in reference to getting to heaven. No where in God's word has he said or even hinted that there are several ways to heaven. On the other hand He teaches that there is one way. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jn. 14:6) Many times people will take what some one else has said about the Bible. Then there are those who read the Bible and then say right the opposite to what the Bible says. The reason for this is that they are trying to tell what the Bible said and yet at the same time trying to make it fit their creeds and preconceived ideas. Some say it is this way; others say it is some other way. But let us see what the Bible says.

In the Bible, it is this way in the second chapter of

Acts of the Apostles. "And when the day of Pentecost was fully come, they were all with one accord in one place." (Verse 1). Now, who were 'they' who were with one accord in one place? Some say the one hundred and twenty; others say the three thousand. But the Bible says, "And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles." This is the last verse of the first chapter. Now the very *next* verse, the very first words of the next chapter, the following words say, "*they* were all with one accord in one place." Hence the "*they*" of chapter *two* must be the apostles. But let us continue the quotation. "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. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (verses 2-5). Now there are those who read these verses and conclude that every one mentioned in the second chapter of Acts was baptized with the Holy Ghost; or at least the three thousand. Hence they conclude that if the three thousand who were converted then received the baptism of the Holy Ghost; then all who are converted (some say in order to be converted) today must likewise receive the baptism of the Holy Ghost. But in the first place the Bible does not say that the three thousand received the baptism of the Holy Ghost. But the Bible shows that the three thousand did not receive the baptism of the Holy Ghost. Let us read the next three verses. "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Vs. 6-8). And then in the next three verses about seventeen different nationalities of people are mentioned. So notice that the multitude was not there when the Holy Spirit fell upon the apostles; But, "When this was noised abroad, the multitude came together." The multitude was amazed to hear the apostles speaking these different languages. All the apostles were Galileans but they were speaking the language of the Parthians, Medes, Elamites, etc. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." (Verses 12-13) Not the apostles: but they of the multitude, were the ones who were amazed, in doubt, and mocked. So you can see that the apostles were the ones who received the baptism of the Holy Spirit and spoke in tongues; and not the multitude.

Some other observations about these first thirteen verses. Some today use these verses to try to prove that they receive the baptism of the Holy Spirit and speak in tongues. But when the Holy Spirit came then; he came with a sound as of a rushing mighty wind; he was real and not imagination. This has never happened today. Again, cloven tongues like as of fire sat upon

each of the apostles. This has never happened in this age. The apostles spoke in some language that was spoken by some one who were present heard his own language and understood what was said. This is quite different from the so-called speaking in tongues of today. There is a vast difference in speaking a language you have never heard and in making some sort of weird sound and calling it a language. There is not a person living today that can speak a language that he has not been taught. But the apostles could.

From the fourteenth through the thirty-sixth verses we have the first part of Peter's sermon recorded. In this sermon he denies that they, (the apostles) are drunk; but calls their attention to the fact that they (the apostles) have received the baptism of the Holy Spirit and this is only the fulfillment of the prophecy of Joel. In the twenty first verse he calls their attention to the prophecy that said, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." He then tells them that Christ performed miracles among them to convince them that he was the Christ. But in spite of all this they killed him; but God has raised him up and set him at his own right hand. They have been trusting in the throne of David; but Peter shows them that David is dead and has not arisen, but Christ has arisen. Christ has been resurrected to sit on David's throne. Christ was promised the throne of David. (Verses 30) "He seeing this before spake of the resurrection of Christ." (Verse 31) The throne of the Lord is the throne of David. (1 Kings 2:12; 1 Chron. 29:23.) The Lord's throne is in heaven. (Ps. 11:4) Therefore David's throne is in heaven and just as surely as Christ has been resurrected just that sure is he now in heaven upon the throne of David; and he is now "Both Lord and Christ" (verse 36), and he is now reigning and *ruling*. Therefore, they who look for Christ to establish another kingdom upon this earth and make his headquarters in Jerusalem and then reign for a thousand years upon this earth will be disappointed. He is *now* ruling. Will you accept him? He is *now* upon his throne ruling over his kingdom upon this earth. Will you be born again of water and the Spirit in order that you may be in this kingdom? (Jn. 3:5; Col. 1:13-14)

In the Bible it is this way. —In *The Evangelist*, Greenville, Texas.

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Notes —Reports

Glenn A. Parks, 629 Wall Street, Fayetteville, Arkansas, May 5, 1944: We have just closed a ten day meeting with B. F. England of Fort Smith Arkansas doing the preaching. This was an exchange meeting with the Midland Boulevard congregation of that city. Our crowds were average all the way through with many outsiders among the number. Brother England preached the truth in love and sincerity. The lessons were of the type to do much good in that the fundamental things of the gospel were set forth. During the meeting a colored woman came for baptism. She had learned the truth from others, but since there is no colored congregation in Fayetteville, she asked us to baptize her. This we did. Many in the audience never saw a white man baptize a colored person. It brought before the congregation in a very vivid way the need for doing something among these people. As the brethren left the building many of them were talking of getting a colored preacher here and conduct a meeting among them and establish a congregation. I am hoping this may be done.

J. L. Calvert, Box 505, Kingsville, Texas, May 1, 1944: Our meeting with L. R. Wilson of San Antonio, Texas came to a close last night with three baptisms and one restoration. Brother Wilson did some of the finest preaching I have ever heard. We had many visitors in our meeting, so some of them will surely come to obey the gospel later. We still have visitors in our services every Lord's day, and many times at our mid-week service. When you come this way stop and worship with us. I will be in Oklahoma for two meetings in June and July, and in Louisiana in one meeting in August.

* * *

GOSPEL MAILING CAMPAIGN FOR WATERLOO, IOWA

James L. Neal, Springdale, Arkansas

An evangelistic meeting after New Testament pattern is now set for Aug. 15 to 31 of this year in Waterloo, Iowa. Brother Glenn A. Parks of Fayetteville, Arkansas and R. A. Brinker of Harlan, Iowa are to conduct the meeting. Bro. Parks will do the preaching and Brother Brinker will lead the singing. They are able and skilled men in their respective fields of labor in the vineyard of the Lord, and no one in reach can afford to miss hearing them preach and sing the Gospel of Christ in its simplicity purity and soul-saving power.

Gospel Mailers

We are calling for hundreds of volunteers all over the country to take names and addresses of people living in Waterloo, which we will furnish, and mail them tracts and gospel papers once each week, beginning June first and run over the meeting, August 31. Some are taking

ten names, some less, and a few more. It will only cost ten cents a week to mail each one of ten names a gospel paper —15c for tracts. Gospel papers go as second class matter; tracts as 3rd class. Up to two ounces of second class matter goes for 1c; third class, 1 1-2 cents. This puts a work of the Lord of vast importance to where just any soldier of the cross of our Lord can do something about it! Let's bombard Waterloo with dynamite from the skies —the gospel of Christ (Rom. 1:16) by way of the mails. In this convenient way, hundreds of personal workers can help win lost souls without going in person to Waterloo. But, you must act at once. Order your names right now—as many as you will handle or place. Send a prayer with each mailing, beginning June 1. It would be well to write a personal letter and enclose a self-addressed postal asking whether our literature will be accepted, with the first mailing. Send good tracts and papers.

* * *

COMMENDATION

Camden, Arkansas, May 2, 1944.

Brother Waymon D. Miller, after working with the church here at Camden for the past eight months, has accepted work with the church at Hope, Arkansas and preached his last sermon here on April 30th.

We wish brother Miller great success in his new work, and we feel that Hope's gain is our loss. We would gladly recommend Brother Miller to any church who might be seeking a man who believes in preaching the whole truth as it is recorded in the scripture. We would also further recommend him to be energetic, a good sound teacher, always willing and ready to perform all the duties of a gospel servant.

We further state that it was no cause of Brother Miller that he resigned the work here with the church at Camden, but it was a matter which arose in the church, which caused Brother Miller to think it best to accept the work with the church at Hope.

Signed: E. G. Garner, C. E. Milam, Rex Warnock, A. F. Byrd, R. J. Frizzell, N. O. Cox, J. C. McMahan and C. W. Holtom.

Summary of April Activities by Gus Winter, Minister So. Side church of Christ, 148 Carroll St., Youngstown, 2, Ohio: Gospel papers and tracts distributed, 100; House to house calls, 53; Lord's day sermons, 10; Lord's day Bible study 5; Wednesday Bible study, 4; Radio sermons over WRRN, 5 (B. H. Atkinson of Newcastle was our guest speaker April 15) Had one confession April 9th, a mother of three fine boys.

* * *

Orbie Robbins, Elizabeth, Arkansas, May 2: I have been busy filling week end appointments in Missouri and Arkansas for the last three months. Preached the 5th Lord's day in April for the congregation at Gamaliel, Arkansas. The

Lord willing, I shall conduct a meeting there beginning August 12th. I have the first half of August, all of September and the first half of November still open for meetings. Could also hold a meeting during the month of June.

* * *

Henry HyGail, Bigelow, Arkansas, Rt. 1: Please state in the Gospel Light that I have recently located at Bigelow, in Perry county and found a small congregation here. They are not able to support a preacher full time. I will preach for them one Sunday in the month and hope to get in touch with other congregations nearby that I can preach for. I am told that I am the only preacher of the church of Christ in Perry county. I would be glad to assist in two or three meetings this summer. If any one can use me in a meeting please write me at the above address.

* * *

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(NOTE —We have observed the work done by brother Bowser for the past several years. We are sure that he is doing more to promote the Cause among the colored race than any other man. Through the efforts of Brother Bowser a nice Bible school building is being constructed in Fort Smith where preachers and teachers will be trained. Should any of our readers desire to have fellowship in this work it will be promoting a good work, and will be appreciated by brother Bowser. —Flanoy Alexander.)

* * *

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VOLUME 14

DELIGHT, ARKANSAS, MAY 18, 1944

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Three Awful Sins

By TED W. McELROY

The writer of the book from which my text is taken" is the apostle Jude, brother of James, he was called Lebbeus, his surname was Thaddeus. Jude was a brother of the James, who is described by Paul as "the Lord's brother" (Mt. 10:1-4; Gal. 1:19) The time of the writing of the book of Jude is thought to be somewhere from about 65 to 70 A. D.; the purpose of the book is obvious to the reader, it was to fortify Christians to be steadfast against errors, corruption, and persecution. My text for this article is verse 11, "Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah." The text uses three men to represent three awful sins, the history of each was well known, and each received a just recompense of reward.

"the way of Cain" Substitution

Cain's record is given in Gen. 4:1-16; the sins committed by Cain were being repeated by wicked men of New Testament times, and also by many of our own day. Let us note where the "way of Cain" leads. Many are following the way of Cain into substitution: Cain offered the fruit of the ground in sacrifice, instead of the animal sacrifice which was "by faith"; he substituted his way for God's way. This sin is expressly forbidden in the New Testament, (Gal. 1:6-9; 1 Cor. 4:6; Rev. 22:18-19) Another sin of Cain was jealousy and hate: after the Lord manifested his pleasure to Abel, Cain became angry and slew his brother. To hate a brother is to walk in the "way of Cain", the sin is prohibited (1 Jno. 2:9; 1 Jno. 3:15) After slaying Abel, Cain committed the sin of lying to hide his other sin. This is often the case: one sin is committed to hide another, especially is the sin of lying resorted to in an effort to hide other sins, (Num. 32:23; Col. 3:9) The Lord placed a curse upon Cain that he should be a "fugitive and a vagabond"; this history stands as *proof* that every sinner, who walks in the "way of Cain" will receive a just recompense of reward.

"the error of Balaam" Covetousness

Balaam was a prophet of the Lord in the land of Canaan when the children of Israel came across the desert to possess the land. His errors are written in Num. 22 to 31. Balaam's first error was the sin of covetousness; it was this sin of unholy desire for the king's reward, that led him into the other sins that finally brought him to shame and death. Covetousness

must be banished from the Christian heart (Col. 3:5). Second among his errors, was that he housed bad company; when the men came from the king requesting that he curse the people of God, Balaam received them into his house. Paul warned, "Evil companionship corrupts good morals" (1 Cor. 15:33) Then Balaam prayed to the Lord asking whether he could go and curse the Israelites, God plainly told him "no". But Balaam, like many today, was not satisfied with what the Lord said; and the second time the king's men called on him, he asked again. This time the Lord permitted him to go according to the desire of his heart, but God warned that he could only speak the words *put in his mouth*. Many religious folk now *falter* at God's word, and want to do their own desires, which of course they can do; but like Balaam they must suffer the consequences of rebellion against the word of the Lord. Balaam went to curse Israel, but was rebuked by the dumb ass in the way, and three times as he tried to curse Israel the Almighty forced him to speak a blessing. This is an illustration of Paul's statement, "Be not deceived, God is not mocked" (Gal. 6:7) Shortly after this *Balaam's end* came, he was killed fighting against God's people. This is a warning to those in this age that practice the errors of Balaam, they will receive a reward according to their works.

"gainsaying of Korah" Rebellion

The history of Korah's gainsaying against Moses and Aaron is in Num. 16:1-30. His sin was sedition and rebellion against God's appointed leaders of Israel. He wanted the preeminence, and led a group in an attempt to overthrow Moses and Aaron. Some in the church practice the "gainsaying of Korah," desiring the preeminence for themselves, and by slander striving to cast out of the church any who oppose their grab for power. The desire for preeminence is wrong, "For if a man thinketh himself to be something when he is nothing, he deceiveth himself" (Gal. 6:3) High thoughts of self leads a man to rebellion against the elders, such rebellion is contrary to the scripture "Obey them that have the rule over you, and submit to them; for they watch concerning your souls" (Heb. 13:17) The ground opened and swallowed Korah and his cohorts, and their destruction is evidence that all who practice the gainsaying of Korah will be destroyed by the power of God. "Of how much sorer punishment, think ye, shall ye be judged worthy, who hath trodden under foot the Son of God" (Heb. 10:29); the man who incites rebellion in the church is trodding upon the Son of God and will receive a just recompense of reward.

Oneness Through Sanctification In The Truth. (John 17:17-19)

By GUS WINTER, P. O. Box 666, Youngstown, Ohio

In verses seventeen and nineteen Jesus prays for the sanctification of His followers, a word used interchangeably with consecration, (see American Standard Version footnote) So many are confused by the term sanctification, that I shall use the words consecrate and consecration in this discussion. A consecrated person is one who is set apart for the service of God and one committed to the doing of His holy and righteous will. In this seventeenth verse Jesus prays that His disciples may be consecrated through the truth. He also defines what He means by the truth, affirming, "Thy word is truth." Through the instrumentality of God's word, His followers would be consecrated or set apart for the service of God. Let us notice that earlier in this fervent farewell prayer, Jesus says. "They have kept Thy word" (V. 6) and "They believed that Thou didst send me (V, 8) Both these things are involved in the experience of those who are consecrated through His truth. They both believe His word and keep it. They keep it not in the sense of keeping it to themselves, but by doing what their Lord tells them.

Let us note the rendering of the American Standard Version (footnote) of verses 17 and 19. "Consecrate them in truth, . . . for their sakes I consecrate myself, that they also may be consecrated in truth, "or in reality, as the celebrated scholar and translator Moffatt renders the original Greek word here used in several other places. In my humble judgment, REALITY is also the correct rendering here. Jesus' prayer is for the consecration of His followers —not just in an ordinary, superficial or perfunctory way —but a deep, an entire, a REAL consecration. I once heard of a deacon who had lived for twenty years next door to a man who was notorious for his profane, ungodly life. Not once in those twenty years had he spoken to his profane neighbor about his soul. At this time a revival meeting was being held in the church of which the deacon was a member. The deacon's heart was so deeply touched and stirred by the evangelistic message, that he saw the need of his engaging in some personal evangelism. With much fear and trembling he went to call on his profane neighbor. He placed his hand gently on his shoulder, and with quivering voice said, "My dear neighbor, how I do wish you wouldn't curse and swear the way you do. Don't you think its high time to change your way of life and become a Christian? I'm so concerned about your soul, and I do want to see you saved before its everlastingly too late!" The deacon's neighbor looked at him in utter amazement as he spoke these words. When he had recovered sufficiently from his tremendous surprise, he replied, "Deacon, I've lived here beside you for some twenty years. You never spoke this way to me before. I've watched your life closely during these years, and I can't see very much difference between the life you live and the life I live. You pray a little and I cuss a little, and neither of us mean very much of it." Such

an incident may at first strike some of my readers as funny, but notwithstanding, it is truly tragic! How comparatively few are they whose lives give evidence of a TRUE consecration! How few are they who are consecrated to the service of God in reality. Surely those who would be used by Christ in His service, should purify themselves even as He is pure. For this Jesus prayed. Implied in His petition is that His followers shall be set apart and also equipped for His service. Nor let us ever forget that a part of our equipment is "the breastplate of righteousness" —that purity of heart upon which. Jesus pronounced so wondrous a blessing. (Eph. 6:14, Matt. 5:8)

There are also some lessons on this point we can learn from the Old Testament, as the beloved apostle Paul tells us in 1 Cor. 10:11. So going back to the very beginning of the journey of the ancient Israelites, as they leave Israel, Moses informs us, "And a mixed multitude went up also with them," (Exodus 12:38) Read on the remainder of this narrative of their wilderness wanderings. It is a very sad, but illuminating record! This mixed multitude might have consisted of those who were of mixed blood, partially Hebrew and partly Egyptian. They were a constant source of weakness, division and disappointment. They lusted continually for the flesh pots of Egypt (Num. 11:4-6) It did not take long before they spread dissatisfaction with God's divine ways throughout the whole camp of Israel. They preferred their own ways to those of Jehovah. They despised the bread that God sent down from heaven. In John 6:30-35, Jesus refers to this wilderness experience of ancient Israel. In Galatians 6:16, Christ's Church is set forth as the "Israel of God." How does this sad story of murmuring and apostasy apply to Christ's church today?

Over nineteen centuries ago, when the true church and the Christianity that Jesus gave to a perishing world through his chosen apostles had its beginning in old Jerusalem, what actually took place? Peter, under the enduement and inspiration of the Holy Spirit sent down from heaven proclaimed the gospel in its pristine purity and in its original beauty and power. Men and women were cut to the heart by the sword of the Spirit, by the message of the crucified, buried risen and ascended Jesus, who God had made both Lord and Christ. Those who gladly received the apostle's message, willingly obeyed the commands, "repent ye and be baptized." About 3,000 were added to the church. The Lord did the adding, man merely did the counting! (Acts 2:41, 47.) Moreover, they were all satisfied with Jesus, the true bread of life sent down from heaven. They continued steadfastly in what the apostles taught concerning Him and the new life that is in Him. (Rom 6:4, 2 Cor. 5:17) They continued steadfastly in fellowshiping, namely contributing to the support of the apostolic preachers, so that they could give themselves continually to their ministry of prayer and preaching. (The same Greek word translated fellowship in Acts 2:42 is translated *contribution* in 2 Cor. 9:13, by the same translators in the Am. Standard Version.) Observance of the Lord's Supper and Prayer also were given their rightful place. They had no

cathedrals, no church suppers, bazaars, bake sales, bingo parties, socials, entertainments, minstrel shows or such like! They met in *an upper room* for prayer, and they had power with God and favor with all the people. They were charitable, joyful and filled with evangelistic fervor and enthusiasm. (Acts 2:43-47, 5:28). How is it today, even in all too many of our churches, that claim to be churches of Christ? Cathedral-like buildings, so-called "big" preachers receiving big salaries to sound the gospel *in* to those who have heard it thousands of times, and have become gospel-hardened, Pharisaic and self-centered! In most places are we not lacking in *zeal* to fill our Jerusalem, or Judea, our Samaria (not to mention at this point the uttermost part of the earth!) with the apostle's teaching? Today, in far too many places, fun and frolic have replaced faith and being fervent in Spirit. Serving tables to help raise those big salaries for those "big" preachers has taken the place of serving the Lord. A supper room in the basement for feasting and revelling takes the place of an upper room for fasting and prayer! Ask any digressive preacher if these things are not so! Is our beloved brother Eugene Smith's courageous editorial (January 20th Gospel Broadcast) over-drawn? Is his warning against the vicious movie with its immoral tendency, the modern dance with its demoralizing and degrading trend, the modern jazz on skates, the card parties with their evil drift, the mere ranting of a fanatic? This scribe thinks not. He affirms that our greatest shame is to have such sinful and questionable things under the auspices and sanction of the leaders of the churches. This scribe also pleads that we cease pouring our physical and mental energies, our time and our treasure into the world's mire of sinful pleasure and lustful indulgence! He pleads that we refrain from turning our minds into a cess pool for this world's moral filth. For this is all we do when we patronize the vicious movie, buy the popular magazines that openly flaunt alleged true stories and so-called true romances of the most flagrant moral perversity and down-right and out-right indecency! If certain of our preachers, elders and deacons (leave alone just ordinary church members!) are never seen in public except with a cigarette between their lips and smoke curling from their nostrils; if they are seen frequenting the resorts of gambling and drunkenness (some few have even been seen in the dens of infamy and shame!), what impression will the unbelieving people of the world get of Christianity? What desire will unconverted people have for such kind of religion?

But thank God there is a remedy! It is found in this portion of Jesus' intercessory prayer; His prayer for the Oneness of a people who are consecrated to His service *in reality!* A people who love His kingdom and His truth above every earthly love! A people who will forsake the v the sinful lusts of the flesh, and seek FIRST His Kingdom and *His righteousness!* The mixed multitude in ancient Israel has its counterpart in the vast multitude of unconverted church members in the Israel of God today. What is needed in many places is stern, but scriptural disciples. We need to have many *subtractions* of the worldly, ungodly church members in many

congregations; mere professors who do not possess what they profess! After we have had a goodly number of such subtractions in a goodly number of places, we will then again command the respect of the right thinking peoples of these communities; the Lord will soon be adding to His church those who are being saved! Saved by their obedience from the heart to Christ's holy commands and by the power of His grace divine! We will see the church restored to its primitive purity and power. We will see His holy bride again praising God and in favor with all the people! Yes, we can see an answer to this part of Jesus' prayer for the ONENESS of His followers realized on this sinful earth today, if all who name His name and claim to belong to Him, will give themselves to His service gladly and willingly and in an entire, in a *real* consecration! For this also His beloved apostle pleaded, and with this apostolic plea I close, "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 (or reasonable) service. And be not fashioned according to this world; but be ye *transformed* by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12:1, 2.)

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An Urgent Appeal

GLENN A. PARKS

Beginning August 15 this year I am to be at Waterloo, Iowa to do the preaching in a 15 day meeting under the oversight of the church at Springdale, Arkansas. The time is near and there is yet much to do before we are really ready to move in and begin a work that will meet with our approval. We are working almost feverishly to have this work advertised as it should be. We do not know any members of the church at Waterloo, and doubt seriously that we will be able to contact any before we get on the grounds for the meeting. This makes the work extremely difficult since we are so far away, but we feel that we will be able through the help of others to get the meeting before the people before the date arrives for the meeting.

It is the aim of the brethren at Springdale and I to establish a congregation during the meeting, and of either leaving it in hands of faithful brethren to oversee it, or of maintaining a definite connection with it ourselves. In other words we do not plan to go up there and establish a congregation and then move away and forget about it. This we are saying to you so that you will understand that we are not asking your help in a venture that will be money and effort largely wasted.

At this time we are in possession of over ten thousand names of people in Waterloo. We need your help to get literature to these people. We will begin mailing to them the first of June to continue for twelve weeks. We will furnish you the names, the instructions, and the matter to be mailed, if you will consent to help us do it. If you took only ten names it would cost you only 15 cents per week for postage. This means that the postal authorities will carry the matter for 1-2 cents a mailing. Who knows but that your efforts in this work would lead some lost soul to Christ.

Write to James L. Neal, 1400 West Emma Street, Springdale, Arkansas, or to Glenn A. Parks, 629 Wall

Street, Fayetteville, Arkansas telling us that you will help do this worthy piece of work. Do it today.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

LESSON 20

BEGIN CHAPTER 11, V. 16

"For if the first fruit be holy" probably refers to Jewish Christians. If some be saved the whole nation upon accepting the terms of the gospel is acceptable to God. "If the root be holy" refers to the patriarch, and particularly to Abraham. This teaches a lesson under the figure of a tree. God gave the promise to Abraham. Abraham was acceptable to God. So will his descendants be, when they abide by the commandments of God. V. 16.

"If some of the branches" —Jews —"be broken off" —the apostle continues the figure of a tree —"and thou, a wild olive tree" —Gentiles —"be grafted in, you partake of the root" —promises to Abraham —you are enjoying the fatness of all God's promises through Christ. V. 17.

"Boast not against the branches." The Jews had been broken off because of unbelief. Don't boast against them. If you do boast, instead of the branches being an aid to the root —Abraham and the promises given through his seed — you are simply taking their sustenance from the root and giving nothing in return. V. 18.

In boasting the Gentile might claim that the Jew was cut off just to make room for the Gentile, just as one might lop off the branches of a fruit tree to graft in a more desirable kind of fruit. V. 19.

This was not the case. The unbelief of the Jew caused him to be broken off, while the faith of the Gentile was the means that kept the Gentile in God's favor. Don't be high-minded. The same Heavenly Father that spared not the natural branches —the Jews —will not spare the Gentile when he is unbelief. This is a direct refutation of the doctrine of "once in grace always in grace." The Jew was cut off for unbelief. If the believing Gentile becomes high-minded he too will be cut off. Vv. 20, 21.

God is both good and severe. His love will not prevent his punishing sin. He was severe toward the unbelieving Jew; He was good toward the believing Gentile. The remaining in the goodness of God is conditioned upon continuing in His goodness. If the Gentile who has accepted God forsakes his goodness, he will share the same fate that overtook the Jews, "Be cut off." V. 22.

On the other hand when the Jew forsakes his unbelief God will graft him back. The Jew can obtain contact only by being grafted in. The ones grafted in are in Christ by obedience to the gospel. V. 23.

Paul continues his figure of speech of grafting one scion on to another stock. He argues that if the Jew, the natural branch, broken off through unbelief, if grafted in to the original stock, that it is natural that it would grow. V. 24.

The apostle brings to the Gentile Christians this lesson to prevent their becoming wise in their own conceits. This was one of the major causes of the fall of Israel. They assumed that they were God's only people. The Gentile must not fall into the same trap. V. 25.

"And so shall all Israel be saved." In this manner —the same manner as the Gentiles. Christ is the salvation to both Jew and Gentile. Christ is the deliverer to turn away the ungodliness of Jacob. This prophecy is found in Isa. 59:20. V. 26.

The 27th verse continues the prophecy. The covenant here is the new covenant. Sins could not be taken away under the Old. Now by this new and living way sins are blotted out. V. 27.

The Jews are here reckoned enemies for the sake of the gospel, but beloved because they came of Abraham, Isaac and Jacob. V. 28.

"The gift and calling of God without repentance", that is God has not repented —changed His mind —in the promise made to Abraham. These promises are fulfilled in His son.

V. 29.

Through the unbelief of the Jew the Gentile was brought in. By the mercy of the Gentile, the Jew may yet be led to Christ. If the Jews are ever converted, it will be because the Gentiles bring them the Gospel. Vv. 30, 31.

God concluded all in unbelief. All had sinned, as before proved by the apostle. V. 32.

No one is able to fathom the depths of wisdom and knowledge of God. His judgments sometimes are not understood by man. But they are always right and unerring. V. 33.

Men have councillors. These councillors know the mind of the man counseled. No one knows the mind of God. No one His councillor. V. 34.

Men give and receive gifts. Governments have been corrupted by that practice. No man has given to God any gift, hence, God can be entirely just. He owes no man a recompense. V. 35.

All things are of, through, and to Him. Glory is due Him forever and ever. V. 36.

WALKING BY FAITH

CHESTER ESTES

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith and not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Cor. 5:6-8)

The subject of this sermon is found in the parenthetical statement. "For we walk by faith, not by sight." The life of every person is controlled either by what he knows, what he opines, or what he believes. It is either a matter of walking by faith, walking by opinion, or walking by knowledge. He may walk by absolute knowledge is vague and that faith is weak; but the two should never be confused. Sometimes our knowledge is so limited that we are forced to admit that it is no more than an opinion; but we must not confuse opinion and faith. The things for which Christians hope for is too valuable to fail. Our knowledge is limited; in knowledge we may fail. Our opinions vary and are unreliable; in our opinions we may fail. But in our faith we will not fail, and in it we cannot fail. Failure is outside the realm of faith. When a church or individual fails, such fails outside the realm of faith—in faith there is no failure. When Jesus prayed for Simon, "That thy faith fail not," (Luke 22:32) he prayed that Simon might not cease to believe. Peter's failures were due to a lack of implicit faith.

As to the Bible meaning of "walk," I call your attention to Deut. 5:29-33. When God spoke the words of the law from Sinai, unto all the congregation of Israel, the congregation asked that God speak no more to them directly, but through Moses, lest they die. God heard their conversation with Moses and said, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" God then told Moses to stand with him and receive the commandments to give unto the people "that they may do them." Then he said furthermore: "Ye shall observe to do therefore as the Lord your God hath commanded you: Ye shall not turn aside to the

right hand or to the left." Here we learn what it means to "walk by faith." Hear Jehovah again: "Ye shall walk in all the ways which the Lord your God commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which ye shall possess." The one who "walks by faith," walks in all the ways which God has commanded. Surely such one shall not fail.

Your attention is also called to Eph. 4:1-3: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." Our "walking by faith" again depends upon our doing the will of the Father. From the language of Paul to the Ephesians, it is readily seen that "walking," does not mean literally walking with God, but "walking" in the sense of living in obedience to his commands.

Importance of Faith

The importance of faith is suggested in the verse that says, "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) Faith in God and Christ is so important that not one step can be taken without it—even repentance cannot be expected on the part of a sinner without his first having faith in God. This throws more light on how to "walk by faith." Faith is necessary in order to be saved, for Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16) It is "walk by faith" and be saved; or believe not and be damned. Every act on our part, if we please God, must be of faith, and if it is not of faith, it is sinful. "And he that doubteth is damned if he eat, because whatsoever is not of faith is sin." (Rom. 14:23) God expects of us that we be not overcome by the world: "and the whole world lieth in wickedness." (1 Jno. 5:19) "Be not overcome of evil, but overcome evil with Good." (Rom 12:21) But, on the other hand, God expects that we overcome the world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith." (1 Jno. 5:4) Also, "Thanks be to God, which giveth us the victory through the Lord Jesus Christ." (1 Cor. 15:57).

What Is Faith?

Faith in God is believing what God says, which leads to a perfect confidence and trust in him. When Joseph was contemplating the putting away of Mary privily, an angel of the Lord spoke to him and told him "not to fear to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." It is said of Joseph that "he did as the angel of the Lord had bidden him, and took him his wife." (See Matt. 1:18-25) Just before Paul was shipwrecked, he said to those on the ship, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." (Acts 27:25) Prior to this time, an angel of

God stood by Paul and told him that not a soul on the ship would be lost, and this saying of Paul expressed the confidence and trust that he had in God, because he believed the word of the angel. Believing in God is simply a matter of taking God at his word. "For had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:46) They could not consistently say that they believed Moses while not believing the words of Moses. They could not believe his words without believing that which Moses wrote concerning Christ. Hence, to believe Moses was to believe Christ. "But if ye believe not his writings, how shall ye believe my words?" (John 5:47) To believe the writings of Moses was to believe his words; they could not believe in him without believing his writings or words. In like manner, to believe in Christ means to believe his words; to believe the New Testament which was written by inspired man.

How Does Faith Come?

The faith of jurors, in a man's guilt or his innocence, comes by hearing the testimony of the witnesses used by the court. So, our faith in Christ is based upon the evidence presented in testimony by the witnesses of Christ's death, burial, and resurrection, and their testimony is found in the word of God. We must believe on Christ through the words of Christ, as delivered by the apostles and other inspired men, which means, in reality, to believe through their words. Hear Jesus at this point: "Neither pray I for these (apostles) alone, but for them also which shall believe on me through their (Apostles') words." (John 17:20) "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30, 31) To this we will add the words of Paul: "For whosoever shall call upon 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? And how shall they hear without a preacher? And how shall they preach, except they be sent? So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:13-17) It is our mission to present the testimony that people may believe. Here the church is weighed in the balances and found wanting.

Examples of Walking By Faith, And of Not Walking By Faith.

God told Noah to build an ark out of gopher wood as a means of preserving seed upon the earth, when he announced his intention of destroying man whom he had created from the face of the earth. Noah found favor in the eyes of the Lord and God commanded him to make the ark for the preserving of seed upon the earth. It is recorded that Noah did "according to all that God commanded him, so did he." (Gen. 6:22) In doing what God commanded him, he walked by faith. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is

by faith." (Heb. 11:7) God not only commanded him to build the ark; but he told him the kind of wood to use, and gave him the dimensions to make it. Had he changed the plan in the least, or had he used any other kind of wood, it would never have been recorded of him that he walked by faith, for no one walks by faith when he refuses to obey God. If God had told him to make the ark out of *wood*, any kind of wood could have been used; but he told him to use *gopher wood*. When God gives a command in a *specific* term, it cannot be obeyed in a *generic* manner. When He gives a command in a generic term, it may be obeyed in any specific manner. The generic embraces the specific; but the specific does not embrace the generic. God commanded the apostles to *go* into all the world. *Go* is generic; they could *go* by walking, or riding, or sailing. If God had commanded them to *walk* into all the world, *riding* and *sailing* would have been excluded. One specific term falling within the generic always excludes all other specific terms. If God had commanded to *make music* in the worship, we could make music by *playing* or *singing* and still be walking by faith. But, since God has commanded us to *sing*, we cannot make music by playing and please God, for in so doing one is not walking by faith. If one does not walk by faith, he sins; he will never be saved, if he does not repent of his sins; he cannot repent of his sins, unless he ceases to worship God with a mechanical instrument of music.

God told Moses to speak to a certain rock that the children of Israel might quench their thirst in the wilderness. Moses did not walk by faith when he smote the rock, for God never commanded him to smite the rock, and faith comes by hearing the word of God. Because he *believed not* God, he was not allowed to enter the land of promise. His unbelief led him to give glory to himself instead of God. Any one who will not walk as God has directed, but, on the other hand, walks by his own devisings, glorifies himself instead of God. (See Num. 27:14; 20:1-12; Rom. 14:23; 1 Cor. 10:11; Psa. 106:32; Ex. 17:1-6)

Joshua in marching around the walls of Jericho, as God commanded, walked by faith. "By faith the walls of Jericho fell down, after they were compassed about seven days." (Heb. 11:30) God told him how many times to march around the walls; he did just as God commanded him. Hence, he walked by faith.

Nadab and Abihu did not walk by faith when they offered strange fire unto Jehovah. God told them to offer fire upon the altar of incense which had already been kindled by Jehovah himself on the altar of burnt offering. They kindled fire of their own accord. As a result, fire came from Jehovah and killed them. (Lev. 10:1-4)

When a penitent believer is baptized into Christ, he is walking by faith; but no one can walk by faith when he baptizes an unbeliever. Infant baptism is not a matter of faith. (Rom. 6:1-6; Acts 2:36-38) Sprinkling water upon any one for baptism is not a matter of faith. (Col. 2:12) Singing in Christian worship is a matter of faith. The one who sings walks by faith. (Eph. 5:19; Col. 3:16) Instruments in worship is not a matter of faith. Any name found in the New Testament applied to God's people is a matter of faith; but

the wearing of human names is sinful, for it is not walking by faith. (Matt. 16:18; Rom. 16:16; Acts 11:26; Acts 26:28; 1 Pet. 4:16) The Bible is our all-sufficient guide. (2 Tim. 3:16) Going beyond it is cutting loose from God. (2 Jno. 9) Faith, repentance, confession, and baptism leads to salvation or forgiveness, for the one who does these is walking by faith. (Acts 2:38; Acts 16:30-34; Acts 22:16; Rom. 10:10-17) No one walks by faith when he refuses to repent of his sins, confess the name of Christ, or be baptized into Christ. Only those who walk by faith will enjoy the bliss of the eternal home of the soul. Reader, are you walking by faith? — 2019 Jones St., Greenville, Texas.

Fighting The Devil

HOYT BAILEY

The devil is God's adversary. He is also the adversary of Christ and Christians. We note some of the seasons why Satan is opposed to God, Christ and Christians. "God is light and in him is no darkness at all," Satan is a "ruler of darkness," "God cannot lie," The Devil "is a liar," God is the author of peace and order. The devil is the author of confusion. A child of God walks in the light of God's word. A child of the devil walks in the darkness of falsehood, fables and superstition. The word of truth shining through the life of a faithful child of God will dispel much darkness. When one conducts his life in harmony with "the truth, the whole truth and nothing but the truth" he is in position to faithfully teach others the truth. Every right deed is against wrong deeds and all truth is against all falsehood. Right and wrong do not go together. Truth and falsehood do not blend. Right is the only thing that will correct wrong doing, light is the only thing that will dispel darkness, knowledge will destroy ignorance, and truth is the only thing that will defeat error.

The gospel of Christ is truly "the gospel of peace". The gospel of Christ faithfully preached and carefully followed, will promote nothing but peace. "Doctrines of devils" in the form of "church manuals", "disciplines" "confessions of faith", "prayer books", "catechisms" etc. have wrought nothing but strife, warring factions, confusions and every vile deed. Religious denominations can never unite upon the doctrines of men, but all could unite upon the word of God. Union meetings of denominations must be exceedingly pleasing to the devil, but such meetings must be an abomination in the sight of God. If all would preach the gospel of Christ without addition or subtraction; then all would unite in believing the same thing and they would "be of the same mind and the same judgment." (1 Cor. 1:10)

The gospels of confusion, strife and parties will never defeat the devil. The only way to whip the devil is with the word of God. Christ was victorious over the devil by doing and teaching the word of God. We can never hope to be victorious over the devil except by following Christ's example. His example is "both to do and to teach". (Ac. 1:1).

Hearts filled with the word of God will not be filled

with earthly, sensual, devilish wisdom. The word of God will rule the hearts and promote peace in congregations according to God's will. Let us not be defeated by the devil by making peace through sacrificing the truth.

Waterloo, Iowa Campaign

AUGUST 15 to 31

May 1, Balance	\$406.15
Clovis Ragsdale, Mammoth Springs, Arkansas	5.00
C. D. Cumberledge, Oewein, Iowa	20.00
Leonard Preston, Winslow, Arkansas	1.00
Newton Clawson, Ackley, Iowa	10.00
John G. Reese, Norman, Oklahoma	.50
J. P. Logan, Russellville, Alabama	5.00
TOTAL	\$442.65

The contributions in May are for a radio broadcast and for gospel literature to be mailed to people in Waterloo.

The Gospel Light publishers offer to mail The Gospel Light to names in Waterloo for only 2c each. We are prayerfully asking all who will to take from one to 100 names and either mail literature already on hand; or, send names to The Gospel Light, Delight, Arkansas, for papers to go out each week for 12 weeks. Many are taking 5 to 10 names and some 100. Would you please act at once in this eternal matter? 1 name, 24c; 100 names, \$24.00. —James L. Neal.

(Brother M. F. Hannahs of Miami, Florida, sent by express a very fine box of gospel papers for Waterloo, and Sister W. R. Long of Bokchito, Oklahoma, sent a nice bundle.)

Bible Selections-----

BIBLES

- No. 259 —Our cheapest Bible. Black Letter Edition. Center column reference. Artificial leather binding. Page size 5½ x 8. \$1.00
 - No. 274-C —Black Letter Edition. Genuine leather binding. Concordance. Center column reference. Illustrations. Maps. \$2.50
 - No. 251-C —Black Letter. Concordance. Genuine leather. Center column reference. Illustrations. \$3.25
 - No. 201-C —Same as 251-C except has the words of Christ in Red letters. \$3.50
 - No. 1812-CRL —Holman Bible. Genuine leather binding. Self-pronouncing. Concordance and Bible study outlines. Red letter. Illustrations and maps. \$4.25
- All Bibles listed above are Authorized King James.*

TESTAMENTS

VEST POCKET SIZE 2¾ x 4¼

- No. 4113 —Holman. Pronouncing. Black letter. Leather binding. A better quality testament. \$1.25
- No. 52 —Service testament. Khaki leather. Psalms \$1.00
- No. 53 —Same as No. 52 except in blue leather \$1.00

COAT POCKET SIZE 3⅞ x 5½

- No. 358 —Red letter. Lexide binding .50
- No. 354 —Black Letter. Genuine leather binding. \$1.50
- SMITH'S BIBLE DICTIONARY and Concordance
Revised and Best Edition in Print --- 2.25
- EGERMEIR'S BIBLE STORY BOOK.
An Inspirational Book For The Children 2.00
- FOSTER'S STORY OF THE BIBLE.
By Charles Foster --- 2.00

Notes —Reports

A. E. Findley, Houston, Texas: In-closed find one dollar for which you may continue to send me The Gospel Light. Your paper is clean and the articles wholesome and it should be in every home. My meeting at Clute, Texas was a success in many ways. The attendance was unusually large from the first day to the close. The church took on new life, being encouraged to do greater work for the Lord. One fine lady was baptized and I left under promise to return next year. Clute is near the Dow chemical works on the Gulf, where most all the brethren work. They own their church building and outlook for a very strong church is promising indeed. Home forces carried on the work in a grand way during my absence. Brother George Hearn and Brother Harris did the preaching. To God be all the praise.

* * *

WANTED —The church at Savanna, Oklahoma wants 24 church pews, new or used. Anyone having any for disposal or knowing where any pews can be obtained, please write to R. L. Moore, Box 156, Savanna, Oklahoma.

* * *

Lee Starnes, Box 2016, Okmulgee, Oklahoma, May 8, 1944: Yesterday was a fine day with us. One baptized and one restored. Making three baptisms, two restorations, and five by membership since last report. General interest seems to be increasing. Largest attendance in Bible school yesterday since our coming to Okmulgee July of last year. (176) Our meeting with Brother Foy E. Wallace doing the preaching and Brother R. A. Hartsell directing the song service will embrace the first and second Lord's days in June. You are invited to be with us.

* * *

A. H. Bryant, Box 64, Newkirk, Oklahoma: One baptized and one placed membership with the church here yesterday, May 7. Other favorable prospects. This work was started since the first of the year, by the Blackwell congregation. The membership now is twenty-seven. I began work here April the First and anticipate a fine work. I am to be with the church at Broken Bow, Oklahoma in a two weeks' meeting, beginning July the 23. Since our meeting there in July last year, the brethren have purchased lots and a residence building, converted it into a nice auditorium, have laid aside some grievous hobbies, adopted a definite program to the end they might save themselves and others by carrying on the work of the

Lord in an orderly way.

* * *

Tillman B. Pope, Alma, Arkansas: The meeting at Alton, Mo., closed with a good interest. One was baptized. I went from Alton to West Plains, Mo. We had fine interest and good attendance throughout the meeting. The church there is in good condition now and they have a bright future. I went from West Plains to Elijah, Mo. I only preached a few nights there. This was the first meeting in their new stone meeting house. I had conducted two meetings at Elijah before. Three married people were baptized and one was restored. I love the good people in Missouri. I have two or three open dates for meetings for this year.

* * *

John W. Wilson, 900 W. Roma, Albuquerque, N. M.: Two have been added to our working group recently. Interest is increasing with attendance in all classes. Plans are complete for a Bible school daily to be followed with a series of meetings beginning May 29th. Radio program over KGGM, 1220 on the dial each Sunday morning at 8:30, is getting some results. Worship with us at Fifth and Marble when you pass this way.

* * *

Waymon D. Miller, 615 W. 5th St., Hope, Arkansas: The work here progresses in a fine way. We had one of the finest classes last Wednesday night I have seen recently. There were 47 present. This number can be appreciated more when compared with the Bible school attendance last Sunday, which was 76. There were, therefore, more than half the number present Wednesday night as Sunday morning. Few congregations that I know are having this ratio of attendance for this service. I'm sure I deserve no credit in this good work, as I have met with this Bible class only twice since moving to Hope. But the faithfulness of these brethren is commendable. We are on KCMC (Texarkana) every Sunday at 9:30 a. m.

* * *

J. T. Gabbert, Rt. 3, Oak Grove, La: Our proposed building is now almost to where we can meet in it. Not completed hut usable. All are invited to meet with us. We plan to have our first service in it May 14th. We gratefully acknowledge the sum of \$120.00 from outside churches and individuals to apply on it and the balance is being borne by the small bunch here. Labor has been donated mostly by two brethren. Your prayers in behalf of the work in this almost untouched field will be appreciated.

* * *

W. A. Bennett, Ratcliff, Arkansas: Announce in The Gospel Light that we

are meeting again at Ratcliff church of Christ. We will have preaching and singing every Fourth Monday night. We invite every one in driving distance to attend our services. You are always welcome.

* * *

Sterl A. Watson, 332 Hobson, Hot Springs, Arkansas: Work goes well here. Best attendance and collections in history. On Monday night 29th at 8 p. m. I am to begin a four or five nights' debate with W. E. Sherrill of Benton, Arkansas. Debate is to be conducted in the courthouse at Malvern, Arkansas. Mr. Sherrill is a Missionary Baptist. This will be the third time for us to meet in a debate. We have two nights on establishment of the church, two on baptism, and possibly one on apostasy. I hope that it proves to be educational to those who attend.

* * *

A Ringing Gospel Call From Ozark, Ark.

A brand new congregation and a new house of worship is being started at Ozark, Arkansas, a real nice county cite town of fourteen hundred people. A real, ringing gospel call for help comes from there. Brother and Sister Earl Gibson moved there not long ago and at once started to work to start the cause of Christ after New Testament pattern. Under date of April 3, 1944, Brother Gibson writes:

"Dear Brother Neal: We are writing to let you know that we began work on the foundation for the new church house last week. We hope to complete the foundation this week. The carpenters' work should go up pretty fast, as I have two carpenters and a helper engaged to do the work."

Church of Christ, Ozark, Arkansas: "Work has been started on the church building here in Ozark. We started with \$671.72 in the bank, which is far from enough to complete the building. We have estimated the cost at \$2,000.00 In January of this year we mailed letters to most of the churches of Christ in Arkansas, asking for financial aid on the building. Response to the letters has been encouraging, but we are far from our goal. Our prayers are that others will give this worthy cause their consideration. Any amount will be

greatly appreciated and acknowledged immediately. We are humbly and deeply grateful for the help received thus far. Our prayer and aim is to grow to the point where we can help others to spread the gospel of Christ. —Earl Gibson, P. O. Box 87, Ozark, Arkansas.

Beloved brethren in the Lord, here is a modest call for a modest house of God where it is very sorely needed. I am acquainted with the circumstances and know the need and trustworthiness of the call. God is watching you on this matter. Respond today. —James L. Neal, Springdale, Arkansas.



The Gospel Light

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

VOLUME 14

DELIGHT, ARKANSAS, MAY 25, 1944

NUMBER 25

THE LAW OF THE LIP

STOY PATE

This lesson is a personal one, and is designed to hit close home to all of us. It is for you and not for your neighbor. The importance of this subject should be measured by the menace it seeks to check. The governing of our speech is a fine index to our solid goodness. Undue freedom of speech is allied to weakness of character. The conceited self-asserted man is usually a big talker. Character means that a man has forces under control. One should be severe in judging himself, but charitable with others. *What James Says About The Tongue*

"If a man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (Jas. 1:26) "Let every man be swift to hear, slow to speak, slow to wrath" (Jas. 1:19) "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (Jas. 3:2) James further says that the tongue is a little member, but boasteth great things. It is an unruly evil, full of deadly poison. James says every thing has been tamed but the tongue.

Some Evils of the Tongue

A servant got tongue for the best meat and for the worst meat, and his master asked him why he did it, and he replied: "If it is good, it is the best, but if it is bad, it is the worst." It causes more trouble in the community, home, school, church, nation than any thing else. Miriam and Aaron criticized Moses for his marriage and Miriam was afflicted with leprosy. This hell-bent organization are known as "They Say Company." They are social hyenas who feed upon the living and the dead. *All with this mouth disease ought to be quarantined.* They ought to publish their degrees from school of tattlers —T. B. (talebearers). Listen to these words of wisdom from Solomon: "A whisperer separates chief friends" (Prov. 16:28) "Whosoever keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23). "With his mouth the godless man destroyeth his neighbor" (Prov., 11:9)

Some Evils of the Talebearer

"Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16) "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Prov. 11:13). "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth" (Prov. 26:20) A talebearer is like a man who curses the deaf or puts a stumbling block in

the way of the helpless blind. He injures those who are not present to take their part. He is a coward, a traitor. Son of the Devil. Never repeat what you have heard until you ask yourself three questions; (1) Is it true? (2) Can it do any good to tell it? (3) Can it do the party any good for me to repeat it?

What Is It To Be A Slandered?

The person who will, unless necessary for the good of the community, try to injure the reputation of some one. One slanders when he originates an evil report against his neighbor (Ps. 16:3) One is a slanderer when he circulates an evil report against his neighbor (Ps. 15:3) One is a slanderer when he listens and sanctions it. "The talebearer carrieth the devil on his tongue, the talebearer carrieth the devil in his ear."

The Evils of Slander

It is like a blighting disease: It crushes the slandered and destroys the slanderer. We call a police when a drunkard comes around, but he will do less harm than will the slanderer—"Set on fire of hell." The slanderer is a great deal worse than the thief. "He who steals my purse, steals trash, but he who steals my good name takes from me that which enriches him not, but makes me poor" —Shakespeare. Liars and slanderers are twin sisters. The devil is the father of both (Jno. 8:44). The

word "devil" in the original, means slanderer. "The worthiest persons are frequently attacked by slanderers" —Lord Bacon. Birds always peck the best apples upon the tree. What will be the fate of the slanderer? "Whosoever privily slandereth his neighbor, him will I destroy" (Ps. 101:5).

The Grace of Silence

There is a time to speak out, a time to be heard when muzzled lips would betray cowardice and be treason to the truth. At such times "speech is silver", but there are other occasions when "silence is golden." The first occasion is when we are under the pressure of sheer inquisitiveness: "Busy-bodies in other men's matters" (2 Thes. 3:10, 11; 1 Tim. 5:13). Tell them nothing. Every man's "house is his castle" —ought not to let everybody in. A wise man will keep his own secrets. Two sound rules: (1) Never to ask what you have no right to know. (2) Never tell others what they have no right to know. A second occasion for silence is when you are strongly tempted to disparage others. A third occasion is when you are under great provocation! Jesus an example of silence, Mt. 26:62, 63; Acts 8:32; 1 Pet. 2:23. Fourth, is silence toward God. Do what God says without asking any questions or grumbling, or saying certain things are non-essential. —1081 Mc Limore, Memphis, Tennessee.

The Cross Of Christ

By JAMES D. BALES

What should one preach to money-mad men? to the lustful? to selfish seekers of power? to the careless? to the futile? to the sorrowful? Is there one message which ought to be taken to all of them? How did the early preachers deal with this problem?

When the tentmaker of Tarsus entered the city of Corinth he faced men of all classes and conditions. Corinth was a city of wealth, culture, learning, paganism, and pleasure seekers. To such as these Paul said: "I determined not to know anything among you, save Jesus, and him crucified" (1 Cor. 2:1-2). Some thought this absurd (1 Cor. 1:18-24).

1 THE CROSS AS A STUMBLING BLOCK

(1) *The cross was a stumbling block to the Jews.* In spite of Psalm twenty-two, and the blood red pictures of the Suffering Servant of God in Isaiah fifty-three, the Jews found it difficult to conceive of a crucified Messiah. Their desire for a political king blinded them to the One with whose stripes they were to be healed and thus they stumbled at the cross (Isa. 53:1-12). Jesus did not feed their carnal expectations so they rejected Him.

Today many stumble because Christ's way involves sacrifice and persecution. However, this should not turn back needy souls, for current events emphasize that men are willing to sacrifice and suffer for a cause they consider sacred and for a victory which they regard as of supreme importance.

(2) *The cross was foolishness to the Greeks.* The Greeks believed in the incarnation of gods but they did not believe that God, through His son, would suffer the death of the cross (Acts 14:11). They also thought that it was "absurd to speak of being saved by one who did not save himself." They had not visualized the truth that we cannot save others as long as we save ourselves from suffering and sacrifice.

Much of modern thinking regards the cross as absurd. But in spite of this men have been unable, on a materialistic basis, to explain the origin of the feeling of guilt, of sinfulness, and of blood-atonement. The Bible gives the only satisfactory origin and purpose of such sacrifice. It reveals why that man, from the beginning of history, has offered blood-offerings in an attempt to atone for sin. Those who reject the cross —because of an inability to comprehend the mind of the Infinite which permitted the cross of Christ —reject the supreme drawing and martyr-making power of Christianity.

2. THE CROSS IS GOD'S POWER UNTO SALVATION.

(1) *In spite of the modern attitude that sin is not so bad, there is still such a condition as an evil condition.* Innocent babes may develop into heartless brutes. Only the foolish contend that there is no difference between good and evil. Current convulsions illustrate the fact of sin. And it is either death unto sin in our lives or sin unto death. This question: What must we do to be saved? is neither antiquated nor irrelevant. It

is brutally real.

(2) *Paul states that men, unaided by God, found it impossible to answer that question satisfactorily.* (1 Cor. 1:18). Two thousand years of additional blunders made by man leave us with the belief that it is still impossible without God. Mankind is still making disastrous trials of old errors. Science, culture and secular education are still proposed as the means of salvation.

(3) *Can science save the world?* Science can serve men, but it cannot of itself save men for it will aid sinners as readily as saints. It can tell us what is but our ideals and religion must tell us what ought to be. Its place is to tell us what we must do if we do a certain thing but its limitation is that it does not tell us whether or not we ought to do that thing. Planes will drop bombs on a city as quickly as bread —it depends on the ideals and faith which animate the people who make and fly the planes. Science will be the means of our suicide unless it is sacrificed by Christian faith.

(4) *Can culture alone save man?* Culture adds to life but it cannot furnish the meaning or aim of life. Culture alone not only fails to meet the deeper social needs, it also fails to meet the deeper needs of the individual heart. Jung has shown, in his *Modern Man in Search of a Soul*, how ill and how despondent educated and cultured people can become when they really have denied themselves a religious outlook and have forgotten that "faith, hope, love, and insight" are also necessary "in order to live." To culture we must add Christ.

(5) *Can secular education alone save the world?* Secular education has its function but unless information is infused with spiritual determination and holiness it may be only a sharpening of tools of destruction. There is no necessary correlation between mere information and skills and wholesome conduct. And even if secular education, science, and culture could make a better society in the terms of well fed, well housed and well clothed individuals, we would still be faced by the deep problems of the human spirit. We need a cause by which to live and a faith by which to die. Our spirits pant for something more than "bread just as truly as the thirsty man pants for water.

(6) *The cross is God's power unto salvation* (Rom. 1:16). We testify from history and from personal experience that the gospel does elevate, sanctify and enable man both individually and socially when he gives himself up to its influence.

3. GOD AND THE CROSS

Although we are unable to comprehend the significance of the cross in its fulness, we are able to glimpse faintly a few truths.

(1) *The cross is not unnatural.* Sacrificing for the object of one's love is a principle deeply imbedded in the heart of the universe. From the animal kingdom and the kingdom of man, such examples can be gathered. We praise the man who sacrifices for what he considers worthwhile. *Shall we sneer at the thought that*

God is willing to suffer for His creatures? Has this principle come from matter? *Does the creature have it while the Creator is devoid of it?* The cross of Christ assures us that God suffers that man might be saved. Sin hurts God, for it insults His holiness and hurts His creatures.

(2) *The cross assures us in graphic language that God loves man.* "It is the language of God's love, expressed in suffering and sacrifice." No one can doubt the sincerity of such love. (Rom. 5:8). There is no more powerful assurance of God's love than the cross of Christ. It is the most wonderful news that has ever reached man.

(3) *The cross indicates the sinfulness of sin.* The cross is not a comedy. It reveals that sin stands between man and God. Sin cannot enter Heaven, nor give peace and happiness to sinners. Though sin is evident, and its nature practically revealed, in the *drunkard in the ditch, the broken home, the dissipated life, the dictator's throne on human bones and the bloody battlefield*; its true hideousness is not seen until we view the cross. It thunders to us that the wages of sin is death, separation from God. It thunders that there is something worse than death itself since God in Christ found it necessary to go such lengths to redeem sinners.

(4) *The cross sets forth the righteousness of God.* (Rom 3:25-26).

4. MAN AND THE CROSS OF CHRIST

(1) *The cross and the alien sinner.* Christ said that His drawing power was to be in His death (John 12:32-33). And such it is, for it appeals to the two basic motives of man and thus breaks the heart of stone and motivates man to obey God. The cross appeals to *fear*, for it points out God's view of sin, and its condemnation. The cross appeals to *love*, for it reveals the love of God. He first loved us and His *love kindles love* (1 John 4:10). Think of it! In our moments of futility let us remember that God loves even us. It stirs one's heart to read Isaiah 53 and to substitute "my" for "our" and recognized that He suffered for us. We *cannot truthfully say that no one loves us, for God loves us*. And that there can be no doubt about it, is the message of the cross. And our love for God leads to obedience (John 14:15; 1 John 5:3).

(2) *The cross and immersion.* The cross of Christ leads to repentance, for it brings about a change of mind concerning sin and a change of attitude toward God. It draws us to Christ. The cross is set forth when repentance leads us to be baptized into the death of Him who died for us and into the resurrection of Him who was raised that we might be justified (Rom. 6:3-5; 17-19; Acts 2:38; Matt. 28:18-20). No individual who believes that Christ suffered for Him could want to hold back from that burial and resurrection with Christ which marks the entrance into His body, the church (Eph. 1:22; Gal. 3:26-27).

(3) *The cross and the Lord's Supper.* The supper preaches the story of the crucifixion, for when we observe it on the first day of the week we set forth His death and suffering for us (Matt. 26:26-28; 1 Cor. 11:

20; Acts 20:7). This honors Him and keeps us from becoming cold.

(4) *The cross and Christian service.* Christ's work for the salvation of man involves the cross of self-sacrificing service, which oddly enough leads to the fulfillment of our better self. This cross is not the ills to which the flesh is heir; that is the cross of man because he is man. *Our cross is one of voluntary sacrifice and service for God and man.* Without it we cannot be Christian (Luke 14:27).

(5) *The cross and world-wide evangelism.* We shall not be able to fulfil the great commission of Matthew 28:18-20 if we back it with nothing but the surplus of our time, talent and money. The cross points the way and the means to the fulfillment of the commission, for it indicates the necessity for, and inculcates the spirit of, sacrifice. We shall be able to save the world only as we sacrifice in time, money and personal inclinations in order to carry the good news to all men.

(6) *The cross and our attitude towards others.* It indicates that we must be willing to suffer to serve our *friends* (1 John 3:16:18). It further indicates the only way Christ has authorized the Christian to conquer his *enemies*. The cross reveals that we must have an active goodness which is willing to return good for evil, good will for hate, thoughtfulness for thoughtlessness and gentleness for brutality (Matt. 5:38-48; Rom 5:8; 1 Pet. 2:21; Rom 12:14, 17-21).

5. HAVE YOU ACCEPTED THE CROSS OF CHRIST?

(1) *You cannot save yourself.* Money, moral goodness, and personal power cannot of themselves save you. You must accept the cross of Christ. *To reject it is to call the cross a mistake and to spurn the love of God.* You cannot afford to do it.

(2) *How can you accept the cross?* The credentials of Christ lead us to *believe* in Him (John 5:35; Rom. 10:9). The cross kindles *repentance*, it works a change of mind (Rom. 2:4). And since the gospel—Christ's death burial and resurrection (1 Cor. 15:1-5)—must be obeyed, you must be *baptized* into the death, burial and resurrection of Christ (2 Thes. 1:9; Rom. 6:3; Gal. 3:27; Rom. 6:17-18). Then your life must increasingly set forth the example of redeeming, sacrificial love and service. —In The Evangelist, Greenville, Texas

GOSPEL LIGHTS TO WATERLOO, IOWA

We are receiving quite a few orders for Gospel Lights to be mailed to persons in Waterloo, Iowa during the months of June and July, in preparation for the gospel meeting to be held there August 15 to 31. We plan to list the names of individuals and churches having a part in this work, beginning in next week's Gospel Light.

You may obtain lists of names of individuals in Waterloo by writing to James L. Neal, Springdale, Arkansas, or to Glenn A. Parks, Fayetteville, Arkansas. Send the names to us and we will mail them the Gospel Light for 2c per copy per issue. Or if you prefer, send any amount you desire to contribute to this effort to either of the above named individuals requesting how you want the money used.

THE GOSPEL LIGHT

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Associate Editors

Geo. B. Curtis _____ Box 431, Winslow, Arizona
E. R. Harper _____ -Little Rock, Arkansas
John W. Wilson _____ 900 W. Roma, Albuquerque. N. M.
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An Urgent Appeal

GLENN A. PARKS

Beginning August 15 this year I am to be at Waterloo, Iowa to do the preaching in a 15 day meeting under the oversight of the church at Springdale, Arkansas. The time is near and there is yet much to do before we are really ready to move in and begin a work that will meet with our approval. We are working almost feverishly to have this work advertised as it should be. We do not know any members of the church at Waterloo, and doubt seriously that we will be able to contact any before we get on the grounds for the meeting. This makes the work extremely difficult since we are so far away, but we feel that we will be able through the help of others to get the meeting before the people before the date arrives for the meeting.

It is the aim of the brethren at Springdale and I to establish a congregation during the meeting, and of either leaving it in hands of faithful brethren to oversee it, or of maintaining a definite connection with it ourselves. In other words we do not plan to go up there and establish a congregation and then move away and forget about it. This we are saying to you so that you will understand that we are not asking your help in a venture that will be money and effort largely wasted.

At this time we are in possession of over ten thousand names of people in Waterloo. We need your help to get literature to these people. We will begin mailing to them the first of June to continue for twelve weeks. We will furnish you the names, the instructions, and the matter to be mailed, if you will consent to help us do it. If you took only ten names it would cost you only 15 cents per week for postage. This means that the postal authorities will carry the matter for 1-2 cents a mailing. Who knows but that your efforts in this work would lead some lost soul to Christ.

Write to James L. Neal, 1400 West Emma Street, Springdale, Arkansas, or to Glenn A. Parks, 629 Wall

Street, Fayetteville, Arkansas telling us that you will help do this worthy piece of work. Do it today.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

LESSON 21

CHAPTER 12

In the Eleventh chapter it has been shown that both Jew and Gentile stood equal with God. Both must be grafted into Christ. Paul begin the twelfth chapter with a tender entreaty to the Romans to present their bodies a living sacrifice, one that is holy. Under the law of Moses the bodies of animals were offered. No longer are such sacrifices required. A living sacrifice, not a dead one is now demanded. This is the only acceptable sacrifice, and there is nothing unreasonable about it. V. 1.

"Be not conformed" —Be not fashioned according to the pattern of the world. "If a man love the world, the love of the Father is not in him. (Jno. 2:15) Be transformed —Be changed by having a new mind. In Christ one is a new creature. Hence, one is not to live according to the standards of the world. By living the life of Christ in His body is the effective way to prove what is that good and acceptable and perfect will of God. No one can prove God's will by being worldly minded. V. 2.

Through God's grace bestowed upon the apostle he gives the advice that no one should think too highly of himself. His thinking is to be sober according to the measure of faith dealt to every man in Christ. Christianity is the world's greatest equalizer. In Jesus Christ there are no degrees of greatness as men distinguish. The best, humblest, holiest, meekest is God's greatest. How often is the body of the Lord sinned against by a member thinking too highly of himself. V. 3.

Frequently the apostle Paul teaches our relationship to the church by examples of our physical bodies. The physical body is made up of many members, yet there is one body. The purpose of the many members is the good of the one body. So the members of the body of Christ all exist for the good of the church. All are members of each other. All members do not have the same office. Vv 4, 5.

Having gifts —spiritual gifts is the main thought here. However, all members possess different gifts. The gift of prophecy while primarily looking to teaching, included the foretelling of events. There were New Testament prophets the same as Old Testament prophets. The prophet is admonished to attend to his own particular line of work in proportion to his faith. Faith here refers to miraculous, or miracle performing faith. V. 6.

"Or ministry", Greek diakonian, service. Let him take care of this service. He that teacheth, let this one take care of his teaching. He that exhorteth, admonishes, gives comfort. Let him attend to his particular job. Let there be no ostentation in giving. The gift is to the work of the Lord, not to show some one else how much you are contributing. He that rules, Greek proistamenos, takes the lead. This word does not convey in the original the idea of kingly authority. It carries the idea of guidance or leadership. The man who is in the place of rendering help to the poor should not make the one helped feel like a pauper, or a beggar. No man wants to be humiliated when in need. Cheerfulness is needed by all in distress. Vv. 6-8.

"Let love be without dissimulation." Let love be without hypocrisy. There should be no hypocrisy in any characteristic of the Christian. Abhor, hold in extreme disgust all evil. Hold tenaciously to good in all things. V. 9.

Kindness in brotherly love admonished. Christians prefer the companionship of other Christians. The church member who at his leisure is found in the company of the world is not altogether right. "Tell me thy company and I will tell thee what thou art". . . Old proverb. V. 10.

"Not slothful in business." Not lazy in business. There is no place for laziness in the Christian life. "Fervent in

spirit." zealous. Zeal is a great need of the church. "Serving the Lord", rendering service in season. V. 11.

There is joy in the Christian's hope. The grave cannot obscure his hope. Patience is one of the seven graces. In tribulation patience is enjoined. Prayer is a service that is to be performed continually. V. 12.

"Distributing to the necessity of saints." Too often we forget this commandment. It is just as binding as faith, repentance and baptism. "Given to hospitality." It is said that hospitality is a lost art. Who of us are ready to extend hospitality to strangers and all as were our parents? Be hospitable is also a commandment of God. V. 13.

It is difficult to bless the one that is persecuting you. But the Bible commands blessings not cursings. V. 14.

Rejoice with the ones rejoicing and weep with the ones weeping enjoins sympathy upon us. It is not easy to ignore grief and to envy prosperity. The Christian is to do neither. V. 15.

Religious Review

"THE CHURCH THAT JESUS BUILT" —No. 5

R. A. HARTSELL

Chapter three of Mr. Whitehorn's booklet is introduced by a heading worded thusly: "The Doctrinal Test of a New Testament Church." I would like to contrast his outline of the doctrine of Baptists with J. M. Pendleton's "Church Manual." This contrast is offered to show the readers just how little of the doctrine of Baptists the booklet allows its readers to learn:

Whitehorn	Pendleton
(1) Membership of a New Testament Church.	(1) Of the Scriptures
(2) Believer's Baptism.	(2) Of the true God.
(3) The plan of salvation.	(3) The fall of Man.
(4) Ordinances within church.	(4) The way of salvation.
(5) Church officers.	(5) Justification.
"(6) Church government.	(6) Freeness of salvation.
(7) Religious liberty.	(7) Grace in regeneration.
(8) Inspiration of the Scriptures.	(8) Repentance and Faith.
(9) Scientific accuracy of the Bible.	(9) God's purpose of grace.
(10) Missions.	(10) Sanctification.
(11) The Union movement.	(11) Preservation of saints.
(12) Eternal security of saints.	(12) Harmony of the Gospels.
	(13) A Gospel church.
	(14) Baptism.
	(15) Christian Sabbath.
	(16) Civil government.
	(17) Righteous and wicked.
	(18) The world to come.

From this contrast you are able to see that if you got much of the real inside of Baptist doctrine, you would have to turn to the Manual rather than to Mr. Whitehorn's booklet. Some of the points offered by the author have been considered already, and the others which pertain to a real "doctrinal test" will now be considered.

We shall consider "ordinances in the church" first. In this class we find him placing, baptism and the Lord's supper. On page 19 we read: "*Ordinances within the Church.* The record says two and only two: baptism and the Lord's supper." Now, reader, the Bible no where makes such a statement. Note the fact that he says "the record says two and only two." It is one thing to say that the "record" says a thing, but it is

quite another to prove it. This was born in the imagination of the man.

In the first place baptism could not be an ordinance within the church, and yet be complied with in order to get in. Before a person can get into the Baptist church, he must be baptized; thus, by their practice they say it is outside; yet in their doctrine it is inside. Which is right, practice or doctrine? Baptism is essential to being saved. Being saved is essential to membership in the Lord's church. (Mark 16:16; Acts 2:38; 1 Pet. 3:20-21; Acts 2:47) As we have already learned, God takes care of one's membership in the church. (Acts 2:47; 1 Cor. 12:18)

However, in the face of these Bible facts we find this statement coming from the pen of the gentleman. "The ordinances instituted within the church by our Lord were symbolic of His death and resurrection. They have no saving power whatsoever. Yet millions of people since Christ lived have tried to make them sacrament and thus attribute to them power to help save a soul and forgive sins." (Page 21) Just stop and think of all the useless effort of the Lord of this be true. They teach that the following are not essential. Being a Baptist. Being in the Baptist church. Hearing a Baptist preacher. Being voted upon. Being baptized. Partaking of the Lord's supper. Here are six items of the gospel of Christ (?) which are of no value in the saving of a soul. Only eighteen items of doctrine are offered by the Church Manual. This would destroy one-third of their doctrine. And, taking Mr. Whitehorn's outline of twelve points, this eliminates half of Baptist doctrine as of no value in soul saving. If twelve points constitute the whole of the gospel of Christ insofar as doctrine is concerned, Christ allowed half of his effort to be of no value.

A man must be a Christian to be saved. He must worship God to be saved. He must be religious in order to be saved. He must be righteous in order to obtain life eternal. But here are six things in Baptist doctrine which are not essential to salvation; therefore, one can be a Christian, be righteous, be religious, and worship God acceptably without them. What are they essential to?

Can a man be saved without a knowledge of the death and resurrection of Jesus? (1 Cor. 15:1-4) Emphatically Paul declares that "Christ died for our sins." Can I be saved without the knowledge? If not, then since in the Lord's supper one shows "the Lord's death till he comes," does it not impart saving knowledge? If it imparts this knowledge, it then "helps" in one's salvation. If knowing of the resurrection of Christ is essential to salvation, baptism imparts the knowledge of his resurrection (Rom. 6:1-4); therefore it imparts saving knowledge. Are baptism and the Lord's supper a part of the truth? Are they a part of the Gospel of Christ? If yes, then we are made free by them; for, "Ye shall know the truth and the truth SHALL MAKE YOU FREE." (Jno. 8:32) If they are no part of the truth, then they must be false. That which is false is soul-condemning.....If this is where they belong, then we must leave them off.

Turning more directly to the matter of baptism, let

us see in brief what the New Testament church was taught to believe about it. (1) Christ commanded it. (Mark 16:16; Matt. 28:19-20; Jno. 3:3-5) (2) It was to be administered, and was administered in water. (Jno. 3:23; Acts 8:36-40) (3) By going down into the water, being buried in it and coming up out of it. (Acts 8:36-40; Rom. 6:1-5; Col. 2:12) (4) It was for the remission of sins; or, to save one from sins that are past. (Acts 2:38; Acts 22:16; 1 Pet. 3:20-21; Rom 3:25) (5) Only those who have been taught, believed, repented, confessed their faith in Christ as the Son of God, can be scripturally baptized. (Matt. 28:19-20; Mark 16:15-16; Acts 8:34-40; Acts 2:38) (7) There is only one baptism. (Eph. 4:5)

If baptism is not essential, as Baptist teach, then why spend so much effort as this gentleman and other Baptists do in trying to teach Methodist people that infant baptism and sprinkling are wrong? If it is non-essential, what difference does it make? Why make it a test of fellowship at the Lord's table?

But let us have a look at the Lord's Supper from the standpoint of the "church that Jesus built." (1) Christ instituted it. (Matt. 26; Mk 16; Luke 22) (2) Placed in kingdom. (Lk. 22:29-31) (3) To be engaged in to show his death, and manifest remembrance in him. (1 Cor. 11) (4) That Christians may eat the same bread, and be a part of the same body. (1 Cor. 10) (5) That both the death and coming of Christ may be held up before the world. (1 Cor. 11) (6) That the life which we have in Christ may be manifested to the world. (Jno. 6:27-40) (7) And is observed on the first day of the week as a part of the proclamation of the resurrection of the Lord. (Matt. 28; Mk. 16; Luke 24; Acts 20:7)

These two brief outlines should enable the reader to recognize the importance of both these institutions. If we are willing to accept the teaching of the Bible, we should have no difficulty in learning the significance of these. Only those who wish to cling to a man-made theory would fail to see the truth.

This parting statement on the Lord's supper: "For this cause many are weak and sickly among you, and many sleep." (1 Cor. 11:30) Reader, you can see the results if you abuse the Lord's institution.

(More about doctrine to follow)

Paragraph Sermons

E. M. BORDEN

Man's life on earth is very short at its longest. "He cometh forth like a flower, and is cut down." (Job. 4: 2) Man's life is measured to three score and ten, and then, "If by reason of strength they be four score years." But even then, a man's life on earth is very short. "Or ever the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." (Ecc. 12:6, 7) Solomon's life on earth was filled with its joys and sorrows. He lived for many years, but his earthly career had to come to an

end. He left his great wealth to others; he left his earthly career. "Dust to dust" was the destiny of his flesh until the resurrection. His spirit returned to God who gave it.

* * *

If people will only investigate they can see that there is a difference between the Lord's church and the churches founded by man. We read of a great revival on the day of Pentecost when three thousand souls were converted to Christ. These people became members of the church of Christ. They were not received by a vote of the members, but the Lord added them to the church. "And the Lord added to the church daily such as should be saved." (Acts 2:47) The Lord can read the hearts of men and women and tell whether they are converted or not, so he is the proper one to add people to the church. A man is a member of the church because he is a Christian. The Lord adds a man as he saves him or he saves him as he adds him. We believe and obey and the Lord saves. A man cannot be saved and then join the church of Christ, for if he is saved he is a member of the church.

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There Is No Escape

HOYT BAILEY

An individual may escape the penitentiary, the state, the United States, a warring nation, an education, a debt, the Army, or the Navy, but there are some things from which there is no escape.

ONE CANNOT ESCAPE GOD. Human beings may revel in sin and shame in high and low places, in secret and open places, but Jehovah's "eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings;" (Jer. 32:19) Caves of the earth, walls of cement and marble, mounting waves of the sea or the darkness of night will not hide one from "Jehovah of hosts." "Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah." (Jer. 23:24) The psalmist says, "For there is not a word in my tongue, But, lo, O Jehovah, thou knowest it altogether. Thou hast beset me behind and before, And laid thy hand upon me. Such knowledge is too wonderful for me; It is high, I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend into heaven thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, And dwell in the uttermost parts of the sea; Even there shall thy hand lead me, And thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, And the light about me shall be night; Even the darkness hideth not from thee, But the night shineth as the day: The darkness and the light are both alike to thee." (Psa. 139:4-12) Inasmuch as Jehovah hates evil each individual's thoughts, words and deeds should be pure. Again we read, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13)

WE CANNOT ESCAPE OURSELVES. "I have to live with myself" is a true expression. Each has his own conscience. One may harden his heart, close his eyes, stop his ears and brand his conscience, but still he cannot escape himself. Inasmuch as each individual has to live with himself it would make his home and community better if each one would so live as "to be fit for himself to know."

MAN CANNOT ESCAPE THE UNIVERSE. Man is a creature of the universe. God made man's tabernacle from the dust of the ground: therefore man is of the earth. It is not within man's power to transfer his earthly body to the heavenly abode. Man must wait upon Jehovah to perform this transition.

ONE CANNOT ESCAPE DEATH. "For as in Adam all die" (1 Cor. 15:22), "As it is appointed unto man once to die. . . ." (Heb. 9:27) Thus, God has decreed that all must die. Fathers, mothers, sweethearts, brides, grooms, sisters, brothers and the smiling infants freely respond to the cold hand of death. Streaming tears, throbbing hearts, no preparation and unexpectation

cannot halt the advance of death for one moment. If death were to speak, it could say, "The old, the young, the rich, the poor: they all alike go with me o'er."

NONE CAN ESCAPE THE RESURRECTION. Physical death will not end everything as some have supposed. After this brief span upon the earth there is to be "a beginning again." "If we have only hoped in Christ in this life, we are of all men most pitiable." (1 Cor. 16:19) Though some would like for the grave to end everything: it will not. The graves will not hold their bodies on the resurrection day. "Marvel not at this: for 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." (Jn. 5:28-29) "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them. . . ." (Rev. 20:13)

NONE CAN ESCAPE JUDGMENT. "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor 5:10) Men may dodge a draft call, a call to care for the sick or reject an invitation to hear the gospel, but the call to judgment one cannot escape. "For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." (Ecc. 12:14)

MEN CANNOT ESCAPE THE FINAL SEPARATION. Christ will separate the righteous and the wicked upon his return. ". . . He shall separate them one from another, as the shepherd separateth the sheep from the goats." (Mt. 25:32) The wicked will be banished into eternal fire. They will be cast into outer darkness where there is the weeping, the wailing, the gnashing of teeth and the consciousness of everlasting torment.

The righteous will inherit the joys prepared for them from the foundation of the world. They will receive a crown of righteousness, be given a new name and they will be removed from all sorrow, all pain, crying, death and disappointment, "for all will be joy in that land." —In The Evangelist, Greenville, Texas

"By grace are you saved through faith." Here is another short statement in which the whole story is told. The whole system of man's salvation is told in this short statement. "By grace," is God's side of human redemption, "Through faith," is man's side of human redemption. God's part is "By grace," and man's part is "Through faith." We must repent because we believe, we confess that faith in Christ, and then we are baptized into Christ. So, what God does for man is "By grace," and what man does is "Through faith." So, "By grace are ye saved through faith," tells the whole story.

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

VOLUME 14

DELIGHT, ARKANSAS, JUNE 1, 1944

NUMBER 26

The Church and Its Importance

FRANK TIMMERMAN

Due largely to denominational teaching, the masses of religious people regard the church as an unnecessary thing that could easily be done without; or else they regard it as merely good for civic and social purposes. The necessary effects of such attitudes is indifference, carelessness and neglect.

The fearful thing about the situation is that such propaganda is having its insidious effect on those who compose the church of the Lord. We all know of Christians who miss services to hold their business open Sunday mornings in order to gain a few dollars, or from fear of losing a client or so; or if they work for another, they accept, and some even ask for, work on Sunday mornings. These may not be conscious of applying the above doctrine, but nevertheless it has had its effect on them, and the church has for them become a very secondary matter.

There are others who allow special occasions to interfere with their worship of God. For illustration, different localities are now having what is termed "decoration day" to clean up and beautify the cemeteries. The climax of such service takes place on Sunday. Many Christians will leave the services of God to enter these human affairs and come to take communion Sunday night, if at all. I have heard of whole congregations dismissing services to attend a baccalaureate service. Now there is nothing wrong in such services within themselves, but when we allow them to supcede God's appointments, we indorse the denominational teaching of the non-essentiality of the church and become sinners. Will those who take part in such indifference seriously note the following illustrations of the importance of HIS church.

1. Christ built HIS church (Matt. 16:18); hence it is the greatest institution known to man. Did he build a non-essential thing?

2. Christ paid for HIS church with His own precious blood (Acts 20:28; 1 Peter 1:18, 19). If you desire to be saved, you must come and remain where the blood can heal. Did Christ die for a non-essential church?

3. Christ owns HIS church (Matt. 16:18; Eph. 5:25-27). He owns no other. Is that which He possesses non-essential and valueless?

4. Christ loves HIS church (Eph. 5:25), and he has made it His bride. He does not so love anything else. Do you insult the Son of God by calling His bride

worthless? Is your behaviour toward it such as betray these kind of thoughts? Suppose someone should so talk or behave toward *your* wife?

5. Christ adds all save dpeople to HIS church (Acts 2:47). Not one saved person is left outside. No one can join it. Christ adds to no other. Surely you must say that it is essential! But do you show your appreciation of it by your conduct toward its services?

6. Christ's church is HIS body (Eph. 1:22, 23); and He has only one body (Eph. 4:4; 1 Cor. 12:20)—not a freak you see. Christ is going to save that one body (Eph. 5:23) and no other. This must be essential! Will you leave its services for mere human occasions?

7. Christ's church is the only means we have of worshiping, serving, and glorifying God (Eph. 3:21; Mt. 18:20). Oh, we may go through some motions elsewhere; but it will not reach heaven; we must assemble with HIS church. God forbid that we should denominate HIS church non-essential!

8. Last and very important, Christ will avenge HIS church. After warning Christians with dire punishment not to forsake the assembly (Hebrews 10:25-29), He finishes in the thirtieth verse by saying, "Vengeance belongeth unto me, I WILL RECOMPENCE, saith the Lord."

Friend, how do you feel about this matter? Is HIS church lightly esteemed by you?

Some men are measured by the amount of money they have, and others are measured by their extravagant dress; but the Lord looks upon the heart. We cannot walk with the Lord unless we obey him. If we love the Lord, we will keep his commandments. No man can keep out of hell because he is dressed in fine clothing.

If we are looking for faults, we can find them, for humanity is weak. We cannot trust men who claim to have no faults. Such men are deceived in themselves. The greatest man among us is the man who is willing to confess his faults and *try to do better*. The man who is looking for faults, seldom begins at home. He might find a good-sized job if he did.—E. M. Borden.

All admit that Jesus has authority to save; it should also be admitted, because true, that he has the right to say *how* men are saved. Those of true faith accept his law without question.—John T. Hinds.

How, When, Where The Blood Saves

By EDD HOLT, Port Arthur, Texas

The Bible teaches that we are saved by the blood of Christ. "Justified by His blood" (Rom. 5:9); "redemption through His blood, the forgiveness of sins" (Eph. 1:7; Col. 1:14); "blood . . . shed . . . for the remission of sins" (Matt. 26:28); sanctified by the blood (Heb. 10:29); and cleansed by the blood (1 John 1:7).

Not By The Blood Only

Review the following: "It is God that justifieth"; "He (Jesus) shall save His people from their sins"; "saved by His life"; "His blood"; "His name"; "justified. . . by the Spirit"; "by grace (and love and mercy) ye are saved"; "the gospel. . . by which ye are saved"; the engrafted word. . . is able to save your souls"; saved by "the doctrine" of Christ; "save yourselves from this crooked generation"; "justified by faith"; "by works a man is justified, and not by faith only"; "baptism doth now save us"; and "we are saved by hope." How could salvation be by the blood only, as some would have you think, when, according to the Bible, it is by all of these things that one is saved?

How Does The Blood Save?

Conditionally or unconditionally? If justification were by the blood only and "not by anything we may do about it," as some say, it would be unconditional and universal. For Christ "is the propitiation for our sins: and not for ours only, but for the sins of the whole world." (1 John 2:2) He "gave Himself a ransom for all" (1 Tim. 2:6). If he saves one man by the blood "only" (unconditionally) all men will be saved for "there is no respect of persons with God." (Rom 2:11). This is universalism. The Bible does not teach it. *Salvation is conditional.* Men must do something to be saved by the blood of Christ. "He that feareth Him, and worketh righteousness, is accepted with Him." (Acts 10:34, 35) If it does not belittle the blood to say that one must believe on Christ to be saved why and how does it belittle the blood to say that *he must also obey Christ* to be saved? It does no such thing.

When Does The Blood Save?

When the conditions are met upon which the Lord has promised salvation. Peace was made possible "through the blood of His cross" (Col. 1:20) but not until "justified by faith" do men "have peace with God" (Rom. 5:1). Christ shed His blood "for the remission of sins" (Matt. 26:28) but the word of His covenant, which was sealed by that blood, commands those who only believe on Him to "Repent, and be baptized. . . for the remission of sins." (Acts 2:36-38) This is in keeping with Christ's rule of conversion where He said, "He that believeth and is baptized shall be saved" (Mk. 16:16) and "that repentance and remission of sins should be preached in His name" (Luke 24:47). Christ shed His blood "for the remission of sins" and we are to believe, repent and be baptized "for the remission of sins."

Where Does The Blood Save?

"In the Beloved. In whom we have redemption through His blood, the forgiveness of sins." (Eph. 1:7; Col. 1:14) "All spiritual blessings are *"in Christ"* (Eph. 1:3).

Salvation by the blood is *in Christ.*" A man is saved by the blood when he does what it takes to get "into Christ" *where* the blood benefits are. Belief alone does not put one into Christ. "With the heart man believeth unto righteousness" (Rom. 10:10). Repentance is "unto life" (Acts 11:18) and "with the mouth confession is made *unto* salvation" (Rom. 10:10). These are all "unto"; they prepare a man to be "baptized into Christ." "For as many of you as have been *baptized into Christ* have put on Christ" (Gal. 3:27). "Know ye not, that so many of us as were *baptized into Jesus Christ* were baptized *into His death*? (Rom. 6:3) In His death Christ's blood was shed "for the remission of sins"; and after belief, repentance and the confession of faith one is "baptized into Christ"—"baptized into His death" "for the remission of sins." How then can baptism be "non-essential to salvation," as some say? Why make fun of baptism? To all penitent believers we say, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16).

Kept By The Blood Conditionally.

"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 John 1:7) Cleansed by the blood "*if we walk in the light.*" "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:15, 16) "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and *hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*" (Heb. 10:26-29) A man "once saved" by the blood may afterwards "count the blood of the covenant, wherewith he was sanctified an unholy thing." Peter speaks of some "even denying the Lord that *bought them* and bring upon themselves swift destruction" (2 Peter 2:1) Take heed lest you fall. (1 Cor 10:12)

"The Blood Of The New Testament"

(Matt. 26:28) "The blood of the covenant" (Heb. 10:29). These statements suggest the important relationship between the blood of Christ and His will—the New Testament. The Old Testament ("the first testament") was dedicated by the blood of animals (Heb. 9:18-20) "He taketh away the first, that He may establish the second (the New Testament). *By the which will we are sanctified* through the offering of the body of Jesus Christ once for all." (Heb. 10:9, 10) We are saved by the blood when we obey the will—the testament—of Christ. It is very unreasonable to expect to be saved or kept by the blood of Christ apart from the conditions of His will. Those under the Old Testament who kept

its commandments obtained redemption from their transgressions by the blood of Christ too (Heb. 9:15) but we are under law to Christ—we must keep the commandments of the New Testament.

The Blood And Church Of Christ

“He is the Saviour of the body” (Eph. 5:23), “the church” (1:22, 23), “which He hath purchased with His own blood” (Acts 20:28). The purchased are the saved and the saved are added by the Lord to His church (Acts 2:47). It is not the Saviour but “the saved.” You cannot belittle the church of the Lord without belittling the blood which bought it. If the church were a non-essential, as some say, then its purchase by the precious blood of Christ was extravagance! God forbid that we think so!—The Evangelist, Greenville, Texas.

A Church Of Christ

A church filled with the Spirit of Christ—valiant for the truth, walking in love, abounding in the fruits of righteousness and holiness, reaching out in toilsome paths of activity, in highways and byways, among the children of sin and sorrow, to heal the sick, comfort the dying, restore the outcast, reclaim the wandering, instruct the ignorant and save the lost—is the divinest revelation of Christ now vouchsafed to men, and is worth more than miracles to glorify God and bless humanity. The gates of heaven stand ajar where such a church exists, and glory streams from the throne upon this dark world of sin and death. The rich and the poor meet together. Love reigns. Truth stands erect in her divine majesty. Righteousness is triumphant over iniquity and wrong. Mercy breathes her gentle and loving strains in sweetest music, to the healing of every broken heart. “Holiness to the Lord” is written on the walls of this spiritual temple, and the holy Lord God makes it his chosen habitation. It is God’s lighthouse, throwing radiance for out over the stormy sea of life, revealing to the tempest-tossed the entrance to God’s own harbor of safety and peace. It is as the shadow of a great rock in a weary land, to which perishing pilgrims may come and find refuge and rest. It is the holy place of God’s sanctuary, that leads to the holiest—the gateway of entrance to the eternal habitation of joy. It is the city of God; her walls are salvation and her gates are praise.

Fill the world with faithful, pure, active churches led by the light of truth and the Spirit of God, and soon “the kingdoms of this world will become the kingdoms of our Lord and of His Christ.”—Isaac Errett, in “Evenings with the Bible.”

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PARAGRAPH SERMONS

Baptism in water was not to the Jews only, as some preachers seem to think. Baptism is for the remission of sins, and is to all nations. “For the promise is unto you, and to your children, *and to all that are afar off, even as many as the Lord our God shall call.*” (Acts 2:29) Peter at the house of Cornelius, said: “I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with him.” If God is not a respecter of persons, why demand baptism for the remission of sins of the Jews and then save the Gentiles without baptism? Cornelius was baptized. “And he commanded them to be baptized in the name of the Lord.” (Acts 10:48) “He that believeth and is baptized shall be saved.” was to both Jews and Gentiles. The gospel was to the Jew first and then the Gentiles. The same gospel that was preached to the Jews on Pentecost, was the gospel that was preached to the house of Cornelius.

* * *

“Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man.” (Ecc. 12:13) This is the whole truth in a few words. He did not say that people should fear the devil, but fear God. To fear God alone is not the whole matter; but to fear God and keep his commandments is the whole duty of man.

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Religious Review

"THE CHURCH THAT JESUS BUILT"—No. 6

R. A. HARTSELL

DOCTRINE—Salvation

The booklet we are reviewing lacks unity of subject matter so much that it is essential that we go a few pages beyond the introduction of the "Plan of Salvation" in order to begin at the beginning of Baptist teaching on the subject. Our first quotation is found on page 18, and is worded thusly: "Wherever in the Bible repentance and faith are spoken of repentance comes first. Men who would teach salvation by good works would have it faith and then repentance." As is the custom of Baptists, they try to have one repenting of sins before he has faith.

Before considering this statement allow me to give a statement from "Church Manual", page 50. "We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." "Inseparable," says Roget's Thesaurus, means, "Junction; joining; union; adhesion; hold fast; etc." So, the moment one repents, he has faith, and cannot obey one command without obeying the other.

In Jno. 12:42, we have an account of the "chief rulers" believing. But, per Baptist doctrine, one cannot believe without repenting; for he must repent first, and you cannot separate them. If this be true, these cowards were saved. One, therefore, can be saved and refuse to confess Christ; yet Jesus said "if one should deny me, I will deny him." This would indeed be a rare state—Saved, and yet denied by Christ. But such is the heart and soul of Baptist Doctrine.

Too, try the inseparable grace idea in view of James 2:19. In this case the devils believed. But you cannot believe without first having repented if the doctrine we are reviewing is true. Here, reader, we would have penitent, believing devils—saved—rejected. They can-

not go to heaven, because they are rejected, and they cannot go to hell because they are saved.

This puts Baptist doctrine in a bad state, don't you think?

Let us now consider the fact that the booklet teaches that one repents before he has faith, because "Wherever you find them mentioned together, repentance is mentioned first." In other words, the order of mention is the order of occurrence. How about confession and faith in Rom. 10:9-10? Here is mentioned faith after confession. Does this mean that man must confess Christ before he has faith in him? Another thing, wherever you find Baptism and salvation mentioned together, baptism always comes first; therefore, according to their doctrine, one must be baptized before he is saved. We could continue this comparison, but this is enough for you to see how inconsistent the doctrine really is.

Another thing, in Rom. 5:2, we are told that we have "access by FAITH into his GRACE." Note the order: Faith first, grace second. Does this imply that one must have faith before the grace of God is manifested? If so, then all men would have to be believers; for, "the grace of God that bringeth salvation hath appeared unto ALL MEN." (Tit. 2:11) The doctrine of the Baptist church is interesting in that it teaches that the moment one believes, he is saved. This would not only make all men believers, but would force universal salvation.

"Without faith it is IMPOSSIBLE to please Him." (Heb. 11:6) If man could repent before he has faith, God would not be pleased with it. This would force the position that God saves man despite the fact that it is impossible for him to be pleased with it. And, how inconsistent God would be; for "He will the death of none, but would that all should come to repentance." Man would thus have to come into the displeasure of God in order to be saved.

Furthermore, "Faith is the substance of things hoped for." (Heb. 11:1) Substance is from two Latin words which mean "under principle." It is the foundation. To repent before one has faith would make repentance the foundation, and, thus, change God's order. There are just two kinds of foundation material, sand and rock. God's foundation for obedience is *Faith*. To change it is to build on the sand.

To further establish the fact that it is the foundation of obedience to God, we invite you to turn to Rom. 1:5, and we find, "By whom we have received grace and apostleship, for the obedience to the faith among all nations, for his name." (Also see chapter 16:26) From this we can see that when man repents, he is obeying the call of his faith in God and Christ, having been convinced that he is lost without them. He is responding to the urge of faith.

Morover, "Whatsoever is not of faith is sin." (Rom. 14:23) If man could repent before exercising faith, it would be sin to do so. As we have seen, this is true because it rules out God's foundation for obedience. It also makes it impossible to please God.

Another fact which we must not overlook is that "Faith must work by love." (Gal. 5:4) Certainly man

will not repent, who does not first love God. It is evident that one will not repent, who does not love Christ. Do you think that one will love and serve God in whom he has no faith, or a saviour in whom he does not believe? The doctrine therefore expels love for God and Christ.

When the people at Pentecost were taught, they were first asked to "Know assuredly, that God hath made that same Jesus whom you crucified, both Lord and Christ." (Acts 2:36) Reading the same statement from MODERN SPEECH translation, we have these words: "Therefore let the whole house of Israel KNOW BEYOND ALL DOUBT that God has made Him both LORD and CHRIST—THIS JESUS whom you crucified." "Beyond all doubt" would certainly bring one into trusting, obeying faith. After they were commanded to "have no doubt about it," they were instructed to repent. I am sure, therefore, that the apostles were not Baptist preachers.

Faith and repentance are equally essential to salvation. But must follow arrangement of God to secure the blessings from our submission to them.

As we consider the teaching of the Bible on repentance, there are many interesting phases. Considering its meaning, we find that God is said to *turn* from his wrath and *repent*. (Exo. 32:12) And that Israel was commanded to *repent* and *turn* from idols. (Ezek. 14:16) Note that in the two references the order of repent and turn is reversed. This should make it clear that repentance is turning. In other words, in fact, the words of Sam Jones, it means to "quit your meanness and do right.

This fact is borne out in the story related in Matt. 21:19. Jesus points out a brother who said, when commanded to go to work, "I will not." Later, Jesus informs us, he "repented and went." To repent is to turn from your former ways and paths, and travel one which is the direct reverse.

The cause of repentance is equally interesting. I heard a man as he conducted services for an infant, which had passed into the other realm, say: "God took this babe to make the father repent." God a murderer! One who would kill an innocent infant to make a reprobate quit his meanness? No reader; in the New Testament God talks differently. "The goodness of God leads man to repentance." (Rom. 2:4) Furthermore, "Godly sorrow worketh repentance." (2 Cor. 7:9-10) Before a man could have Godly sorrow, he would have to know of the goodness of God; and, he cannot know of this goodness in its fullness without learning of Christ. Thus he must have word concerning God and Christ before he can repent. "Faith comes by hearing, and hearing by the word of God." (Rom. 10:17) Man is therefore lead to have faith in the goodness of God in giving Jesus to die for his sins. He is not qualified for genuine repentance until this is true.

NOTICE—We are making up a mailing list for Gospel Lights to Waterloo, Iowa for the twelve week period beginning with this issue. We already have orders and pledges for all the extra copies we will be able to mail to individuals for the period. We will try to give a complete list of those contributing next week.

Paragraph Sermons

E. M. BORDEN

Well, we have thought that the ten tribes of Israel lost their identity, but now, from Los Angeles, comes a theory that we, the people of Britain, Canada, and the United States, are the descendants of the ten tribes of Israel. Well, what if we are of literal Israel? Does that give us any advantage over the rest of the world? All nations now, must obey the gospel in order to be saved. Jesus said: "Teach all nations." (Matt. 28:19) "Preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:16) The fact that a man is a Jew after the flesh, does not give him any advantage over the rest of mankind. All must obey the gospel in order to be saved. God's promises to Abraham concerning the nation of Israel and the land of Canaan have been fulfilled. The second part of the promise, "In thee shall all the nations be blessed," is now being fulfilled in the kingdom of Christ.

"Come Outers," "Non ordinance people." Yes, that is it. That is what other people call them on account of their doctrines. These names are applied to this class of people, who have not so far as we know given themselves a name. I have held six debates with these people in Arkansas, and if they have a name I have not learned it. Some of these people are now in California, and they are asking to be heard. I may have another debate with these people. One of their pet theories is that there is a lapping of the covenants from Pentecost to A. D. 64 or 70. They contend that the new covenant began on the day of Pentecost, and that the old covenant lasted until A. D. 64 or 70. Thus a lapping of the covenants for about thirty-five years. That does not fit Paul's statement; "He taketh away the first that he may establish the second." (Heb. 10:9) There is a complete separation between the law and the gospel. They also tell us that baptism and the Lord's Supper were a part of the law, and that they ended in A. D. 64 or 70. They also tell us that baptism for the remission of sins was never given to the gentiles, yet Cornelius was baptized. They cannot make this fact fit their theory.

The Lord's Supper was instituted at the time Jesus and his disciples met for the last time to eat the Passover. Jesus and his disciples were all Jews or Israelites, and the Passover was a sacred ordinance with them. The passover was a memorial service, for it was a remembrance of their deliverance from Egyptian bondage. After Jesus and his disciples had eaten the Passover meal, which was a feast, Jesus instituted another ordinance, a memorial in the church or for the church, which was called "The Lord's Supper." It was a memorial of the body of Christ, and from the beginning of the church it has been observed on the first day of the week, the day on which Jesus arose from the dead. Jesus said, "Take eat, this is my body." Then he took the cup or the wine and 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." The Lord's supper is a New Testament institution, and it is to continue

until Christ comes again.

Paul mentions the Lord's supper in his letter to the Corinthian church. "This cup," he said, referring to the wine itself: "Is the New Testament in my blood; this do ye, as oft as ye drink it in remembrance of me." Now we will read the next verse: "For as often as ye eat this bread, and drink this cup, ye do show the

Lord's death till he comes." This proves that the Lord's Supper is not an Old Testament institution. It belongs to the Christian age, and it is to continue until he comes again. Then the Lord's Supper is in the kingdom of Christ, where it will remain until Christ comes again. The Passover was an Old Testament institution, but the Lord's Supper belongs to the Christian age.

Notes---Reports

Walter W. Leamons, Houston, Texas, May 29, 1944: Baptized one in a short meeting at Warren, Texas. Also one at Elkhart, Texas, near my boyhood home. Several gospel preachers came from nearby towns. My father, W. D. Leamons, was with me much of the time. Work here at West End church, 718 Malone continues in a good way. One by transfer last night. We are to conduct a daily vacation Bible school in June. I have been hearing Luther Roberts at Lyons Avenue, and Foy E. Wallace Jr. at Harrisburg.

* * *

Frank Timmerman, Paris, Arkansas, May 26: Ed Holt, evangelist, of Port Arthur, Texas, is to be with the church in Paris, Arkansas, for a three Sunday revival meeting beginning Sunday, June 11, and continuing through June 25th. All are invited and will surely be benefited by hearing the gospel as preached by brother Holt. Last Monday night I spoke at Ratcliffe. The steadfastness of Brother W. A. Bennett in continuing there in the face of great discouragements is very commendable. There is to be preaching and singing there each fourth Monday night at 8:30 and they would certainly appreciate the help of Christians from surrounding towns and communities. Regarding work in Ozark, Arkansas: Brother Gibson informed me last night that their funds are getting very low. They have secured a large store building in Coal Hill which has been torn down and the material moved to their location; the foundation is nearly finished; and they have part of the finishing material on the lot. They now need the funds that will pay for the labor on the building. Brother Gibson, Choate, and others have sacrificed a great deal in this work and are worthy of help and encouragement, especially in view of the fact that they were politely "cold shouldered" out of town last fall.

* * *

James F. Brents, Rt. 1, Luxora, Arkansas: Brother S. L. McCartney

preached at Round Lake Sunday, May 21, morning and night. I filled my regular appointment at Osceola. I have August taken up in meetings at Rays, Kansas and Eaton, Arkansas. I have time for other meetings in June, July and up till the 18th of September. Anyone interested in my services please write me at the above address.

* * *

W. M. Crooms, Box 684, Texarkana, Texas: I will be free from secular work after June 17th and ready to give full time to preaching the gospel. I would like to locate with a congregation somewhere that has a mind to work and grow with me. I have little to offer other than a willingness to work in the Lord's vineyard, but I think I can do the work most congregations would want done. I am leaving a good job to enter the evangelistic field, but I see such a great need for preachers and since I cannot devote enough time to study and service and do my secular work, I have decided to give it up. If you know of some place that might be interested in talking with me further about the work, I would be glad to have the information. I have been preaching for about four years at least once each Lord's day.

* * *

TELEGRAM

Need local preacher at Booneville, Arkansas. Call church at Poplar Bluff, Mo.—Harbert D. Hooker.

* * *

Voyd N. Ballard Makes Statement

I have resigned my work as evangelist in the State Sanatorium to take effect June 1. This announcement will no doubt come as a surprise to many, and probably a few words are in order.

I have labored in the Sanatorium work for the past two years, and the work has been very pleasant from every standpoint. So far as I know all of the brethren interested in the work have been, and are still, satisfied with my work as evangelist here. I am sure this is especially true of Brother Harbert D. Hooker and those supporting the work. I make this statement that you may

understand that my resignation has not been offered because of any dissatisfaction on my part or the part of those supporting me in the work. Peace and harmony prevail among all that are having a part in the work and I am resigning of my own free will. My reason for so doing is that I desire to enter a new field of labor. My plans are not definite as yet. I do plan to leave Booneville for California about the fourth of June. I will locate at Madera, California first. It is my desire to enter the evangelistic field rather than locate with any one congregation for the time at least. Therefore I will appreciate hearing from congregations that are in need of a preacher for your summer meeting. I would, naturally, rather book meetings with congregations located in the state of California. However, I will be prepared to go any place that may need my services. So far as I know I will be back in Arkansas this August for a meeting. If other congregations in Arkansas need me for meetings I will appreciate hearing from you, as I can arrange for several meetings when I come back. Any one desiring my services can reach me by addressing: Voyd N. Ballard, Rt. 2, Box 197, Madera, California.

The work at the sanatorium will be carried right along under the sponsorship of Brother Hooker and the church in Poplar Bluff, Missouri. All brethren remember this and continue to send your contributions for this work to Brother Hooker.

* * *

Tillman B. Pope, Alma, Arkansas, May 18, 1944: I preached for my home congregation in Alma last Sunday. We had nice crowds. This was the first time I had preached at home for a year, as I have been in evangelistic work and had not had the opportunity up until this time. I enjoyed it a lot. I plan to conduct a meeting for them in the late fall. They need a lot of teaching here, especially on the line of Christian duty and Personal Responsibility.

* * *

Harbert D. Hooker, Poplar Bluff,

Mo.: The work in Poplar Bluff is doing fine. The daily radio program is doing good and getting results. We are to spend most of the summer in mission meetings in and around Poplar Bluff.

H. H. Dunn, Huntington, Arkansas, May 23, 1944: Since last report I have been in meetings in Hope and with the County Line church near Woodward, Oklahoma. Very pleasant work in each place. Am now at Okay, Arkansas. Brother J. L. Cox of Hope, Arkansas has charge of the song service. His work is good and it is a pleasure to work with him. Have time for three meetings in November and December.

OBITUARY

We lost our mother and companion, Mrs. J. G. Veteto, who died May 12, 1944 at the age of 53 years. She became obedient to the Faith about 25 years ago, having been raised a Baptist. She was very zealous for the right.

—J. G. Veteto and Family.

Waymon D. Miller, Hope, Arkansas: After eight months work with the church at Camden, Arkansas I felt it best for several reasons to resign. It was with reluctance that I left my many friends there. On May 4th I began work regularly with the church at Hope, Arkansas. This is a good work, and has great possibilities. We have a broadcast on KCMC, Texarkana, 1300 kc, every Sunday at 9:30 a. m.

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C. E. McCord, Senath, Missouri: Just home from Siloam Springs, Arkansas where I conducted the song service for a two weeks meeting. Brother J. H. Mar-

tin of Rogers did the preaching. This was my first time to meet brother Martin. I enjoyed my work with him very much. While he is well up in years, he is very active and full of zeal. May he have many more years of usefulness in my prayer. While our crowds were small those who attended seemed interested. One fine young girl obeyed the gospel. The brethren expressed themselves as being well pleased with the meeting. I still have some time for meetings. If you need my service for a meeting or a singer for your meeting write me at above address.

WANTED—The church at Savanna, Oklahoma wants 24 church pews, new or used. Anyone having any for disposal or knowing where any pews can be obtained, please write to R. L. Moore, Box 156, Savanna, Oklahoma.

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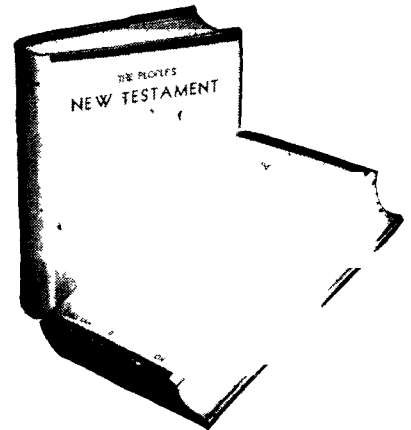
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VOLUME 14

DELIGHT, ARKANSAS, JUNE 8, 1944

NUMBER 27

CHARGES TO KEEP

R. A. HARTSELL

Many have been the charges to men in the ages past. Some have come from man to man, officers to soldiers, governments to officials, parents to children and God to man. The book of Timothy, or should be say of Paul to Timothy, are filled with charges of an apostle to an evangelist. By reading Gen. 26:5; 28:6; Ex. 6:13; Num. 9:19-23, we learn of charges given and kept.

I should like to introduce the thoughts which follow with a quotation from Paul. "This charge I commit unto thee, son Timothy, according to the prophecies which went before thee, that thou mightest war a good warfare." (1 Tim. 1:18) In the face of "total war" among nations, what could be more in order to begin a study of this type than the above statement? Every soldier is so charged by his government. Why then should the Lord's government be less exacting? We are soldiers. This fact is evident from Eph. 6:9-18. We have as our flag the blood-stained banner of our king, to which has been the blood and ashes of the heroes of our cause. So why should we fail to be implored to "war a good warfare?"

We meet with some who say they do not believe in fighting in matters of religion. Do you mean to tell me that you are a trained soldier of the Lord, and yet do not believe in fighting? Why did you volunteer and engage in taking training? Isn't your action a bit contradictory? Why should a young man go to the recruiting station, enlist in the army, take training, then say to the government: "I do not believe in fighting"? Can you comprehend an attitude of this kind. In the armies of Israel, the Lord put the soldiers to a test; and, those who were afraid (faint hearted), the Lord said, "send them back." He doesn't want a coward in his army.

Paul was a fighter. To Timothy he said: "I have fought a good fight." In other words: "Timothy, I have done the very thing that I am asking you to do." We like to recite from the pulpit the fact that Paul was a great soldier; and we are inspired to think of other great Bible heroes; but, really, just what kind of a soldier are we?

Another of the great charges which interests me is found in 1 Tim. 6:13. "I give thee charge in the sight of God, who quickeneth all things, and before whom Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou KEEP THIS COMMANDMENT WITHOUT SPOT, unrebukable until the ap-

pearing of our Lord Jesus Christ." While the "commandment," to which Paul referred, is found in the twelfth verse, and embraces our responsibility in the matter of fighting the fight of faith, we are interested first in the fact that it was made "in the sight of God and the Lord Jesus Christ." Every charge under which we labor as children of God is so given. God and Christ witness the charge, and watch our reaction thereto. If we shirk, they know it. A second fact is the duration of the charges: "Until the appearing of our Lord Jesus Christ." Soldiers of the Lord must fight on until their commander and chief appears. There is no time to call a halt and tell the world that we do not believe in a fight to the finish.

Another thing is the pureness with which I am to keep God's commandments. "That thou keep the commandment WITHOUT SPOT." A make-believe keeping of the commandments of the Lord is not in order. They must be obeyed just as they are given. This is done that the Lord might realize the fulness of his wish, "That he might present it unto himself a glorious church; not having SPOT or wrinkle, or any such thing." (Eph. 5:23, to close) If the church is to be presented "without spot," it must keep the commandments of the Lord after the same fashion.

In matters spiritual and temporal, which pertain to the church and the care of the needy, a charge of importance is given. In the fifth chapter, beginning with the first verse and embracing the rest of the chapter, we have a summation of both the above mentioned matters. In verse seven we have these words: "And these things give in charge that they may be blameless." They were charged to "Rebuke not an elder. To show proper honor and respect for elderly women. To manifest purity toward the younger women. To bestow proper respect upon "widows indeed." Admonition is given to the younger widows. We are then commanded to provide for those of our own house. This indicates that God's people must be industrious. There is no place for loafers in the family of God. These simple facts must suffice for this charge.

In another field of thought, Paul instructed Timothy to "charge some that they teach NO OTHER DOCTRINE." (1 Tim. 1:3) And yet, we have people who say that it doesn't make any difference what one believes. Too, sometimes we find people in the church of Christ who tell us we should let up on doctrine and

preach practical sermons. Whatever that is. Generally those who never preached a sermon, or even taught the word of God, can tell you more about how preaching should be done. But, I join with most gospel preachers in saying that if the Lord wanted me to leave doctrine out of my preaching, he should have left it out of his word.

This charge is carried on in a statement which we have noted already, and which demands more thought just here. In the closing part of the chapter we have some material in the matter of doctrine, and some results if we fail to observe this charge. Note these words: "Holding faith and a good conscience." No man can hold the "one faith" in a good conscience without teaching the doctrine of Christ. Faith must have a firm basis; and the only way this can be is to have a firm doctrine. If what we teach cannot stand the test of attack, our faith certainly cannot stand.

This is seen in the results pointed out by the writer. (1) "Which some having PUT AWAY concerning faith have made shipwreck." A shipwrecked faith must have a cause. No ship ever ran aground, got lost in a storm or sank for no cause. Man's faith is ship-wrecked because he "put away" from him the basis, the rudder of his ship of faith—the doctrine of Christ. (2) One case named specifically by Paul is that of Hymenaeus. He declares that this person put his faith away—shipwrecked it. Because he did this, we are informed that he was "delivered unto satan that they may learn not to blaspheme." It is, therefore, blasphemy to teach false doctrine.

While the charges which we have called attention to thus far have been given to one person, they nevertheless embrace all Christians. To impress our minds with the need of presenting the doctrine of Christ to all, let us turn to 1 Thes. 5:27. To the church—not just an individual, Paul said: "I charge you by the Lord that this epistle be read unto ALL THE HOLY BRETHREN." God's people must therefore be informed concerning the teaching of Christ.

Even the rich in this world's goods have a charge to keep. It is clothed in these words: "Charge them that are rich in this world, that they be not high minded; nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." The proneness of man to place his trust in material things, led the Spirit of God to remind the well-off in material things that they must trust something eternal, not something material. Furthermore, they must not be haughty. A man can become rich in material things within a few years; and he can fall to the lowest step upon the ladder of finance in a few hours. These things are not secure. But there is something that is enduring. It is the "living God."

The most beautiful charge, to my mind, is that delivered by Paul to Timothy in 2 Tim. 4:1-2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." We should consider the use of the word "therefore" in the giving of this charge.

The word is used when a conclusion from foregoing arguments is to be reached. It reverts our minds to former things which have been said. If you will note the last two verses of the preceding chapter, you will understand why this charge was given.

"All scripture is given by inspiration of God." This is the first reason that so solemn a charge should be given. God has, by inspiration, given scriptures. The commands and promises, plus the facts, which we read in the New Testament, are not the words of man, but of God. It is God speaking. Because it is God speaking, I am charging you.

Then we must estimate the reason for their being given by inspiration. (1) They were given for profit in DOCTRINE. (2) For reproof. (3) For correction of life. (4) For instruction in RIGHTEOUSNESS. (5) That the man of God may be perfect. (6) Completely furnished unto ALL GOOD WORKS. There is nothing left out. Nothing shall be taken away. (Rev. 22:19)

In the face of these facts, Timothy, you are to preach the word. Preach it as though Jesus and God were physically in your midst. Preach it as though you were standing before the judgment. Let there be no inopportune seasons. The word of God is just as good in winter as in summer. Man's eternal salvation depends upon it. In your preaching you are to REPROVE, REBUKE, and EXHORT; for men will reach the place in religious life that will cause them to cease to endure sound doctrine. They will invent teachings and hearken to false teachers. They will even turn away from the truth. For this reason I CHARGE YOU to preach the word; and to be alert in all things. This charge stands likewise to every minister of the Word today. Let the church back up the man who is not afraid to preach it.

The Love Of God

R. J. FRIZZELL

From the beginning of the creation until the present time God's love has been great to mankind. We read in the first chapter of Genesis of all the things that God created, and by his word we know that these things were good. This being true, we know he naturally loved them. Seeing their need of an overseer, God made man. So great was his love for man that he made him in his own image and after his likeness. It was then the association between God and man began. Through ages and ages his love has continued. In Jer. 31:3 God's word says, "I have loved thee with an everlasting love." It is through this love that we receive all the blessings of life. Therefore, we should at all times be ready and anxious to do his commandments. Turn to Jno. 14:31 and read, "That the world may know that I love the father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

If we would but understand, appreciate and do his commandments, we would show him that "We love him, because he first loved us." (I Jno. 4:19). Then turn again to John 3:16, and here we find no greater love could be given than that of giving his only begotten

Son that we might have eternal life.

Below is a short, simple poem, in which I hope to show some of the love God has shown to us:

JOHN 3:16

God's love so great and still so true,
He gave His son for me and you.
No greater gift could He have given
That you and I might go to Heaven.

He came and died upon the cross,
That sinners great should not be lost,
And this was why his life he gave
That all the world might be saved.

We are told by Him who gave His Son,
This gift was made that life be won,
To him that doth believe, obey,
A home and crown will be his one day.

We are told by Him, we must believe
Before our sins shall be relieved,
But this if only we will do
And through this life be ever true.

No greater home could there be
In which to dwell thru eternity.
To be with friends and loved ones too,
This great home is for me and you.

So dear friends let us strive to gain
That great home where Christ is King,
And there to dwell for evermore
On that great and peaceful shore.

About Books

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For several weeks we have been expecting a shipment of Clarke's Bible Commentaries from the publishers. They inform us they are having quite a time getting the books ready for delivery, but promise us a supply from the first copies to come from the bindery. The books have been out of print and we will fill all orders which we have on file just as soon as possible. This set is composed of six volumes. Price \$15.00, prepaid. Yes, and has the author's final corrections.

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This set continues to be the best selling New Testament Commentary. Although the latest, and probably the last edition until after the war is rapidly diminishing, we still have a good supply on hand and can fill orders same day we receive them. Price \$5.00 per set, prepaid.

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Please note that we stock the Holman Revised Edition of this book which is larger and much more complete than the \$2.00 edition by another publisher. Our price is only \$2.25, prepaid. We have a large supply in stock for immediate shipment.

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We have just received a few copies of American Standard edition Bibles Nos. 172 and 2172. They are both Teachers' large type editions with center column references. Both are bound in Genuine Leather, Morocco grain. No. 2172 has a combined concordance and Bible Dictionary. Price \$5.50. Price of No. 172, \$4.75.

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We have received contributions as follows for Gospel Lights to Waterloo, Iowa. The papers are being mailed at 2c per copy direct to individuals whose names have been sent in:

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We have also received several yearly subscription to be mailed to Waterloo, but do not have a record of the donors. If you have sent in a contribution to this work and your name is not listed, please drop us a card so stating. We are mailing quite a few more papers than the above amounts pay for to compensate for any error.

Due to a shortage of help in The Gospel Light office we suggest that you do not send further orders for direct mailing from this office. We hope our readers will continue their support of this worthy effort by sending a contribution direct to James L. Neal, Springdale, Arkansas or to Glenn A. Parks, Fayetteville, Arkansas. Don't fail in this please.—Flanoy Alexander.

BIBLES

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Associate Editors

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 John W. Wilson ----- 900 W. Roma, Albuquerque, N. M.
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Holy Spirit and Cornelius

ROBERT F. TURNER

Why did the Holy Spirit fall on Cornelius? "For the same reason it falls on all of God's children." This was the answer suggested to me by one "Holy Ghost preacher" (?) some time ago when the question arose during a conversation. "Then you believe that Cornelius was a child of God prior to the time of the coming of the Holy Spirit?" "Well, no - - -," he stammered. "Does salvation depend on one's being baptized with the Holy Spirit?" I asked. Then, pressing the point, "Are there any children of God who have never been baptized with the Holy Spirit and who may leave this life without ever having been so baptized?" "Maybe my answer to your question was a little hasty;" he said, adding quickly, "since we do not understand one another very well." (Or too well, I thought.)

There are some very definite reasons for singling out the case of Cornelius for study. (1), Although he was not the first subject of Holy Spirit baptism, he was the first Gentile to receive the spirit in any measure as is indicated in Acts 11:17. (2), He was not a "saved" man when the Spirit came, nor was he saved with the Spirit's coming. I will simply state this now, prove it further on in this article. Yes, I know that Jn. 14:17 says, "whom the world cannot receive. . . .". The explanation in Jn. 14:17 for "why" the world cannot receive this "Spirit of truth" is that "it seeketh him not, neither knoweth him." This sounds very much like Acts 28:26-27, and if this is indeed a parallel thought, would indicate that that which the world cannot receive is not limited to Holy Spirit baptism as is often supposed, but includes "truth" in a broad sense, truth which the Holy Spirit delivers for the world through the Apostles. Such an interpretation of Jn. 14:17 is further advanced by the concluding thought of the verse: "but ye (Apostles) know him; for he dwelleth with you (now) and shall be in you." (when you are baptized with the Holy Spirit) In further consideration of Jn. 14:17

some have suggested that neither the world nor Cornelius could receive the Holy Spirit for the same "purpose" that the Apostles were to receive him.

(3) A third reason for studying the case of Cornelius is that his reception of the Holy Spirit is compared with that of the Apostles on Pentecost. Peter says, Acts 11:15, ". . . the Holy Ghost fell on them, as on us at the beginning." Peter must have had reference to the intensity of the measure of this out-pouring, for it is evident that the purpose was not the same. The Apostles received the Holy Spirit "to bring all things to your remembrance, whatsoever I (Christ) have said unto you." (Jn. 14:26) But Cornelius received truth through Peter's preaching. (Acts 15:7) In fact, that was the reason for Peter's going to Cornelius. (Acts 10:5-6; 11:13-14) Too, the Apostles were confirmed as "witnesses" by the Holy Spirit (Acts 1:8; Luke 24:48) But Cornelius was certainly not in this class (Acts 10:41)

(4) Cornelius was evidently the "Gentile" portion of "All flesh" as mentioned in Joel 2:28. When the prophet says, "God shall pour out His Spirit upon all flesh," there are those who are ready to declare, "All flesh means all flesh." No doubt, no doubt! Yet these very people are ready to admit that this is limited to *human* flesh, and not "all" flesh as described by Paul in 1 Cor 15:39. Again, their doctrines allow exceptions in the cases of sinners who show no sign of turning to God. Now if any exceptions are going to be made at all I suggest that we let God's word determine these exceptions.

John the baptizer knew of Joel's prophecy, and mentioned the coming of the Holy Spirit in his preaching. (Matt. 3:11) Christ, in His preaching, confirmed and furthered John's teaching. Now watch it: Peter applies Joel 2:28 to the Apostles (Jews), Acts 2:16; and applies John's and Christ's teaching of the same to Cornelius and his household (Gentiles). (Acts 11:16)

(5) Thus, Cornelius was the first concrete example of God keeping his promise to bring salvation to *all* nations. Judaism had been nationalistic, and even during Christ's personal ministry he had sent his Apostles. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." (Matt. 10:5-6) However, Christ was the seed of Abraham through whom *all* nations were to be blessed and by his death he "hath broken down the middle wall of partition between us" (Jew and Gentile) (Eph. 2:11-22)

And now, Christ having gone back to heaven, his kingdom the church established, Cornelius' prayer comes up as a reminder (Acts 10:4) to God that there are thousands of Gentiles who as yet have not been invited into Christ. Some may object to my statement that Cornelius' prayer was a reminder to God, but before too severe criticism is made please read Exodus 2:23-24. Here the sighs and prayers of the Israelites remind God of His promise to bless Abraham's physical children; why may not the prayer of a Gentile remind God of His promise to bless all nations, to make spiritual Israelites of all who will accept the teachings of

Christ. (See Gal. 3:24-29)

Thus, in the study of peculiar characteristics of the case of Cornelius, we may be able to see more clearly the reason for the Holy Spirit baptism which he received. Let us not make a negative study of our subject, "Why the Spirit did NOT fall on Cornelius;" that is, a consideration of false reasons sometimes given, and then we will be ready to clinch our conclusions.—In The Evangelist, Greenville, Texas.

The Devil Goes To Church

HOYT BAILEY

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." (Job 1:6) This passage is from the Old Testament, but let us also note the following passage from the New Testament. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26-27. R. V.) The sons of God, during the dispensation of Job, had a stated day upon which they came to present themselves before the Lord. The first day of the week is the day designated for Christians to present themselves before the Lord. (Acts 20:7; 1 Cor. 16:2) Inasmuch as Satan went among the sons of God on their stated day, during the days of Job, he evidently goes among the sons of God during the Christian dispensation.

Some may assume that since the devil failed to overcome the patriarch Job that he has resigned his destructive career, but Peter reminds us to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walking about, seeking whom he may devour." (1 Pet. 5:8) The lion pounces upon the weak, innocent, helpless prey, devours it and seeks other prey. Satan takes the morally and spiritually weak, the ignorant, the lustful and pride-seeking church members for his prey. As soon as he devours some he seeks other such prey. A close study of the New Testament will reveal Satan's presence in the church. We will not find the devil clothed with long horns, forked tail, forked hoofs, fire leaping from his nostrils or with pitch-forks about his person, but he will appear as an angel of light or a minister of righteousness. (2 Cor. 11:13-14)

The devil has many devices. He knows many enticing words which are so smooth, so in-offensive, mixed with truth, yet poisoned with falsehood and so cunningly designed as to "beguile the hearts of the innocent." (Rom. 16:17-18) Satan would not offend anyone with his preaching because he would try to please all, but he would not preach against false doctrines, false churches, stealing, adultery, drunkenness, covetousness, etc. Satan would insist that you "go to the church of your choice", "cooperate with all churches", "church clubs," "church societies", "agree with all the preachers," "go to all socials," "drink freely of the whiskey, beer and wine," "dance with all the partially clad, cigarette smoking, whiskey and beer drinking women" and "speak freely the uncensored

"ball room" "language". Men and women who call themselves members of the Lord's church are doing just such things as will please the elite, return them the most lavish praise from the general public and all such as will keep their feet in the most lustful avenues to destruction. These members attend services when they have nothing else to do. They tell people they are members of the church, but their fruits are not those authorized by Christ. Their conscience needs to be enlightened. They come into the assembly and the preacher has opportunity to tell them what God says of the end of such ungodly living. The preacher quotes the scripture which rebukes their sins (1 Tim. 5:20), but say a member arises and makes apology for the truth to keep from being offended. Surely Satan is back of all compromising and all failure to live according to the truth.

Ignorance is one of Satan's greatest weapons. As long as he can keep men in ignorance they will be "alienated from the life of God." (Eph. 4:17) Satan steals the word of God out of the hearts of men and women that he may keep them from being saved. (Lk. 8:12) Those who steal usually get the owner attracted by something other than that what they wish to steal. We are to give the more earnest heed to the word of God lest the devil slip it from us. (Heb. 2:1) A knowledge of the truth is all that can free us from the bondage of Satan. (Jn. 8:32)

No plan of work for the church, no order, no systematic business management, no reverence in the worship, no love, no zeal, but mostly confusion in the assembly are all danger signals warning of the presence of Satan. God is not a God of idleness. Jesus said, "My Father worketh until now, and I work." When people enter the assembly and conduct themselves much like little children at play they ought to be reminded that "God is not a God of confusion, but of peace." (1 Cor. 14:33)

Satan would fill men's hearts with covetousness and cause them to lie as Ananias and Sapphira did. (Ac. 5:1-10) Covetousness will keep church members from "laying by in store as they have been prospered." (1 Cor. 16:2) The devil would rob the church treasury and keep the gospel from being preached. He does this by influencing members to keep the Lord's money in their pockets when it should be given to preach the gospel. (2 Cor. 8)

Satan would fill men with vain glory and set them over the house of God. He would select men, to rule the flock of God, who have as great love for pre-eminence as Diotrefes. (3 Jn. 9-11) The more earthly, sensual, devilish wisdom they possess and the more determined they are to have their own way pleases Satan the more.

The devil would plant the germ of division in the hearts of preachers. He would send them forth into the faithful congregations of the Lord to divide them into warring factions. He would set the preachers against the elders, the elders against the preachers, members against the elders and all against the Lord.

All should heed the following, "Be sober, be watch-

ful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:" (1 Peter 5:8).—In The Evangelist.

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

(NOTE—Our manuscript of Lesson No. 22 has been misplaced or lost. As soon as we obtain another copy from Brother Curtis it will be published.—F. A.)

LESSON 23 BEGIN CHAPTER 13, VERSE 9

Verse nine names five of the commandments of the Decalogue. These have particularly to do with our moral relations one with another. They are made a part of the law of Christ by having been incorporated therein. The other commandment relative to loving your neighbor is not one of the ten commandments. It comes from Leviticus 19:18. Adventists use this scripture in an attempt to prove the Decalogue binding as such in New Testament times. The text destroys their argument. It fails to mention the fourth commandment—the Sabbath—and states there is no other command except the command to love your neighbor. V. 9.

Love works no ill to his neighbor—If love predominates, no evil will be committed. Love fulfills the law. The keeping of the law of Moses had become a matter of formality. It was a dead ceremonial performance, comparable to Catholicism today. Christ fulfilled the law. To follow Christ is to follow the law of love. V. 10.

Knowing the time—now high time—you are in Christ, awake out of sleep. Our salvation nearer than we believe. Our eternal salvation. There are a number of salvations comprehended in the Bible, e. g., salvation from sin, salvation from the grave by the resurrection, salvation from the second death. Every day of our lives we come nearer our eternal salvation. V. 11.

The night is far spent, the day is at hand—This is figurative language comparing this life with a night of darkness, and our deliverance to the dawning of a new day. In consequence let us put off the works of darkness and put on the armor of light. Don't live a life of worldliness is the meaning. V. 12.

Let us walk honestly as in the day—Many examples in the Bible might be cited in which the night is used to illustrate the time of evil and for deeds of evil. Rioting, drunkenness, chambering, strife and envying are conceived to be deeds suitable to darkness. Let your lives be open as the day. Chambering, illicit sexual relations, adultery, fornication. V. 13.

Put on the Lord Jesus Christ—We are told in the sixth chapter of this letter that we are baptized into Christ. Here is the admonition that we are to wear Him, His life continually. We are to make provisions to fulfil the lusts, carnal desires, of the flesh. This is enmity to God. V. 14.

CHAPTER 14

Receive the weak in the flesh but refuse to carry out and engage in questionable disputations with them. One thinks that he cannot eat pork, etc. He is a vegetarian; another is convinced that he can eat all things. Wrangling and division ensues. Neither the eater of all things nor the vegetarian are to judge and despise one another. This is conclusive proof that the old ceremonial regulations of the law of Moses had passed away. Vv. 1, 3.

Each man is a servant of God. To God he is responsible. He will stand or fall, not by what he eats, but by how he lives. V. 4.

At this time the Jewish Christians were perhaps holding on to some of the days that were regarded as holy under the law. They were no longer bound to observe these days. They were to be regarded as unto the Lord. The man that did not regard these days was not condemned. This is another proof that the Sabbath law was no longer binding. If one regarded a certain day in particular and devoted that day in an exceptional way, he was not condemned, but he was

not to attempt to enforce the keeping of that day upon other Christians. Vv. 5, 6.

No man lives nor dies to himself. Our lives are so closely interwoven that our conduct either helps or hinders our fellow man. We should use care that we do not cause stumbling. V. 7.

We belong to the Lord whether living or dead. Death does not separate us from him. Death is the gateway into his presence. V. 8.

Christ went down into death, was resurrected—lived again—that he might be Lord of both living and dead. All live unto God. Luke 20:38.

These doubtful disputations mentioned in the first verse are the things Paul is condemning. These scriptures do not teach that the church is to be thrown open to every false idea. This has to do with the matter of things held as opinions, as to eating and observing days. V. 10.

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Notes---Reports

Roy H. Lanier, Station A, Abilene, Texas, June 1: This leaves me in southern Illinois for three meetings at Metropolis, Crawford and Christopher. From here I go to Madill, Oklahoma and then to San Antonio, Texas. Those who may be interested in my whereabouts will take notice of address from Fort Worth to Abilene, Texas. This move is made that our children may attend Abilene Christian College and yet stay at home. My work will continue as usual, the Lord willing. I am very grateful to brethren for keeping me busy in meetings as this makes our move to Abilene possible. All my time for this year is promised except one date in December.

THE GREAT LEGACY By S. R. Ezzell

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J. Porter Wilhite, 631 Laredo, St., Houston, Texas: Yesterday was another wonderful day with us at Lyons and Majestic with four responses to the Lord's invitation. One mature lady was baptized who had been a Methodist. We are at peace and happy in the work. My debate with G. E. Jones, one of the leading Baptist debaters of Missouri on the design of baptism is now ready to mail. G. S. Westbrook, minister of Victoria, Texas says it is the most pointed of any he has read. If you don't think it is red hot and worth 50 cents, it will cost you nothing. Order direct from me.

Waymon D. Miller, 615 W. 5th St., Hope, Arkansas: Last Sunday was one of the busiest Lord's Days I have experienced in a long time. I preached four times, taught two Bible classes, and baptized. A young lady from Okay was baptized at the

morning worship hour, who had made her confession in Brother H. H. Dunn's meeting there. Brother Dunn is just closing a very successful meeting at Okay, near here, and I am happy to have been associated with him. His lessons are plain, forceful, and scriptural, and his manner is pleasing. The work here continues well, with bright prospects for the future. I am to spend the months of July and August in meet-

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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 28

THE PROBLEM OF LIFE

LLOYD E. ELLIS

I. How To Live

The greatest problem that can confront man is that of how to live an acceptable life in the sight of God. This problem should be taken into consideration, in every phase of man's activity, and in the face of world distress, it is not easy to determine just how one ought to live, and perform all his duties and obligations. There are times which are worse than others, but each generation seems to think that it has more problems to solve than others have had. In addition to the political unrest, there are social problems that must be faced. The restless tide of humanity is not much given to the consideration of what is right and wrong conduct, but is more concerned with the enjoyment which may be had for the moment. The Christian must find a better solution than to pass the fleeting moment only filled with pleasure and fleshly satisfaction.

One must keep in mind that he lives in an ungodly world, (2 Tim. 3:12, 13), and that world will not likely get any better of itself, or help him to live a Christian life. One must separate himself from many of the things of the world, and his conduct must conform to the teachings of the Word of God and not to the world.

II. The Solution—Consider These

1. Man's Origin. Man came from God. He was formed of the dust of the ground and God gave to him life. (Gen. 2:7). This truth is further stated in Ecc. 12:7, wherein it is declared that when a man dies the dust returns to the earth as it was, and the spirit returns to God who gave it. No other solution of man's origin is satisfactory to the mind of man. The Bible record is the only one which is logical or can be relied upon.

2. Man's nature. He is different from other creatures of earth. Being made in the image of God, he is like God in many respects. He has spirit, soul and body. He was given a spirit that is different from the spirits of the beasts. He has been endowed with a mind which defies comparison with that of any other earthly creature. He was made like God, but yet lower than the angels. He was placed over the works of God's hands and his duty was to take care of his trust. Man failed in the beginning in this matter, and lost his first estate. He corrupted his life, sin entered into the world, and God cast him from his presence.

3. Purpose of life. Many men seem to have no pur-

pose in life, but merely drift along until death remove their unprofitable lives from the earth. Others have great ambitions and give themselves to the accomplishment of great ends, and spend their years and all their abilities in trying to attain success—as men consider success. But too many of these also miss the chief purpose of life. Man does not live for himself alone. He is here on earth to serve God—to glorify his Maker. If men leave out this, if they forget God, and do not consider him and their relationship to them, then they miss the main purpose of living.

We plead with men to look into the Word of the living God and consider well the things written. We ask them to learn of the Lord and to follow him while they live. A godless life is a failure regardless of what other successes may be reached.

4. Brevity of life. Man must take into consideration the short while he is to be here upon the earth. Too many live as though they have a lease upon life. Too many of us do not give our time to things that count. We fritter away our time upon foolish follies, and the evening sun sets, to shine no more, and we go away with little done, though there is much to do. Man's days are few and full of trouble. He spends a life as a tale that is told, and like the flower of the grass he is here today and tomorrow gone. Why then should he seek to build permanent and lasting fortunes here in this world when he must soon leave such and go where he cannot take them with him? Rather let us consider the briefness of our days and lay up treasures in that clime where no harm ever can come, and nothing can take away our riches through all eternity.

5. The Value of Eternal Life. Well should man consider that which is beyond life, when he seeks the solution to life. The future is indeed dark for the individual who thinks only in terms of earthly existence. For him life is as short as it is for the faithful in Christ, but there is only darkness beyond the door of death. Does eternity mean anything to you? Have you considered where you are going to spend all eternity? And are you spending your life now in such way that whatever may be out yonder in that other world, will be something that is desirable? Let us think well of the results of a righteous life, ere we give ourselves over to the enjoyment of earthly pleasures as our sole aim

(Continued On Page Three)

The Christian Church vs. The Church Of Christ

J. A. McNUTT

(This article is based upon a sermon preached by the author at Coleman Avenue church of Christ, Memphis, Tenn., March 31, 1940.)

I am arranging this article, and several others to follow, in response to a request that I set forth by comparison and contrast the scriptural and unassailable position of the church of our Lord, in contradistinction to certain modern religious groups. These articles will be written in a spirit of fairness and without bitterness, but will set forth and seek to clarify the fundamental principles and practices wherein certain religious bodies are at variance with the revealed Will of God, and with the example of the New Testament Church. The goal of unity and understanding in the religious world, scripturally speaking, cannot be achieved by minimizing error, ignoring the fundamental points of conflict, and forming a denominational confederation of conflicting doctrines, such as the so-called "Churches of Christ in America." Two fighting cats with tails spliced together might constitute some sort of a *union* but would be far from the ideals of *unity* and harmony. It is my plan to make these articles available, in tract form later on, for those who would like to give thoughtful consideration to some of the main points wherein the religious denominations of our day have transgressed the doctrine of Christ, and no longer abide by His authority (2 Jno. 9.)

In regard to the Christian Church, which the world assumes to be only slightly different from the church of our Lord, I shall present in parallel columns some vital points of Biblical distinction. In fairness to all concerned, I must say that Christian churches vary so widely in practice that not *every* local congregation is chargeable with all the errors mentioned in this parallel. Some congregations are conservative, while others have gone to more excessive extremes. All of them, however, are guilty of unscriptural innovations; and it is my purpose to call attention of the thoughtful among them, the general condition of weakness, compromise, and apostasy, which is gradually destroying the vitality of the Christian church today.

If the Christian church which professes to have no humanly written creed to GOVERN ITS PRACTICES, has LAID ASIDE the RESTRICTIVE AUTHORITY of the Bible and claims that the church MAY AT IT'S OWN DISCRETION, introduce any practice which is not expressly forbidden. It IS THEN TRUE that without an authoritative guide-book, either human or divine, the Christian church NOW TRAVELS THE DOWNWARD ROAD OF DIGRESSION WITHOUT ANY RESTRAINT EXCEPT PUBLIC OPINION.

There is a Great Contrast in Principle

Christian Church

1. Whatsoever is not expressly forbidden is permissible.
2. "Areas of Silence" allow liberty.
3. Its attitude toward the world and toward denominations

Church of Christ

1. All items of faith or practice must be supported by scriptural command, example, or necessary inference. (1 Peter 4:11).
2. Respects the "Silence of

ionalism is one of concession and compromise.

4. Lacking in Charity, inasmuch as it has clung to its innovations, in spite of grief and division. (Rom. 14:15).

God."

3. Contends for the Faith and fights spiritual wickedness in high places. (Jude 3).

4. Holds no unauthorized practice resulting in division.

Note the Difference in Name

Christian Church

1. The noun "Christian" is never used or applied as a descriptive adjective to the church. Such use is clearly unscriptural.
2. The name "Christian" or "Disciples' Church" honor the members, instead of Christ.
3. Honors the name of Campbell and celebrates his memory. His 100th Anniversary was celebrated by Christian Churches in Memphis, Tenn., and elsewhere.

Church of Christ

1. The church of Christ is supported by Bible authority. (Mt. 16:18; Rom. 16:16; Acts 20:28), as to name.
2. Gives Christ the preeminence in all things, even in name. (Col. 1:18).
3. Honors no human name in religion, and accepts no teaching of Campbell that was not found in God's word before Campbell was ever born. (1 Cor. 3:4).

Consider the Contrast in Organization

Christian Church

1. Read its announcements, and you will find boards, chairmen, presidents and "The Pastor" while scriptural offices are seldom mentioned.
2. Has missionary societies, circles, Christian Endeavors, National Benevolent Association, and various subsidiary organizations.
3. Some of the organizations are national in character, such as the U. C. M. S., Christian Endeavor, etc.
4. Often makes the Sunday School a separately organized and operated institution, with its own officers.

Church of Christ

1. Church organization local only, including elders and deacons (Phil. 1:1), with ministers or evangelists working under the directions of the elders.
2. All missionary and benevolent work can and should be done through the church, that Christ may be glorified. (Eph. 3:21).
3. No organization larger than the local congregation authorized. (Acts 14:27).
4. The Bible school is only the church at work, teaching God's word under oversight of elders. (Acts 20:28).

Difference in Preachers and Teaching

Christian Church

1. Has women preachers, who speak in the public assembly.
2. Preachers delight in such titles as "Reverend", "Doctor" and "Pastor."
3. Preachers belong to Ministerial Alliances; fellowship and exchange pulpits with denominational preachers.
4. The practice of "Soft preaching", compromise and fear of preaching anything distinctive prevails in the Christian church.
5. In speech, they have forsaken the "Form of sound words" and speak the "Language of Ashdod," referring to "Palm Sunday," "Lent," "Easter," "The Pastor," "Reverend," and other unscriptural terms.

Church of Christ

1. Lets the women keep silent in the Church assembly. (1 Cor. 14:34).
2. Elders are the pastors, (Acts 20:28) Reverend, applied to God only, in the Bible. (Ps. 111:9).
3. Real gospel preachers are courteous to all, but firmly refuse to compromise their convictions and weaken the effects of the gospel by sectarian alliances. (2 Tim 2:4).
4. Preachers preach the 'whole gospel' with emphasis and distinction, contrasting truth and error without fear or favor. (2 Tim. 4:2-4).
5. Where the Bible Speaks we speak", and "If any man speak let him speak as the oracles of God (1 Pet. 4:11), is still practiced in the churches of Christ.

Striking Distinctions as to Worship

Christian Church

1. Its special choirs on Lord's Day discourage and supplant congregational singing.
2. According to recognized encyclopedias, its mechanical in-

Church of Christ

1. Congregational singing with each individual encouraged to worship God in song. (Eph. 5:19; Col. 3:16).
2. Only vocal music is authorized in the New Testament

struments were first authorized by Pope Vitalian I, in 666

3 Its robed choirs, solos, plays book reviews, and instrumental music caters to those who love entertainment, ostentation and showmanship

4 Indorses and makes use of rummage sales, bazaars, plays and other money-raising schemes to support the church

5 Many Christian churches observe pagan feast days, such as Lent, Easter, etc., uniting with the denominations in keeping Holy Week, and observe the Lord's Supper on Thursday

6 Boasts of its "Progressive spirit" and does not hesitate to "Transgress" the Doctrine of Christ in all of its points outlined above (2 Jno 9)

In Declaring the Terms of Pardon

Christian Church

1 Professes to teach faith, repentance, confession and baptism for the remission of sins, but constantly fellowships and accepts those who ignore or deny the necessity of baptism Its practice contradicts its profession

2 Many Christian church congregations have abandoned the gospel plan of salvation and practice "Open Membership"

3 Some Christian church preachers have even been known to practice "sprinkling", as did J J Walker of East End Christian church, Memphis, Tenn, a few years ago

It is only reasonable to suppose that two groups having embraced certain basic principles as different as those held by the Christian church and the church of Christ, would soon have little in common. We may naturally expect the practices of the two groups to become more widely divergent as the years pass by. We cannot surrender the principle upon which we stand without compromising the deepest and firmest convictions of our hearts, and they seem entirely unwilling to give up their "Non-essential innovations" and "Unauthorized practices" to restore peace and harmony.

The mechanical instruments and societies are far from being the only distinctions between the Christian church and the church of Christ, as some affirm. These two innovations are but symptoms of the underlying principle of digression and apostasy, which, by a thousand manifestations, has swept the Christian church from its loyalty to God's revealed Word.

We close with the observation of a great and good gospel preacher, who said, "Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament."

Our plea, then, to those of the Christian church, is that they remove the modern barriers to fellowship and communion that they have erected. None of these innovations are as old as the New Testament, and many

Scriptures (Eph. 5 19)

3 The church of Christ admits only the elements of scriptural worship, prayer, teaching, singing, contributing, and Bible study (Acts 2 42) These things appeal to the spiritually minded and result in peace and edification (Rom 14 19)

4 Free will offerings, as proffered, on the Lord's Day (1 Cor 16 1-2), giving of our means as God directs (2 Cor 7 9)

5 Observes no such days in its services (Gal 4 10-11, Col. 2 16) Observes the Lord's Day (Acts 20 7)

6 The church of Christ, under the reproachful titles of "Old Fogies," "Moss Backs", and "Reactionaries", still "Abideth in the Doctrine of Christ" (2 John 9)

Church of Christ

1 The church of Christ teaches all believing, penitent persons to be baptized for remission of sins (Acts 2 38, Mark 16 16), upon a confession of their faith (Acts 8 37)

2 Still maintains that except one be born of water and the Spirit, he cannot enter the kingdom (John 3 5)

3 Teaches "One Baptism" (Eph 4 5), and that is a burial or immersion, always (Rom 6 3-6).

of the conservative element in the Christian church deplore the extremes to which thousands of their brethren have gone. Why not discard the erroneous principle that "Whatever is not expressly forbidden in the Scriptures may be practiced," and get back to a "Thus saith the Lord" in all worship and practice. Why not love the Lord enough, and love his cause so supremely that every unauthorized practice shall be laid aside, and unity and harmony of God's people be achieved upon the basis of God's word?

The Problem Of Life

(Continued From Page One)

in life. The sincere, careful study of God's Word, should lead one to the conclusion that the safety of his soul is worth more than monetary fleshly enjoyment. He will learn that a righteous life leads to rich rewards not to be compared with earthly things, whether pleasures or sorrows. None of these should move one from the path leading to God. Life eternal in the presence of God is of more worth than all of the earth.

III. The Problem Ends

Regardless of how one may decide to spend his days while he is here, death will at last end the necessity of further consideration of these things. Man will either go to an eternity of sorrow, or to endless ages of happiness. His manner of life here will determine what that destiny shall be.

The righteous will enter into joys eternal, while the unrighteous will be punished. (Mt. 25:46). In the resurrection both the just and the unjust will rise; both the good and the wicked will come forth, (Jno. 5:29), and the one goes away from God forever while the other is welcomed into his presence.

Seek to solve this problem in the only way that will result in your eternal happiness. Search the Scriptures that you may know how to live an acceptable life in the sight of the Lord, and then live according to his commandments in order that you may be approved and at last received into a happier world than this.

Important

We mailed out this week expiration notices to all whose subscription to *The Gospel Light* has expired. If you were among those who received an expiration letter, please do not lay it aside, but send your renewal by return mail. We are sure there are none who cannot pay the small sum of one dollar for a year's subscription to a religious paper.

Within the next few days we will remove all names from our list whose time expired prior to 1944. Due to the high cost of paper, postage, labor and other materials that go into the making of a religious journal we cannot carry unpaid subscriptions. Thanks in advance for your prompt attention to this matter.

"There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me." II Tim. 4.8.)

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Our Plea

JAMES A. ALLEN

The sum and substance of our whole plea is, that every one should be guided by the Bible; that they should actually, literally and really conform to its whole teaching; and that they should refuse to teach and observe, because lacking divine authority, everything that is not taught therein. In other words, our plea is, that, as Jesus sent his apostles to teach all nations, and as he caused them to be miraculously endowed with the Holy Spirit to guide them in their teaching, to supernaturally reveal to them "all the truth," and to miraculously bring to their memories all that he had said unto them,—I say, in view of all this, we plead that every one ought to preach and teach the things that were preached and taught by the apostles and that all the religious world is in duty bound to abandon everything of human invention and origin, in the way of "the precepts and commandments of men," and all come candidly, sincerely and unreservedly to the great religious position that was set before the Christian world by the apostles in New Testament times.

To do this is to come to the Bible, and to the Bible alone." In the Bible, the Holy Spirit, through inspired men, has given a perfect and complete record of the teaching of the apostles, and has, by a specific injunction, prohibited any man from adding to it, or taking from it, thus making it obligatory upon every man to obey the Spirit's command, "If any man speak, let him speak as the oracles of God."

Without instituting any insidious compromises or making any adverse criticism of any one, we call attention to the fact that there is but one religious body of people on earth today that makes an effort to take "the Bible, and the Bible alone," as its only creed and guide, and that sincerely tries to preach and teach the same things that were preached and taught by Christians and churches in New Testament times under the leadership of the inspired apostles. We are aware, indeed, that most every religious denomination in the world today, of every name and party, teaches some of the things that were taught by the apostles; and we are also aware that all of them, except the one body of people, which has no creed but the Bible, teach many other things that are purely of human origin and invention; and, most obviously, such a procedure of mixing the human and the divine does not measure up to the command of the Spirit to "speak as the

oracles of God." There is but one way to be guided by the Bible, and that is, to be guided by it; and that is, to teach everything that it teaches, and to refuse to teach everything that it does not teach.

It is most undoubtedly true that the religious world can never get together, and enjoy harmony and communion, and "keep the unity of the Spirit in the bond of peace," except upon the basis of "the Bible and the Bible alone." No religious denomination has a right, or should have the presumption, to ask all other religious denominations to give up their own creeds and to adopt its creed. It is certain that Christian union can never be brought about by amalgamating all the religious sects of the world. The only way in which all the world can come together in Christ is to abandon and abolish all human denominations, sects and parties and to come to the Bible, to the church of the Bible, and to the glorious and saving gospel, as it was preached "through them that preached the gospel unto you by the Holy Spirit sent forth from heaven" in New Testament times. May all realize more and more the very vital importance of getting back to the Bible.—In Apostolic Times.

Man's Whole Story

By P. C. CREWS

"Of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

The above quotation is from Solomon's writings; Israel's wisest monarch.

If it is man's whole duty to fear God and keep His commandments, the question very naturally arises in one's mind: "Where do I find an authentic record of those commands that are to govern my life?" We reply unhesitatingly, from the Book universally called the Bible, and from no other source.

Since this earth was brought out of its chaotic state and made inhabitable for man, approximately six thousand years ago, there have been three dispensations of religion, known as the Patriarchal, Jewish, and the Christian. We today are not governed by the law—God's law—as it applied to the people living in the two former dispensations, excepting such laws as were brought over and incorporated in the new law obtaining in this Christian—and last—dispensation. It was prophesied in Deut. 18:15-18, and Jeremiah 31:31-34, that the time was coming when the then existed Mosaic law (over 600 years before Christ's advent into this world) would be abrogated, and superseded by the law obtaining today, as stated in unmistakable language in Heb. 8:8-13.

Then we are to go to the New Testament for the law governing us. If you will to do God's will, you shall know of the doctrine, whether it be of God, for Jesus so states in John 7:16, 17. Dear reader, we earnestly pray that you "will to do God's will."

You dare not defer to man's judgment—any man's—in a matter so vital to you. It is not man's province to legislate for God; but it is enjoined upon Christian to be a preacher; to be able to give a reason (Bible reason) for the hope he has, with meekness and fear (I Peter 3:15), and refer you "to the law and the testimony."

The remark has often been made to the writer: "I don't worry about religion; if I want to know anything I just ask my pastor." Meaning, of course, preacher; the one who preaches for the congregation, who is not necessarily a pastor,

according to the Bible definition of a pastor, as defined in I Tim, third chapter, and first chapter of Titus. "To the law and the testimony."

According to a recent survey, the astounding information is given out that there are 300 religious cults in these United States alone, all teaching different doctrines. The majority of them having their man-made creeds and laws to govern the members of their respective cults, and these creeds and laws are modified periodically, to conform to the consent of the governed.

In Eph. 4:4, we read, "There is one body," and in Col. 1:18 it is stated that the body is the church; so it necessarily follows that there is but one church. Jesus said in Matt. 16:18, "Upon this rock I will build my church." So it follows, with all the force of logic and common sense, that the one church is Christ's church. Again we read in Acts 4:12, where the inspired writer has reference to Christ (please note): "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

We wonder which one of the pastors(?) of the above-mentioned 300 churches one should go to to seek counsel? No two would counsel you the same. What is the reason for all this confusion? "Is Christ divided?" Nay, verily. It is due primarily to indifference on the part of the individual; indifference to the sole object of his existence, to: "Fear God and keep His commandments, for this is the whole duty of man."

"These (Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts 17:11.) ?

Dear reader, whoever and wherever you may be, we earnestly desire to be of help to you in your quest for the Truth, by directing "to the law and the testimony." God forbid that you should take my word, unsupported by Scripture, for anything. "Ye shall know the Truth, and the Truth shall make you free." (John 8:32.)—In Apostolic Times.

Paragraph Sermons

By E. M. BORDEN

Mortal, yes, man is mortal, but he is not all matter. God formed man of the dust of the ground. After man had sinned, or after Adam sinned, God said: "For dust thou art and unto dust shalt thou return." The body of man is mortal, but man is not all body. In Zech. 12:1 it is said: "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth and formeth the spirit of man within him." When a man dies, the body returns to dust, but the spirit returns to God who gave it. Man is not all matter as materialists teach. Christ was born of woman, was the seed of David, and was clothed in flesh, yet he was in the beginning on the day of creation.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16.) The outward man is the body of flesh, the house in which the inward man lives. The outward man is of dust and at death it will return to dust. The inward man came from God and at death it will return to God. We cannot see the spirit for it is not visible to the human eye. The inward man is the spirit that God formed in man. At death, this spirit returns to God. When Joseph of Aramathea came to Pilate, he did not ask for Jesus, but he asked for the body of Jesus. Joseph must have believed in the existence of the spirit in the body. The inward man is the spirit that God formed within the body. It came from God, and at death it

returns to God. While the body of Jesus was in the tomb, His spirit was in hades, the place of departed spirits.

The Pharisees and Sadducees differed on the question of the existence of spirits and the resurrection. The Pharisees believed in the existence of spirits, angels and the resurrection of the dead. The Sadducees did not believe in the resurrection and the existence of spirits. They were very much like the Adventists and other materialists of today. Paul said: "I am a Pharisee and the son of a Pharisee, of the hope of the resurrection I am called in question." The Pharisees were wrong in many things, but they were right in the belief that the spirit of man does not go to the grave.

The Sadducees came to Jesus with a story of a woman who had had seven husbands. As the brothers would die she would marry another until she had married seven. Finally the woman and the seventh husband died. The Sadducees asked: "In the resurrection whose wife of them is she, for seven had her to wife." (Luke 20:33.) Looking at it from a materialistic standpoint, the question was unanswerable, but Jesus answered it. Here is His answer: "The children of this world marry an dare given in marriage, but they which shall be counted worthy to obtain that world and the resurrection from the dead, neither marry nor or given in marriage." (Luke 20:34,35.) The marriage relation belongs to the flesh or the outward man. For that reason there is no marriage in heaven.

Here is a statement that materialists of today cannot accept and still believe their theory that man is all matter. "Now that the dead are raised; even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac and the God of Jacob. For he is not the God of the dead, but of the living; for all live unto him." (Luke 20:37.) Abraham, Isaac and Jacob had been dead for many, many years, but their spirits still lived. God was not the God of the dead but of the living, for their spirits still lived. God is the Father of spirits. With that thought in mind, let me read: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; Shall we not much rather be in subjection unto the Father of spirits and live."

On To Waterloo

Bro. C. D. Cumberledge, 1001 W. Charles St., Oelwein, Iowa, writes: We are sending twenty dollars to use in the mission effort at Waterloo, Iowa. Use it toward the radio time, or in any other way that will help spread the gospel of Christ. We are praying for the success of Bro. Parks and all others responsible for this effort.

"Last October my wife and I moved to Oelwein from Chicago. We found many denominations but no congregation of the church of Christ. We knew one family with whom we had worshiped in Chicago. So, since coming here we have been meeting in the home of Bro. and Sister Chester Dudley. Just four of us and the two Dudley children. We've tried to make contacts and to get others interested but have received a cold reception. Our hope has been to get help from the brethren in other places and establish a congregation here, so you can imagine our joy when we read in the "Gospel Advocate" of the effort at Waterloo. We will be unable to meet with the group there but the gospel is coming to Iowa. Thank God!

"Welwein, as you probably know, is a city of about nine thousand, located forty miles northeast of Waterloo. It contains the Church of God, Baptist, Lutheran, Christian Scientist, Methodist, First Christian Church, Catholic, Seven Day Adventists, etc.

"We plan, if it be God's will, to help in the work at Waterloo by sending money as we can."

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

Lesson 24

Begin Chap. 14:11

Every one is responsible to God for himself. Therefore, he should not spend his time judging the other fellow. We are told in Isaiah 45:23 that every knee shall bow and every tongue shall confess to God. This will inevitably take place. We can acknowledge Him here and be acknowledged in return. But acknowledge Him we must. V. 11.

Every one must give an account to God. The murderer, the drunkard, the good man, and all must render an account. What shall be mine? Yours? V. 12.

Then as each must stand before God to render an account for himself, let's quit judging the other fellow, but rather judge that we put not stumbling block in the brother's way. V. 13.

Nothing unclean of itself, that is, every food may be eaten without the condemnation of God for thus eating. On the other hand if a man is convinced that a certain food is unclean—ceremonially—to him it is unclean. If one ate pork thinking it to be wrong and thus going against his conscience in so doing, to him it would be wrong. V. 14.

If your brother be grieved with your meat, if he think that you should not eat certain foods, that it was wrong to eat them, charity would dictate that for his sake, you would refrain from such meat. Even though the eating within itself is all right, if so eating would cause a brother to fall and thus lose his soul we could destroy him with our meat. V. 15.

Let not your good be evil spoken of—Nothing wrong with the eating, yet if it cause another to fall, or your own influence to be hurt, better leave it alone. The same argument can be made to those who claim that they can drink some wine, or beer, or whiskey. Your liberty may destroy a brother. V. 16.

God's kingdom, the church, does not consist in what its members eat, or in what they drink. It consists in righteousness, peace and joy in the Holy Spirit. V. 17.

If in these things one serves Christ, he is acceptable to God. The way he lives and not what he eats will determine his acceptability with the heavenly Father. V. 18.

Instead of carrying on of doubtful disputations over eating meats, follow after the things that make for peace and that builds up the church. V. 19.

Don't destroy the work of God for meat. This admonition applies to those who would eat in spite of the other's conscience, or to the one who would push his prejudice against certain foods to the destruction of the work of the Lord. All things are pure, no longer the Mosaic Law's clean and unclean rules. But if a man eats with offense—thinking that he is violating God's law it is evil. V. 20.

If the brother is led to stumble by the eating of flesh or the drinking of wine, then don't eat this flesh and drink the wine. The use of wine as a beverage cannot be justified by this scripture, because that it is pointedly forbidden elsewhere. Drunkenness cannot be placed upon the basis of charity to a weak brother. V. 21.

Hast thou faith?—Faith that you can eat, or refrain from eating. Have it to thyself before God—Do not bring your matter of eating or not eating certain meats into the controversy of the assembly. If you eat pork—to illustrate—happy you are if you condemn not yourself in the matter. If you have doubts in the matter, and go ahead and eat any way, it will damn you, because you eat thinking it to be wrong. Whatsoever is not of faith is sin. One can eat all foods by faith because the Bible tells us they are pure. But if we doubt about any particular thing leave it off the menu. I

could not eat blood pudding for conscience sake. (Acts 15:29.) Vs. 22, 23.

There are certain principles that are taught in this chapter that are more far reaching than refers to foods and drinks. In our daily lives there may be pleasures and liberties that we must forego, not for our own conscience, but for the sake of the consciences of others. Dominoes, cards, movies, dancing and others could be banned on this ground if harmless within themselves. Let's be careful that our liberty be not a snare to others. A soul is far more priceless than any privilege or pleasure of ours.

The Old Fashioned Preacher

Old Parson Stubbs he used to preach
At Tobin's schoolhouse and at Beach;
A preacher of the olden brand
With Scripture verses right at hand,
With half the Bible learned by rote
Right in his head where he could quote.
I'm sure the bells of Heaven rang
Both when he prayed and when he sang!

He raised a loud reproving din
Against old-fashioned breed of sin.
He spoke aloud—some say he raved—
About the need of "getting saved."
He held "revivals" now and then
Where women, kids, and grown-up men,
With tear-streams coursing down the face,
"Sought pardon, purity, and grace."

He thundered forth "the Truth," "the Word,"
In tones that were distinctly heard;
He had one "message" meant for all.
'Twas "seek redemption from the fall."
The parson died in 'Ninety-three;
His last song was "Abide With Me";
His last words were, "It is His way!
"Good-by. I'm going Home today!"

A man now preaches in his place
Who scoffs the very sound of grace.
He has A. M.'s and Ph. D.'s
And other marks of high degrees.
He lectures on the planet Mars
The glory of the moon and stars
The beauty of the mountain range
And other topics vague and strange!

His lectures might be very good
If they were ever understood.
But they don't put a man on pins
And make him sorry for his sins;
They never stir a wicked gent
Up to the point where he'll repent!
I wonder what this man will sing
When slipping off to meet "the King,"
And if, like Parson Stubbs, he'll say,
"Good-by. I'm going Home today."—Selected.

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Notes---Reports

J. C. Coates, Los Fresnos, Texas: A gospel meeting will begin at the Los Fresnos church of Christ on July 10th. Brother Walter W. Leamons of Houston, Texas, doing the preaching. Everybody invited to attend.

* * *

James F. Brents, Rt. 1, Box 28, Luxora Arkansas: I preached at Round Lake Sunday morning and night June 4. I baptized one that afternoon. I still have time for a meeting the first two weeks of July and the 5 to 15th of September. Anyone interested please write me at the above address.

* * *

Lloyd E. Ellis, 1504 Fernside Blvd., Alameda, Calif., June 5: Four additions in Alameda yesterday—one of those for baptism. Please send names and addresses of members coming this way.

* * *

M. H. Peebles, Saratoga, Arkansas, June 12: I closed a ten days meeting at Booneville, Arkansas last night. One was baptized. I begin at Glenwood, Arkansas June 16th.

* * *

Orbie Robbins, Elizabeth, Arkansas, June 7: I preached over the first Lord's day in June for the Maynard Bend congregation. The Lord willing I shall begin a meeting at Washburn, Mo. July 1, continuing two weeks. From there to Antioch July 15th, continuing two weeks and on August 15th will begin a meeting at Gamaliel, Arkansas then to Kiona, Kansas October 14th for a two weeks meeting. I have some time not taken for meetings. Anyone desiring to contact me for a meeting may do so at the above address.

* * *

Geo. W. Dickson, 3327 17th St., San Francisco, California: Please report that twelve names have been added to our number during the past three Lord's days. Two being baptized, one was formerly a Catholic. Our efforts to obtain a central Church building needs your help. We have made the down payment on this valuable property and must now raise some seven thousand dollars, in order to secure the building. Me have received much help from the Western churches but must now look to the south for help. If you could see the destitution of the church here in this great city, I am sure you would send time and again to our assistance. Churches who now possess a good building should be willing to help establish the cause firmly in this western city, "the gate way to the Far East." Send all contributions to The Seventeenth St. Church of Christ. Brethren: the time is

short. Our address is 3327 17th St.

* * *

Will W. Slater, Station A, Fort Smith, Arkansas: The singing school at Lazbuddie Texas was a success. Much good was accomplished. Plans are being made for my return. They believe in singing, and in giving their children an opportunity to learn. At this writing Bro. Tillman B. Pope and I are engaged in a mission meeting in Van Buren, Arkansas. We are trying to re-establish the church there. We had a church once but the devil scattered it to the "four winds." It has been some 15 years since a meeting was held there. Good attendance thus far. We deeply appreciate the financial assistance given us by our friends. We are doing our best. Pope is a fine preacher. I will begin a singing at Norphlet, Arkansas the 20th. After that, I will be engaged in meetings until the middle of November. May we "work while 'tis day."

* * *

Hoyt Bailey, Station A, Abilene, Texas: I completed a profitable work with the Beeville congregation on May 28. I am preaching for the congregation in Albany, Texas, while doing work toward my degree in Abilene Christian College. I am to conduct a meeting for the congregation in Bogata, Texas, the last twelve days of August. Should some congregation need my services for a meeting during the first twelve days of September write me at the above address.

* * *

F. O. Howell, Idabell, Oklahoma: Our summer revival will being the First Lord's day in July. Brother Manual B. Hartley of Sulphur, Oklahoma will arrive Monday to do the preaching. Seven have been added to the fellowship of the congregation during the last two weeks, four of whom were baptized. I will begin a two weeks meeting at Antlers, Oklahoma the 14th. Immediately following the closing of our meeting here I will begin at Dierks, Arkansas. I will have time for one meeting during the summer that has not been promised.

* * *

Walter W. Leamons, Houston, Texas: Four more adults received by transfer, Sunday, here at West End church, 718 Malone. We are having a very interesting daily Bible school. Los Fresnos, Texas, where I lived several years ago, has called me for a meeting beginning July 10th. We had a successful meeting there last year. Brother Price, formerly of West End, has booked me for a meeting at Bonita, Texas, embracing the first three Sundays in August.

* * *

A. H. Bryant, Box 64, Newkirk, Okla., June 13, 1944: The work here is grow-

ing in interest each week. New faces at nearly every service. Two middle age sisters came for fellowship Sunday evening. They had both been members of the church earlier in life but having no place to worship, went to the Christian church. They each declared themselves opposed to any kind of innovation and for the church of Christ. The work here is new. Started this year by the Blackwell, Oklahoma congregation. We are mailing each week 20 or 25 tracts, leaflets, etc., and would appreciate any cooperation in this work. We will hand out all reading matter received.

* * *

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* * *

Ivon T. Bolding, 1320 Prosch Ave., Tarrant City, Alabama: I will begin my meetings in Southeast Missouri soon, and will have some time in June, part of July and August. Any congregation that has not arranged for their meeting may contact me by letter. I would like to begin local work with the church the 1st of September. I have been in evangelistic work for fourteen years. References: E. R. Harper, Fourth and State Street, Little Rock, Arkansas; Linsley Allen, Cullman, Alabama; John T. Lewis, Birmingham, Alabama and others that I will be glad to give you.

* * *

More Interest In Waterloo, Iowa Work

Claude M. Williams, elder church of Christ, Rogers, Arkansas: "Dear Brother Neal: I am inclosing check in the amount of \$3.67, also list which you sent me. The check covers the 10 names on the list and four additional names. You will please send this to The Gospel Light with the four additional names and request that they mail the paper each week June through August. This I believe to be the best plan of getting the proper religious material before the people in Waterloo. The work here is going along very well. Brother Bays is in a meeting at Southwest City, Mo., this week."

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Many of the older brethren, and especially preachers, are familiar with *The Great Legacy* and will want a copy for their library. In order that those who do not know of the book may know something of its merits, we give a few of the testimonials of preachers, editors and scholars appearing in a former edition. Read them:

“We have read this valuable book with much interest, and regard it as a valuable addition to our Christian literature. We recommend it to all brethren, and to all honest inquirers of the truth, as a book of great value, on account of its sound teaching.”—Indiana.

“It is the clearest, plainest, simplest and strongest exhibition of ancient Gospel I ever saw anywhere. *The Great Legacy* is better adapted to the masses inquiring the road to Heaven than any ten books I have found among us.”—Missouri.

“I have purchased and read the *Great Legacy*, and I approve of its clear, plain, feasible and irresistible argument according to the similitude used by Paul as the basis of the argument in Heb. 9:16-18. I therefore recommend the book to the brotherhood.”—Missouri.

“The positions taken are sound and strong, and the argument is so clear that no honest inquirer needs be left in doubt.”—Ohio

“We can commend the book as containing very much that is admirable, in defense of Christian truth, in contrast with sectarian errors.”—Kentucky.

“We are agreeably surprised by an examination of this book. We find it to be intended to assist in saving souls, instead of filling empty minds. The chief design of the author seems to be to impart the greatest amount of Bible knowledge in the least time possible, and we think that those who read the book will agree with us that he has not

failed in his effort.”—Oregon.

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

VOLUME 14

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NUMBER 29

OUR PLEA

GEO. B. CURTIS

(The following message was delivered over radio station KGGM, New Mexico, Wednesday, June 7, 1944.)

The church of Christ has a plea that is worthy of the consideration of the religious world. We claim no rights as a denomination among other denominations. We press the idea of the sufficiency of the scriptures and the necessity of a close adherence to the things found in them. We believe for the following reasons that denominationalism is wrong: (1) Christ prayed that all his people be one. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they may all be one in us; that the world may believe that thou hast sent me." (John 17:20, 21) Something is wrong somewhere. The ones who profess Christ are not one. There are divisions numbering above two hundred fifty where Christ prayed for unity. Hence, something is surely wrong.

In the first chapter of the Corinthian letter we read: "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." Verse 10. The condition of the religious world is the exact antithesis of the thing commanded here by the apostle Paul, and hence is displeasing in the sight of God. Again hear the word of the Lord, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal and walk as men. The Corinthians were claiming to be of Paul Apollos and Cephas, were divided into different groups, for this the apostle accounted them carnal, and walking after the manner of men. From Romans 8:6 we learn "For to be carnally minded is death", and this is not physical death either. The divided condition of the religious world today is a much more serious thing than most conceive it to be. For this reason we think it imperative to call men and women back to the word of God.

God's word teaches that there is one church. In Ephesians 4:4 we read: "There is one body," and we are told in Ephesians 1:21, 22; Col. 1:18, 24 that this

body is the church. Whether my brethren constitute this one body, or not, does not alter this truth in any way. There is one body, and that body is the church. Our plea calls men and women back to that one body.

Departures from the Bible have been numerous, too numerous indeed for me to mention in the short time allotted to me in this radio address. Hence I have chosen to point out the departure from Bible doctrine on the subject of baptism, and the teaching of the church of the New Testament along that line.

The first departure to which your attention is directed is the action of baptism. We are told that there are three modes, or actions, of baptism. The Bible knows nothing about modes of baptism. It teaches baptism but nothing concerning modes of baptism. We are told in Matt. 3:13-16, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went straightway out of the water." We find by this that the Lord was baptized in the Jordan, and after his baptism went up out of the water. This could not be said of one who had been sprinkled or had had water poured upon them.

In the eighth chapter of the book of Acts we have the record of the baptism of the Ethiopian eunuch. Here is the description as penned by inspiration: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down 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 Philip away that the eunuch saw him no more: and he went on his way rejoicing". (Acts 8:36-39) Here the preacher and the candidate both went down into the water, the baptizing took place in the water, then they came up out of the water. This could not have been done in sprinkling or pouring. We next question: just what took place in this baptism that required a going down into the water on the part of both the preacher

and the one to be baptized? We shall permit the apostle Paul to answer this question for us. I 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: 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* together in the *likeness* of his death, we shall be also in the likeness of his resurrection." (Rom 6:3-5) Here the apostle Paul says that baptism is a burial. That it is like the burial of Christ and also like his resurrection. This could not be said of sprinkling or pouring. Neither is a burial and bears no resemblance whatever to the burial and resurrection of our Lord.

But again, "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein we are raised with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:11, 12.) Here again baptism is expressed as a burial and a resurrection. Now, friends, kindly I call attention to this significant fact; unless your baptism was a burial you are unbaptized. There is not a question under the sun concerning this matter; you have just not met Bible requirements. Our plea is that you meet them.

Baby baptism is practiced all over the religious world. Yet you may search the scriptures from the first of Genesis until the final "amen" of Revelation and you shall not find a single command in all of the word of God for it; not a single example of infant baptism can be found; nor is there a single necessary inference for the baptism of babies. The Bible just knows nothing about such practice. Believer baptism is taught abundantly in God's word, yet infant baptism is not in a single instance mentioned or implied. We believe that the Bible clearly teaches that no man can baptize a baby by the authority of God, Christ, or the Holy Spirit, and when one tries such in the name of the Father, Son and Holy Spirit, he is deceived and a deceiver. Friends, you need to know this. Millions of people upon the earth were sprinkled in babyhood, are going through life content, yet lost, because of this deception. The plea of the church of Christ is: Return to the Bible in the matter of baptism of believers. It will pay you dividends in eternity.

Next we call your attention to the purpose, or design, of baptism. Jesus states, "He that believeth and is baptized, shall be saved." (Mark 16:16.) Here the baptized believer is saved. Christ makes baptism here a condition of salvation. To the inquiring Jews on the day of Pentecost, Peter answered "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Here we are told that baptism is for the remission of sins. The purpose is given here in unmistakable terms. Did the Lord know *how* men's sins were to be forgiven?

Next hear the words of Annanias? "Arise and be baptized, and wash away thy sins". Again the purpose is so clearly set forth that there can be no mistake on the part of an honest investigator for truth.

Salvation is in Christ. (Col. 1:14) Blood redeems in Christ. (Eph. 1:7) Spiritual blessings are in Christ. (Eph. 1:3) All of God's promises are in Christ. (2 Cor. 1:20) Out of Christ there is no cleansing blood. Out of Christ there is not a single spiritual blessing. Out of Christ God has not promised a single thing. In Him is life. But how do we get into Christ where the blood redeems, where God's promises are, where we have spiritual blessings and where there is life? No man can answer that question according to the Bible without including in the answer baptism in water. We read, "Know ye not that so many of us as were baptized into Christ were baptized into his death?" Again "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27) Here we are told that we enter Christ by baptism—that we put him on by being baptized into him. There is no other way revealed in all the book of God of entrance into Christ where salvation is that excludes baptism into him. Our plea is to return to the Bible in the teaching on the design, or purpose, of baptism. It is the only safe ground. Will you stand with us on that ground?

The last thing which I direct your minds in this discourse is the element of baptism. We are told in Ephesians 4:5 that there is one baptism. I'm sure that none would question the statement that the one baptism is the baptism that is in the name of the Lord. Then we inquire, What is the baptism that is in the name of the Lord? We let God's word answer. "Can any one forbid water that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." (Acts 10:47) Here it is expressly stated by inspiration that the baptism that is in the name of the Lord is water baptism. One other quotation must suffice. Philip went to Samaria and preached Christ to the Samaritans. They believed his preaching the things concerning the kingdom of God and the name of the Lord Jesus. (Acts 8:16.) When Philip baptized in the name of the Lord Jesus, how was it performed? "And as they went on their way, they came unto a certain water; and the eunuch said? See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch and he baptized him.

Baptism in the name of the Lord requires faith, repentance, confession, a going down into the water, a coming up out of the water, a burial in the water. It is for the remission of sins, and puts one into Christ. It is for believers, not babies. Did your baptism meet these requirements? Our plea calls you back to the New Testament practices in baptism. Will you heed?

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Knowing God Through The Bible

JAMES L. NEAL

Knowing God is of eternal importance. It is essential to our material welfare. People cannot live among themselves and prosper without God. We cannot go to heaven without knowing the Creator of the universe. Only the Bible reveals God to man through Christ.

Gives Eternal Life

How vital it is to know the heavenly Father! What destiny! Christ was given power over all flesh. He is our Savior. He gives eternal life to all who obey him (Heb. 5:9) Almost in the shadow of the cross of His own crucifixion He prayed for all to be ONE in Him. "This is life eternal," He says, "that they might KNOW Thee the only true God, and Jesus Christ whom thou hast sent." (John 17:2)

How To Know Him

"And hereby do we KNOW that we know him, if we keep his commandments. Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (1 John 2:3, 5) Then, we know God by learning Christ's commandments and keeping them. One must know the Lord in order to be saved; and, all men are lost in sin who know not God. Of course, we cannot know all about God in this world, but we can learn easily enough about the law of the Spirit to obey it and thus obtain forgiveness of sins. Compare Isaiah 53:11 and 2 Peter 2:20. Those who refuse to know God in this world will be condemned forever in the one to come! (2 Thess. 1:7-9) Everything necessary to life and happiness comes through knowing the Lord. (2 Peter 1:3; John 8:32; Philippians 3:8.) Let us gladly and readily look into the Bible and learn about God!

How Did The Bible Come?

The sixty-six books of the Book of God came to the world over a period of about sixteen centuries. This period closed about A. D. 96, with the book of Revelation. These sixty-six books compose a complete and unbroken line of truth from God for man's redemption from sin, progress and eternal bliss. They were written by forty different men who lived over the world throughout these ages from Moses to the apostle John on the Isle of Patmos. (2 Peter 1:20, 21.)

How To Study The Bible

The Old Testament was God's will to the Jews. It contains thirty-nine books—Genesis through Malachi. The requirements of this part of the Bible were binding upon the Israelites or Jews until Christ nailed them to His cross. (Col. 2:14) The New Testament is God's will through Christ to all men for all time since Pentecost of Acts the second chapter. It contains twenty-seven books—Matthew through Revelation. (See Heb. 1:1, 2) The New Testament was more or less concealed in the Old Bible; but, the New Testament clearly reveals the Old: hence, we need to study them both in the light of each other.

Jesus As The Living Word

Jesus came into the world as the living Word of God

(John 1:1, 14) He was born in a manger of Mary; but, NOT of Joseph—He is the Son of God! Notice John 6:63. His teaching is the only thing that will lead us to salvation; which teaching he gave through His apostles, and they to all the world. (Mark 16:15, 16; Matt. 28:18-20.)

The Holy Spirit's Work

The saving truth of Christ was given through His apostles by the miraculous aid of the Holy Spirit. They spoke it to the world, confirmed it with miracles and then wrote it down for all time! (John 14:15, 17, 26; 16:12-15; Heb. 2:1-4; Acts 1:8.) The Bible is the very will of God to us! Look right now into its holy pages!

The Old House Of Yesterday

Away from the traveled and beaten path,
'Mong the green boughs hidden away,
There stands like a monk in his solitude,
An old house of yesterday.
'Twas fashioned by hand from roughly hewn logs,
By strong men in days long past;
Not by architects' skill, but by bone and brawn,
A home that was built to last.

It nestles alone all beaten and scarred
By the rigors of rain and snow,
So quaint in its style, neglected—and yet,
'Twas somebody's home long ago.
Its rooms large and ample, a huge fireplace,
With its durable rock-built flue;
What stories this bleak old house might tell,
What tales if we only knew.

Weird stories of conquest of forest and stream,
Or of ravishing storms and cold,
Disappointments and sorrows, discouragements,
Tales of valor it might unfold.
It might tell, perhaps, of the happiness
Of merry children at play,
About its hearth-stone on wintry nights,
This old house of yesterday.

Could it speak it might tell of the old folks' joy
When the children would come back home;
Of a mother's prayer that God would keep watch,
O'er her boy who was wont to roam.
Perhaps it could tell of heart-rending grief,
When a babe was laid 'neath the sod;
How the parents in sorrow and helplessness,
Instinctively turned to God.

How little we know of the lives that were lived,
In that old home now crumbling away,
Of the trysts that were kept with life and death,
Or the sorrows and joys of its day.
'Twas fashioned by hands now molded to dust;
Soon it must go their way.
A pity that this must be your fate,
Dear old house of yesterday.—Selected.

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J. A. COPELAND, Editor

FLANOY ALEXANDER, Office Editor and Publisher

Associate Editors

Geo. B. Curtis ----- Box 431, Winslow, Arizona
 E. R. Harper ----- Little Rock, Arkansas
 John W. Wilson ----- 900 W. Roma, Albuquerque, N. M.
 R. A. Hartsell ----- Broken Arrow, Oklahoma
 James L. Neal ----- Springdale, Arkansas
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A Funeral Talk

By HOYT BAILEY

The scriptural reading Luke 16:19-31. Again we are reminded of the truthfulness of God's word for He has said, "And as it is appointed unto man once to die, but after this the judgment." Heb. 9:27. Since we are now in the presence of death we are faced with the fact that all mortals must die: therefore we too must soon meet the same ordeal as this one who has passed into the realm of the unseen. In Luke 19 Jesus speaks of two characters, the rich man and Lazarus. I call your attention to these men not because one was rich and the other poor, but because of the two destinies that are so vividly portrayed in this account. We observe that the rich man and Lazarus both died. Each had lived his own life. Evidently one had many more earthly friends than the other. Even though one had been a beggar and the other had fared sumptuously every day the curtain of death unfolded an entirely different scene. Though Lazarus was a beggar and his body afflicted with sores when he died he was borne by angels to Abraham's bosom. A PLACE OF REST. The elaborate funeral, if such he had, did not prevent the rich man from lifting up his eyes in anguish. A PLACE OF TORMENT. We look back at these two who lived and died; therefore we are made sad to observe the destiny of one, but our hearts are made to rejoice because of the destiny of the other. One cannot escape the fact that the cold hand of death seals the destiny of the soul; therefore just as the soul is at death so will it be at the judgment.

Those who are fortunate enough to be wafted into the abode of the blessed will not seek a transfer. There is comfort for them there. Doubtless Lazarus employed every legitimate means, while living in the world, to influence his fellows to live righteously. Surely there was not one thing to bring pain when the cries for comfort came from the man in anguish. Lazarus had no regret because of the life he had lived and the destiny he had attained. The rich man awoke to a realization of the failure of his life only to regret the awfulness of his doom. He sought relief but such was not attainable. He became interested in his five brothers after it was entirely too late. This man would go so far as to have one brought from the dead that some might be influenced to repent, but alas his last opportunity had passed.

There was no sending back from the dead
 To warn those living of the horrors ahead.
 Those who had attained eternal bliss,
 Did not desire a change from this.

Those who had lived to be sentenced to hell,
 Could not escape by all their shrieks and yells.

Since there are but two destinies such necessities there being only two ways. One way, the broad way, leads to destruction while the other way, through Christ the narrow way, leads to the Father. John 14:6. Jesus teaches us in John 8:21-24 that we must believe in him to the extent that we will accept him or be rejected from heaven. If one enters Christ and lives after the Spirit he will not be brought into condemnation. Rom. 8:1. If we have regard for the scripture surely we are forced to the conclusion that to go to heaven one must enter Christ. It is not possible to attain salvation in Him without obedience for "he became the author of eternal salvation unto all them that obey him." Heb. 5:9. It is needless to call him Lord, Lord and fail to do the will of the Father. Matt. 7:21; Luke 6:46. In Gal. 3:26-27 Paul says, "For all are the children of God by faith in Christ Jesus, For as many as have been baptized into Christ have put on Christ." Then to enter Christ one must believe in him so strongly that he will turn away from evil, with the mouth confess Christ before men, and be buried with him in baptism that he may be raised to walk in newness of life.

Those who have entered Christ and are living the faithful life have the assurance that he has gone to prepare a place for them. He is preparing a place for a prepared people; therefore we must be faithful until death if we are to receive the crown of life. Yes, we must be so busily engaged in his service that we will die while manifesting our devotion to him. If Christ has complete control of our lives then we can truthfully say, "The Lord is my shepherd; I shall not want—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, Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; My cup runneth over; Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." Ps. 23. Those who believe and obey all the commands of the gospel have the blessed assurance of this glad welcome from Christ, "Well done, good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joy of thy lord." Matt. 25:21.

Delivered at the funeral of a man who died a Catholic.)

The Joy Of Old Age

With dimming eyes, slow step, and graying hair,
 We are approaching night, our day is done;
 Our lifelong journey coming to its end—
 And yet, how sweet the glow of setting sun.

We do not sigh and long for youth again;
 We have, through our trysts with joy and woe,
 A knowledge born of long experience:
 A recompense that youth can never know.

The sinking sun seems larger than at noon;
 Twilight—symbolic of a peaceful day.
 We have that hope in God—eternity—
 That Something which Fate cannot take away.

—Selected,

STUDIES IN THE ROMAN LETTER

By Geo. B. Curtis

LESSON 25

BEGIN CHAPTER 15

In the first verse of this chapter Paul sums up the arguments made relative to the eating of meats. This law of helping the weak should be remembered in all things pertaining to the weakness of the flesh. Pleasing is the aim of too many of our liberties. V. 1.

If we sought our neighbor's good in all things the world would be a much finer place. This on a national scale would eliminate wars. If practiced in the church would insure peace and harmony. V. 2.

We have the example of Christ's life. He sought not to please self. Most of the devil's temptations were aimed at self pleasing in the wilderness temptations. The quotation here mentioned comes from Psalms 69:9. V. 3.

These things were written for our learning. The Old Testament is a store house of learning. A good understanding of it helps much to understand the New. We can learn patience from the things prophetically spoken of Christ as well as from the things found in the New Testament concerning His sufferings. V. 4.

God is a God of patience. How patient He has been with the whole human family and with each of us. If He can be so patient with us, we should also be patient with each other and not allow our liberty to send some precious soul to hell. Do you suppose that the liberty some have taken with beer may increase the population of hell? And mayhap, the liberty some take with tobacco enlarge hell's borders. Let us have the example of Christ always before us. V. 6.

Glorify God with one mind and mouth—thought and speech in harmony. This could not be if we ignored the weakness of our fellow pilgrims. V. 6.

Wherefore receive one another—Don't reject because of meats. Christ received us, then why should we reject one another? V. 7.

Christ was a minister of the circumcision—He came to the Jew. God had made a promise through Christ to bless all nations. He was also to the Gentiles. There was now no barrier between them. It had been broken down at the cross. The law of meats and drinks of the Mosaic law was abolished. The Jew with his restricted ideas of meats was accepted. The Gentile with his eating all things was accepted. God had accepted each. They must accept each other. V. 8.

Confess among the Gentiles and sing unto they name. This is a quotation from Psalms 18:49. This scripture is sometimes used to try to get mechanical instruments of music in Christian worship. The argument is based upon the word "psalo" here translated "sing unto they name." The Hebrew from which this comes in the Old Testament is "zamar". This word and its derivatives occur 49 times in the Hebrew of the Old Testament, and is thus translated: prune, 2 times; be pruned, 1; give praise, 2; sing, 12; sing forth, 1; sing praises, 29; sing psalms, 2. "Zamir", a kindred Hebrew word, occurs once and is translated, singing. "Zammar" another word of the same family occurs once and is translated singing. Hence we see that in all that family of Hebrew words we do not have the idea of mechanical instruments. Too, the very fact that the Greek "psalo" is here used to translate from the Hebrew to the Greek is evident that the idea of the instrument is not in the word "psalo." V. 9.

Rejoice, ye Gentiles. (Deut. 32:43) The joy of the Gentiles was in Christ. V. 10.

Verse 11 is a quotation from the 117th Psalm. They are quoted to prove the Gentile's place in the scheme of things with God. The idea is suggested that contentions over liberties of eating was one of the troubles of the early church. The prejudiced ideas of foods held by the Jews could have easily led them to reject the Gentiles who would not be conformed to Jewish ideas. Hence the necessity of each exercising benevolence in the matter of foods toward each other. V. 11.

Verse 12 is further proof from Isaiah 11:1 that God would bring in the Gentiles. This prophecy refers to Christ in whom the Gentiles at the time of the writing of the Roman letter

were trusting. V. 13.

By following this policy of charity one toward another we are told that God will fill us with joy, peace and hope. V. 13.

Oneness Through Their Word (Jn. 17:20)

GUS WINTER, Youngstown 1, Ohio, P. O. Box 666

In verse twenty we find a third basis for Unity—the oneness for which Jesus prayed. It is the oneness of a people who believe on Him as the Christ and Son of God upon the sole basis of the inspired word of His chosen apostles. None other were present with Him in the upper room when He breathed that wonderful prayer, "Neither for these only do I pray, but for them also that believe on me through their word." Four times previously in this prayer has Jesus emphasized the importance of the inspired word of the living God. In verse six He affirms, "They have kept Thy word." In verse eight He declares, "The words which Thou gavest me I have given unto them; and they have received them." Again in verse fourteen, "I have given them Thy word," and in the seventeenth verse, "Thy word is truth." The chosen apostle to the Gentiles has truly said, "For the word of God is living and active, and sharper than any two-edged sword," Heb. 4:12. In like manner, another apostle writes, "Having been begotten again not of corruptible seed, but of incorruptible through the word of God, which liveth and abideth; for all flesh is as grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever, and this is the word of good tidings which was preached unto you." I Peter 1:23-25.

Let us therefore bear in mind that the oneness for which Jesus prayed is the unity of those future followers of His who would believe on Him solely on the basis of the inspired word He has given to His chosen apostles. This "word of grace to all" was first preached by Peter under the power and inspiration of the Holy Spirit sent down from heaven. It was later recorded by Peter, James and John and the other apostles by direct revelation of the Holy Spirit as Paul also affirms in I Corinthians 2:10-16. So also John, the apostles of love declares, "Many other signs therefore did Jesus in the presence of the disciples which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20:30, 31.

Have you ever asked yourself, dear reader, "Why does so much strife, division and confusion exist among the professed followers of Christ?" What is the underlying cause of the more than 250 denominational divisions that exist in these United States alone—besides several hundred more existing in other lands of earth? John in Revelation 17:5-7 looks with a great wonder upon a strange woman, upon whose forehead is written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS and of the ABOMINATIONS of the EARTH." Read to the close of this and the following chapter.

Every student of Church history will recognize that this spiritual adulteress has all the earmarks of the Roman Catholic Church! At this point, let every reader STOP, LOOK, LISTEN and THINK! This great religious harlot must have daughters, for she is the MOTHER of (spiritual) harlots, or other unscriptural churches! This may seem like strong language, BUT IT IS THE LANGUAGE OF DIVINE INSPIRATION! Who are the daughters of this great spiritual harlot! Let us turn to the pages of church history for a few moments and seek to discover the correct answer. Anyone who reads with an open mind and honest heart can find it. I quote from E. R. Goodenough's "The Church in the Roman Empire." Dr. Goodenough is one of Yale University's rank-

ing historians. "In 325 A.D. the emperor (Constantine) called a council at Nicea, of all the bishops of the west to settle the Arian controversy. The result was the Nicean Creed. An imperial edict invoked the DEATH PENALTY against dissenters. The expenses of travel and entertainment of all attending bishops were paid out of the imperial treasury." This was the beginning of a state controlled church, and ushered in the GREAT ROMAN APOSTACY. By 440 the papal power of the Bishop of Rome, Leo I, was firmly established. In the year 800, Pope Leo III crowned Charlemagne Emperor of the Holy Roman Empire. And believe it or not, in the year 1077, King Henry IV of what is now the German Empire, is kept waiting three days barefooted and barefooted in the Alpine snow before he is admitted to an audience with Pope Gregory VII, to receive his absolution for alleged offenses against papal authority! Those were indeed dark days!

For centuries the over-lordship of the pope in usurping authority over civil governments remained unchallenged in any effective way. Then in 1517, the courageous friar of Wittenberg started a revolt in Germany against these papal assumptions. He posted his far-famed 95 thesis on the church door at Wittenberg, pointing out 95 erroneous teachings and practices of the Roman Catholic Church. The PROTESTANT REFORMATION was ushered in, followed by a bloody THIRTY YEARS WAR waged by the pope's henchmen against the Protestant princes and their people. All this resulted in the shackles of spiritual slavery being struck off from millions who had been in bondage to THE GREAT HARLOT (the Church of Rome)!

But only thirteen years after Martin Luther began the revolt against Rome, a very sad blunder was made. In 1530 the Augsburg Confession of Faith was formulated in Germany, based on the UNINSPIRED opinions of Martin Luther's catechism. After rejecting the creed of Rome, Luther turned right around and WROTE HIS OWN CREED. Lutheranism is founded on that creed. In 1552 the 39 articles of the Episcopal Creed were promulgated in England. On this creed Episcopalianism is founded. In 1647, the Westminster Confession of Faith was concocted in London, containing the theological opinions on John Calvin, the noted Swiss reformer. On this creed Presbyterianism is founded. Then in 1742 another great religious movement that started in England nearly a century and a half earlier to RESTORE the Christianity of the New Testament became sidetracked in Philadelphia, where the Philadelphia Confession, the creed of Baptists was formulated. The Baptist denomination was the result. In 1784 the discipline and creed of John Wesley was formally adopted as a standard for many thousands of his followers who had REVOLTED from the formalism of the established Church of England (Protestant Episcopal Church in U. S. A.), and Methodism resulted.

Did the writing of these creeds by UNINSPIRED men or their endorsement by assemblies and councils UNAUTHORIZED to do so by the divine Head of the church, bring about a better undersanding or promote the spirit of UNITY among the followers of Christ? I quote herewith the latest religious statistics of the U. S. Census Bureau I have available (more recent figures would show practically the same trends):

Adventists	169,189 (5 bodies)
Baptists	9,069,152 (18 bodies)
Brethren (Dunkards)	167,317 (5 bodies)
Catholics (E. and W.).....	17,700,527 (11 bodies)
Churches of God (including Assemblies of God).....	168,100 (11 bodies)
Evangelical (inc. Associations).....	561,694 (19 bodies)
Friends (Quakers)	89,108 (4 bodies)

Lutherans	3,032,350 (17 bodies)
Mennonites	102,180 (16 bodies)
Methodists	8,135,627 (19 bodies)
Presbyterians	2,557,541 (9 bodies)
Reformed	563,580 (4 bodies)
United Brethren	377,214 (3 bodies)

How strangely these different denominations are divided among themselves! My readers may ask why 19 varieties of Methodists, 18 of Baptists, 17 of Lutherans, 16 of Mennonites, 11 of Catholics, 9 Presbyterians and the rest on down the line? The answer is easy for the INFORMED student of church history. After all the humanly devised creeds were written (centuries after our Bible was completed,, which furnishes the man of God completely unto every good work and ALL that is profitable for teaching, reproof, correction and instruction in righteousness, II Tim. 3:16, 17) these and other human creeds were ADDED. The humanly devised creed in turn has to be interpreted. Nineteen varieties of Methodism simply mean nineteen different interpretations of their creed and discipline. A dear old Methodist lady with whom I recently discussed this question, looked at me with HORROR when I suggested that John Wesley was NOT inspired when he wrote down his opinions, AND COULD HAVE BEEN MISTAKEN IN SOME OF HIS VIEWS.

Yes, I too have been solemnly accused several times and in several places during the past 18 years of being a member of "The Campbellite" Church, which is not even listed among the over 250 religious denominations in the religious statistics of the Census Bureau in Washington, D. C. Now who was this much villified person, whose name sinful, prejudiced men would attach to me against my will? He was a Scotch Presbyterian preacher, who came to these shores about the beginning of the 19th century. He collaborated with his father, Thomas Campbell, whose declaration and address in 1809 pleaded for the unity of all the scattered, confused and divided followers of Christ, by abandoning the creeds of uninspired men and uniting upon the sole basis of the teaching Jesus Himself gave us in the New Testament through His inspired apostles. His plea was identical with that of Jesus' own chosen apostles and in perfect accord with our Lord's prayer for the oneness of His people; a oneness based solely upon the apostle's teaching as the New Testament sets it forth. He sought to bring about this oneness not by trying to reform any then existing church, but by RESTORING the church of the New Testament in its pristine purity, power and beauty. This religious movement is known as a RESTORATION of the church of the Bible, upon the original foundation, "Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the CHIEF CORNER STONE," Eph. 2:20. This is surely in line with Jesus' own prayer "for them that believe on me through their word, that they all may be ONE."

Carrying Brother

The crossing was muddy, the street was wide,
And water was running on either side;
The wind whistled past with a bitter moan
As I wended my weary way alone.

In crossing the street I chanced to pass
A boy in the arms of a wee, toddling lass—
"Isn't he heavy, my sweet little mother?"
"Oh, no," she replied, "he's my baby brother."

Thy load may be heavy, thy road may be long,
The winds of adversity bitter and strong—
But the way will seem bright if ye love one another,
The burden will be light if ye carry a brother.—Selected.

Duties Of Elders Of The Church

R J FRIZZELL

In times passed I have read, also heard preached, the importance of the congregation of the church following the elders. Also I have studied God's word and in them I find we are told to do these things. For we read in Acts 14:23 where they were elders ordained in every church. Again, Acts 15:5, 6, we read where trouble arose and the elders were called out with the apostles to consider this matter. By this we learn that the elders were chosen to be head over the work of the church. In Peter 5:2 we read where the elders are to feed the flock which is among them, or to teach them, ever striving to guide and protect them in the paths of righteousness, always remembering this is the works of God.

We learn by studying the words of God that elders are ordained and are to be the head or overseers of the church, and that the congregation of the church is to follow the elders. We also learn to be a bishop (or elders as Paul sometime called them), there are some qualifications to be had, so let us study I Tim 3:1-7, where we find these qualifications. Beginning with the first verse, "This is a true saying, If any man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, giving to hospitality, apt to teach, not giving to wine, no stricker, not greedy of filthy lucre, but patient, not a brawler, nor covetous, one that ruleth well his own house, having his children in subjection with all gravity, (For if a man know not how to rule his own house, how shall he take care of the church of God?), not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fell into reproach of the devil."

But suppose in a congregation or church, you should find elders who seem to be indifferent, and who seem not to be interested whether the church make any growth in God's kingdom, or whether its members attend services, never trying to find out why the weak in faith have ceased to meet for worship, they themselves are absent from some of the services. Then when the preacher might preach a little longer than they think he should have, there are objections made of that, and if the gospel is preached too plain there are more objections to this. Suppose the Elder's children should attend the morning services then the picture show or some other worldly entertainment during the evening service, some seldom ever attend services at all. Some elders never teach any type of classes, but if anything should come up in the interest of the church they will quickly tell you that the church or the congregation has no voice in it, that it is the duty of the elders to pass on this, whether it is to the best interest of the church or whether it pleases the congregation or not.

These are a few of the things that are sometimes found in the Church of Christ. So the question in my mind is, did Paul expect the church to follow such elders, if they should be found any in the church of our Lord? Or did he mean what he said in I Tim 3:1-7?

I would appreciate it if some one with the understanding on this subject would be kind enough to write an article on this, explaining if the church is to follow elders of this kind, if there be any found in the church, or if there should be found such in any church, how would a church withdraw from them?

Let us pray earnestly that all who accept the office study the qualifications which are required of an elder, letting their thoughts ever to do God's bidding.

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its councils whispered into the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dreams, so that love, friendship and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor to desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes into the valley named of the shadow, he is not afraid to enter, he takes the rod and staff of Scripture in his mind, he says to his friends and comrades "Goodbye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light—Henry Van Dyke

Win Self First

This is one kind of evangelism which is always possible—that is, winning of one's own heart for Christ. A little girl, who had been listening to a sermon which urged efforts to bring people to Jesus, said "I think I'll bring somebody to him!"

"Whom will you bring?" asked the father.

"I think I'll bring myself first!" was the naive reply.

This is the true order in evangelism. So Andrew brought himself to Christ before he brought Peter. We must ourselves first be saved before we can save others. Ability to preach the gospel effectively begins in a personal surrender to Jesus—Unknown.

CONTRIBUTIONS TO WATERLOO WORK

Since last reported we have received the following contributions for the mailing of Gospel Lights to Waterloo, Iowa.

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SALE OF BIBLES

We are not overstocked on Bibles, but we do have quite a few on hand that we have decided to dispose of at a reduced price. Most of these Bibles were booked by us for delivery prior to Christmas last year. Several numbers failed to arrive in time, and some we have just recently received. If you need a good Bible here is a chance you will likely not get again for some time. Practically all these are large Teacher's Reference Bibles, and unless otherwise noted the print is exactly as specimen shown below. These are not boxed and none will be mailed at this price after July 15. Order by No. We send postpaid. If not satisfied, return Bible and be will gladly refund your money.

Moses' successor appointed.

NUMBERS, 28

Offerings are to be observed.

17 ⁿ Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^o as sheep which have no shepherd.

18 ¶ And the LORD said unto Mō'seg, Take thee Jōsh'u-ā the son of Nūn, a man ^p in whom is the spirit, and ^q lay thine hand upon him;

19 And set him before Ē-le-ā'zar the priest, and before all the congregation; and ^r give him a charge in their sight.

20 And ^s thou shalt put some of thine honour upon him, that all the congregation of the children of Is'ra-el ^t may be obedient.

21 ¶ And he shall stand before Ē-le-ā'zar the priest, who shall ask *counsel* for him ^x after the judgment of Ūrim before the LORD: ^y at his word shall they go out, and at his word they shall come in, both he, and all the children of Is'ra-el with him, even all the congregation.

22 And Mō'seg did as the LORD commanded him: and he took Jōsh'u-ā, and set him before Ē-le-ā'zar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Mō'seg.

CHAPTER 28

¹ Offerings are to be observed. ³ The continual burnt offering. ⁹ The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of firstfruits.

AND the LORD spake unto Mō'seg, saying,

2 Command the children of Is'ra-el, and say unto them, My offering, and ^a my bread for my sacrifices made by fire, for ² a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, ^b This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot ³ day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ⁴ at even;

5 And ^c a tenth part of an ephah of

B. C. 1452.

ⁿ Deut. 31. 2
¹ Sam. 8. 20;
18, 13.
² Chr. 1. 10.

^o 1 Kin. 22. 17.
Zech. 10. 2.
Matt. 9. 36.
Mark 6. 34.

^p Gen. 41. 38;
Judg. 3. 10;
11. 29.
¹ Sam. 16. 13.
^q Deut. 34. 9.

^r Deut. 31. 7.

^s See ch. 11. 17, 28.
¹ Sam. 10. 6.

² Kin. 2. 15.
^t Josh. 1. 16, 17.

^u See Josh. 9. 14.

Judg. 1. 1.
20. 18, 23, 26;
¹ Sam. 23. 9;
30. 7.
^x Ex. 23. 30.
^y Josh. 9. 14.
¹ Sam. 22. 10.
13, 15.

^z Deut. 3. 28;
31. 7.

^a Lev. 3. 11;
21. 6, 8.
Mal. 1. 7, 12

² Heb. a savour of my rest.

^b Ex. 29. 38.
³ Heb. in a day.

⁴ Heb. between the two evenings, Ex. 12. 6.
^c Ex. 16. 36.
ch. 15. 4.

^d Lev. 2. 1.
^e Ex. 29. 40.
^f Ex. 29. 42.

See Amos 5. 25.
^g Ex. 29. 42.
^h Ezek. 46. 4

ⁱ ch. 10. 10.
¹ Sam. 20. 5.
1 Chr. 23. 31.

² Chr. 2. 4.
Ezra 3. 5.
Neh. 10. 33.
Is. 1. 13, 14.
Ezek. 45. 17;
46. 6.

³ Hos. 2. 11.
⁴ Col. 2. 16.
^k ch. 15. 4-12.
^l ver. 22.
ch. 15. 24.
^m Ex. 12. 6, 18.
Lev. 23. 5.
ch. 9. 3.
Deut. 16. 1.
Ezek. 45. 21.

flour for a ^d meat offering, mingled with the fourth part of an ^e hin of beaten oil.

6 It is ^f a continual burnt offering, which was ordained in mount Sī'nāi for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: ^g in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

10 This is ^h the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And ⁱ in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And ^k three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

15 And ^l one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 ^m And in the fourteenth day of the first month is the passover of the LORD.

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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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WORKERS TOGETHER

LLOYD E. ELLIS

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." —II Cor. 6:1.

We should work together now, to have a home together then. It is inconceivable that men would think that they cannot live arid work together now, and at the same time expect to dwell together through all eternity. Those who have the hope of eternal life should learn to work together now. Such fellowship is possible —provided the workers all live by the word of God. Any differences will, and do, arise from what men say and think and not from what the Bible says.

We work for a common cause, in the vineyard of the Lord. The field of our labors is the world. Whenever men may dwell, there is the obligation to carry the story of the Christ. Regardless of the message that others may carry, and the motives that move men in their treatment of other men, the work of the Christian is to tell the gospel story. If we who are Christians, are to fulfil our mission and accomplish our task, then we should never be found doing anything that will conflict with the principles of the message that we bring.

We work together spreading the gospel of Christ. We thus work together that men may hear the story of the Christ and be saved. We work together to take the message to towns and communities where there are no Christians, and to places where there are few. We work together to set in order new congregations of the body of Christ, that they may strengthen those who are members of the church of Christ and assist others in turn to a knowledge of the truth. We work together to strengthen older congregations, to help them to grow in knowledge and faith and love and good works and numbers.

We work together preaching the truth, and endeavoring at all times to have the correct message for weary wandering men. Men must be told how to live, or they will live in error. The example of a consecrated Christian life is of more worth than a thousand sermons. Let us work together that the example of our brotherly kindness and love may serve to draw men toward God. Let us be found teaching others whenever there can be opportunity. May we work together sending others where we may not be able to go ourselves. Ten percent of our income given directly in the cause of the Lord, would seem to be little when others have given all. Ten percent has not been given to Christians as

a command to be followed, but the Lord expects each one to work and give as he has been blessed. Most of us could live better, speak to others more of Jesus, and give more than we do. Are we really WORKING together that others may know the truth and be persuaded to walk therein?

We should be ready to the work at all times. If we could —each of us —interest just one sinner each week, sufficiently to cause him to study his Bible, we would be doing wonders where we now barely exist as a congregation. If each of us could bring only *one new* person to the assembly each week, our buildings would soon overflow. If each of us could only help to bring one person to Christ each year, our congregations would double year by year, (not counting out deaths), and in a few years the world would be Christian. Two things hinder; few of us bring anyone, and then the world is indifferent and ungodly. The world exercises a greater influence upon professed followers of Christ, many times, than the church itself. It is easy to be conformed to the world; it is not so easy to be transformed. This is all the more reason why we should be ready to the work at all times. We need to be prepared, and filled with zeal to go forth for the Master and work together in our varied capacities.

We, then, as workers together, plead that all of us may do all within our power, upheld by the Word of God, to lead men to Christ.

The Bible Is Sufficient Authority In Religion

JAMES L. NEAL

Last week we studied about knowing God through the Bible. We saw how this is done by learning the commands of Christ and keeping them (1 Jno. 2:3-5.) We learned too that the Bible must be studied in its proper division in order to understand and obey it. (2 Tim. 2:15) God, Christ and the Holy Spirit work together in the plan of human redemption. (1 Jno. 5:7, 8) The Holy Spirit does not work directly nor separate and apart from the Word of God in conversion of the sinner. (John 6:63; Heb. 5:8, 9.)

The Divine Library

As you must remember, beloved that the Bible is a

sixty-six book library, divided into two distinct parts — the Old Testament or Law of Moses and the New Testament or law of Christ. The New Testament is for all the world in the gospel age of time and will continue to be until time ends. (Matt. 28:19) This age is called the Christian age. Christ's New Testament Will began to be operative on Pentecost of Acts Two in Jerusalem in A. D. 30. By miracles in the first four books of the New Testament Jesus is proven to be the Son of God divine. (John 20:30, 31) Matthew, Mark, Luke and John are called the gospels. They give in addition to the miracles Jesus performed, His biography. Thus, from testimony of four divine witnesses we build our faith in Christ as the Savior of the world. How marvelous! The book of Acts tells how sinners are saved by Christ. The twenty-one letters from Romans to Jude tell members of the body of Christ, the church, how to live the Christian life. Revelation by John the last apostle to die, gives us a little picture in "foretaste" of heaven, the sweet home of the soul!

The Divine Creed

The apostles of Christ were supernaturally endowed with the Holy Spirit when they were baptized in it on the day of Pentecost (Acts 2:1-4) to enable them to give to the world the New Testament and confirm it by signs and wonders as the word of God for our salvation. (Heb. 2:1-4) The New Testament is our one and only creed for faith and practice. (Jude the 3rd verse; II Peter 1:1-3; II Tim. 3:16, 17) In this one divine creed or discipline of faith and practice all men can be perfectly united in religion; which unity must be had to be saved! (Eph. 4:1-6; John 17.) There can be no "unity of the spirit in the bond of peace" wrought through nor from any other creed. The creeds of men just must all be discarded. (Matt. 15:9, 13; II Cor. 6:15-18.) Be sure to read these references. Always remember this one thing: that the New Testament only makes Christians only! And it is our only authority from God in religion. It is our only source of authority. It is our only approved guide. We cannot learn of God's saving grace and of our duty toward God except through the holy scriptures. The Bible is always right and it is divinely authentic. What more could we ask! Christianity comes through Christ by way of the Bible to bless the world, without which men and nations cannot survive! See book of Daniel and Matthew 6:33.

Cannot Follow Men in Religion

Looking to men and looking at the Bible through creeds of men in religion have brought upon the world all this shameful religious confusion. What a pity! How dangerous! One group looks upon the Pope in Rome for religious authority, another to councils, and another to creeds and manuals, etc. Friends, we cannot do this. We must look only to God for all religious authority and practice. And that can be done only by looking solely to the Bible. God told Moses He would raise up a prophet that all men must hear. (Deuteronomy 18:15-18.) God gave the words of salvation to Him (Christ), who in turn gave them to His apostles, who gave them to the world. (John 17:14; Matt. 28:18; Mark 16:15, 16; Acts 2:14-47; Galatians 1:8, 9). Watch for next issue.

HERESIES

R. A. HARTSELL

"This word never appears in the New Testament in its strict modern meaning, but means sects, factions." This quotation is found at the heading of the subject in *Cruden's Concordance*. Without a doubt this 'comment is true. Hinds, Noble and Eldredge Greek N. T. render it sects in 2 Peter 2:1. Modern Speech used "divisions." Goodspeed, "sects." 20th Century N. T. renders it "divisions." From these we can obtain a very good idea as to just what the Lord had in mind when he used the word.

We talk so much about hobbies, when really we mean just what is embraced in heresies. In fact, one might have a hobby and this hobby be true. One of its meanings implies that a hobby is the thing nearest our heart. That might be true. If a heresy is a sect, division or faction; then an heretic would be a factious person. One given to creating sects, factions or divisions within the church. Those who cause division and strife in the church are therefore heretics and could be hobbyists.

In describing heretics, Peter used the language which follows: "But there were false prophets also among the people, even as there shall be FALSE TEACHERS among you, who privily shall bring in DAMNABLE HERESIES, even denying the Lord that bought them, and bring upon themselves swift destruction." Then a heretic is a false teacher. A heresy is a false doctrine. It might appear minor in nature; it is, nevertheless, harmful. It is just as destructive among the people of God today as it was in Israel's day.

Another thing impressive in the statement is: "Who privily shall bring in . . ." Other translations use secretly, cunningly, quietly. Probably the more substantial rendering is "cunningly." Using "art" or "tact" in his "approach." But regardless of the method used, the damage is the same.

The very fact that such a strong term is used by the apostle to describe what it really is, shows how evil heresy becomes. Note: "DAMNABLE HERESIES." We cannot in the face of fact, conclude that any heresy is harmless. If is "damnable," it is destructive. It is so damnable that it leads the proclaimer to "deny the Lord that bought them." And finally: "Bring upon themselves SWIFT DESTRUCTION."

Painting a picture elsewhere, another writer said. "I know this, that after my departing shall GRIEVOUS WOLVES enter in among you, NOT SPARING the flock. Also of your OWN SELVES shall men arise, speaking PERVERSE things, to draw away disciples after them." (Acts 20:29-30) This picture shows that they shall "come in among" the Lord's people. Within the flock. The things they teach are perverse. They will draw away followers after them. This is division, which causes sects and factions.

They had them in Corinth. There were Paulites, Apollosites, etc. These were heresies, factions, sects. They were called carnal, and told that they walked as men. To the Romans, Paul said: "To be carnally minded is death." "There is a way that SEEMETH right unto man; but the end thereof is the way of death." Human

ways which seem right to men, are factious, sectarian ways and lead to death. Therefore, to be a heretic is to lead men to death. This is the reason I have always been so outspoken against the heresy of premillennialism, it is always of death.

Speaking further along the line of heresies, Paul says: "For first of all, when ye come together in the church, I hear there be DIVISIONS among you; and I partly believe it. For there must be also HERESIES among you. . . ." (1 Cor. 11:18-19) There, then, could not be heresies in the absence of divisions. There petty follies, which cause divisions in the church are nothing less than heresies. They are man-invented, carnal, devilish, divisive and sinful They lead to death.

Heresies are classified with murder, idolatry and adultery. (Gal. 5:19-21) They are works of the flesh. Summing up to a conclusion, we are informed by the writer of the above statement that, "They that do such things shall not inherit the kingdom of God."

There are many things which cause factions in the church today, which we are prone to overlook. And, in many cases we just pat the teacher of these on the back and in substance call him an ideal fellow. I recall a man who attended services in the community where I was reared, and claimed to be a member of the church of Christ. He had a foolish idea that it was sinful for the Christians to partake of the Lord's supper unless they were on the third floor of a building. He would not take part with the saints in this service because they met on a ground floor. The church recognized him as part of it, and called him brother, despite his contention on this. That looks foolish at first. We might even call it harmless. But the world looking on received another idea. If the Lord's supper is so essential, they would conclude; and if it is a sin not to partake of it, is Mr. Blank sinning? If so, why do they not discipline him? There was but one thing left for the outsider to conclude: "They do not believe it is essential as they teach." Under these circumstances we teach the world one thing by word of mouth and something else by deed.

During the life of Christ on earth there were various sects or heresies. There were the Pharisees, Sadducees, Essenes, Herodians and Zealots. The last two were mainly political. Sometimes, however, we find persons in the church who are so politically minded that trouble is caused. The first three were, however, heresies of the Jewish religion. Jesus rejected them all in stunning words as follows: "Ye are of your father the devil, and his works ye do." (Jno. 8:44)

I am, from the above, forced to conclude that heretics are of the devil. I do not mean by this that there are not honest souls among them. There were, no doubt many good honest people among those sects in Christ's day; but the fact that one is honest alone, is not enough.

We have a Biblical outline of the meaning of the word, now let us turn to the English usage. In doing so we find: "Party, faction, side, denomination, class, communion, disagreement, discord, disaccord, jar, difference, dissension, quarrel, dispute, spat, litigation, strife, brawl, row and racket." This should give us a complete inside picture to the meaning of heresy. No-

thing else should be needed to enable us to understand what a heretic is.

We are instructed to "Mark them that cause division —heresy —contrary to doctrine, and avoid them." This is the instruction of Paul. The marking process should be so plain that none could be mistaken as to identity. Not only is marking them essential; but AVOID them. In substance John instructs: "If any come into your assembly and bring not THIS DOCTRINE; admit him not into your house, neither BID HIM GODSPEED; if you do, you are a PARTAKER OF HIS evil deeds." This information is so plain that comment is unnecessary.

It might be well to use one other statement pertaining to the part that is played by "doctrine" in this matter. It is Col. 2:21-23. "Touch not; taste not; handle not; Which all are to perish with the using; after the COMMANDMENTS and DOCTRINES of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." Nothing could be plainer than this.

When a man or group of men in the early church set about teaching contrary to the Apostles, he, or they, were counted as heretics and publicly rebuked' and exposed. "Them that sin, rebuke before all." All false doctrine, which arises in the church, as well as outside, should be publicly rebuked.

What to do with the heretic is evident from the foregoing; but, to make the matter substantial in every detail; so that we may know that we are not mistaken, let us read the instruction of Paul to Titus.

"But avoid foolish questions, and genealogies, and CONTENTIONS, and STRIVINGS about the law; for they are UNPROFITABLE and VAIN." (Titus 3:9) Our duty is clear, and the results of such conduct on the part of the heretic is evident. Insofar as the Lord's work is concerned, the offender is "unprofitable and vain." But, what shall we do with him? "A man that is an heretic after the first and second admonition reject; Knowing that he that is such is SUBVERTED, and sinneth, being CONDEMNED of himself." "Reject him" is so plain that it needs no comment.

Paul told Titus that he "knew that such a person was subverted." The same can be said of the church today. We "know" by the word of God the same thing. Not only did Titus know that this character was "subverted"; but he likewise knew that he "sinneth", and that he was "condemned in himself."

Hymenaeus and Alexander were such persons. They were causing trouble in the church in the days of Paul. We are not left to guess what the commandment "REJECT" means; for Paul applied it in the case of these two. "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." (Tim. 1:20) By word and by example we know just what to do.

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 E. R. Harper _____ Little Rock, Arkansas
 John W. Wilson _____ 900 W. Roma, Albuquerque. N. M.
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The Blood Of Jesus

FRED KILLEBREW

The blood of Christ must be preached if the whole gospel story is told for it occupies an important place in the plan of salvation. "Apart from the shedding of blood there is no remission" Heb. 9:22. All blood will not take away sins. The sacrifices offered under former dispensations were only pointing to the Lamb of God that would die for the sins of the world. "For it is impossible that the blood of bulls and goats should take away sins." Heb. 10:4. When Jesus died on the cross he shed his blood for the sins of past generations as well as for all who would live in the future.

That death was truly something that man could not possibly deserve as well as other blessings. It brings an act of God's goodness and love it is said in Eph. 2:8, "By grace have ye been saved through faith and that not of yourselves it is the gift of God." Although it is an act of grace on God's part that does not eliminate faith on our part. By faith we take hold of the blessings that God offers us. By faith we obey God. Faith only will not bring the blessings. In the eleventh chapter of Hebrews there are several examples of faith. "By faith Noah, being warned of God, concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; Heb. 11:7. If Noah had just sat still and believed ever so strong that God would deliver him yet never have put his hand to the task of building the ark he and his family would surely have been swept away in the flood. For a good description of faith only read the second chapter of James.

The grace of God in allowing his Son to die for the world is sufficient to save all the world if they will but appropriate it. All will not be benefitted by it no matter how much we plead for it is evident that there are many who profess to be infidels. Neither will faith only bring us the blessings. Faith only does not bring us to the blood of Christ. Jesus shed his blood in his death and we must reach that death in order to be cleansed. A man up town may be giving away \$100.00 bills but if we sit at home we will not receive any of the money. Likewise if we do not reach the death of Christ where his blood was shed it will not help us. There is only one way to reach that death. A man may be as wise as Solomon if that were possible but he still can't tell you of but one way to reach the blood of Christ. Rom. 6:4. "We were buried therefore with him through baptism into death."

If we deny the efficacy of baptism we deny the blood of Christ although we may be ignorant of what we are doing. It is written in Acts 20:28 that Jesus "purchased the Church with his own blood." Baptism is the act that puts one into the church where his blood is. To speak lightly of the church is to speak lightly of his blood for it was shed for the church. A person usually thinks more of the article he purchased than the money he spends for it. Jesus must have thought a lot of the church or he would not have died for it.

If the number once cleansed would continue faithful the Lord's church would make progress by leaps and bounds. Many do not feed on the word of God and become sick spiritually. Really it would be better for them if they had never taken it upon themselves to follow Christ.

Let's all take an inventory and see whether we belong to the class that has never been cleansed, the one that is no longer led by the spirit of the faithful ones. The first two will be lost. If you belong to them it is time to do something about it.

The Work of The King

L. L. GIEGER, Mt. Pleasant, Texas

When one accepts a position in the business world he feels it his duty to be worth something to the firm employing him, doesn't he? He realizes that he cannot drop out of the business at will, be gone a day or two, without obtaining permission from his overseer, lest he be relieved of his job. Too, he should go to his work filled with enthusiasm, and be thankful that he can support himself and those dependant upon him without burdening society.

There is no employment under heaven as honorable, as dignified, or as possessing such possibilities for advancement as the work Christians are engaged in. When one obeys the first principles of the Gospel of Christ —faith, repentance, confession, and baptism —he becomes a citizen of the Kingdom of Heaven, a servant of the prince of the kings of the earth. By this obedience, he becomes a child of the King, an heir of the glory world and an associate with the saints of all the earth and the heroes of the faith who have gone on before to stack their armour on the banks of the river of death and await the summons from on high.

"And they that be wise," says the Prophet Daniel, "shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.) "And he that winneth souls is wise." (Prov. 11:30.) Thus the winner of souls has the brightest prospects of any laborer in all of God's universe. We, brethren, Christians, are engaged in this very work. It is our duty, then, to be worth something to our employer, even Christ. No one of us can drop out of the business at will without endangering our own souls. Even when we have company or go visiting we see that our job in the business world is attended to first. Are we this careful in the infinitely more important worship and service to God?

In our worship, do any of us drag in as a quarry slave driven from his dungeon to his task, or do we, with enthusiasm, engage in the items of Christian worship with thanksgivings and praise to God for the honor bestowed upon us of entering into His August Presence? Do we feast at the Lord's Table and have part in supporting His work that others may enjoy this same exalted privilege with love, devotion, and adoration every Lord's Day?

One cannot go to Heaven without having the right influence upon his fellowman while here. Our influence is not this kind when we neglect any assembly of the church. We want our neighbors to be saved, but when we neglect even the least service, can we expect them to attend? If it would

be profitable for them to attend the mid-week Bible study then we cant' miss it, unless providentially hindered, without having the wrong influence. Every member should attend every service conducted for him to show the world there is reality in his religion. Beloved, let us awake out of our slumber, be on time at every service, bring someone with us if we can, and be wise.

Some Reasons For The Church of Christ

GEO. B. CURTIS

A radio address over KGGM, New Mexico, June 4, 1944.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear." (1 Peter 3:15)

The church of Christ occupies a position that is unique among the various religious groups of America. We claim and believe with an unshakable faith that we constitute the church that Jesus built. We believe that our claims are based entirely upon the word of God, and our reasons for the hope that is in us we glean from the Bible. We claim to occupy an undenominational place among the various religious institutions. Unless we are what we claim to be we have no right to a separate existence as a church. This morning's sermon shall be devoted to Biblical proof of our claims.

We believe we occupy an entirely undenominational position in calling ourselves the church of Christ. This is a name upon which all followers of Christ can unite in peace and safety. We propose the following scriptural proofs for the name church of Christ: 1. In Matthew 16:18 Jesus says, "Upon this rock I will build my church," referring to the fact of His own identity as that rock. He speaks of the church as "my church." If I speak of my watch, you understand me perfectly. You would not think that I referred to a watch belonging to Mr. Smith or Mr. Brown. Christ said "My church". Do you believe that he referred to an institution belonging to John Calvin, Alexander Campbell, Martin Luther, or John the Baptist? Well we just know that he didn't, don't we?

Again in Acts, chapter 20 and verse 28 we find another positive reference to the ownership of the church. Giving instructions to the church at Ephesus, the apostle Paul uses this language: "Feed the church of the Lord, which he purchased with his own blood. The church is blood bought. The price was the blood of the Lord. It belongs to Christ because He paid the purchase price. When one hanged upon the tree, and His heart's blood flowed down mingling with the sands of Palestine for the purchase of the church, this one was not Luther, John the Baptist, Catholicism, or any other of the various claimants I might name, but the Son of God. The church belongs to Him.

Next we notice a statement in the Ephesian letter, chapter 3, verse 14 and 15: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." And in the same connection a similar statement in

Hebrews 3:6, we read, "But Christ as a son over His own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end." The words "family" and "house" here are synonyms. God's family and God's house are the same thing. The first statement is that all of God's family both in heaven and on earth is named of Christ. God's family name is Christ. The second statement is: That Christ is a son over his own house, whose house are we. Then if we are in the family of God, these two passages teach clearly that Christ is over us. That he is the head of the family. A child of God can show his regard for the family of God no more clearly than by honorably wearing the family name. Remember that God's family on earth and in heaven is named of Christ, and that Christ is a Son over his own house —church.

Next we call attention to two passages of scripture found in the Colossian letter, chapter one, verses 18 and 24. They read: "And he is the head of the body the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." V. 18. "For his body's sake, which is the church." (V. 18) Also in the Ephesian letter do we find similar statements relative to the church. I read, "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23.) Again, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body." (Eph. 5:23). From these scriptures we learn, (1) That the body here mentioned is the church. (2) That Christ is the head of that body. (3) That the body —church —belongs to him. (4) The church bears a relation to Christ like that of the wife to the husband. From these facts we conclude: (1) That the head and the body bear the same name, even as the wife and the husband bear the same family name. (2) That the church belonging to Christ, the head, it would be confusing and inappropriate to refer to it by a name than that of the head. It is as incongruous as to speak of John Smith's head on Tom Brown's body.

But another set of scriptures demand our attention. We read, "I know thy works, where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith." (Rev. 2:13) Again I read, "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and has not denied my name." (Rev. 3:8) The above quotation comes from Christ's letters to the seven churches in Asia, the first to the church at Pergamos and the last to the church at Philadelphia. The church at Pergamos had held fast the name of Christ. The church at Philadelphia had not denied his name. This could not be said of churches wearing the name Catholic, Baptist, Presbyterian, Methodist, or the other designations given to religious bodies. We believe that all of you could unite with us upon Christ's name as the owner of his church. Would you deny that, friend?

We, also, believe that we occupy a place in the religious world that is impregnable in the matter of creeds and books of discipline, We have no creed but Christ

and no book of discipline other than the Bible. In the matter of creeds, we are sure that God expects nothing more of us than a genuine faith in Jesus as the Son of God. Believing that, we accept every statement that has fallen from his divine lips, and that comes from the lips and pens of the spirit-filled apostles. To deny a statement of the Lord or his apostles is to question the divinity of Christ. In the matter of books of discipline, we need nothing more, and want nothing less than the Bible. It is sufficient. We propose to speak where the Bible speaks and to remain silent where the Bible is silent. Modern revelation, so-called is an imposture and a fraud. In the very last chapter of the Bible and the last verse except two, a solemn warning is given against the acceptance on anything but the word of God—the Bible. I read, "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 the holy city, and from the things which are written in this book." (Rev. 22:18, 19) This leaves no place for modern creed makers and new revelation.

We read again from God's word: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written." (1 Cor. 4: 6.) There is safety within the precincts of the written word and error and condemnation beyond it.

But another scripture demands our attention: "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." (II Tim. 3: 16, 17.) Here we are told that the scriptures are profitable for doctrine, reproof, correction, instruction in righteousness. That in them the man of God may be perfect and thoroughly furnished unto every good word. What place does this leave for a group of divines, so called, to assemble every four years and formulate a book of discipline for God's people? God knew exactly what he wanted to say to man, and how he wanted to say it. This he did in the Bible. Any group of men who sit down to compound a church manual for a church, or to write a creed is in effect calling the God of heaven a fool. God has spoken in His word. Let man accept, not tamper with it. This is the position the church of Christ occupies in relation to the word of God. It is a safe position, and no other position is at all tenable.

The church of Christ occupies a position that is safe and impregnable on the terms of admission into the church. We held no denominational means of entrance into the folds of the Lord's church. We do not conceive that God has made any changes in these terms since the close of the period of inspiration—the death of the last apostle. Terms of admission into the church of the New Testament and the law of pardon are one and the same thing. The means that brought remission of one's past sins made that one a member of the church

that Jesus built. Salvation in the word of God is predicated upon faith, repentance, confession and baptism. This brought deliverance from sins past, and made one a member of Christ's church. The idea of joining a church is of modern conception, and unknown to the word of God. The Lord did the adding to the church in apostolic time, (Acts 2:47) and He adds the saved, to the church today.

We wish now to investigate closely the New Testament terms of admission to the church. The religious world will agree largely when I state that faith is necessary to salvation and membership in the family of God. I read, "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) Again, "If ye believe not that I am he, ye shall die in your sins." (John 8: 24). Passage upon passage could be cited to show the necessity of faith. We deem these two sufficient.

Repentance is also required universally as a term of admission into the church. Christ said, "Repent or perish." (Luke 13:5) Peter stated "Repent ye." (Acts 2:38) In Acts 17:30 we read, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Hence repentance is a necessary requirement.

Next we invite your attention to the teaching of God's word concerning confession. Jesus says, "Who-soever therefore shall confess me before men, him will I confess before my father which is in heaven." (Matt. 10:32) Again, "That if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thy 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) We are to confess Christ, not creeds, and this confession is unto—looking toward—salvation.

Last as a term of admission to the church of the New Testament, the church of Christ, I call attention to the Bible teaching on baptism. Jesus says, "He that believeth and is baptized shall be saved." (Mk. 16:16) Peter says, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." (Acts 2:38) Ananias said, "Arise, be baptized, and wash away thy sins." (Acts 22:16) Paul states in Rom. 6:3, "Know ye not, that so many of us as were baptized into Christ were baptized into his death?", and again in Galatians 3:26, 27, "For ye are all children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ." Peter says, "The like figure whereunto even baptism doth now also save us." (1 Peter 3:21) We learn from this array of scriptures that (1) the baptized believer shall be saved, (2) that baptism is for the remission of sins, (3) that it is for the washing away of sins, (4) that we are baptized into Christ, (5) that we are children of God in Christ, (6) that we put Christ on in baptism and (7) baptism saves us. Hence, faith, repentance, confession and baptism are the terms of salvation and, therefore, terms of entrance into the church of the Lord.

Notes —Reports

Tice Elkins, Almgordo, New Mexico, June 22: May I report that our vacation Bible school closed Friday of last week with the largest class and best work done that I have ever had the privilege of participating in in all my many years of labor in the kingdom. The church here is suffering a little from the summer slump, vacation time, etc., but now we have all necessary material on hand to enlarge our meeting house to two more class rooms, some rest rooms, and more convenience every way. We have paid cash for everything so far. I think the church in this city is in the best shape of its entire history. *The Gospel Light is a really splendid paper, and I am proud of it.*

Report Of Recent Work

J. A. Copeland, Delight, Arkansas, June 20, 1944: I closed a two weeks meeting with the church at Arp, Texas June 11. Four were baptized, one restored and a few others placed their membership with the local congregation. The interest was good throughout the meeting. A brother Smith of Laird Hill, near Kilgore, a gospel preacher and singer, directed the song service throughout the meeting and greatly assisted in other ways. He preached two nights when I was called back home on account of the death of my wife's mother. Brother Smith is a fine co-worker in a meeting. He is a good singer, a good preacher and a good man. While the church at Arp has a small membership, they are doing a good work and there are some noble brethren and sisters there.

This leaves me at Bethel, Oklahoma. There is only one brother and three or four sisters here. We are having fair crowds and seemingly good interest. I have promised meetings as follows: Pickens, Oklahoma, June 24th; Pleasant Hill, near Prescott, Arkansas, July 8th; Crank school house, July 22nd; Falcon, Arkansas, August 5th; Buffalo, near Clayton, Oklahoma, August 19th; Two Bayous, near Camden, Arkansas, September 2nd; Sycamore Grove near Eldorado, September 16th; and probably will be in a meeting at Hopper, Arkansas the first and second Sundays in October.

A. E. Findley, 4605 Lockwood Dr., Houston, Texas: Last Lord's day was a great day for the church in Kashmere Gardens this city. **Four**

noble souls confessed their faith in Christ and were baptized, and one lady placed membership with us. This makes sixty four new members added to the congregation since I came here little over a year ago. Brother and sister Charlie Jackson of the West End church, where I labored for almost five years before coming here, and where Brother Leamons now labors, attended our services Sunday night. Brother Jackson made a fine talk at the Lord's table. He also brought with him his brother and sister in law who are not members of the church. The church here is sending me to Anderson county for a mission meeting July 16th. We will conduct the meeting in a school house eight miles from Grapeland. The brethren at Grapeland, Elkhart, Palestine, Myrtle Springs, Crockett, Percilla and Lovelady are urged to attend and help make this meeting a success, your presence will help much. Pray for me.

Hoyt Bailey, Station A, Abilene, Texas, June 19: I am preaching regularly for the congregation in Albany, Texas, while continuing my school work in Abilene Christian College. At present I am doing the preaching in a ten nights meeting in Albany, driving back and forth each day. I am to preach in a meeting in Bogata, Texas, the last ten days of August.

E. R. Harper, Little Rock, Arkansas, June 21, 1944: Please announce that we are now on KARK from 7 to 7:30 each Sunday morning. Work at Fourth and State fine and the future looks good. Several additions recently, a number by baptism.

Will W. Slater, Station A, Fort Smith, Arkansas: The mission meeting in Van Buren, conducted by Brother Tillman B. Pope and I, resulted in sixteen being brought together and starting the work there. We feel that the work will grow. We deeply appreciate the financial assistance given us. Our expenses were about \$70, but we had more than enough to pay. Brethren we thank you. Brother Pope is a fine preacher and it was a pleasure for me to be associated with him in the work. We have mighty few churches in Western Arkansas and Eastern Oklahoma, and all the majority of them lacks being "dead" is just "laying down." There are a few that are at work. However, if there

is a field anywhere that needs a missionary, it is this one. Brethren, let us "work while 'tis day."

Orlan Miller, 212 The Drive, Topeka, Kansas: I preached last Lord's day at Manhattan, Kansas. There is a small band of Christians there, one of the elders is an instructor in the Kansas State College in Manhattan. Those of us north of the Mason-Dixon line can well appreciate the efforts put forth at mission points such as Waterloo, Iowa. The Gospel needs to be preached in the Northern part of the country, may the Lord bless us in our humble efforts.

V. E. Howard, 3720 Washington, Greenville, Texas, June 20, 1944: I am now with E. J. Craddock in a meeting with Portland Avenue in Shreveport, La. This congregation sponsors our radio broadcast over KWKH, a 50,000 watt station, 1130 kc, each Sunday 12:45 to 1:00 noon. Just closed a meeting in Camden, Arkansas. Believe much good was accomplished. There were eight or ten members who confessed sins, and be believe the future for the church in Camden is now more encouraging. Marion Davis directed the singing and we enjoyed our work together. I shall begin a meeting in Lake City, Arkansas, July 2.

H. H. Dunn, Huntington, Arkansas, June 22, 1944: On the Fourth of this month the meeting at Okay Arkansas closed with one baptism and one restoration. Brother J. L. Cox of Hope Arkansas was in charge of the singing and did good work. Expect to have him with me in two more meetings this year. From Okay I went to Jane, Missouri, was there from the sixth to eighteenth, inclusive. No visible results in that meeting. Go next to Redland, Oklahoma, beginning there the sixth of July. If I can be of any help to any congregation after the first of November, I am anxious to go.

C. E. McCord, Corning, Arkansas, June 15, 1944: Change of address, from Senath, Mo., to Corning, Arkansas. I am ready to answer calls for meetings or to sing in meetings. I have given up local work for a while and want to be busy in Evangelistic field. If you need me for a meeting, write me at the above address.

We have just received a shipment of Clarke's Complete Bible Commentary.

SALE OF BIBLES

We are not overstocked on Bibles, but we do have quite a few on hand that we have decided to dispose of at a reduced price. Most of these Bibles were booked by us for delivery prior to Christmas last year. Several numbers failed to arrive in time, and some we have just recently received. If you need a good Bible here is a chance you will likely not get again for some time. Practically all these are large Teacher's Reference Bibles, and unless otherwise noted the print is exactly as specimen shown below. These are not boxed and none will be mailed at this price after July 15. Order by No. We send postpaid. If not satisfied, return Bible and we will gladly refund your money.

Moses' successor appointed.

NUMBERS, 28

Offerings are to be observed.

17 ^a Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^o as sheep which have no shepherd.

18 ¶ And the LORD said unto Mō'ges, Take thee Jōsh'u-ā the son of Nūn, a man ^p in whom is the spirit, and ^q lay thine hand upon him;

19 And set him before E-le-ā'zar the priest, and before all the congregation; and ^r give him a charge in their sight.

20 And ^s thou shalt put some of thine honour upon him, that all the congregation of the children of Iṣ'ra-el ^t may be obedient.

21 ^u And he shall stand before E-le-ā'zar the priest, who shall ask counsel for him ^v after the judgment of Ū'rim before the LORD: ^w at his word shall they go out, and at his word they shall come in, both he, and all the children of Iṣ'ra-el with him, even all the congregation.

22 And Mō'ges did as the LORD commanded him: and he took Jōsh'u-ā, and set him before E-le-ā'zar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Mō'ges.

CHAPTER 28

1 Offerings are to be observed. 3 The continual burnt offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 25 in the day of firstfruits.

AND the LORD spake unto Mō'ges, saying,

2 Command the children of Iṣ'ra-el, and say unto them, My offering, and ^a my bread for my sacrifices made by fire, for ^b a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, ^c This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot ^d day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ^e at even;

5 And ^f a tenth part of an ephah of

B. C. 1452.
 a Deut. 31. 2
 1 Sam. 8. 20;
 18, 13
 2 Chr. 1. 10.
 b 1 Kin. 22.
 17.
 Zech. 10. 2.
 Matt. 9. 36.
 Mark 6. 34.
 c Gen. 41. 38.
 Judg. 3. 10.
 11. 29.
 1 Sam. 16. 13.
 18.
 d Deut. 34. 9.
 e Deut. 31. 7.
 f See ch. 11.
 17, 28.
 g Sam. 10. 6.
 9.
 h Kin. 2. 15.
 i Josh. 1. 16,
 17.
 j See Josh. 9.
 14.
 k Judg. 1. 1.
 20, 18, 23, 26.
 l Sam. 23. 9.
 30, 7.
 m Ex. 28. 30.
 n Josh. 9. 14.
 o Sam. 22. 10,
 13, 15.
 p Deut. 3. 28;
 31. 7.
 q Lev. 3. 11;
 21. 6, 9.
 r Ex. 1. 7, 12.
 s Heb. a savour of my rest.
 t Ex. 29. 38.
 u Heb. in a day.
 v Heb. between the two evenings.
 Ex. 12. 6.
 w Ex. 16. 36.
 ch. 15. 4.
 x Lev. 2. 1.
 y Ex. 29. 40.
 z Ex. 29. 42.
 See Amos 5. 25.
 aa Ex. 29. 42.
 ab Ezek. 46. 4.
 ac ch. 10. 10.
 ad 1 Sam. 20. 5.
 ae 1 Chr. 23. 31.
 af 2 Chr. 2. 4.
 ag Ezra 3. 5.
 ah Neh. 10. 33.
 ai Is. 1. 13, 14.
 aj Ezek. 45. 17;
 46. 6.
 ak Hos. 2. 11.
 al Col. 2. 16.
 am Gal. 15+12.
 an 1 ver. 22.
 ao ch. 15. 24.
 ap Ex. 12. 6.
 18.
 aq Lev. 23. 5.
 ar ch. 9. 3.
 as Deut. 16. 1.
 at Ezek. 45. 21.

flour for a ^d meat offering, mingled with the fourth part of an ^e hin of beaten oil.

6 It is ^f a continual burnt offering, which was ordained in mount Sī'nāi for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: ^g in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

10 This is ^h the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And ⁱ in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And ^k three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

15 And ^l one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 ^m And in the fourteenth day of the first month is the passover of the LORD.

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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 Church of The New Testament

GEO. B. CURTIS

Radio address over KGGM Albuquerque, New Mexico, Sunday, June 11, 1944.

I wish to address you this morning on the subject, The New Testament Church. A subject of more importance in this age of religious division would be hard to find. Some one has said that a proposition well stated is half argued. Therefore, I shall attempt to state as clearly as possible the proposition that is to be discussed.

By the term "church of the New Testament" is meant: (1) that institution the pattern of which was revealed to the apostles by the master during the forty day period between the resurrection and the ascension; (2) the church whose organization came directly from Christ and was set up by His Spirit-filled apostles, after he had returned to the father; (3) this church as it was instituted and organized by the apostles, previous to the introduction of human creeds and human practices; (4) in short, the one body mentioned by Paul in Ephesians 4:4; (5) the very church that Jesus declared in Matthew 16:18 that he would build; (6) the church purchased with Christ's blood, Acts 20:28; (7) I do not speak of any religious institution that originated in the minds of men, I speak of the Lord's church.

First we shall discuss the origin of the church. From Isaiah 2:2,3 we read, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and all let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

From this scripture we learn that the beginning place of the Lord's church was to be Jerusalem, and the time of the beginning the "last days." Any other place and time will not meet Bible requirements.

Next we notice a statement found in Matthew 3:1,2: "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand." Notice that at the time of the beginning of John's ministry God's kingdom had not yet come. It was drawing nigh. It was at hand---close by, near.

Jesus having been baptized of John was led into the wilderness to be tempted of the devil. For forty days

and nights this temptation continued. After the temptation he came from the wilderness and began his personal ministry. The very first proclamation of his was: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) Hence, when the ministry of Christ began the kingdom was not established.

Early in the personal ministry of the Lord he named the twelve to be apostles. This took place in a mountain in Galilee. After a period of preparation he sent them out on what has sometimes been termed "the limited commission." Here are his instructions to them as is recorded in Matthew 10:5-7. "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go preach, saying, The kingdom of heaven is at hand." Some have assumed that the kingdom of God, his church, was set up with the naming of the twelve on this Galilean mountain. But not so. After the choosing of the twelve the kingdom was preached at hand. This means near, approaching, close by.

Hear this: "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples saying, Whom do men say that I the Son of man am? And they said Some say that thou art John the Baptist: some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say 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. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt 16:13-19.) We have those that claim that the church of the Bible was established under the preaching of John. This statement of Christ is in direct refutation of this idea. John was already dead, had been for a period of eighteen months or two years. The idea had gone forth that Jesus was the re-incarnation of John—that is, John risen from the dead. The murderer of John the Baptist entertained this idea. For we read in Matthew 14:1-3, "At that time Herod the tetrarch heard of the fame of Jesus.

And he said unto his servants: This is John the Baptist; he is risen from the dead, and therefore mighty works do shew forth themselves in him." Yet long after the death of John the church had not been established. Therefore, the claim that the church of the New Testament was founded by the Baptist is contrary to Bible teaching.

Let us carefully notice for a moment a statement made by the Christ in the scriptures quoted: "Upon this rock I will build my church." The claim has been made that the rock here is Peter. This is erroneous. Then the foundation of the church of the New Testament does not rest upon man. The Lord here referred to Peter's statement, "Thou art the Christ, the Son of the living God." The church was to be founded upon his divinity. For proof of this we read from 1 Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." The language of the text under consideration does not imply, or demand, that Peter is the foundation of the church. The statement that the gates of hell should prevail against it declares that the one upon whom the building of the church must rest was to go down into hades, yet build the church. Paul declares that Christ is the only foundation. Next we notice the statement, "Upon this rock I will build my church", as to the builder. Christ says I will build. The statement eliminates all others. Hence, Luther, Wesley, John the Baptist, Alexander Campbell, etc., did not build the church of the Bible. We notice the statement again. This time we study the verb "will build." If I should state that I will build me a house none hearing me would understand that the house already existed. Will build expresses future tense. Hence at the time that the Lord used these words, the church of the New Testament did not exist. It was yet to be built. This was only a few months before his crucifixion. Once again we go to the passage under consideration for another thought. Jesus said, "Upon this rock I will build *my* church". We center our attention upon the personal pronoun "my". This is a possessive pronoun. It shows definitely that Christ owns the church. He did not say that he intended to build a church for the followers of Campbell, Wesley, John the Baptist, Luther or the pope. He said, "I will build *my* church." The church belongs to the Lord. He purchased it with his blood. Hear the apostle Paul on this matter, "Feed the church of the Lord, which he purchased with his own blood." (Acts 20:28) We look at the statement, "Upon this rock I will build my church", for a final thought. The Lord said, "I will build my *church*," not churches. There is an idea in the religious world that all churches have the approval of the God of heaven. This is contrary to Holy Writ. The Lord prayed for unity of his people. I read from John 17:20, 21, "Neither pray I for these alone, but for them also which shall believe on me through their word: that they may be one as thou, Father, art in me, and I in thee, that they also may be one of us: that the world may believe that thou hast sent me." Or again, "There is one body." (Ephesians 4:4.) The body is the church. (Ephesians 1:22, 23) The Lord established one church—the church of the New Testament, the one of which I speak this morning.

As to the time of the establishment of the New Testament church—the kingdom of God among men—I call attention to the fact that it was not founded prior to the death of Jesus Christ. We notice this scripture: "Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went boldly unto Pilate, and craved the body of Jesus." (Mark 15:43) Get the following facts: (1) the Lord was dead; his body hanged an inanimate corpse upon the cross; (2) Joseph came and begged the body of the Lord of Pilate; (3) Joseph was waiting for the kingdom of God; (4) men do not wait for things that have already come; (5) Hence the kingdom had not been established at the time of the death of Christ.

I next call your attention to a statement common to Matthew, Mark, and Luke. I read from Matthew 16:28, "Verily I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom." Now from Mark: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste death, till they have seen the kingdom of God come with power." (Mark 9:1) And now from Luke: "But I tell you of a truth, that there be some standing here, which shall not taste of death, till they see the kingdom of God." (Luke 9:27) From these passages we learn some valuable truths. First, that the kingdom would come within the generation to whom the Lord spoke. Second that the kingdom would come with power. Third, that it had not come at the time that Jesus uttered these words. Fourth, that the time of this statement was near the close of Christ's personal ministry. There are those who contend that the kingdom was fully set, the church established long before the death of Christ. There are others that contend that the kingdom of God is not set up yet, and will not be until Christ returns to earth and ushers in a thousand years' reign. In the light of these scriptures neither of these positions can be correct. We must conclude from this teaching, there be some standing, etc., that (1) the kingdom has already come, or (2) Christ was mistaken, or (3) there are some of that generation yet living. We heartily believe and know that Christ was not mistaken. We certainly know that none of the generation of the time of Christ is alive today. Therefore we conclude that the kingdom came in that generation just as Jesus said it would.

We notice next that the Lord said the kingdom would come with power. The kingdom and the power were to come together. When the power came the kingdom came. And when the kingdom came, the power came. They were to come simultaneously. If we can locate the coming of the power we can locate the coming of the kingdom—the church. For they came together.

The Lord went back to the Father and the kingdom had not been established. We read, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the father, which, saith he, ye heard of me. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked

of him, saying, Lord, wilt thou at this time restore the kingdom unto Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:4-9. From these scriptures we learn (1) that the apostles were not to leave the city of Jerusalem until they had received the baptism of the Holy Spirit, (2) that the kingdom of heaven, the church, had not been established at that time. (3) that the Father knew of the time of establishment. (4) that the apostles would begin the spread of the gospel from Jerusalem as prophesied by Isaiah, and promised by Christ. (Luke 24:47) (Isaiah 2:2,3) (5) that the Lord ascended to heaven and the church not yet established, (6) that the coming of the power was not many days hence, and with the power was to come the kingdom, Lk. 9:1) (7) Hence, we may look for the kingdom to be set up shortly after the ascension of the Lord.

We may confidently look to the fulfillment of the promised kingdom's coming. We have learned these major truths from scriptures already cited: (1) The place of the beginning of the church of the New Testament is Jerusalem. (Isaiah 2:2,3; Luke 24:47.) (2) That the coming of the kingdom would be accompanied with the outpouring of the Holy Spirit. (Mark 9:1.) (3) That the kingdom, church, would come during the generation to whom Christ spoke. (Matt. 16:28; Luke 9:27; Mark 9:1.) (4) That it would come in the last days. (Isaiah 2:2,3) (5) That it had not come when Christ hanged upon the cross. (Mark 15:43.) (6) That the Lord returned to the Father and the church yet not established. (Acts 1:4-9) That the kingdom had been preached as at hand by John, Christ and the apostles. (Matt. 3:1, 2; Matt. 4:17; 10:4, 5.) (8) That the kingdom and the power were to come together.

We now call your attention to the coming of the power. Hear the word of the Lord: "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 a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them, cloven tongues like as 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". Acts 2:1-4. We notice this: (1) they were all in the appointed place, Jerusalem waiting the promise of the Father, (2) this was the power promised. (Acts 1:8) The kingdom was to come with this power. Mark 9:1. (3) But the power came on Pentecost. (Acts 2:1-4) (4) therefore, the kingdom also came on Pentecost. (5) This was in the very generation that the Lord said that it would come.

For further confirmation that was the time of the coming of the kingdom we call to mind the words of the apostle Peter on record in the eleventh chapter of the Acts, verses 13, and 14 and 15. We read, "And he

(Cornelius) shewed us how he had seen an angel in his house, which stood and said unto him, Send men unto Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning., The Holy Ghost had just fallen on the Gentile household of Cornelius. Peter said that the same thing had taken place with the apostles in the beginning. He calls the day of Pentecost the time of beginning.

That the kingdom, church, existed in the days of the apostles is clearly taught in the New Testament. 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." (Col. 1: 13, 14). We learn from this that God's kingdom existed when the apostle wrote the letter to the church at Colosse in A.D. 64; and that people were entering it then. It is in existence today, and can be entered now in precisely the same manner as then.

But again we notice that the kingdom, church, was in existence during the life time of the apostles and not a thing of the future as some teach today. I read from the book of Revelation, chapter one, verse ten: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ". John here declares that in the year A.D. 96 that he was in the kingdom of Christ. The kingdom of Christ and the church of Christ are the same. If John was in the kingdom, the kingdom had to be in existence at that time.

It might sound strange that one would labor to prove that the kingdom existed from Pentecost. When we take into consideration that a large group of the religious world believes and teaches that the kingdom of God is not yet established, and will not be until Christ comes in a premillennial reign, it becomes important indeed to stress the Bible teaching on the establishment of the church. There is not a single text in all of God's word that teaches that Christ will ever touch feet upon the earth again. There is not a single text in the Bible that says Christ will reign on the earth a thousand years either before or after the resurrection. The man that reads the earth into Revelation 20: 4, 5, as the reigning place of Christ reads something from the pages of his imagination instead of getting it from his reading of the word of God. Christ is ruling today in the only kingdom that shall ever be his--the church bought by the blood of Christ. He began that rule on the first Pentecost following the resurrection from the grave, and will continue it until the last grave gives up its dead. For confirmation of that statement we read, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed

(Continued on Page Five)

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J. A. COPELAND, Editor

FLANOY ALEXANDER, Office Editor and Publisher

Associate Editors

Geo. B. Curtis -----Box 431, Winslow, Arizona
 E. R. Harper ----- Little Rock, Arkansas
 John W. Wilson -----900 W. Roma, Albuquerque, N. M.
 R. A. Hartsell ----- Broken Arrow, Oklahoma
 James L. Neal ----- Springdale, Arkansas
 Gilbert Copeland -----Nashville, Arkansas
 Ted W. McElroy -----Del Rio, Texas

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A Good Work Well Under Way

GLENN A. PARKS

Some weeks ago, Brother James L. Neal and I under the direction of the Springdale, Arkansas Church of Christ, requested through the papers help to mail literature to people at Waterloo, Iowa in preparation of a mission meeting to be held there in August of this year. Brethren from all over the country offered their services and their money in getting this task over in good form. Reading matter is now pouring into Waterloo as a result of this united effort. We shall never know just how much good this work will do. We believe that when people have the opportunity of reading good religious literature that fruit will be borne in due season. There are many religious bodies that do not put on an evangelistic campaign in the form of protracted meetings, but rely on their reading matter to interest people from the outside as well as their house to house contacts. They then hope that the people who read their tracts, pamphlets, books, and periodicals, and that those whom they are daily contacting will attend their services where they can further teach them their views and doctrines. If the matter of getting their literature into the hands of the people works for them in setting forth their positions, surely the same method will work for us. So, we are happy in the belief that many people in Waterloo, Iowa will learn the truth of God as it is taught in the New Testament Scriptures.

I want to express my thanks, and I am sure I am expressing the feelings of the church at Springdale who has labored so untiringly through Brother James L. Neal, for this very fine spirit of cooperation upon the part of so many. We shall ever be grateful to you for this genuinely Christian attitude toward the people of Waterloo who have never heard the pure and simple truths of the Lord's word.

We are still in need of money to pay for a daily radio program throughout the period of the meeting. We feel that the radio will be of great help in getting

the gospel and the meeting before the people. We are not going to put on a program filled with pleas for money, or anything else aside from the simple preaching of the gospel of Christ. We know that it is utterly impossible for two or three men to personally contact all the people who live in that great city. But with your financial help we can reach many of them each day with the use of the radio. The time for the meeting has been set to begin August 15 and to run through the remaining days of the month. Very little time is left for us to get everything in readiness for this protracted effort with the gospel. So send us your contribution at once to help pay the expense of the radio program. Brother James L. Neal will furnish you a receipt for your contribution and will also give a financial statement of all the money given for this good work. If you cannot make a large contribution for this phase of the meeting, send what you can. It will be genuinely appreciated. Send your contribution to James L. Neal, 1400 West Emma Street, Springdale, Arkansas.

The House of God

LLOYD E. ELLIS

I God Has A House

In writing to Timothy, the Apostle Paul stated: "These things write I unto thee hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:14, 15). The word "house" may be used in more than one sense, and here it refers not to a material building, but to the family of God. The family of God is composed of his children, and his children are the followers of Christ or Christians. God does not dwell in temples made with hands, though he did place his name at a certain place in the days of the Israelites. But now, men worship Him in spirit and truth without regard to geographical location.

II. Some of the Facts Concerning this House

1. God is the builder--he is the one who planned the structure and determined just how the task should be accomplished. It was in his plans to send his Son to the earth to carry out his behests, and hence Christ said, "I will build my church." (Mt. 16:18). So then Christ is the builder. The chosen apostles had a task in connection with the building of the house, for they were sent forth to tell men the story and to persuade them to become followers of the Christ. God worked with them through them; the Holy Spirit revealed unknown things to them and guided them in the way that they should go, so they had a part in the building of the Lord's house. Since the house is composed of those who obey his commandments, then Christians in general have some part in the structure of the house. All of us are workers together with him when we follow our guide and leader.

2. The foundation of the house of God is Christ. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11). A house built upon any other foundation could not be the house

of the Lord. Again Paul showed that those who become Christians are of the household of God, "being built upon the foundation of the apostles and prophets, Christ himself being the chief cornerstone." (Eph. 2:20). The prophets told of Christ; the apostles preached Christ; and Christ himself completed the work that he was to do. The entire story fits together perfectly and thus we have the structure, the house of God, built upon the sure foundation. Blessed is the man who buildeth thereon.

3. The material used in the structure of the house is the living stone—that is, people themselves. (1 Pet. 2:5) Individuals who have been taught the truth, who have believed it, and have obeyed from the heart that form of teaching delivered them, have been freed from their sins and added to the church of the living God. (Rom. 6:16-18; Acts 2:47). They have become living stones in that spiritual temple. It is tried material, and like other material, there will be found some that is poor and must be thrown out, while the sound material will be retained in the building. When we are tried, may we be found true.

4. Who is it that belongs to the house of God? Believers belong to this house of God, for it is a "household of faith." (Gal. 6:10). One who does not believe in God could not belong to his house. Again it is the obedient and righteous who are members of it. Those who do not obey cannot belong to it. "For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the Gospel of God?" (1 Pet. 4:17). Paul clearly states what will happen to those who do not obey the gospel. He says that Christ will come, "rendering vengeance to them who know not God, and to them that obey not the gospel of our Lord Jesus." (2 Thess. 1:8) Those who believe and obey, are the ones who belong to the family of God, and compose his house, or household.

5. What kind of a house is it? It is a spiritual house—neither material nor political. "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2:5). His house, composed of living human beings, could not be a material building composed of wood and stone. His reign, being a spiritual reign in the hearts of his obedient children, could not be a political reign. Christ built all the house he came to build, he set up all the reign he came to establish. His house is a spiritual house; his kingdom a spiritual kingdom, and whatever men will turn and listen to him and obey, he is ruling and reigning throughout the earth. Again, the house of God is eternal. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." (II Cor. 5:1). Paul recognized that he had an eternal dwelling place even though his body should die and decay. The kingdom of heaven can never be destroyed. (Dan. 2:44). Nothing can prevail against it, or prevent it. (Mt. 16:18).

6. Why was it Built? For the habitation of God through the Spirit. (Eph. 2:22). It was built for the salvation of man. Without Christ man could do nothing.

In him they may accomplish all things that are pleasing to their Creator. By living as children of the living God—members of his household, members of the church of Christ, citizens of the kingdom of heaven, they have the promise of life eternal.

7. What is the relation of Christ to it? He is the head (Eph. 1:22; Gal. 1:18). Being the head of the church, he has authority to rule and control it. No one can take his place and he needs, and has, no successors on earth. He is the high priest. (Heb. 4:14). He is the mediator. (Heb. 12:24). Through him men must go to God if they are to reach him, for Christ is the way, the truth and the life. (Jon. 14:6).

III. Do You Belong to This House?

If you are a Christian, a child of God you do, but if you have not obeyed from the heart that form of teaching which has been delivered, then you are outside of Christ, and do not belong to the house of God.

Learn the requirements for entrance—hear, believe, repent, confess faith in Christ, and be buried by baptism, that your sins may be forgiven and thus may you be added to the house of God—the church of the living God.

When you have done that, then be a real living stone in it. Do what God says for his children to do, and follow him faithfully as long as you may live.

The Church of The New Testament

(Continued from page three)

is death. For he hath put all enemies under his feet. And when all things are subdued unto him, then shall the Son himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:22-28. From this we learn, (1) that Christ is reigning now; (2) that he must reign until all enemies are put under his feet; (Psalms 110:1-4) (3) That the last enemy to be destroyed is death; (4) that death shall have been destroyed when the last of the dead is raised and all men immortalized; (5) that the end shall come when the last enemy is destroyed; (6) that then Christ will deliver up the kingdom to God the Father; (7) That Christ himself will then become subject to the Father. His reign shall here have ended, with God becoming all in all.

Friends, God has a kingdom among men. It is the church of His Son. The citizenship in his kingdom is necessary to our salvation. We are either in the kingdom of darkness or in the kingdom of Christ. God's kingdom, family, church, house, children are all the same. Are you a child of God? Then you are in his family, a citizen of heaven's kingdom, a member of the Lord's church, and a living stone in the temple of God.

My closing plea to you this morning is to leave the doctrines and commandments of men and return to the Bible in all things, content with God's way. Then when life's little day with you is over you shall hear the call from labor to rest. How utterly foolish to follow the ways of men at the risk of your eternal welfare. Turn now while you have time and opportunity. Life is too short death too certain, hell too horrible and heaven too precious to risk the ways of men in religious affairs, consider before it is too late.

Notes---Reports

Lloyd E. Ellis, 1504 Fernside Blvd., Alameda, California, July 2: Another placed membership here today. Others are being located and coming as a result of our survey work. An effort is being made to visit each home in Alameda. The church meets in the Adelpian Club, Central and Walnut, pending the remodeling of building.

V. E. Howard, Farmersville, La.: I am now in a meeting here. Attendance and interest fair. Expect some additions. My wife had a major operation yesterday in St. Francis Sanatorium, Monroe, La. A serious operation but seems to be doing well. Our radio broadcasts of Bible lectures are now heard each Sunday over KRRV, Sherman, 910 K. C., 12:45 to 1:00 P. M. and KWKH, 1130 K. C., Shreveport, 8:15 to 8:30 A. M.

J. Porter Wilhite, 6316 Laredo St., Houston, 10 Texas, July 6, 1944: Another good day was enjoyed where I preach in Houston Sunday, with two more responses to the Lord's invitation. In fact, since we have missed having some kind of a response, it has been months. It was in April since we missed. We are thankful and to God we give the glory. I am now in my fourth year with this splendid congregation and it seems the work gets better all the time. The first 100 of my debates with Mr. Jones, Baptist, were delivered within one week. Some are re-ordering after having read it. Price 50 cents. Order from me.

Alameda, California

It has been brought to my attention that many of our readers do not know just where Alameda is located. Some have wondered if I had left the Bay area, no, Alameda is an island in the San Francisco Bay, right between Oakland and San Francisco, separated from Oakland only by a salt-water channel, but connected with the latter by three bridges and the Posey tube. We are only a short distance from the Oakland Bay bridge. Alameda is largely a city of residences, and is quite old, having been incorporated in 1857. Thousands work in the different cities adjacent, using public transportation. We are only a few minutes by bus or auto from downtown Oakland and about 30 minutes from San Francisco by auto over the Oakland Bay bridge. The church

of Christ has purchased a building one block from where we now meet, and we expect to remodel it as soon as possible. We now meet in the Adelpian Club, 2167 Central, corner of Walnut and Central. My home address is 1504 Fernside Blvd., and I shall be glad to answer other questions.—Lloyd E. Ellis.

James F. Brents, Rt. 1, Box 28, Luxora, Arkansas: I am in a good meeting with the Northridge church, Dayton, Ohio. I go to Thida, Ark., the 14th; to Mena, Arkansas, the 25th; to Rayo, Kansas the 6th of August and to Eaton, Arkansas the 22. I have time for one other meeting the 5th to 15th of September. Write me at the above address if interested.

A RECOMMENDATION

To Whom it May Concern:

This is to say that Brother Voyd N. Ballard has for the past two years done a splendid work as a gospel preacher in the State Sanatorium at Booneville, Arkansas. During this time many souls have been taught the truth and have been baptized. We regret very much to see Brother Ballard leave this work, but trust that he will find other work that will also be profitable. As a faithful, energetic, gospel preacher, with no hobbies, but one who is not afraid to teach the truth plain, we the elders of the Poplar Bluff, Missouri church, under whose supervision Brother Ballard has worked, are glad to recommend him to any faithful church.

Signed: Fred Hargrove, Sam Hoppe, Frank Hendrix, Elders; and Harbert D. Hooker, Minister.

Voyd N. Ballard, Coalinga, Calif.: This is to report my work since I left the State Sanatorium work the Fifth of June. I arrived in the state of California late Saturday afternoon June 10th, stopping at Needles. Sunday morning, June 11, I preached for the church there. Monday morning I arrived at Madera, California, and the next Sunday, June 18th, I preached both morning and evening for the church there. On Wednesday night June 21, I began a short meeting for the church in Coalinga, California, which continued through Sunday morning June 25th.

In a business meeting after the morning service the Coalinga church invited me to come to them as local evangelist. I accepted the invitation and moved to Coalinga last Tuesday,

June 27th. Coalinga is where Bro. George E. Darling has labored for the past fourteen months. Brother Darling did a wonderful work during his ministry, and I count it a blessing to follow him in the work. Brother Darling left this congregation of his own free will, going to Oakland to work with the Central congregation there.

The congregation here seems to have a mind to work. They own their own building and the preacher home, both modern. The property is well located. The church building has five good class rooms, and a preacher's study. We have made the study this week, using a part of one of the class rooms. We hope and pray for a good work with this congregation. Coalinga is an oil town having oil fields all around, and would be a good place for brethren coming to this state to locate. We invite those passing through to look us up and worship with us. I will be glad to hear from my friends and brethren everywhere, especially in Arkansas and Oklahoma with whom I have labored. Address me: Voyd N. Ballard, 345 Van Ness Ave., Coalinga, California.

V. E. Howard, Greenville, Texas: The broadcast of Bible lectures by the writer, over KWKH, 1130 k. c. may now be heard each Sunday at 8:15 to 8:30 a. m. The broadcast is sponsored by the Portland Ave., church of Christ in Shreveport and may be heard throughout the southwest and may parts of the nation.

Preacher Wanted

The church at Jumbo, Arkansas is interested in securing a preacher for a revival. Any one interested should contact either Edd Smith or Osbie Hunt, Jumbo, Arkansas.

Earl E. McCord, Corning, Arkansas: Brother Thomas L. Conner of Leachville, Arkansas will begin our meeting here at Old Palotha church of Christ July 16th. The brethren have asked me to lead the song service. It has been some few years since I have had this privilege. Always have had engagements elsewhere. My work ranges from eastern Illinois to south Texas and yet I have some open dates. If you need a song leader for your meeting or a vocal teacher for your class write me at the above address.

R. A. Hartsell, Box 387, Broken Arrow, Oklahoma: I enjoyed a week

of refreshing association with the church of Christ in Okmulgee. Bro. Foy E. Wallace did the preaching and I directed the song services. This was our second effort together in Okmulgee. The meeting resulted in two baptisms. I have sold my business, am resigning from the Rationing Board so that I may devote myself more fully to the church and its work. Our work here is about up to par. Some physical improvements around the church building are being made, and, seemingly a more settled outlook for the future is appearing. If anyone could settle down to the task of having the work in condition to care for the men who return from battle, we would accomplish our most needed goal at the present.

M. H. Peebles, Saratoga, Arkansas: The meeting at Glenwood, Arkansas closed June 26th. Eight were baptized. I was associated with Bro. Dale Straughn, a young gospel preacher, while there. He is a fine young man and has a promising future as a gospel preacher. He plans to do mission work in Battle Creek, Michigan, this summer. I begin at Blevins, Arkansas, Sunday, July 2.

F. C. Bailey, 528 W. 8th St., El Dorado, Arkansas, June 26: Our work at Smackover, where I am now preaching regularly, is improving. We closed a meeting June 18th with Brother John W. Hedge of Jacksonville, Texas and Brother C. E. Smith of Maynard, Arkansas. One was baptized and one restored. We hope for increased interest as a result of our meeting. The cooperation of El Dorado, Camden and Norphlet was splendid.

Directory of Western

Churches of Christ

A copy of "A Directory of Western Churches of Christ" compiled by Lloyd E. Ellis of Alameda, Calif., has just reached our desk. We consider this a valuable booklet, especially to those in the Western United States. It contains the membership lists of thirty congregations in California and the addresses of most of the churches of Christ in the Western portion of North America.

We are sure there are many who would like to have a copy of this nice booklet. It may be obtained by writing Lloyd E. Ellis, 1504 Fernside Blvd., Alameda, California. The price is 25c per copy.—Flanoy Alexander.

Carroll C. Trent, Wilson, Okla.: Brother L. D. Webb, of Portland, Oregon is to begin our summer meeting the first Lord's day in July. It is to continue through July 16th. On July 12th I am to begin a month's mission work with the church at Sheridan, Arkansas. There are 16 members at Sheridan who have been meeting in the county court house. Brother J. B. McInteer of Pine Bluff has been preaching for them twice a month. We will close our work with them with a Gospel meeting beginning the fourth Lord's day in July. Following the work at Sheridan I am to go to Marina for a month's work with them. Brother Keith Coleman of Searcy has been preaching monthly for them. Brother Coleman plans to help in the Marianna work. I will be supported in this mission work by the churches in Wilson, Healdton, and Ardmore Oklahoma.

Otis L. Rowe, Vivian, Louisiana, June 29th: We closed two years of very pleasant work with the church at Checotah, Oklahoma on June 25, with 5 confessions and baptisms. We believe much and lasting good was accomplished with these good brethren. Although they invited us to remain for another year, we thought it best to move to other labors. No preacher could ask for better cooperation than was received at Checotah. We wish for the church and brother Mansur, the greatest success possible in his new labors with the church at Checotah. Much work needs to be done here at Vivian, and we pray God that we may accomplish a great good with the brethren here. May God bless all who are laboring in his vineyard in my prayer.

Frank Timmerman, Paris, Arkansas: The meeting that was conducted here with Brother Edd Holt of Port Arthur, Texas doing the preaching, ended June 25th. The church was strengthened and edified by the clear forceful teaching of Brother Holt. Four were baptized, one restored, and one came from the Christian church. I am leaving Paris in September to enter Freed-Hardeman college in Henderson, Tennessee. If there are congregations near there that I could serve, I would be glad to hear from them.

Lloyd E. Ellis, 1504 Fernside Blvd., Alameda, California, June 11. Three

placed membership this morning and four more members of the church found our meeting place tonight. Send me names and addresses of people coming this way.

Mrs. R. L. Moore, Savanna, Okla.: Myself and daughter Letha Mae spent some ten days the first of this month visiting my son's wife and little daughters in Pensacola, Fla. While there we had the pleasure of worshiping with the Jackson and Alcanis church of Christ. Brother Craig delivered a very fine sermon. It makes me very happy to go to a strange place and feel so welcome. Pensacola is a great naval training station and army camp. Brother Geo. B. Curtis was there in May.

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SALE OF BIBLES

We are not overstocked on Bibles, but we do have quite a few on hand that we have decided to dispose of at a reduced price. Most of these Bibles were booked by us for delivery prior to Christmas last year. Several numbers failed to arrive in time, and some we have just recently received. If you need a good Bible here is a chance you will likely not get again for some time. Practically all these are large Teacher's Reference Bibles, and unless otherwise noted the print is exactly as specimen shown below. These are not boxed and none will be mailed at this price after July 15. Order by No. We send postpaid. If not satisfied, return Bible and we will gladly refund your money.

Moses' successor appointed.

NUMBERS, 28

Offerings are to be observed.

17 ⁿ Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^o as sheep which have no shepherd.

18 ¶ And the LORD said unto Mō'ges, Take thee Jōsh'u-ā the son of Nūn, a man ^p in whom is the spirit, and ^q lay thine hand upon him;

19 And set him before Ē-le-ā'zar the priest, and before all the congregation; and ^r give him a charge in their sight.

20 And ^s thou shalt put some of thine honour upon him, that all the congregation of the children of Īs'ra-el ^t may be obedient.

21 ^u And he shall stand before Ē-le-ā'zar the priest, who shall ask counsel for him ^v after the judgment of Ūrim before the LORD: ^w at his word shall they go out, and at his word they shall come in, both he, and all the children of Īs'ra-el with him, even all the congregation.

22 And Mō'ges did as the LORD commanded him: and he took Jōsh'u-ā, and set him before Ē-le-ā'zar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Mō'ges.

CHAPTER 28

1 Offerings are to be observed. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of firstfruits.

AND the LORD spake unto Mō'ges, saying,

2 Command the children of Īs'ra-el, and say unto them, My offering, and ^a my bread for my sacrifices made by fire, for ^b a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, ^c This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot ^d day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ^e at even;

5 And ^f a tenth part of an ephah of

B. C. 1452

ⁿ Deut. 31. 2
¹ Sam. 8. 20;
18. 13.
² Chr. 1. 10.

^o 1 Kin. 22.
17.
Zech. 10. 2
Matt. 9. 36.
Mark 6. 34.

^p Gen. 41. 38.
Judg. 3. 10;
11. 29.
¹ Sam. 16. 13,
18.

^q Deut. 34. 9.
^r Deut. 31. 7.

^s See ch. 11.
17, 28.
¹ Sam. 10. 6.
9.

^t Kin. 2. 15.
Josh. 1. 16,
17.
^u See Josh. 9.
14.

Judg. 1. 1;
20. 18, 23, 26;
¹ Sam. 23. 9;
30. 7.
^v Ex. 28. 30.
^w Josh. 9. 14.
¹ Sam. 22. 10,
13, 15.

^x Deut. 3. 29;
31. 7.

^a Lev. 3. 11;
21. 6, 8.
Mal. 1. 7, 12.
² Heb. a
savour of my
rest.

^b Ex. 29. 38.
³ Heb. in a
day.

⁴ Heb. be-
tween the two
evenings,
Ex. 12. 6.
ch. 16. 36.
ch. 15. 4.

^d Lev. 2. 1.
^e Ex. 29. 40.
^f Ex. 29. 42.
See Amos 5.
25.

^g Ex. 29. 42.
^h Ezek. 46. 4.
ⁱ ch. 10. 10.
¹ Sam. 20. 5.

¹ Chr. 23. 31.
² Chr. 2. 4.
Ezra 3. 5.
Neh. 10. 33.
Is. 1. 13, 14.
Ezek. 45. 17;
46. 8.

² Hos. 2. 11.
Col. 2. 16.
^k ch. 15. 4-12.
^l ver. 22.
ch. 15. 24.

^m Ex. 12. 6,
18.
Lev. 23. 5.
ch. 9. 3.
Deut. 16. 1.
Ezek. 45. 21.

flour for a ^d meat offering, mingled with the fourth part of an ^e hin of beaten oil.

6 It is ^f a continual burnt offering, which was ordained in mount Sī'nāi for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: ^g in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

10 This is ^h the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And ⁱ in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And ^k three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

15 And ^l one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 ^m And in the fourteenth day of the first month is the passover of the LORD.

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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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I Believe It

GLENN A. PARKS

It is the purpose of the writer to prepare a number of articles dealing with testimony and evidence in support of the Bible and the religion of our Lord Jesus Christ. In this series of articles nothing will be offered for which he claims any originality, as the ground of Christian evidence has been covered thoroughly and well by others more scholarly and fitted for this service than he. It is his hope to present again the many fine things that have come under his observation that deal with the authenticity of the Bible, the integrity of the writers, and the pressing need for man's investigation of the sacred contents of the Bible. There are millions of people who live in our so-called Christian land that reject the Bible and its message without any reasonable excuse. Some of them are members of the many churches of the nations whose pulpits are filled with modernists which is to say that they do not believe the Bible themselves. It is a blight upon our civilization that people who claim to be worshipers of God and Christ and who claim to love the Bible and its way of life will continue to pay such pulpit infidels their money to mislead them and to back up their money with their regular attendance upon their ministry. It is a well known fact that many of the church-goers of this age have no well-founded convictions as to the authenticity of the Scriptures, and certainly with that as a foundational principle lacking they could have no real concern about acceptance of the authority so preeminent upon every page and precept. Then there are others who disbelieve and discount the Scriptures simply because they have not the slightest idea of their origin, their preservation, or any thing connected with them. Some of these scoff at the Christian's respect and reverence for the Sacred Volume, but how inconsistent is such an attitude. It reminds me of some in the days of Christ that would condemn him without his being heard before the courts of his day. So it is with these. They would sentence the Bible to oblivion without giving any attention to its contents or to the integrity of the characters who penned its lines under the inspiration of the Spirit of God.

To my mind there are very definite and positive reasons for the indifference and outright disbelief in the Bible as we are seeing it today. I hope in this connection to discuss a few of the outstanding ones.

Religious Disunity

A man does not have to read much from the Bible to know and understand, and that consistently well,

that it could not claim God as its author who is free of all contradiction and confusion, and at the same time present a different message through more than two-hundred and fifty warring sects of our own land. It has never been my opportunity to hear any preacher as a representative of his people offer a sermon without clinging to some claim as he believed it connected with the Bible. Men may come to understand that there is a Supreme Power somewhere by his observation of nature with all her wonders, but he would never learn in a thousand years that this Supreme Power was trying to save men through His Son, Jesus Christ, without having read a little bit from the Bible. So from the many pulpits of the country comes the idea that what they believe in the matters of salvation from sin has the divine sanction of the Scriptures. Many people attend these many different religious bodies and hear them as they discuss pro and con the many different and conflicting doctrines so prevalent in our time. Of the many who attend them, there are a great big few that leave in utter disgust of the so common contradictory character of the sermons they have heard. If there were no other reason why denominationalism is a failure this would be sufficient to turn any thinking man away from the Bible as it is offered through the disjointed hands of the religious world. No man is able to defend the many false and contradictory positions that are held as articles of faith and practice and in his defense resort to the use of the Holy Scriptures. A man does not have to go very far in school to see that this business of wearing different names, believing different doctrines, honoring different founders and creeds, engaging in different acts of worship, and the offering of different plans of salvation from sin does not come from a Book that claims God as its Author. When man reduces Jehovah to a personality filled with all the contradictions common to man himself he destroys His divinity to the man who searches not the Source Book, the Bible, to find the truth about it all. There are homes, not a few, but thousands of them, where the father goes to one church, the mother goes to another church, and the children go where they please, and in many cases they do not go anywhere due to the confusion and disagreement they have observed in the precincts of their immediate surroundings. Many of these young people are developing an attitude toward the inspiration of the Bible and the divinity of Christ that is appalling, and its course can be traced to the contradictory character of their early life and training. Weak indeed is a system which in its appeal to human pride, social prestige, fi-

nancial support, and the appeal it has made for adherents upon the authority of mere fallible man produces modernistic infidels and disbelievers in the Sacred Word of our God. May the day quickly come when men will cease trying to build up their party and gain followers and supporters of their doctrines when such conditions and labors increase the already too numerous numbers of men and women who look you in the face with a sneer when you mention the matter of complete reverence for and faith in the Bible.

On almost every hand in any city there is a beautiful and expensive church edifice. Those buildings represent a considerable sum of money placed to the disposal of proclaiming and maintaining a distinctive and peculiar doctrine or doctrines of the people who go there regularly to carry on their religious activities. There is no harm done in building a neat, comfortable, commodious church building, if in that building the religion of our Lord and the apostles is held up in all its New Testament power and glory. But, when men depart from the unity of the Bible and go about to establish a way of their own and house that peculiar way within the walls of an expensive building they waste money that could have been turned toward the plea of the Scriptures for men to speak the same things and to be perfectly joined together. Terrible sums of money have been spent to advertise religious division. Secondly, these places of meetings represent a desire upon the part of many to follow their own way in the matter rather than the way of God in the Bible. They are standing monuments to the notion so prevalent among men that God's way is not so important as to be believed and followed by intelligent men. And that man in the street does not have to have a pair of binoculars or an ex-ray to see the futility of the arguments he hears that men ought to believe the Bible and do what it says. There is a deep ringing echo in his own heart that people who profess respect for the Word of God do not believe it themselves, or if not, have been a bit too liberal in their actions connective with it. Thirdly, these buildings represent the spirit of competition and rivalry. Competition is fine in business for the fellow who can stand it, but it certainly has no place in matters that pertain to the salvation of the soul. Truly God is not being represented fairly when competition and party rivalry is the order of the day. The man in the street who thinks but a wee bit can see the utter foolishness of different institutions and establishments representing the same God under a different name, with different doctrines and practices, and at the same time all of them making the claim that they are representing him correctly and scripturally. It cannot be denied successfully by any man that thinks for a minute that such conditions have made indelible impressions upon the hearts and consciences of thousands of honest men and women both old and young.

It should be the prayer of every sincere person that all men everywhere would come to believe in the Bible as the Word of God, and that men will strive to take Him at His expressed word in the Bible. When that condition comes to pass, millions of men and women who today have no respect for the Scriptures will turn their

hearts and souls into the channel of faith and reverence for the Bible. (More to follow).

The Rolling Stone

FRANK TIMMERMAN

If the old saying that "a rolling stone gathers no moss" be true, then the "baldest" stone of all ages ought to be that one which Pilate and the Jews rolled before the tomb that Christ's body occupied for three days. After this first "rolling of the stone," we find the women, who took their spices and ointments with the intention of anointing the body, propounding a question that has its points. "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3). We must admit that from our standpoint this was impossible, for the greatest power that earth offered, the Roman government, held it there and dared anyone to "roll the stone." But thank God that "with God all things are possible." He took the dare, "and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." (Col. 2:15). The "stone was rolled," and Christ arose.

It is reasonable to suppose that "ye aulde stone" would have been a very "mossbacked" affair by now had it been allowed to stay as God then placed it. (Maybe that is why good Christians are called "mossback" because they believe the stone has stayed where God left it). But men have not been satisfied with God's arrangement, hence we have seen strenuous efforts to "roll the stone" back in front of the tomb. It all started with the Jewish Sanhedrin as soon as the soldiers reported that the "stone had been rolled" away. Later it was taken up by others; notably by Celsus, Nero, Julian the Apostle, and others who fought Christianity to the death—their death. And it would seem as if the Roman Hierarchy almost succeeded during the dark ages. But I would not have you think that this is just an ancient game, for "rolling the stone" is a very modern plaything with infidels and rationalists who even come into the highest religious circles via modernism. I would to God that Christians were as zealous in their efforts as those who have tried, lo, the 1900 years to "roll the stone" back, and who persevere in spite of their failure. With all their efforts, however, the old stone has gathered more of the foul moss of infidelity than any still stone the world has seen.

The trouble about the whole affair is that it will have to be proved that Christ's body was stolen in order to get the stone over the tomb again, and that is impossible. Christ either arose or his body was stolen. All other theories that are advanced prove to be ridiculous. But who could have stolen it? There are only three classes of people that could have been implicated in the affair: Christ's friends, his enemies, or some indifferant party. Let us see:

Why would the friends want it? What good would a dead body do them? They could not produce as proof that Christ arose! A dead body would prove nothing, neither would an empty grave without a living body to show the "why". Besides, we know that they did

not believe the body would be removed—witness the women going to the grave the third day to anoint the body which they would never have done had the disciples stolen it. How could a few weak, frightened, peasant Jews steal a body from the flower of the Roman army anyway? Impossible! absolutely impossible.

But what of the enemies? What good would the body do them? In the first place, they wanted the body just where it was—in the grave—a thing that is still true of the enemies of the resurrection to day. If they had taken it, they would certainly have produced it to prove the apostles liars as soon as they began to preach the resurrection. No they were the very ones who were trying to make the stone so secure on the sepulchre.

But what of the indifferent party? Would there have been any gain in robbing this grave? It was well known that Christ was destitute of worldly goods. The body itself would have been worthless. No grave robber would have faced the wrath and might of the Roman army for anything that they might have obtained from a grave anywhere.

Besides all the above mentioned facts, we call your attention to this: There was in progress at that time a festival in Jerusalem that brought in millions of Jews from all over the known world. The people no doubt covered the whole country "like the dew covers Dixie." To have stolen the body in such a time and place by any of the parties mentioned would have been as great an impossibility as for the body to have gotten up and "rolled the stone" and walked by itself without even the help of God to raise it. Yet these "stone-rollers" would sneer at the simple faith of a Christian who believes that the angel of God "rolled back the stone from the door, and sat upon it." Such stuff!

Friend, *no power on earth* could have moved that stone when the Roman army held it there, but a heavenly power could and did. And again, *no power* can put it back now that God holds it away!

Salvation Principles

JAMES L. NEAL

A few ground principles in God's plan of human redemption thru the gospel of the Son of His love (Romans 1:16) has already been given in our study along this line in this paper. These things must be kept in mind.

Principles for Memory

1. We can only know God through the Bible and our salvation depends upon knowing God. (John 17:32)
2. The Bible is inspired of God to instruct us exactly right. (II Peter 1:1-11; 1:21).
3. The Bible must be our only creed in religion and we must not follow any part of the creeds of men. (Matthew 15:9,13).
4. The plan of salvation as revealed in the Bible is plain and easily understood. (Isaiah 35:8).
5. The Bible must be studied and applied in its proper division. (II Timothy 2:15).
6. God's way in the Bible and the ways of men conflict. (Proverbs 14:12). Sincerity alone does not prove

us right. (Acts 8:3; 26:9,10).

The Blood of the Cross

The mission of Christ and His Church in the world is to save sinners. There is no other way of salvation. (Jno. 14:1-6; 10:1). The Son of God shed His own blood upon His cross to purchase the church that sinners might be saved. (Acts 20:28) God, through providence, love and grace, gave the plan of salvation, the gospel of His son, to the world in this way; and, we, through faith, must accept it at its face value. (Eph. 2:8,9) The blood of Christ cleanses us from all sins, but we must come to and remain where this blood can heal. (Rom. 5:9; I John 1:7). Grace is God's side of our salvation and faith is our side of it. Please study the eleventh chapter of Hebrews and be humbly and eternally convinced of this great truth. We cannot obey grace, the unmerited favor of God; but faith implies and involves terms and conditions that we must meet on our part. Faith that obeys the commands, of faith, is the faith that saves. (Heb. 5:8,9; Romans 5:1,2) This saving faith, my friends, comes by the word of Christ. (Rom. 10:17).

Gospel Seed

Men must continually watch and guard against the wrong kind of faith. (John 12:42,43) Faith can only come from testimony; and to be the right kind of faith, it must come from Bible testimony—its only source. (II John 9; Rom. 10:17).

The seed of the Kingdom or Church is the word of God. (Luke 8:11) Without the word of the church or kingdom (Matthew 16:18,19) there can be no saving faith! (Hebrews 11:1; 11:6) Whatsoever is not of faith is sin. (Romans 14:23) We just must have the certified gospel seed! Oh! how the world needs to know this, that *all* might be *one* in Christ Jesus! (John 17:17,20,21) Dear reader, will you please take the Bible and study this last given reference? Do that! Now while the blessed old Book is in your hands, look carefully into the eleventh chapter of Hebrews. Note the humble obedience of faith in each case cited. See how Noah built the ark by obedient faith, how the walls of Jericho fell the same way, and so on through this great chapter in God's great book, the Bible.

An Urgent Appeal For A Tent

We are in need of a tent for the mission meeting in Waterloo, Iowa, now set for Aug. 15 to 31 of this year. The need is absolutely urgent. The only place we have been able to find in Waterloo for the meeting is the tourist park and must have a tent or some sort of enclosure to use it. God will bless the one who comes to the rescue here! We pay shipping and reasonable rent on the tent. Thousands of pieces of gospel literature are now going into Waterloo each week preparatory to the meeting. Let us hear from you.

The Church of Christ,
South Thompson Street,
Springdale, Ark.—James L. Neal.

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

J. A. COPELAND, Editor

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Associate Editors

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The Need of Qualified Leaders

J. A. COPELAND

I believe one of our greatest problems in building up the church is a lack of qualified leaders. For nearly forty years I have been preaching the gospel in Arkansas, Oklahoma, Texas, Louisiana, and Mississippi, and in nearly every country where I have been, I have found towns and communities, where there were a few members of the church who were not meeting regularly for worship, and were doing nothing to build up the cause of Christ. When asked why they don't build up a church in their community, they reply "We don't have any leaders."

They do not have any one to direct the song service, no one to lead the prayers, no one to teach the congregation. Why don't we have more teachers? There are several reasons, a few of which I will mention. A majority of the local churches are not developing the young men for leaders. In some congregations one or two brethren do all of the leading in public services, and do not try to train others for fear when they are trained they will be better leaders than themselves, and may take their place in the church. Some brethren are zealous if they are permitted to do everything, but they are not interested if they must serve under the leadership of others. Such brethren are prompted by selfishness, and the sooner that congregation gets other brethren to take the lead, the better off it will be. Selfishness is directly opposite to the spirit of Christ, and a church will not prosper under the leadership of selfish leaders.

Another thing that hinders the development of leaders in some congregations is that some brethren think that no one but the elders should take any leading part in public services. There is no Bible ground for such an idea. Paul said an elder must be apt to teach, but how can he become a teacher if he cannot teach until he becomes an elder? They say no one should teach but an elder, but no one can be an elder but a teacher. That reminds me of a sick man who said to

me. "I can't get better until I sleep some, and I can't sleep until I get better." A scriptural elder is an overseer is not to do all the work on any job, but to see that others do the work. If every congregation would make a leader out of every young man they could, there would be a place somewhere, for everyone of them to work.

Some of them will locate where there is no church and as they are qualified to carry on the work, they can build up a church in their new location. Another thing I think we overlook in training young people. We should teach them to locate where they can do the most good.

We may train a farmer boy to be a church leader, and when he begins to look for a location, let us encourage him to locate where there is a weak church or no church at all, and he can do a lot of good in building up the church in his locality, or if he is a public worker, let him hunt a job where he can be useful in the church. If he is a professional man located where he can do the most good, for the cause of Jesus Christ.

It is common for people to locate where they think they can make money, where they can have school advantages, or where they can move in high society, but, you don't find many who are seeking a location where they can do the most good, or where they can be the most useful in advancing the kingdom of Christ. When Lot separated himself from Abraham, he chose the plains of Jordan. From a financial view point, perhaps that was a good choice, but after all it was a very bad choice. The twin cities of Sodom and Gomorrah were exceeding wicked and the influence of those cities led a part of Lot's family to destruction.

Another thing I think helps in developing leaders is to have more places of worship or more local congregations. Large congregations with expensive buildings is not the best way to promote the cause of Christ. When too many bees get in one hive they swarm and make another colony of bees. A lot of our large churches need to swarm. If they would make from two to four churches out of some large ones, more leaders would be developed, more people would hear the gospel, more souls would be saved and more of the spirit of Christ would be manifested.

Again I want to call your attention to the little faithful band at Arkadelphia, Arkansas. About four years ago brother C. M. Stublefield went there and found about a half dozen members of the church, and started regular work there. The growth has been slow, but there are a few faithful ones there, and if we can assist them a few more years, I believe they will get to where they can carry the work without assistance. Perhaps there will be a number of brethren read this, who live where there are large congregations and who are not needed so much where they are, that would be worth a great deal to the little band at Arkadelphia. You can make a living there. Why not move to Arkadelphia and help build up a good church in that splendid little town.

Brethren let us work while it is day, "For the night cometh when no man can work."

IN THE BIBLE IT IS THIS WAY (Acts 2)

W. A. BLACK

In the religious world there is much confusion over religion. Most of the confusion is caused by what is not in the Bible. Yes, I am aware of the fact that most people believe that what they believe is in the Bible; but that does not mean it is in the Bible. Therefore the importance of studying the Bible and seeing if it is *this way* in the Bible. The creeds teach many ways. The Bible teaches one way. The prophet Jeremiah said, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." (Jer. 6:16). It is in order today to make this same plea. Do not be among the number that said, "We will not walk therein."

In my last article I got down to the climax of Peter's sermon; but we want to go back to the twenty-first verse, and give it a more detailed study. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." This verse like many others in the Bible has been wrested by false teachers to their and others destruction. They say, "This means to fall down upon your knees and pray through to victory, or the forgiveness of sins." Hence they make this applicable to alien sinners praying through to Christ; and this before and without baptism, according to their theory. But this verse must agree with all other verses on the plan of salvation. Whenever and wherever we find an alien sinner saved, we find one who has called on the name of the Lord. Whatever he did to be saved was his calling on the name of the Lord. And whatever he did to be saved was more than just "Falling down on your knees and praying through". Christ said, "Not every one that saith unto me Lord, Lord, shall enter in to the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Mt. 7:21) If it cannot be found in the Bible where, "an alien sinner prayed through", then we can know that calling on the name of the Lord is not just praying.

Now let us see what they did to be saved in the same chapter (Acts 2) in which is found the verse. "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, Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls, And the Lord added to the church daily such as should be saved." (Acts 2:37, 38, 41, 47) Therefore, to call upon the name of the Lord, to be saved, is to hear the word of the Lord, believe, repent, confess, and be baptized into Christ for the remission of sins. This is what they did in the second chapter of Acts; this is Peter's explanation of calling on the name of the Lord. Now, if Peter had told them to fall down on their knees and

pray through to victory, that would have been calling on the name of the Lord; but this was the very thing that Peter did not do. There is no command, neither is there an example where an alien sinner was told, or did pray through.

Let us examine another case of calling on the Lord. In Acts 22:16 we have this language: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Thus you can see that calling on the name of the Lord, at least, includes baptism. Yes it includes faith, repentance, confession; although they are not mentioned. Paul complied with these conditions preceding his baptism. Why was it that baptism was the only condition mentioned in the immediate connection with his conversion, and why did the writer tell us this was calling on the name of the Lord? For every error that has arisen, or can arise, God foresaw it and placed something in the Bible to counteract the error with truth. Evidently the Lord foresaw that many would teach people to call on the name of the Lord by praying through, and this before and without baptism, and so was careful to give us a specific example of what it means to call on the name of the Lord. He was careful to let us know that baptism was included in calling on the name of the Lord.

One of the great questions of life is found in the second chapter of Acts, and the great answer is given. Of all the questions the greatest is, "what must I do to be saved?" ". . . Men and brethren, what shall we do?" Here is the answer: "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) This answer is in harmony with Acts 9:6; 22:16; 16:30-31. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls And the Lord added to the church daily such as should be saved." (Acts 2:41, 47). Now what church did the Lord add these people to? Was it to the Methodist, Baptist, or Presbyterian? Did he divide these three thousand among the three above mentioned churches? If you were to live one thousand years you could never read anything in the Bible about the Methodist, Baptist, and Presbyterian churches: simply because they are not one time mentioned in the Bible. Since Christ built his church; it is safe to say that the Lord added to his church. You can read about the church of God, the churches of Christ, the church of the Lord in the Bible. Anything that you can join you had better stay out of. Obey the Lord and let him add you to his church.

It is this way in the Bible. —In The Evangelist.

When Everything Seems All Wrong

LLOYD E. ELLIS

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28).

In the lives of each of us there are days so filled with sadness that life itself seems futile. So many things can go wrong, and so few seem right, that we hardly know which way to turn. People are cross, and their voices sharp. They are unkind and your nerves are on edge. You try to drive the evil thoughts from your brain and you are almost ready to burst into tears. What to do you do not know. How can everything be worked "together for good?"

Perhaps in our calmer moments we could pause and consider the different aspects of the matter and be more able to understand, at least, that God is able to bring to pass the best to those who love him.

We may even question whether we love God when so much comes to trouble us; but then, we must remember that into each life some sorrow must fall, and that the way of righteous living is not the "easiest way" which one might travel through the earth. All who will live godly in Christ Jesus must suffer.

In discussing this passage I once heard a great preacher say that in former years he had prayed for things to be so and so, and that they did not occur just as he had hoped, but that in after years he came to a fuller understanding and was convinced that if what he had prayed for had come to pass, that it would not have been good for him. We cannot always know what is best for us. We may think that certain things must just be as we want them and feel that we are deserted by both friends and God when they do not come to pass as we had hoped.

Those who love God and keep his commandments need to have implicit faith in his everlasting power and goodness, and thus secure a peace of mind that shall pass all human understanding. The mind that can take seeming defeat and see in it the hand of God working for good—the mind that can treat both failure and disaster, and success and accomplishment, with equal serenity of mind, and realize that in the end God will care for his own, will be happier both here on earth and there in heaven.

May we have the faith and strength to trust in God all our days and realize that all is right with God, even though all men may not be right or good.

ANOTHER'S PRAISE

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2).

Self-praise is no recommendation. A man's praise smells sweet when it comes out of other men's mouths, but in his own it stinks . . . Goodmen know themselves too well to chant their own praises. Barges without cargoes float high on the canal, but the fuller they are, the lower they sink . . . When men are really excellent, people find it out without telling.—John Ploughman.

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STATION A,

Fort Smith, Arkansas

Notes---Reports

Lloyd E. Ellis, 1504 Fernside Blvd, Alameda, Calif., July 9. Three more placed membership here today. The church meets in the Adelphian Club, Central and Walnut.

B. J. Fields, Locust Grove, Arkansas: Due to some late changes in my plans for the summer I have some time during August and September for meetings. Any place needing a preacher please contact me at once.

T. L. Henderson, Route 4, (Nathan) Nashville, Arkansas: Interest in the church work here is good and we hope it will continue. For the last six months the congregation reports a total of 5,222 chapters read. Brother Harold Austin of Murfreesboro preaches for us each Third Sunday. Brother Gilbert Copeland of Nashville has been preaching for us once each month, but is now engaged in meetings. We are looking forward to a good ten-day meeting with him in September. Brother Clevis Crawford a local boy, made a talk for us the Third Sunday in June. He is now away in mission work. We continue to enjoy the Gospel Light.

John Richardson, Johnson, Arkansas: Our meeting, with Brother R. B. McDougald doing the preaching, came to a close July 2. None were baptized, but interest was good otherwise. Brother McDougald did his part well. He took a great interest in the children and taught them in a Bible class each evening.

H. H. Dunn, Huntington, Arkansas, June 10, 1944: The meeting at Oak Hill closed the second of this month with one baptism. The next night two were baptized at Liberty near Mansfield. Began at Redland, Oklahoma last Thursday night. Go next to McNab, Arkansas beginning there the 16.

James L. Neal, Springdale, Arkansas, July 14: Brother Granville W. Tyler closed a fine meeting for us last night. No one was baptized but a lot of interest was aroused. A proposition on "premillennialism" was signed last night after services by Brother Tyler and G. B. Dasher of Siloam Springs, Arkansas. The discussion will likely be over at Siloam Springs some time later.

John W. Reynolds

In a letter just received from sister John W. Reynolds of Morrilton, she relates the fact that her husband was killed by an explosion at a cotton mill on May 31, this year. Brother Reynolds was 71 years old and had been a member of the church for 51 years. He and sister Reynolds celebrated their 50th wedding anniversary February 11th of this year. He lived a consecrated Christian life. Our sympathy goes out to sister Reynolds and all the bereaved.

James F. Brents, Rt. 1, Bx. 28, Luxora, Arkansas: The meeting with the Northridge church, Dayton, Ohio closed Sunday night July 9. There was no visible results. The brethren asked me to come back again next year. The crowds were fairly good due to existing conditions. I am now in a meeting at Thida, Ark., to continue until the 24th. The crowds have been excellent so far. I go to Mena, Ark., the 25th.

J. B. Priddy, El Dorado, Arkansas: On the 28th day of May Brother John W. Hedge closed a good meeting with the Church at Warren, Ark. Brother Hedge is a fine Gospel preacher and preaches it just as taught in the Book Divine. Interest was good throughout the meeting. Three were baptized at the close of the meeting. The Church interest and work seems to be on the gradual increase. We had the largest crowd last Lord's day for service that we have had since I have been preaching for the church. To the Lord we give the praise and glory for any thing accomplished in his work.

Announces Change of Work

John W. Wilson, June 16: For some time now I have had many more calls for meetings than I could possibly fill and do justice to any local work. With much concern I have definitely decided to do full time meeting work. I am giving up one of the best local works that I have ever had of my own accord to do meeting work. The elders at Fifth and Marble, here in Albuquerque, are endorsing me for this work. Write them if you want to know of my life, ability, and soundness in the faith. Address me for the present at 3318 Monterey, Bakersfield, California. All calls will be answered as they come and I will do my best to hold you a good meeting.

Statement From Elders

Dear Brethren: We the undersigned elders of the church of Christ, Fifth and Marble Streets, Albuquerque, New Mexico, wish to make the

following statement and commendation of brother John W. Wilson. Though brother Wilson has been with us too short a time, we are releasing him at his request for full time meeting work. His labor with us has been commendable in every way and we are happy to endorse him as clean, above reproach in life, sound in the faith and able in the pulpit. Though we regret to lose him, we count it a pleasure and privilege to commend him to any

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By B. W. Johnson

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Gospel Light Publishing Co.
Delight, Arkansas

congregation needing a gospel meeting. Brethren, use him once and you will want him again.—Signed: Dewey R. Darnell and John A. Merritt.

L. B. McCleney, 5013 Falls St. Houston, 10 Texas, July 11th, 1944: Have just returned from a mission meeting in Deweyville, Texas about 17 miles north of Orange. The Houston congregation, where I labor, sponsored this effort. There is a great need of workers, who can and will do real missionary work in and around Deweyville. They should contact Brother J. L. Murray P. O. Box 54 Deweyville, Texas for future efforts there.

D. H. Perkins, Bokchito, Oklahoma July 14: The meeting here began Tuesday night. Attendance is only fair. A number of the members have moved away since I was here last July. Bro. Pardue of Boswell, Oklahoma, is in charge of the song service. The Caruthersville, Missouri, meeting closed last Friday night. Some of the five people who were baptized came out of denominational churches. One person was restored. Young Brother Harry Carter of Memphis led the singing in a very fine manner. I look forward to returning to Caruthersville for another meeting in 1945 or 46. We had good service at Calaman and National in Memphis last Lord's Day, and two ladies placed membership with us. Work there continues to be pleasant and encouraging.

Walter W. Leamons, 1637 San Felipe Cts., Houston 3, Texas, July 9, 1944: Bro. T. B. Crews and the members of the Tidwell Road congregation labored tirelessly in the tent meeting which I conducted there. Non-members just did not bother to attend, but they are learning about the church of Christ and some will some day accept the truth. Here at West End congregation, Bro. Crews did the preaching both Sundays of the meeting. I shall leave tonight to conduct a meeting at Los Fresnos, in the Rio Grande Valley.

Lucian M. Farrar, Russellville, Ark., July 10: Recently closed a meeting at Natchry, Miss., with five baptisms and at Dotsonville, Tenn., with six baptisms. Brother J. C. Dawson begins here Sunday, July 16.

Tillman B. Pope, Alma, Arkansas, July 15, 1944: The meeting at Foster, Oklahoma closed with good interest and five baptisms. From Foster, I

went to White Rock, Arkansas. Two very fine people were baptized then. I am now in my third meeting with the church here in Elmore City, Oklahoma. Fine crowds. I go next to Parnell, Oklahoma.

W. C. Conrad, Ypsilanti, Michigan, July 10, 1944: When Bro. Will Slater held us a meeting the first of May, I subscribed for your paper through him; thought I have not been able to read all of its pages, I am glad to state I am much pleased with what I have read and hope I shall not be disappointed at any time with its writers though we must allow some ground minor variations.

W. O. Stroud—I closed the meeting at Shirley, Arkansas last Sunday night as a week ago. I was unable to tell if I did much good. Too many asleep spiritually. I was at the Colony near Bee Branch last Sunday. Sister Presley passed away Saturday night and I preached her funeral service Sunday afternoon. She was the wife of Dan Presley. The bereaved have my sympathy. The congregation of the Colony seemed to be getting along fine. I have done lots of work for them. They have my prayers and best wishes. I am at Stilwell, Okla., at present. I shall begin a meeting near here Saturday night.

C. E. McCord, Corning, Ark., I closed a meeting last Sunday July 9th at Hichman, Kentucky. No visible results, but feel sure some good was done by the way of sowing the seed of the kingdom. There hasn't been much gospel preaching done in that country. They only have a small congregation and a boy about 17 years old, who will take a leading part. He is to be commended for his courage. I've had five calls in the last two days for meetings in Aug. All my time is taken up for August, but still have an opening in September and November. If I can serve you in either month doing the preaching or directing the song service. Write me at above address.

Lee Starnes, P. O. Box 2016, Okmulgee, Oklahoma, July 17, 1944: The church in Delight, Arkansas closed a good meeting on July 11th in which I did the preaching. This effort resulted in eight baptisms and three restorations. It had been twenty years since I was with the church there in a similar effort. While we enjoyed the association of many of whom we knew at that time many had passed on. Bro. Morton Utlev preached in my stead in Okmulgee while we were away and did a

splendid work. He baptized one and I baptized one at home just before leaving.

Hovt Bailey, Sta. A, Box 103 Abilene, Texas, July 17: One restoration and one baptism in Albany recently.

WATERLOO LITERATURE FUND

Since last acknowledged through the Gospel Light, we have received the following contributions for the mailing of The Gospel Light to Waterloo, Iowa. If we have failed to acknowledge any contributions please us know:

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Albert H. Dillard, Bergman, Ark. July 17, 1944: In the year 1896 the church of Christ was established at Antioch across the Caddo River from Amity. To this day they continue to meet upon the first day of the week. Much of the time they have been without a preacher but the work goes on. On July 16th the writer had the pleasure of preaching to a good crowd there. At the invitation two fine young people came forward. They were buried in baptism in Old Sugar Loaf Creek that afternoon. To the Lord be all the praise.

NOTICE

The latest printing of Clarke's Complete Bible Commentary is now sold out. The publishers inform us that another printing will not be attempted until early 1945.

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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 14

DELIGHT, ARKANSAS, JULY 27, 1944

NUMBER 33

MISUNDERSTANDINGS

LLOYD E. ELLIS

I. Misunderstandings do Exist.

There are misunderstandings among kinsfolk, and sometimes it seems that it is more difficult for blood relations to leave off all bickering and such and live in peace than it is for strangers. There are often misunderstandings among friends and acquaintances. Sometimes such lead to estrangement which continues on through life, whereas if some little point of misunderstanding had been cleared, friends would have remained friends. There are misunderstandings among brethren in the Lord. These come about in a multitude of ways, but they are often difficult to remove. Last of all we mention the misunderstanding that exists between God and most men.

This latter is of greater significance than the others since it involves the eternal destiny of men. In other cases, fault may lie at the door of both parties, but in the matter of God and men, all the fault and all the misunderstandings is on the part of men. The ways of men are not pleasing to God, and men have not learned to love the way of the Lord. They are limited in their understandings, and have not learned to understand just who the Lord is and what he requires of them. They should understand his Way and be conformed thereto.

II. Causes of Misunderstandings.

1. Ignorance is one of the primary things at the root of misunderstandings. Men are lacking in knowledge of the needs of others. They are ignorant of the other fellow's problems, and this lack of knowledge of just what the other person must face in life, coupled with other failings brings about the misunderstandings which often mar many lives. Ignorance of the laws of God, caused men to disregard what God has told man, and results in man misunderstanding the problem of life and how he ought to live.

2. Lack of sympathy is another of the causes of misunderstanding. Men become hard and cold and have little regard for others and their woes and wants. They do not keep an attitude of mind which would prompt them to pause long enough to consider the welfare of others.

3. Selfishness—Desire for Personal Attention—will bring about misunderstandings. The individual who is so engrossed in his own personal interests and seeks only for personal attention, will have little consideration for the other person. We have all observed people who

deliberately occupied the center of the stage in everything in which they might be concerned or with which they might be connected. They want to do all of the talking; they demand that their own ideas be carried out exclusive to those of others. People who are outstandingly selfish, are rather easily detected, but it may be that all of us are afflicted to a degree, and a degree of selfishness may be harmful, and cause misunderstandings with others.

4. Jealousy is another trait of character which results in many deplorable conditions. We see this exhibited in many varying situations. We often speak of "insane jealousy," and this is indicative of the state of mind of the individual who is thus afflicted. He is not capable of accurate reasoning in such fits of rage, and even in cases where the attitude of mind is not so strong, or so evident, the person is still not capable of his best thought. Envy might also be studied along with this. Brethren have observed to envy others who have attained to a little more success, or prominence than others, and sometimes we hear that preachers are jealous of other preachers. There is certainly something far from perfect in the life of an individual, whoever he may be, who is thus affected.

5. Prejudice will bring misunderstandings. This is true in many relationships, but let us here think of religious matters. Men who already have some pet teaching in mind; men who have "made-up" their minds, in regard to certain subjects, and have become "set" in that line of thought, often refuse to consider anything else. Men will say to you that they have their own religion, or their own church, and do not care to consider anything else. They do not want to hear what you may have to say, but seemed satisfied in their set ways. They refuse to investigate any further, and declare that they are satisfied with what they believe and do. Such minds have ceased to grow, and such men do not think. It may be observed that they usually let others do their thinking for them. Doing what they do from a variety of reasons, they refuse to consider what God has said, and so have a misconception of what it means to be a Christian, and a misunderstanding of the requirements of the Christian life.

III. How to Avoid Misunderstandings.

Let us here consider:

1. Seek to know and thus to understand. Knowledge will drive away misunderstandings. Knowledge is good,

therefore get knowledge. Obtain a knowledge of things and persons, of their affairs, their needs and their problems. But with all your getting, "get understanding." Think of other people; of your obligations to them, and do not live for yourself alone. Think of what God wants you to know and do. Study his revelation to man—the Bible, that you may learn the truth. Knowledge, even a little knowledge of the right sort is a good thing. As you learn a truth, use it and then add thereto.

2. Maintain a frank and open mind. By this I mean that we should be ready to consider a subject from every angle, and to listen to that which is presented to us. Consider that *it is possible* that you might be wrong on some point, or that you have not yet learned *all of the truth*. Be ready and willing to listen to whatever may be presented, whether by Paul or some other, but then when you have listened, check what you hear with the scriptures to see whether you have heard the truth.

3. Come and reason together. Many misunderstandings among people could be cleared up and soon forgotten by a little reasoning together. Instead of talking with the person we usually talk about him to someone else, and the breach grows, instead of being bridged. Men do not understand what God has said because they will not "come and reason together" and he has told them. He gave to man the power of thought, of volition, and the ability to consider, then he speaks to that intelligence which he created, but many will not listen to what God has said.

To the truth let us learn to listen, and learn and live in peace and harmony.

One Name Is Not As Good As Another

MRS. LLOYD WELTY

By no authority of Scripture or reason has the doctrine been passed around that "there is nothing in a name, and in religion one is just as good as another." This ridiculous teaching runs exactly contrary to all that the word of God says on the subject.

The Bible says salvation is in the name of Christ, "Neither is there another name under heaven among men wherein we must be saved." (Acts 4:12) The enemies of Christ knew that there was something in a name, so they opposed the apostles speaking in that name. "But that it spread no farther among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus." (Acts 4:17-18) The Bible says that we offer our prayers to God in the name of Christ. "If ye ask anything *in my name*, that will I do." (Jno. 14:14) There is so much in a name that the apostles were glad that they were counted worthy to suffer for it. "They therefore departed from the council rejoicing that they were counted worthy to suffer for the name." (Acts 5:41) We are told to glorify God in the name CHRISTIAN. "If any man suffer as a CHRISTIAN, let him not be ashamed, but let him glorify God in this NAME." (I Pet. 4:16). We are to assemble in the name of Christ. "For where

two or three are gathered together in my NAME, there am I in the midst of them." (Matt. 18:20) If you are married and your name is Mr. Jones, would you want your wife to wear some other man's name, such as Mrs. Brown or Mrs. Davis? Well, of course you wouldn't.

So it is with Christ. The church is the bride of Christ. (Eph. 5:23-25) Therefore, it should wear his name and not the name of some man. The church of Christ alone wears the name of the Son of God. God tells us to do all that we do in the name of the Lord. "And what so ever ye do in word or deed do it all in the name of the Lord Jesus. Giving thanks to God the Father through him." (Col. 3:17) So important is the name, this NAME, that the Bible tells us that we are baptized into it. "They were baptized into the name of the Lord Jesus." (Acts 19:5) Since we find from the plain testimony of the word of God that the name is so important, other considerations arise.

We find that salvation is in the name, prayer must be offered in the name, all our services to God must be offered in the name and for it, and we are told that we are to gather together in the name. Now here is a point to consider. Since all these things are and must be in the name of Christ; how can a man be saved WITHOUT the name? He cannot be. Since man cannot be saved out of the name, and since he is baptized into the name; well, this is just another reason why a person cannot please God, cannot be saved, cannot enter the Kingdom of God without being baptized. Have you once been a member of the church of Christ but have wandered away from your first love by the cares of this world? Why don't you return without delay? If you have never obeyed the gospel of Christ, you should ponder seriously the fact that you cannot become a disciple of Christ until you are added to His church. If you will believe that Jesus is the Christ, (Acts 16:31) Repent of your sins, (Acts 17:30); confess your faith, (Acts 8:37); and be BAPTIZED in the NAME of Christ for the remission of sins, (Acts 2:38); the Lord will add you to His church, (Acts 2:47); with your past sins forgiven and the gift of the Holy Spirit resting upon you. And, if you remain faithful, eternal bliss will be yours.

(Note: The above was written by sister Lloyd Welty, 20-8th. Ave. West, Kalispell, Montana, and was printed on a plain sheet of paper and distributed over town just preceding the meeting in which I am now engaged. This is a mission point. The church at Fifth and Marble, Albuquerque, New Mexico, sent me up here. A man to labor full time with these faithful few is badly needed. Who will help support one? Albuquerque will help. Who will join them and put a man here? Write Lloyd Welty, address above—John W. Wilson.)

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E. M. Borden

Christ existed before the world was. At that time he was called "The Word." "In the beginning was the Word, and the Word was with God, and the Word was God." He created all things that were created. He lived on earth—in the flesh, he was put to death in the flesh, buried in Joseph's new tomb, arose from the dead the third day, and after forty days ascended to heaven where he is now reigning as King of kings and Lord of lords.

The world is full of religion, but Christianity is not so plentiful. Paul was religious as a Jew and a Pharisee, but after the Lord appeared to him he was convinced that he was wrong. He then obeyed the gospel and became a Christian. He was still religious, for Christianity is a religion. "After the straightest sect of religion, I lived a Pharisee." (Acts 26:5) There are some religious sects that do not even accept Christ as the Son of God. There is no Christianity without Christ. Religion is also used in another sense, which is mentioned in the following passage: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world. This religion is what a man does and not what he gets.

Faith in Christ is the foundation upon which every Christian life is founded. "Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) Faith in Christ produces repentance. When the penitent believer confesses his faith in Christ, he is then ready to be baptized. Then faith continues through repentance, confession and baptism. Peter says that we add to that faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity. In fact, at the end of faith we receive eternal life, and that eternal life is in the world to come.

Historians almost quake at the religious condition of the country at the beginning of the eleventh century. On account of the conditions, the progress of the church was checked, yet some Christians continued to worship in the right way. The hand of persecution was working. There were some who claimed to be Christians in the eleventh century who were very far from the right way. In the second century the Christians who continued for a pure membership were called "Paterines." In later years these same people were called "Waldenses." They did not call themselves Paterines or Waldenses, as they claimed to be Christians. They received the name of "Waldenses," from Peter Waldo, who was a leading light among them. They baptized for the remission of sins. The Paterines contended that an ordinary man could not be the head of the church of Christ. They accepted Christ as the head of the church of Christ. They also contended for pure membership. Those who were called Waldenses were the same people who were called Paterines in the second century. These people had no connection with the Roman Catholic church. The Roman Catholic Church began in Rome, but the Church of Christ began in Jerusalem.

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 a position because it is true, and let us be sure it is true. We should 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 of the Jews; "Ye shall know the truth and the truth shall make you free." The Jew must accept Christ or be lost.

CLOUDS

'Twas in a cloud God set His bow, (Gen. 9:13, 14)

A token of His love;
A covenant He made that day
'Twixt earth and Heav'n above.
That "bow of promise" oft we see
In arching colors spanned,
And confident our hearts remain
In all that God has planned.

In "pillar of a cloud" by day, (Exod. 13:21)

And light of fire by night,
God went before His chosen ones
To guide their steps aright.
"A thick cloud" once to Moses brought (Exod. 19:9)
The Lord, whose voice he heard,
And Israel attention gave
To God's revealed Word.

Where clouds abode they pitched their tents, (Num. 9:17)

By faith they journeyed not;
'Twas only at the Lord's command
They left that cloud-marked spot.
Without that cloud their way to halt—
A plan which God devised—
Their journey would have futile been,
Their hopes unrealized.

We have "a cloud of witnesses" (Heb. 12:1, 2)

That compass us about.
They, as God's faithful, have endured,
And faith has banished doubt.
That "Cloud" an inspiration is
To us, who in their train
Would follow on, forsaking all,
That Heaven we might gain.

When hearts of men shall fail in fear, (Luke 21, 27, 28)

Because of earth's distress;
When foes of good their powers display
In ways of wickedness;
Then shall the Son of Man return
In glory clouds on high,
No longer grieve, but life your heads!
Redemption draweth nigh.

God knows how much we need the clouds—

'E'en those that bring the rain
To cleanse the earth and give new life
To bud and flower and grain.
Their "silver lining" let us seek,
Nor count them dark and drear,
For ev'ry cloud speaks much of God
And brings His Presence near.—Selected.

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Associate Editors

Geo. B. Curtis ----- Box 431, Winslow, Arizona
 E. R. Harper ----- Little Rock, Arkansas
 John W. Wilson ----- 900 W. Roma, Albuquerque, N. M.
 R. A. Hartsell ----- Broken Arrow, Oklahoma
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Religious Review

R. A. HARTSELL

TRENDS

Straws cast into the wind give us the direction of the breeze. Likewise, the trends of religious teachers give us the direction the church is likely to go in the future. When Diotrephes moved to have the preeminence among the people of God, it gave John an idea of the direction of the path of the church in the future. (III Jno. 9). His attitude of dictatorship resulted in the "casting out of the church" those who loved the truth. Paul knew by the trend of "departing from the faith" and the giving heed to "doctrines of devils" (I Tim. 4:1-4) that a "great falling away" was coming; and the revelation of the "son of perdition" was certain. (II Thes. 2).

These writers knew that popery was sure to come. They had a vision of the future by the trend of things. We do not have to be inspired to see some of the future. All we need is a "vision" of the circumstances which surround. That is the reason that "where there is no vision, the people perish." When the leadership of the church fails to observe the trend, great trouble lies ahead.

The leaders in the days of Constantine the Great failed to see the harm in the trend to accept a creed as a substitute for the word of God. They did not realize that to accept it was equal to setting aside the word of God. It became the thief that robbed mankind of God's word, and gave the world the dark ages.

We could cite many other such trends in history, but this is enough. However, we must look to more recent trends. When the church of Christ in St. Louis some 65 years ago outgrew its building and decided to buy a better one, little did anyone think that that would be a turning point. Within itself, it was an ideal thing to do. But, when it was found that the building purchased had a usable mechanical instrument of music in it, and a number wanted to keep it, the trend was

obvious. It may be that those who wanted to keep the instrument never once thought of Maundy Thursday, communion on Thursday night, and many innovations which have crept in. But that trend opened the flood-gate, and now the Christian (?) Church cannot turn off the faucet.

"See, sayeth he, that you make all things according to the pattern." (Heb. 8:5) As long as men do this, we will not have "trends" toward setting aside the Lord's word. When men are satisfied with the Lord's pattern, troubles are few. Creeds, manuals, confessions of faith, etc., are but expressions of dissatisfaction with the Plan of Christ. They were born out of a desire of men to be leaders, and of people to follow men. "He is educated, he would not teach us wrong." May be Diotrephes was an educated man too, and the "son of perdition" was informed; but this did not keep them from teaching men wrong. And, mind you, the devil is no fool, either.

I have observed recently that our journals are filled with quotations from Campbell, Lipscomb, Brents, et al. I like to know what these men have said, just as I read what Luther, Calvin, Wesley, et al have said. But, why should I accept a thing just because Campbell said it? Or why should I be required to submit to a doctrine just because Lipscomb believed it? I am made to think of the question of Paul when the church at Corinth wanted to follow men. "Who is Paul, and who is Apollos, but ministers by whom ye beleived?" Who are these men? Why should I have to accept their word as final? I must believe the words of Paul, because they are the words of the Holy Spirit. But, when were Campbell and Lipscomb inspired?

Do not misunderstand me; for I respect these men as good and great men, but not in the sense of their word being final. Campbell and Lipscomb taught things which I do not believe. And, my thoughts are: Take the word of God, no matter what any man teaches or taught.

At first the attitude to rely upon what these men said just because they said it looks harmless; but it is a trend. It points in the very direction of the Catholic Church. "What did the 'fathers' say?" There are three fundamentals of authority in the Catholic Church. (1) The authority of the church through the inspiration of the Pope. (2) Tradition (What do the fathers say about it?). (3) And, finally, the Bible. Poor Bible! It must wait to be respected until proper respect has been bestowed upon the "fathers." Are we about to make "fathers" of Lipscomb and Campbell?

I do not have to know what either of these men said about the establishment of the Kingdom. Jesus said: "I appoint unto you a kingdom." I believe he did. Paul said: "Wherefore we receiving a kingdom, which cannot be moved." I believe they did. Paul further says that the Christians at Colosse were in it. No matter what Boll, Brents, Campbell or any others may say; I believe those Christians were in it. Furthermore no matter what they said, I believe it, because of what the Lord's word said.

Are we setting precedent for generations in the church of the future? Are we saying to them, "decide your questions by what the 'fathers'" (Brents, Campbell,

Lipscomb, et al) have said? Or are we leaving a record which instructs them to "Speak as the oracles of God speak?" Certainly they must draw some conclusion from our conduct in this matter.

Are we losing sight of the examples that teach us to hear Christ. The lesson in the transfiguration will have lost its meaning the moment we turn to hearing men rather than God. God's words on that occasion will echo nothing, unless the commandment of God, "Hear ye him."

And too, Peter's quotation of a prophecy will mean nothing to the generations of the future church, if we allow them to believe that we settled our difficulties with what outstanding men in the church said. The prophecy to which we refer is: "WHOSOEVER SHALL NOT HEAR THE WORDS OF THE PROPHET SHALL BE DESTROYED FROM AMONG THE PEOPLE." (Acts 3:22).

King Saul lost his kingdom, and his posterity were robbed of the lordship of the nation because he listened to "the people" rather than to God. (I Sam. 15) He confessed that he had sinned because he heard the people and heeded them. God said; "you rejected me, when you rejected my word."

If this trend continues, we shall have to change our "slogan." Instead of saying, "SPEAK WHERE THE BIBLE SPEAKS, AND REMAIN SILENT WHERE IT IS SILENT;" we shall have to say; "SPEAK WHERE THE FATHERS HAVE SPOKEN AND REMAIN SILENT WHERE THEY HAVE REMAINED SILENT."

Reader, may be you think that I am seeing afar off, but I truly believe that this situation will bear watching. It is not my desire to undervalue the ability of great men in the church. I believe that if these men were now alive that they would add an amen to what I have said. They would say, "decide your questions by the Bible; not by what we say or think." You have read enough from their pens to know that this expresses their attitude. In fact it was their plea. Let it continue to be ours henceforth.

This last trend for this lesson is rather new, but it will do to watch also. It follows.

Some among us have decided that neither the King James nor the Revised Version give us what we want. We will, therefore, clip from the former the things that pleases us, and also from the latter. When we are through clipping, we shall publish the choice translations from each one, then have a Bible that just suits our taste. If the present trend in this direction continues, it will not be long until one of "our" publishing houses comes out with just such a Bible. What will you think about it? I will tell you what I think. When men get to the point where what they teach cannot be found in either one of them, and they must take a scissor doctrine and clip from both of them to get it, something is wrong.

It is a pleasure for me to use either. Often I do use different translations in my study, but when I reach the point of making me a Bible just to please my fancy, please set me down; won't you brethren?

I have joined many of my preaching brethren in fighting hard battles in public debate to uphold the

word of God, and shall continue to do so, as long as I have the strength of body and soul. But to be hit full in the face with the foolishness of clipped translation is more than I am able to fathom. I AM AGAIN' IT. These are my feelings in the matter of the "new, perfect, Revised, King James translation, which now is in the offing.

It will pay us to "SEEK THE OLD PATHS." To stand for the "Ancient Order of Things." Our questions, if rightly settled, will be settled by the word of the Lord. If we clip out of each what does not suit us, and publish what does, it will license our children and our children's children to do so. In a few generations hence it will all be clipped out. It may look harmless at first, but we better watch the trend.

The Mormons have said that because of mistakes in translation it was essential that Joe Smith give the world an "inspired translation." Have you ever read it? If not, then you cannot imagine just how foolish intelligent men can become. With others, I have fought the Mormon translation—Must we now have to apologize to them on account of some brethren who want to give us a clipped translation, because the old ones are "imperfect?"

THINK ON THESE THINGS

Conflicting Ways Against Christianity

JAMES L. NEAL

We have learned in previous study that the Bible as a divine library must be rightly divided in order to receive its glorious benefits (II Tim. 2:15). We saw how the twelve apostles of Christ were baptized with the Holy Spirit to enable them to give to all the world God's plan for human redemption through Christ, as revealed in the New Testament; and that in and through the New Testament only can the people of the earth ever hope to come into the unity of the Spirit in the bond of peace, in religion. This will remove all religious division and confusion! It will promote good will and peace among men and nations, keep safely our economic good and make for material progress in every way (Matt. 6:33).

THE BIBLE IS NOT A MYSTERY

Because of the sinful division in the religious world thousands of good people think they cannot understand the Bible from plain study by themselves. But the way of salvation and Christian duty are so plainly set forth in the Bible that a "wayfaring man" need not err therein. We simply need to study the Bible daily in all sincerity and do just what it says for us to do (II Pet. 1:1-3, 5-11).

THE WORKINGS OF GOD

Of course, we cannot understand all about the wonderful workings of God, but everything He tells men to do is easily understood. Noah understood exactly the demands in detail for building the ark, though he did not know how God brought the flood upon the earth to destroy wickedness. Noah had to believe what

God said and to do what He commanded. This he did without question. Just so with us in the Christian dispensation of time, under God's New Testament law and order of things. We do not know how Jehovah sent His Son as a Savior of the world to die upon His cross for our sins, but we can understand the plain commands that Christ left us in His will, and by humble obedience to these commands we can know of a surety that we are safe. (I John 3:2,4). The simple demands of the Lord's gospel to exercise faith in Him, to repent of all sins, to confess His great name before men and humbly submit to a burial in the waters of baptism are very easily understood and met. (Mark 16:15, 16; Acts 2:38; Matthew 10:32; Romans 6:3-5). The beauty of this is that whosoever will may come to salvation in this God-appointed way (Matthew 11:28-30; Revelation 22:17). Let us not mystify the Bible by confusing the plain commands that we must obey with the things that properly belong to God's side. God is our great creator and heavenly Father, and we cannot understand about Him until we reach heaven, the eternal home of the soul, through humble obedience to the will of the Son of His love (Hebrews 5:8, 9).

THE TWO WAYS

The doctrines of men and their disciplines of faith and practice conflict with the strait and narrow way of truth (Matthew 7:13, 14; 15:9, 13). The greatest of care must be exercised to enter and remain in the narrow way—the plain way—because many travel the broad way to eternal doom! (Matthew 25:46). All in the broad way are against Christianity and therefore against all good.

WHO ARE IN THE BROAD WAY?

Those who reject God and the Bible are going to eternal torment! Wicked and immoral men and women are in the broad way. All deceived people in religion are in this way, sincerity isn't enough. We must be right, and we must be agreed (Amos 3:3; Proverbs 14:12; Jeremiah 10:23; Isaiah 55:8, 9; Matthew 15:14).

THE SURE WAY

The Bible is right and we know we are right when we follow it. The first four books of the New Testament tells us of Christ. We believe that. The book of Acts tells how to become a Christian. There is no other safe way. The rest of the new Testament tells how to live and stay in the sure way. These instructions are exactly right and are easily understood.

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STATION A,

Fort Smith, Arkansas

A Funeral Talk

By HOYT BAILEY

The scriptural reading Luke 16:19-31. Again we are reminded of the truthfulness of God's word for He has said, "And as it is appointed unto man once to die, but after this the judgment." Heb. 9:27. Since we are now in the presence of death we are faced with the fact that all mortals must die: therefore we too must soon meet the same ordeal as this one who has passed into the realm of the unseen. In Luke 19 Jesus speaks of two characters, the rich man and Lazarus. I call your attention to these men not because one was rich and the other poor, but because of the two destinies that are so vividly portrayed in this account. We observe that the rich man and Lazarus both died. Each had lived his own life. Evidently one had many more earthly friends than the other. Even though one had been a beggar and the other had fared sumptuously every day the curtain of death unfolded an entirely different scene. Though Lazarus was a beggar and his body afflicted with sores when he died he was borne by angels to Abraham's bosom. A PLACE OF REST. The elaborate funeral, if such he had, did not prevent the rich man from lifting up his eyes in anguish. A PLACE OF TORMENT. We look back at these two who lived and died; therefore we are made sad to observe the destiny of one, but our hearts are made to rejoice because of the destiny of the other. One cannot escape the fact that the cold hand of death seals the destiny of the soul; therefore just as the soul is at death so will it be at the judgment.

Those who are fortunate enough to be wafted into the abode of the blessed will not seek a transfer. There is comfort for them there. Doubtless Lazarus employed every legitimate means, while living in the world, to influence his fellows to live righteously. Surely there was not one thing to bring pain when the cries for comfort came from the man in anguish. Lazarus had no regret because of the life he had lived and the destiny he had attained. The rich man awoke to a realization of the failure of his life only to regret the awfulness of his doom. He sought relief but such was not attainable. He became interested in his five brothers after it was entirely too late. This man would go so far as to have one brought from the dead that some might be influenced to repent, but alas his last opportunity had passed.

There was no sending back from the dead
To warn those living of the horrors ahead.
Those who had attained eternal bliss,
Did not desire a change from this.
Those who had lived to be sentenced to hell,
Could not escape by all their shrieks and yells.

Since there are but two destinies such necessities there being only two ways. One way, the broad way, leads to destruction while the other way, through Christ the narrow way, leads to the Father. John 14:6. Jesus teaches us in John 8:21-24 that we must believe in him to the extent that we will accept him or be rejected from heaven. If one enters Christ and lives after the Spirit he will not be brought into condemnation. Rom. 8:1. If we have regard for the scripture surely we are forced to the conclusion that to go to heaven one must enter Christ. It is not possible to attain salvation in Him without obedience for "he became the author of eternal salvation unto all them that obey him." Heb. 5:9. It is needless to call him Lord, Lord and fail to do the will of the Father. Matt. 7:21; Luke 6:46. In Gal. 3:26-27 Paul says, "For all are the children of God by faith in Christ Jesus, For as many as have been baptized into Christ have put on Christ." Then to enter Christ one must

believe in him so strongly that he will turn away from evil, with the mouth confess Christ before men, and be buried with him in baptism that he may be raised to walk in newness of life.

Those who have entered Christ and are living the faithful life have the assurance that he has gone to prepare a place for them. He is preparing a place for a prepared people; therefore we must be faithful until death if we are to receive the crown of life. Yes, we must be so busily engaged in his service that we will die while manifesting our devotion to him. If Christ has complete control of our lives then we can truthfully say, "The Lord is my shepherd; I shall not want—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, Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; My cup runneth over; Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." Ps. 23. Those who believe and obey all the commands of the gospel have the blessed assurance of this glad welcome from Christ, "Well done, good and faithful servant; thou hast been faithful over few things, I will make thee rules over many things, enter thou into the joy of thy lord." Matt. 25:21.

Delivered at the funeral of a man who died a Catholic.)

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Notes---Reports

Lloyd E. Ellis, 1504 Fernside Blvd. Alameda, Calif., July 16: Two more placed membership with us here today.

Howard Casada, Booneville, Arkansas, July 20, 1944: On July 1st I began work as minister at the State Sanatorium here at Booneville. I am succeeding brother Voyd Ballard who has moved to California. As you no doubt know this work is sponsored by the church at Poplar Bluff, Missouri. I find that one of the most appreciated papers sent here for distribution is The Gospel Light. Brother Copeland these folks surely like to read here and no one knows how much good is done in the distributing of good gospel literature. Just thought I would drop you a line and tell you how much Gospel Light is appreciated. I will always try to place the papers where they will do the most good. I am to baptize two fine young men this afternoon who are patients at the Sanatorium. So thanks for your good work and command me if I can be of service to you.

Will W. Slater, Station A, Fort Smith, Arkansas, July 22, 1944: The meeting at Lockhart, La., closed without visible results. Brethren said that much good was accomplished. I couldn't tell it. This leaves me in Spearsville, La., one confession to date. I close the 30th and go to Linville, La., and from there to Choctaw church, Oak Grove, La. Am to begin a meeting in Randlet, Okla., August 30. May the Lord bless the faithful.

Waymond D. Miller, 615 West 5th St., Hope, Arkansas, July 19, 1944: Just closed a meeting with the Cross Roads church, near Bearden, Ark. Interest was very good, considering these difficult times. Two were restored. I go next to Nola, Arkansas, for my third meeting with these brethren.

G. A. WELLS, Box 1496, Pryor, Oklahoma: Since my last report, I have visited Muskogee, and while there, conducted a funeral service: Attended the Prayer meeting service and while there Baptized a Man about 70 years of age, who had been waiting my coming to Muskogee to be baptized. We are reaching out into the country round about Pryor, we are now in our second mission meeting, I am preaching every night. And this week brings our Bible

school to a close. We have had an average of about 70 throughout the school. Our meeting began the 20th of August, with Ralph Graham of Abilene doing the preaching.

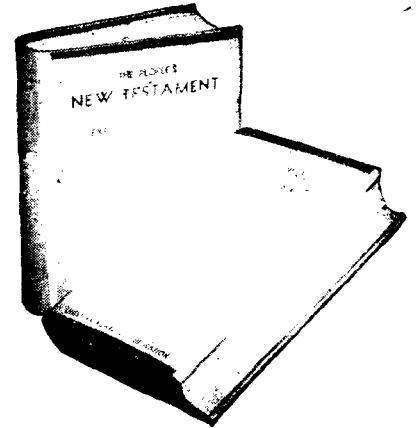
T. D. Ames, Garfield, Arkansas: As it has been some time since writing a report to your paper, I will say that I am now in a meeting for the brethren at Maple Grove, Mo. Last Lord's Day I baptized a business man of Cassville, Mo., with his entire household. Brethren I ask an interest in your prayers.

J. B. Redd, Prosser, Wash., P. O. Box 456, July 20th: I am to begin a two weeks meeting in Prosser, Wash. July 23rd to continue till Aug. 6th. At prayer meeting last night a young lady obeyed the gospel and was immediately baptized in the Yakima river under the light of automobiles. Bro. Ellis the local minister did the baptizing. I am spending July and August in the Northwest and expect to hold several more meetings after I close here.

Tomy Kidd, Warm Springs, Ark., July 20th: I am assisting in a mission meeting in Missouri close to Doniphan, this meeting is sponsored by the Brakebill and Ponder congregations. There has been nine baptized up to date and one restored. There seems to be a great interest in the meeting. They are learning the truth

inspite of sectarian opposition. When the churches norated that the meeting would began the Baptist began to stir among themselves and started a meeting in about a hundred and fifty yards of where we are preaching. But they haven't interfered with the crowds that gather each evening to hear the gospel preached. We have in number each evening from two-hundred and fifty to about five-hundred people. This is the first time that the gospel has been preached here so pray for Bro. Songer and and myself and all that is helping to make this meeting possible.

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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 14

DELIGHT, ARKANSAS, AUGUST 3, 1944

NUMBER 34

Conscience

LLOYD E. ELLIS

I. Can We Be Guided By Conscience?

We often hear the expression, "let conscience be your guide," but we raise the question as to whether we can safely follow conscience to the exclusion of other things. We have heard it said that some men have no conscience, and we have been told that others have had their consciences seared as it were with a hot iron. What sort of a guide is conscience?

II. Items That Must be Considered.

1. If conscience is an infallible guide, then the Bible is not needed. The Bible is given to men and women who are capable of understanding; who can reason; and who can decide for themselves just what action they may take in regard to matters which are presented. If one may depend upon his own conscience at all times to tell him just what he ought to do, then he needs no instruction from the Bible, for, in depending upon his own conscience, he may go right along doing what he thinks is all right and he will be all right—if he may always depend upon his conscience. Thus is the Bible ruled out of his life.

2. If conscience is an infallible guide, then "every man is right in his own eyes," and none need change. This would mean that everyone is right just because he thinks he is right, and there would be as many standards of conduct as there are men. There would be as many ways to God as there are individuals, for individuals differ and depending upon his own conscience each one would go his own way, and what necessity would there be of endeavoring to teach others a better way of life? There would be no better way, for each would be right in following his own thoughts. That this is very erroneous needs no demonstration for all of us have observed men believing in things which were wrong, and yet acting in good faith with regard thereto. While thinking they were right, they did that which was not right.

3. If conscience is a safe guide, then it is perfectly all right for men to persecute others. At least some of those who have persecuted others have been conscientious in so doing. The best example of this is the Apostle Paul himself. While he was persecuting Christians to the extent of having them imprisoned and put to death, he still acted in all good conscience for he thought that he was serving God in so doing. After he had become a Christian he stated that he had lived in all good conscience even up to the time of his speaking, and yet he declared that he was chief of sinners because he per-

secuted the church of God. Yet, he carried on this persecution in all good conscience. Is it right to persecute others? Then conscience is not a safe guide in this matter, and men may be honestly mistaken.

4. Conscience is a creature of education. Each one acts in a certain way because he has been taught that that way is the correct of one. If you have been taught to steal, then your conscience will tell you that it is right so to do, and your conscience will not "hurt" you when you appropriate that which does not belong to you. If you have been taught that it is right to kill and to destroy a certain race, or class of people, then your conscience will tell you to do that thing. Whatever it is that you have been taught that thing will seem right in your eyes. This is true whether you have been taught the truth or a lie.

5. A rightly informed conscience may be safely followed. If you have been taught the right thing to do, then when you do the thing you have been taught is right, you will be right and you can safely depend upon your conscience. But you may readily see that it is not your conscience upon which you may depend, but upon the correctness of the teaching which you have received. If you have been taught correctly, then your conscience will guide you aright. If you have been taught wrong things, and still feel that they are right, while they are not, then your conscience will guide you into wrong paths. The all important thing is to receive the correct instruction.

6. Follow your conscience, by doing the thing that you think is right. You can never be right by doing otherwise, for you could not do right by doing what you think is wrong. But do not depend upon your conscience as your sole guide. Ever keep your mind open to a consideration of all things which pertain to life and godliness. Study to see whether you have been correctly informed. If you have been taught the wrong things, and you learn that something else is right, then turn to the right thing and follow it.

7. How may I know when I have been correctly informed? This is not always easy. Those in error may work just as diligently and just as hard as those in the right, and they may be just as sincere and *conscientious* as the ones who are right, but one may come to a knowledge of the truth by diligent study and consideration of the truth which has been presented to man in the Bible. We cannot take the word of man concerning what we must do in order to be pleasing unto God, but we must listen to him, and he has spoken unto us through his Son, who has caused the Bible to be brought down

(Continued On Page Three)

Oneness Through His Divine Love

(A sermon on John 17:24-26 by Gus Winter, Youngstown, Ohio over station WRRN, Warren, Ohio)

Never in any age or generation of human history has the world witnessed the unloosing of the forces of prejudice, hatred and strife with a greater or more far-reaching destructiveness, than in this present time. In my message to our radio audience last Saturday, I presented the closing verse of the 13th chapter of I Cor. which so positively affirms that Christian love is to abide, that this is even greater than Christian faith and hope. This morning I call attention to the three closing verses of the 17th chapter of the Gospel according to John (Goodspeed's American Translat'n). "Father, I wish to have those whom you have given me with me where I am, to see my glory that you have given me, for you loved me before the creation of the world. Righteous Father, though the world did not know you, I knew you, and these men knew that you had sent me. I have made yourself known to them and I will do so still, so that the love which you have had for me may be in their hearts, and I may be there also."

In these closing requests of Jesus' farewell prayer, the Greek word translated love, is "agapao," which denotes the love of God or Christ to us, and our love to Him and to our fellow creatures, as inspired by His love for us. (Cited from page two of Alexander's Souter's Pocket Lexicon to the Greek New Testament). In this entire prayer, one dominant note is struck, namely, Jesus' desire for the ONENESS or UNITY of all His followers. In verse eleven He prays for the oneness of His people through being kept in the divine name. In verses 17 to 19 He pleads for the oneness of those who are consecrated through their adherence to the truth (God's word). In verse 20 He petitions the Father for the ONENESS of those who believe on Him through the message of His chosen apostles.

In the closing verses of His prayer He prays for the oneness of those in whose hearts the divine love dwells. In other words, this is the love of which Charles Wesley wrote:

"Love divine, all love excelling,
Joy of heaven to earth come down."

This is the love of which the blind poet George Matheson sang:

"O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow,
May richer, fuller be."

This is the love which is described in verses four to seven of the 13th chapter of I Corinthians by the inspired pen of the apostle Paul. "The love that is patient and kind. That is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice: it is only happy with truth. It will bear anything, believe and hope anything (in harmony with God's will as revealed in His word), endure anything. Love will never die out, but endure. (Goodspeed

translation).

You may ask, "How can I get this measure of love, that is divine; that descends upon human hearts from the great loving heart of God?" I answer in the inspired language of Paul, "For through the Holy Spirit that has been given us, God's love has flooded our hearts. ("Rom. 5:5, Goodspeed's trans). This naturally brings up another question, "How do we receive the Holy Spirit?" Hear Jesus own answer to this vital question as recorded in the Gospel according to John, 7th chapter, verses 37 to 39. "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on him were to receive, for the Spirit was not yet given, because Jesus was not yet glorified. (Am. Std. Version). On the Day of Pentecost, A. D. 30, as recorded in the second chapter of the Acts of the Apostle, Peter proclaimed to the assembled multitude, "This Jesus did God raise up, whereof we are witnesses. Being at 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." (referring back to the first four verses of the same chapter). The apostle Peter concludes his epoch making message with the assurance that God has made the same Jesus whom they had crucified, both Lord and Christ. They were deeply cut to the heart by this inspired sermon and cried out from the depths of their smitten hearts, "Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children (showing this gift is for the people of Isreal there present and their descendents) and to all that are afar off (indicating this gift and the obedience to the commands given applies also to the Gentiles) even as many as the Lord our God shall call unto Him. "(Acts 2:37-39, Am. Std. Ver). Peter re-states the necessity of obedience to the commands "repent and be baptized" as he stands before the Jewish council in ancient Jerusalem, and declares to them, "We must obey God rather than man. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt at His right hand to be a Prince and a Savior, to give repentance to Isreal and remission of sins. And we are witnesses of these things and so is the Holy Spirit, whom God hath given to them that obey Him. "Acts 5:29-32, Am. Std. Ver).

This holy divine, sacrificing love was truly exemplified in the earthly life of Jesus. As the hour of His departure from this world rapidly was approaching, the apostle John informs us, "having loved His own He loved them unto the uttermost" (John 13:1) What was the supreme expression of that sacred love that glowed with the light of eternal glory in the great loving heart of our Lord Jesus? Here is Jesus own testimony concerning it: "Greater love hath no man than this, that a man

lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what His Lord doeth; but I have called you friends. (John 15: 13-15, Am. Std. Ver).

The divine will expressing itself in terms of law commands our respect and constrains our reverence. The nation Isreal stood with bowed heads and reverential fear at the foot of Mount Sinai when amid the thunderings and the lightnings and the voice of the trumpet and the dense clouds of black smoke, the ten-commandment law was given through Moses. But on that great Day of Pentecost we read of in the second chapter of Acts, the new law, the mandate that is binding upon those whose hearts have been pierced with the message of Mount Calvary, the evangel of the holy love of Jesus, a love expressing itself in terms of sacrifice even unto death-is proclaimed to a world perishing in sin. This is the law of the Spirit of life in Christ. When the law on Mount Sinai was first given, three thousand men of Isreal were slain with the sword for disobedience to the commands of Moses. When the new law of pardon, "Repent ye and be baptized" was heralded by the apostle, three thousand men of Isreal whose hearts had been pierced by the sword of the Spirit, which is the word of God, were made alive unto God by their obedience to the gracious commands of the gospel. "For the law was given through Moses; grace and truth (reality). Came through Jesus Christ. (John 1:17). In other words, that which was foreshadowed by the animal sacrifices offered under the Old Covenant becomes a reality in Christ. Those offerings upon Jewish alters all pointed forward to "a sacrifice of richer blood and nobler name than they." So when Jesus appears among men, His illustrious forerunner, John the Baptizer," seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world, ("John 1:29). Many years later, the apostle John on the lonely Isle of Patmos, peers through a door opened in heaven, into the eternal glories of the eternal kingdom. He sees a great multitude, which no man can number, out of every nation, and he hears them cry with a great voice, "Salvation unto God who sitteth upon the throne, and unto the Lamb." These are a white-robed throng, who came through great tribulation, and washed their robes white in the blood of Jesus, Calvary's Lamb, (Rev. 14:9-14).

This holy, sacrificing love is also to be exemplified in the life of Jesus' disciples. In that upper room in old Jerusalem where Jesus delivered His farewell discourse and where He breathed His farewell prayer, He declares, "A new commandment I give unto you, that ye should love one another even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one for another, (John 13:34-35). The badge of true discipleship is not outward but inward. It is not something we wear on the lapel of our coat, but it is as Goodspeed expresses it, "God's love flooding our hearts." This divine love having flooded our own heart, should overflow, reaching out into the hearts and touching and influencing the lives of others. "Owe no man anything, except the duty of mutual love, for whoever loves his fellow-men has

fully satisfied the law . . . Love never wrongs a neighbor, and so love fully satisfies the law, (Romans 13:8-10, Goodspeed's trans).

If every Christian would manifest the pure and holy love of Jesus, we could find a happy solution to every perplexing problem, to every difficult situation and circumstance. Its overflow would reach out into and transform the sordid lives of even the unlovely. A mere lip service will not meet the needs of this crucial hour. Even a loveless service on the part of those professing Christianity is utterly unavailing, as the apostle John has set forth in Revelations 2:1-4. Our only hope of a better day lies in the triumph of Christian love in the hearts of more rulers and people in all lands of earth. Then shall the words of the seraphic prophet Isaiah become a reality, "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4).

CONSCIENCE

(Continued From Page One)

through the years to us that we might know the truth by which we may be saved.

III. Study That We May Be Correctly Informed.

I could not over-emphasize the importance of a study of God's holy word. It is the revelation of God to man, and contains the directions which men should follow if they would be pleasing to their Creator. There is no other way by which men may learn the truth. They cannot follow the moral standards of the world and live on the highest plane of which they are capable and which is expected of them by God and Christ. They cannot listen to the commandments and traditions of men and be right religiously, for the thinking of man, and the dependance upon his wisdom cannot lead to God. One might be conscientious in so doing, but he would be following the wrong thing. Only God can tell men what he wants them to know and do.

May we study and consider diligently the Word of God that we may be correctly informed, and know the right principles of conduct, thus knowing what is right, and doing the right things, our consciences will be clear, and not only will we be safe in following our consciences but we shall be right in so doing.

Tillman B. Pope, Alma, Arkansas, July 25, 1944: The meeting at Elmer City, Oklahoma came to a close at the water last Sunday afternoon. One was baptized. I began the same night at Pernel, Oklahoma. Things were fine for a good meeting here. I go next to Marked Tree, Arkansas. Pray for us in these fine meetings.

W. O. Stroud, Stilwell, Oklahoma, July 27, 1944: I am in a good meeting near here. This is the second week of the meeting. One lady was baptized last Lord's day. The crowds have been good until the last two nights they have fallen off some. We are having opposition as is often the case. The Lord willing I shall be here over Sunday. I will report later. Pray for us. Some meetings dismissed on account of people having moved away. I have some open dates.

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

J. A. Copeland Delight, Arkansas
Geo. B. Curtis Box 431, Winslow, Arizona
E. R. Harper Little Rock, Arkansas
John W. Wilson 900 W. Roma, Albuquerque, N. M.
R. A. Hartsell Broken Arrow, Oklahoma
James L. Neal Springdale, Arkansas
Gilbert Copeland Nashville, Arkansas
Ted W. McElroy Del Rio, Texas

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A Minor Change In The Gospel Light

J. A. COPELAND

By my request brother Alexander has agreed to drop my name as editor of The Gospel Light. This is not because there has been any ill feelings between us, for there has never been any thing but perfect cooperation with us. Neither does it mean that I will do less for The Gospel Light than I have done in the past. I hope to do more for the paper next year than I have ever done. I think it will not be out of order to tell the readers why I have been connected with the paper, and why my name should now be dropped as editor.

When brother Grady Alexander started The Gospel Light, he had not been preaching long, and was not acquainted with the brethren in a general way as well as I. He was already at that time a successful newspaper man, and had a splendid outfit with which to print a gospel paper. He asked me if I would be editor, until he became better known among the brethren, and assist in making decisions on any matter that might be questionable. In two or three years I asked him to drop my name as editor and place his there, as he really was the editor, and I was only in name. After some persuasion on my part, he did so and I was placed as an Associate Editor, and we worked in perfect harmony until the day of his death.

When brother Alexander died his son, Flanoy, who has run the paper since that time, was rather young for such a responsible place. He insisted that my name be placed as editor again, and help in any way I could, except working in the office, as I was not needed there. In a short time we could see that he could do the work and do it well.

I have never owned the paper, nor any of the office equipment, but have done what little I have done, hoping that much good would be done through the paper. They have not let me sacrifice anything in a financial way, but have always given me commissions on subscriptions taken, and on books I have sold.

So by my request we are dropping my name as

editor again. In the first place I am not editor, and if there be any honor in it I believe in giving "honor to whom honor is due." If it takes sacrifices to run a paper (and it does), then I fear I have not done enough.

Another reason I have made this request. I am away from home a good part of the time, and may move away soon. I now live a mile from the office. Often I get letters, announcements, articles for the paper, etc., when they should have been sent to the office. It is sometimes several days before I return home to give them attention, while the party writing may be waiting an answer. Brethren, please send anything intended for the paper to The Gospel Light, Delight, Arkansas, if you want it to receive prompt attention.

I want to express my appreciation for what so many good brothers and sisters have done for the paper. May God bless all of you, and let us try to make the paper better each year.

Brother James L. Neal has been a very faithful worker for the paper, almost from its beginning. He has done much to enlarge its circulation, and has also furnished much valuable and scriptural material for its pages. God bless such workers.

Another faithful worker for The Gospel Light is brother George B. Curtis. I want him to know while I live, and while he lives, that we believe the paper has been made better by his many timely and scriptural articles. We are not able to reward such men for their labors here, but God is able to reward them in the hereafter. To the many others who have been so faithful, we are also grateful.

Let us strive to make The Gospel Light better as the years go by.—J. A. COPELAND.

I am sure the above statement and explanation by brother Copeland needs no comment from me. However, I believe it is in order that I make a short statement relative to both the past and the future work of The Gospel Light.

As stated by brother Copeland, the idea of publishing a Gospel paper called "The Gospel Light," was conceived in the mind of my father, Grady Alexander, many months before the appearance of the first issue in December, 1930. I know the motive that prompted its inception. I know his intention was to give the common people a religious journal that is truly 'Christian'. A journal that will teach people how to become Christians and inspire them to continue to live the Christian life.

Knowing the life of, and being associated with brother Copeland as he was, I think it only natural that he should want him to be associated with the paper in its beginning. The friendship that existed between brother Copeland and my father was indeed close. This association and true friendship continued until the death of my father.

Since my father passed away brother Copeland has been to me both a father and a brother. I love and admire him for what he is and for his work's sake. He has counseled with, and advised me many times. This is indeed appreciated and I thank him for it.

Aside from the fact that he is a great and Godly man, brother Copeland and his wife have reared a large fam-

ily, with every one of their twelve children devoted to their parents and to God. Three boys are ministers of the Gospel. One of his daughters, I think, is a choice creation of God. She has been an inspiration to me in many ways, and I thank God for women of her kind—she's my wife.

Several times brother Copeland has suggested to me that my name be placed as editor of the Gospel Light. While I by no means feel equal to the task, I realize the responsibilities connected with the editing of a religious journal. I do know, by reason of my being editor of a secular newspaper for several years, that it is impossible to please all the people all the time. I have always been guided by the thing that I believe to be right, which many times has proven to be a financial disadvantage. Knowing these things, I fully realize the responsibility that has been thrown on the shoulders of brother Copeland as editor of the Gospel Light, and that without financial remuneration, except for what small commissions we have been able to extend on subscriptions he has taken and books and other items he has sold for the office. Brother Copeland is, and has been spending all his time in the ministry of the Gospel by word of mouth. It is my intention to relieve him of any burden that I possibly can.

So, at his request his name has been placed with our associate editors. We will continue to counsel with him and seek his opinion in many things. However, all criticisms, complaints, etc., that you have to offer regarding what is, or what is not published in the Gospel Light will please be directed to the Gospel Light office and I will be personally responsible. Of course, any word of commendation which you would like to offer to any of our associate editors, or other writers may be directed to them at their home address.

So, as brother Copeland suggests, let us press on to make the Gospel Light a medium through which much good is done.—Flanoy Alexander.

ARE THERE TOO MANY CALLS FOR HELP?

J. A. COPELAND

I have heard some brethren say that there are too many calls for help in gospel papers. That they are avenues of begging. Some brethren are willing to boast a lot of things as long as it does not require money or other means to put it over. Very few calls found in gospel papers, are calls of the editor or publisher of the paper. They are sent in by brethren from various places as through the paper is the best way to get their needs before the brethren. No brother should think that all of the calls in a paper are directly intended for him. But many brethren read the papers, and some answer one call, and some another. I am sure that many churches that put calls in the papers, should shoulder their own responsibilities, and not call on other brethren to help them. On the other hand there are small bands of brethren at many places who need a church building, or need to hold a mission meeting; or, there may be other needs, in which it would not be wrong to call on stronger churches or individuals to help them.

At this time I suggest that there is a very worthy call from a little band of brethren who have been meet-

ing for a few years at Crank school house, ten miles south of Hope, Arkansas. I helped to establish this congregation and did the preaching in a few meetings after it was established. They are still few in number, and poor in this world's goods, but they have done a lot of good in the work there. They have helped to build up a few other congregations. Three gospel preachers and probably others are the outgrowth of this work.

They have been put out of the school house where they have been worshiping, but are now building a house in which to worship, and preach the gospel. They have done real well in contributing to that work, but they need to finish the building. They can borrow money to finish it, if brethren at other places will help a little, it will relieve them of that burden, and they can do more good in having the gospel preached in that part of the country. I would not put this call in the paper if I were not sure it is a worthy one.

Send Contributions to E. O. Lafferty Route 1, Patmos, Arkansas, or Elmer Thomas, same address.

ARRANGEMENTS COMPLETED FOR RADIO TIME IN WATERLOO, IOWA

We ave just completed contract with the radio station in Waterloo, Iowa, for ten 15-minute gospel broadcasts during the PARKS-BRINKER MEETING there, August 15 to 31, at a cost of \$38.00 per broadcast... \$380. These broadcasts will be Mon. through Fri. of August 14 to 18 and Monday through Friday of August 21 to 25 at 3:15 to 3:30 in the afternoon, 1540 kc. This work will be a wonderful asset to the meeting in Waterloo, and thousands of people will hear the gospel of Christ (Rom. 1:16) who would otherwise never hear it! If your Christian heart prompts you to have fellowship in this great work it certainly will be appreciated and well spent. (Luke 6:38). Send any amount to Roy E. Lowe, R. F. D. 4, Springdale, Ark. A final report will be made of all funds spent for the Waterloo effort.—J. L. Neal.

D. H. Perkins, 3411 Coleman Avenue, Memphis, Tennessee, July 25, 1944: The Bokchito, Oklahoma, meeting closed without additions. I arrived home Saturday and we had two good services here at Coleman and National, Sunday. Two former Baptists were baptized and one person came to us by membership. One woman was baptized while I was away. My next meeting will be with the Lamalsamac congregation near Newbern, Tennessee. I was with that good church in a meeting in 1935, and look forward to renewing former acquaintance. The meeting there will begin on Aug. 14th.

Osbie Hunt, Jumbo, Arkansas, July 25, 1944: If not asking too much please announce in your paper that arrangements have been made and that Brother A. B. Shaver from Pocahontas, Arkansas will begin a meeting for the church of Christ at Jumbo, Arkansas September the 23rd to continue over two Lord's Day's. Every one is invited to attend. We wish to thank all of the good preachers that have written to us concerning a meeting. We thank the editor for his kindness in printing our call for a preacher,

The Obedience Of Faith

JAMES L. NEAL

In our excellent Bible study together we have already learned that *saving* faith must be *obedient* faith. It is faith that works by love that saves the souls that are lost in the darkness of sin! We have seen how that this faith that is of such world importance must come by hearing or reading the eternal word of God. (Romans 10:17) These words of salvation make up God's law of faith, which is one and the same thing as the *law of the Spirit of life in Christ*. (Romans 8:2) Any law carries with it conditions of obedience in order to obtain its blessings and protection, and certain penalties for its violation. That is true of the law of state—dead certainly is it true of God's divine law of salvation, which is none other than "*the gospel of Christ*." (Rom. 1:16-17) It was shown in our past study along this line that the Holy Spirit operates upon the hearts or souls of men only through the word of God. The words of the New Testament are the words of the law of the Spirit. (John 6:63).

Whose Law Saves the Soul?

The immaculate Son of God's love became the author of our salvation by the *law of the Spirit*, when He became obedient unto the cruel death of the cross yonder on Calvary's hill! (Philippians 2:8; Heb. 5:8-9) This humble obedience of the sinless One brought the law of salvation to the world—All the world for all time. (Mt. 28:19). Since this obedience cost so much on the part of God and His Son, let not any man think he should receive the great blessings of salvation and hope of eternal life without humble obedience upon his part to the commands of our Lord!

Vengeance Against Blessings

It is extremely dangerous for frail men to try to ignore the plain commands of the gospel of Christ. The righteousness of God that exalts nations lies inherent in it; but, those who reject will receive eternal vengeance in the final reckoning of all things. Because of the immortal in us we have the god-given power of choice. We choose to obey and be blessed and saved; or, we choose to disobey, and suffer from material need in this world and lose our souls in hell! (Matt. 6:33; II Thes. 1:7-9) All conditions of human life are involved in the sweet story of the cross of Christ! It is the certain cure for every ill of earth. All men and governments rise and fall in exact proportion to their heed and respect for the marvelous gospel law of Christ; which was by the grace and providence of God given to the world at such awful cost, because of the enormity of sin! (Eph. 2:8-10; 3:8-12).

Sin Against Righteousness

Sin is a horrible thing! I am afraid of sin. It ruins characters and breaks down civilization. (Prov. 14:34).

The righteousness of God is powerful for all good! I love righteousness, where there is refuge and safety from all the storms of life. What solace we find there! All of God's commands are righteousness. (Psalms 119:172). Sin is disobedience to these commands. (I John

3:4). Since we now live in the gospel age of the world, the commands of the gospel of Christ form the only remedy for sin. Therefore, salvation from sin depends wholly upon obedience to the gospel of Christ. (Romans 1:16-17).

Soul Purified

While justification comes through faith, it is not by "faith only" (James 2:24) because, we learn in the words of the gospel law that the soul is purified "in obeying the truth through the Spirit,"—obedience to the gospel of Christ. (I Pet. 1:22-24). There is positively something that the sinner must do to be saved; otherwise, he, as a human being, would be a mere machine without the power to even choose to obey the gospel unto his salvation, which he must do. (Romans 1:16; 5:8-9).

Just What Must One Do to Be Saved?

"God so loved the world that . . . whosoever believeth in him should not perish but have everlasting life." (John 3:16). It follows then that one must have faith in God through Christ (Heb. 11:6). Following faith in Christ one must repent of all sins to be free from sin and to keep from perishing. (Acts 3:19; Luke 13:3). Repentance is a deep change of heart to sin no more with a strong determination to follow the will of God. Godly sorrow produces it, and a reformed life always follows. (II Cor. 7:10; Matt. 19:28-30).

Confession of ones faith in Christ is made with the mouth from the heart unto his salvation. (Rom. 10:9,10). This confession must be made. (Matt.10:32-33). It is the penitent heart that makes this confession of faith in Christ.

Baptism of the penitent believer in Christ follows his confession of faith in Him, exactly according to the divine pattern. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16) "Repent and be baptized in the name of Jesus Christ for the remission of sins." (Acts 2:38). One is not baptized *unto* Christ for salvation—he is baptized *into* Him. Faith, repentance and confession are *unto* Christ's body or salvation from sin; but, baptism puts one *into* it. (Acts 22:16; Romans 6:3-5; Gal. 3:26-27; I Peter 3:21). It is not by faith only, nor by repentance only, nor by the confession only; but, by *faith*, repentance, confession and baptism that one becomes a child of God and thus is added by the Lord to the body or church of Christ. (Acts 2:47; Col. 1:18). Christian worship and practice then follow. (Acts 2:42; Heb. 10:24-25).

Kind reader, Keep following us in this great Bible study.

Earl E. McCord, Corning, Arkansas: Brother Thomas L. Conner and I closed a meeting here at my home congregation July 26th with two Baptisms. I will begin at Imboden August 2nd as song leader with Cecil N. Wright. From there I will go to Okin, Ill. August 20th. I have some time not promised.

**FINANCIAL STATEMENT
FOR WATERLOO, IOWA MEETING
(JULY 1)**

Balance for meeting and radio work	\$504.15
Miss Ruby Utter, Los Angeles, Calif.	40.00
Mr. and Mrs. T. J. M. Kendrickson, Kaliespell, Mon.	5.00
Bells Chappell Church of Christ, Adkins, Ark.	15.00
Carl C. Chapman, Armed Forces	2.00
Joyce Blackburn, Oklahoma City, Okla.	10.00
Church of Christ, Delight, Arkansas	25.00
Church of Christ, Biggers, Arkansas	10.00
Newton Clawson, Ackley, Iowa	2.00
Geo. Fraser, Springdale, Arkansas	2.00
Anna B. Neal, Heavener, Oklahoma	1.00
Margarette Carden, Topeka, Kansas	10.00
Mrs. S. C. Murphey, Little Rock, Arkansas	3.00
Mr. and Mrs. Nolan Alderson Wesley, Arkansas	2.00
By a friend	10.00
Mrs. S. M. Toney, Bennington, Oklahoma	2.00
Ethel Brown, Springdale, Arkansas	1.00
Mr. and Mrs. T. P. Jackson Springdale, Ark.	2.00
Mr. and Mrs. Leonard A. Preston, Winslow, Ark.	5.00
Corinth Church of Christ, Nashville, Arkansas	10.00
Miss Flora Travis, Nashville 5, Tenn.	5.00
TOTAL	\$666.15
Paid down on Waterloo radio time	100.00
Balance August 1	\$566.15

We are profoundly thankful to our heavily Father and to each and every donor to this new work in Waterloo, Iowa, and pray God's blessings upon every soul! It is taking \$380.00 for the broadcasting in Waterloo. This will not leave so very much for the expense of the meeting, but we feel confident others will respond to help in time of need with such great work!—James L. Neal.

Glen A. Parks, 629 Wall Street, Fayetteville, Ark. July 28, 1944: I have just closed the seventh meeting with the church at Antoine, Arkansas. The meeting was well attended throughout and we feel much good was done. I have no better friends than these brethren. There were six baptized and three restored. They invited me to return next year. I promised them I would if they thought it best for the Cause. I go to Waterloo, Iowa August 15 for the mission effort that the brethren at Springdale, Arkansas have been pushing for two years. We need a tent for this meeting. Will you rent us yours for it? It seems that buildings are out of the question at Waterloo for the time being. We have recently bought radio time for the meeting. Cost: \$380.00 for ten 15-minute programs. Please send your contribution for this work. Mail it to James L. Neal, 1400 West Emma St., Springdale, Arkansas.

A. H. Bryant, Broken Bow, Oklahoma: Our meeting with the small group of disciples at Broken Bow, began last Lord's Day. Our attendance has been fair, considering that two other meetings are in progress. One conducted by a faction, calling themselves "The loyal church of Christ," The other by all the other churches of the town, sponsored by the Christian Church. Both meetings seems to have been timed to conflict with ours. "The time has come when men will not endure sound doctrine."

Are You Interested In Song Books?

"GOSPEL SONGS and HYMNS," our new 1944 hymnal, is having a wonderful reception. 9,000 sold in four months. The second edition is now on the press. In making this book I purchased song permits from The Rodeheaver Co., The Hope Pub. Co., The Lillenas Co., The Gospel Advocate Co., and others, securing the most popular church songs in America, investing \$1,000.00 first cost. I have "dreamed" of this book for 15 years. My "dream" has at last come true. 288 pages, 300 of the finest songs and hymns ever published. Shape notes only. Price: Beautiful Deluxe-Cloth, 75c per copy; \$8.00 per dozen; \$32.00 per fifty; \$60.00 per hundred, prepaid. Cordwain Tag, 40c per copy; \$4.50 per dozen; \$17.00 per fifty; \$32.00 per hundred, prepaid.

"NEW SONGS OF PRAISE," Our new, 1944 all-purpose book, is going well. We think it the best all-purpose book we have ever published, because we had a much wider collection of songs at our command. 192 pages, about 100 new songs, with some 95 old songs and hymns. 35c per copy; \$3.75 per dozen; \$13.50 per fifty; \$26.00 per hundred, prepaid.

"SONG EVANGEL," Our new, 1944 Revival Book, especially adapted for Revival Meetings and Lord's Day worship, is a fine revival book. It is our best thus far. 96 pages, 112 songs. Price: 20c per copy; \$2.00 per dozen; \$7.25 per fifty; \$14.00 per hundred, prepaid.

We have other books. Send for catalogue. Returnable copies of our books will be sent for examination. Our books are not sold through Agents. Send all orders direct to—

WILL W. SLATER, Publisher
STATION A,
Fort Smith, Arkansas

What We Must Believe

LINDSAY A. ALLEN

(Sermon preached at Cullman, Alabama, May 28, 1944)

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:15-16).

These words were spoken by our Savior to his apostles immediately before his ascension to the right hand of his Father. They are important and far reaching because they have to do with man's eternal salvation and damnation. It is here affirmed by our Lord that salvation is for the believer-obedient believer, for says He: "He that believeth and is baptized shall be saved." Men must believe in order to be saved. Eternal damnation awaits those who believe not. "But he that disbelieveth shall be condemned." The writer of the Hebrew letter also affirms salvation by faith when he says: "And without faith it is impossible to be well pleasing unto him." (Heb. 11:6). Now, inasmuch as men **MUST BELIEVE** in order to be saved from past sins and escape eternal condemnation, it behooves us to ask: "WHAT MUST men believe in order to be saved?"

Too much importance cannot be attached to this question. Can men believe ANYTHING and hope for salvation? Does it make any difference WHAT one believes in order to be saved? We wonder if our readers realize that the average person, who is a member of some church, has no idea what he believes as a member of that church? The reason for this sad state of affairs is that these people have no faith and believe in nothing in particular. They do not know the creed of their own church and care less what "their church" teaches. Their position and standing in religion was never motivated or controlled by faith. They joined the church of their choice. Their choice was made on the basis of marriage, social, or political reasons. Hence, they have gone into this church without faith and without knowing what this church teaches. This is a sad state of affairs for no step should be taken in religion without faith and conviction in something, even though it be in the wrong thing. People who are motivated in religion by a deep conviction will turn to the truth when they hear the gospel. On the other hand it is practically impossible to save the man who has no conviction but has acted merely on the impulse of sentiment or selfishness. Reader, to what church do you belong? Now, just why are you in this church? Is it because it is the most prominent church in town? Is it because the so-called elite belong to it? Is it merely because you were "brought up" in this church and father and mother were members of it? Is it for political reasons? Or did you come into it because you truly believe it teaches the truth as it is found in the Bible? May I ask you again, why are you a member of the church? I hope every reader will honestly and sincerely ponder this question in his own mind and then ask himself if he has a *BIBLE REASON* for belonging to that church and can he find the name of it in the Bible. We must grant that these

are serious questions for us all.

WHAT DOES CHRIST COMMAND US TO BELIEVE?

The answer to this question is found in the text at the beginning of this paper. "Go . . . preach the gospel . . . He that believeth and is baptized shall be saved" . . . Believe what? **THE GOSPEL**. To believe the gospel means to believe the "good news" about Jesus-his death, burial and resurrection. We rejoice (not just in the fact that Christ died) but that he died for "our sins." (I Cor. 15:1-4). We conclude, therefore, that in order to be saved men must believe the gospel—nothing more. But someone asks the question: "Do not all kinds of preachers claim to preach the gospel?" "In fact," says one, "Do not all preachers preach the gospel?" No, my friends, every man who steps into a pulpit does not preach the gospel of Christ. How then can we tell whether or not a man preaches the gospel? What is the test? Let us see, and now we invite you to study with us, without malice and prejudice, that we may arrive at the truth. Let us illustrate so all may see and understand.

Do Baptist preachers claim to preach the gospel? The answer is "yes." Every Baptist preacher in the world, I suppose, would claim to preach the gospel. While preaching Baptist doctrine he also claims to be preaching the gospel. But what did Jesus say? "He that disbelieveth shall be condemned." He that disbelieveth what? **THE GOSPEL OF CHRIST**. Now let us ask this Baptist preacher if he believes that a man can be saved from his past sins, be a Christian and go to heaven when he dies, without believing Baptist doctrine. In other words, can a man be saved without believing Baptist doctrine? We know that one cannot be saved without believing the gospel, but what about believing Baptist doctrine? "No," say, the Baptist, "One doesn't have to believe Baptist doctrine to be saved." Then, friends, there is but one conclusion Baptist doctrine is not any part of the gospel of Christ. What is here said and affirmed of the Baptists is also true in the same way and by the same truth of Methodists, Presbyterians, and others. All of these say that there are Christians in other churches. "But," says another, "What about your church the Campbellite Church?" Friends, if there is such an institution as the Campbellite Church, then what we have said of others is also true of it. But if you mean by that statement the New Testament Church—the Church of Christ (Matt. 16:18), then we respectfully say that nowhere in the Bible is there any promise of salvation apart from this institution. Not because I am a member of it, but because the Bible teaches it. Because I am a member of the church of Christ, doesn't make the Bible true. Rather, I am a member of the church because these things are true. Furthermore, we want you to point out a single item of faith and practice of the church of Christ that the Bible doesn't authorize. Every item of faith, worship and practice of the church of Christ is found in the New Testament. We walk by faith and not by sight. (II Cor. 5:7). We want you to do the same, for men cannot be saved any other way. Concluding, on what is your practice in religion based? Is it the word of the Lord? If not, will you now consider these things and be moved by a "thus sayeth the Lord." — In The Evangelist, Longview, Texas.



The Gospel Light

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

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THE CHURCH OF CHRIST Who We Really Are

GLENN A. PARKS

It is a question that many honest people ask when the church of Christ begins working in a community, "Just who are you folks?" "Are you similar to the many Holiness bodies, or are you one of them?" In writing this it is our purpose to set before the readers who we really are in a kind, humble, but positive way. We believe that when people understand our aims and purposes as a religious body of people they will be more appreciative of the work and worship that we are endeavoring to do and maintain. Even so, we feel like that many people turn away from the plea we are making because they do not have a clear and definite understanding of our mission and service. In this we invite your careful and prayerful consideration that we may help you to see what we most sincerely believe to be the truth as it is revealed in the New Testament Scriptures. The truth will make you free (Jno. 8:32), but there is absolutely no power or virtue in religious error to free you of sin, but often so confuses you that you are left in a maze of bewilderment not knowing which way to turn or what to believe that comes in the name of religion. Please then, note carefully the many Scripture references cited in this article, and do not lay it aside until you have picked up your Bible and read them for yourself. Read them with an open heart, a clear unprejudiced mind, without the notion of finding something to support a human theory, remembering that closed hearts shut out the Christ, beclouded minds grasp not the matter at hand, and human theories do not add to your understanding of the gospel of the Son of God. At the judgment there will appear millions among all the others who will not be permitted to enter the home of the soul because they either did not read and accept the Lord's truth as such or they read it in support of something that the Word of God did not contain. It will be a sad day for them! Do not let it happen to you.

Who We Are

With humility, yet with pardonable pride, we are the church that you read about in your Bible. (Matt. 16:18; Eph. 1:22-23; Col. 1:18, 24; Eph. 5:23-25; Acts 20:28; Rom. 16:16). That institution is sufficient for us and we believe for all children of God everywhere. In the days of the apostles there was only "one body" (Eph.

4:4); just "the church" (Acts 8:1); the "church of the living God" (I Tim. 3:15); "the habitation of God through the Spirit" (Eph. 2:22). Whereas, today, according to reliable accounts, there are 256 different religious orders and sect, each wearing different names, believing different things, and doing different things in religion. We believe that this condition ought not to be, but that all men everywhere should turn their attention to the all-sufficient Book of God and become in matters of religion simple Christians as they were in the days of the apostles. The church you read about in the New Testament Scriptures includes all Christians. The same process which makes Christians adds them to the church. We as a people are members of no religious order that does not include all Christians and at the same time excludes all who are unsaved or non-Christians. We do not claim membership in any organization that is not as old as the New Testament.

As a body of believers in Christ we have become obedient from the heart to that form of doctrine delivered unto men (Rom. 6:17), being thereby and at that time made free from sin we were constituted Christians, and only Christians, children of God in Christ. (Gal. 3:26-27). As those baptized according to the Spirit's command were by the Lord "added to the church" (Acts 2:41-47), so we also by the same Lord were added to the same church. This church being the body of Christ, (Eph. 1:22-23; Col. 1:18, 24), we became members of Christ's spiritual body when baptized into that body. (I Cor. 12:13; Eph. 4:5). We thus, by the Lord's grace, became sons of God in Christ "heirs of God, joint-heirs with Christ." (Rom. 8:17). Because we are sons, God gave unto us the Holy Spirit. (Gal. 4:6; Acts 5:32). In the New Testament period none "joined the church" after he became a Christian. The church is the spiritual body of Christ. (Col. 1:18; Eph. 1:22-23). Every Christian is a member of that body. (Rom. 12:4-5; I Cor. 12:27; Jno. 15:1-8). No one has any more to do with "joining the church" of God than with joining heaven. God adds all who become Christians to the church while they live, just as he takes them to heaven after they die.

We claim no relationship whatsoever to any religious body regardless of its prestige and power, or multi-

plicity of its members, who holds not to the divine pattern set forth in the Word of God. This do we for conscience sake and for fear of being lost in the final day, and not for reasons of being humanly peculiar or unkind. We feel that the church of God is ample in that in it our every religious need is supplied, rejoicing in the privilege of being members of it, and in the spirit of Him who died that we might live, we invite all men everywhere to bend their wills and hearts to the authority of the "King of kings and Lord of lords" to cast their lots with us. This ground we believe with all our hearts to be safe; we most sincerely doubt the safety of any other. (Matt. 7:21-27).

What We Believe

We believe most assuredly in the Bible as God's Word to dying and lost men. We believe that the Scriptures are all that is needed to safely chart man from earth to heaven, from sin to righteousness, from Satan to Christ. (II Tim. 3:16-17). This is "perfect and complete." (Jas. 1:25; II Pet. 1:3). Being "perfect and complete" we dare not add thereto or take therefrom. (Rev. 22:18-19). We believe it, every word from the first word of the first book to the last line of the closing book. Truly, to us, it is the ever-living and sacred Word of God our Father. We believe in no written or unwritten creed to offer men that bears the imprint of weak, puny, fallible, and uninspired men. We do offer men the Bible only as containing the law of God, the way of salvation, and the sacred duty of man everywhere.

We believe in a thorough change of heart from a love of sin and worldiness to a devotion to righteousness and the fruits of the Spirit of God produced by a trusting and relying faith in Christ. This complete change of heart brought about by faith is accomplished by the regenerating power of the Holy Spirit through his own chosen instrument, "the sword of the Spirit," the Word of God. (Eph. 6:17). In undergoing this change wrought by the Spirit we believe that men become believers in Christ through the Spirit's testimony in the gospel. (Rom. 1:16; I Cor. 4:15). Hence, before a man can become a Christian he must hear the gospel which produces faith in his heart. (Rom. 10:17).

But more: We believe that sinners must repent of sins. Our belief in the gospel, that Christ died for us because we were sinners, and therefore lost, moved us to thoroughly repent of our sins in deep anguish of heart, in which sorrow and helplessness we acknowledged "Jesus as Lord." (Rom. 10:9-10; Luke 13:3-5).

Believing that salvation is to be enjoyed only "in Christ" we desired to enter him that we might enjoy his salvation and redemption from past sins. In the New Testament it is clearly seen that men enter Christ when they are "baptized into Christ" (Rom. 6:3; Gal. 3:27), and that "unto the remission of sins" (Acts 2:38), we believe that men must be baptized. Therefore, we believe that men are "buried with him by baptism into death" (Rom. 6:4; Col. 2:12), and from that burial they are "raised to walk in newness of life" as "new creatures" in Christ. (II Cor. 5:17; Eph. 2:15-16).

Thus we believe in all sincerity that the law of pardon to the sinner man as set forth in the New Testament Scriptures consists of the following:

(1) Faith in Christ to the point of trusting him for salvation.

(2) Genuine repentance brought about by a change of heart and a "godly sorrow" for sin.

(3) Acknowledging him as the Son of God in open confession with our lips.

(4) Being buried with Christ in baptism.

What We Practice

As members of the body or church of Christ, we assemble on the "first day of the week to break bread" partake of the Lord's Supper (Acts 2:42; 20:7; I Cor. 11:17-30), by which solemn and sacred memorial service we "proclaim the Lord's death till he come." (I Cor. 11:26).

In the worship service we "sing psalms and hymns and spiritual songs" (Eph. 5:19; Col. 3:16), using no mechanical instrument of music. The only musical instrument used is the human voice "making melody WITH our HEARTS to the Lord." (Eph. 5:19). In this way we are following the practice of the New Testament church in the praise service. They used no mechanical instrument of music, neither do we.

We engage in the study of the apostles teaching (Acts 2:42), the Word of God, inviting men and women with their children to attend to this important matter by way of their attendance to the study of the Scriptures both from the pulpit and the classes adapted to the abilities and needs of all who will come, and likewise in prayer, just as did the church in the beginning.

We "lay by in store" or contribute of our money and means when we assemble on "the first day of the week" (I Cor. 16:1-2), out of which funds we have the gospel preached, and do such other good as we can, ever remembering the poor.

We do our best to practice a strictly moral life, a life consecrated to righteousness and spirituality, endeavoring to produce in our lives the "fruits of the Spirit." (Gal. 5:22-23).

We are endeavoring to practice the last and final commission of our Lord in preaching the gospel to "every creature" (Matt. 28:19, 20; Mark 16:15, 16), and today have faithful men throughout the world declaring this blood-bought message of salvation to lost and hopeless humanity. And without, being boastful, but in hopes of informing you who may read, there is no good work in which we are not thoroughly and genuinely interested. In this respect we are trying to do as Christ would do and have us do in all things for we are Christians and Christians only. (Acts 11:28; I Pet. 4:16).

We invite you cordially to attend any and all services by the Church of Christ in your community.

THE COVETOUS: "God said unto him, thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou hast provided?" (Luke 12:20).

The Armor of Light

LLOYD E. ELLIS

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13:12).

Right at the present time the world is very much interested in armor: armored tanks, cars, airplanes, ships, and all that has to do with carnal warfare. For protection of property and the lives of those engaged in combat these things are provided. For the offensive, and pressing the battle, there are varied weapons. The appeal to arms calls for all of this.

Attention is here called to the armor of the Christian. He is not accounted as are other soldiers, though Paul has given a comparison in Eph. 6. A fully armed Roman soldier was likely standing before Paul as he wrote down these things, and he drew a vivid picture of what a Christian fully armed would look like.

He is girded with truth. This is a piece of armor that will protect vital parts of the body. Jesus declared that the truth should be known and that it would make free. No other piece of armor can provide protection in its stead. Only the truth can lead one into the right paths and protect him from error.

The Christian has on the breastplate of righteousness, and we have learned that righteousness exalteth, but other conduct is degrading. One who follows after righteousness will not be found engaging in questionable activity, for he has nothing to do with the affairs of the world which bring men down. He will walk in the light as Christ is in the light; obeying the Lord in all his appointments and keeping himself unspotted from the world. His righteousness is protection against countless difficulties and temptations.

His feet are protected with preparation of the gospel of peace, and being sufficiently prepared as concerns the Word of the Lord, his feet are not likely to be led into paths of righteousness. He knows the way of the Lord and walks therein. He does not walk upon dusty paths for he knows that his feet would thus become dirty, but he walks upon that way that leads onward and upward to the light eternal.

He has also the shield of faith, and with it he is able to ward off all the fiery darts which may be hurled at him by the enemy. When his faith is strong, he is well protected, but if his faith should grow weak, then the tempter would come and he might be led away; his shield torn away by doubts and fears, and his armor destroyed, and he himself lost. The faith, as a shield, protects from the trials which beset the pathway of the Christian soldier. Without faith it is not possible to please God, and one must travel along life's toil-filled pathway by faith—faith in the Son of the Living God.

And there is the helmet of salvation, and this piece of armor affords protection also. One has the assurance of salvation upon obedience to the commands of the Lord. If one does what God has told him to do, he is saved and God will take care of him, for none can take

him out of the Lord's hand. Let us not forget that salvation is predicated upon obedience to what God has said for one to do. Without obedience there can be no salvation.

All of the above are defensive weapons, and the comparison is with the Roman soldier armed with the weapons mentioned.

There is one weapon mentioned with which the Christian soldier is to fight his battles. That is the sword. It has been said that the Roman short sword conquered the world, and indeed was it a weapon with which to make a comparison. But the warfare of the Christian is not carnal, and he is not to fight in gory conflicts. His fight is with the powers of darkness and evil and spiritual wickedness in high places. (Eph. 6:12). The weapon that he is to use is the sword of the Spirit, which is the word of God. With this sword the Christian is able to rout all the hosts of darkness. Using it, even the simple Christian can put to flight those who oppose God. Resisting the devil with the sword of the Spirit will cause him to flee. A thrust of "It is written" will strike to the very vitals of error. With this sword of the Spirit the darkness can be put to flight and the light of truth shine forth as the noon-day sun, to gladden the hearts and bring joy to the weary worry-worn hearts of the world. There is no light that is like the light that shines from above, and there is no comfort in the world to compare with that brought to weary hearts by the knowledge of God's holy word and reliance thereon.

Let us put on the whole armor of God that we may be able to stand in the day of testing and when we have done all that can be done, then be able to stand in the face of all trial and opposition. The soldier of the Lord is fully equipped, and needs not rely upon himself, but only trust in the Lord and do what the Lord has outlined for him to do.

FOOLS

ATHEIST: "The fool hath said in his heart there is no God. (Psa. 53:1).

SLANDERERS: "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. (Prov.10:18)

MEDDLERS: "It is an honor for a man to cease from strife, but every fool will be meddling." (Prov. 20:3).

THE ANGRY: "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools. (Ecc. 7:9).

THE DISOBEDIENT: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell, and great was the fall if it." (Matt. 7:26-27).

The above passages are too plain to need comments by me. They present, in a measure, God's definition of a fool. Let us study them closely and be very careful.—Freeny Saunders, Cairo, Illinois.

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FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

J. A. Copeland Delight, Arkansas
Geo. B. Curtis Box 431, Winslow, Arizona
E. R. Harper Little Rock, Arkansas
John W. Wilson 900 W. Roma, Albuquerque, N. M.
R. A. Hartsell Broken Arrow, Oklahoma
James L. Neal Springdale, Arkansas
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The Water Birth of John 3:5

JAMES L. NEAL

In the long ago Jesus and Nicodemus had a conver-
sation one night regarding the conditions of entering in-
to the kingdom of God. "Jesus answered and said unto
him, Verily, verily, I say unto thee, Except a man be
born again, he cannot see the kingdom of God." (John
3:3) This verse shows the necessity of being born again.

Verse five of this chapter connects water with the
new birth and shows what being born again really is
and where it puts one. "Jesus answered, Verily, verily,
I say unto thee, Except a man be born of water and of
the Spirit, he cannot enter into the kingdom of God."

Two Things Certain

From John 3:5 two things are certain. (1) One must
be born of water and of the Spirit in order to enter the
kingdom of God; (2) The kingdom of God must be in
existence in order for one to be born of water and of
the Spirit to enter into it. From Matthew 16:18, 19 we
learn that the kingdom and the church are one and the
same thing. Hence, when a man of the Spirit, he enters
the church.

Is Water Really Water?

Does water in John 3:5 mean water? Does it refer
to baptize in water? How is the birth of John 3:5
brought about? Let the light of God's truth answer
these questions. The Bible shows that penitent believers
are born into the kingdom of God by a birth of water
and of the Spirit. Thus in this study we will learn HOW
one is born of water and the Spirit, what WATER in
this verse is and WHEN the kingdom of God was es-
tablished. My, what a worth while study!

Baptism of the Commission

It was before Jesus nailed the law of Moses to the
cross by His death that He had this night-time talk with
Nicodemus. After Christ arose from the dead, while He
was on earth forty days, He gave the world-wide com-
mission to the apostles. He told them to go into all the
world and preach the gospel to every creature, and that

he that beieveth and is baptized shall be saved. (Mark
16:15, 16) Matthew and Luke record this commission
also. (Matthew 28:18-20; Luke 24:45-47) Then our Lord
ascended back to heaven and took His seat on His
throne at God's right hand. (Acts 2:30-36).

The apostle Peter, who had the keys of the kingdom
made known the terms of pardon or of entrance into
the kingdom on the day of Pentecost in Acts the second
chapter. Producing faith in the hearts of 3,000 Jews by
this first gospel sermon, they cried out to know what
to do. Peter told them to "repent, and be baptized every
one of you in the name of Jesus Christ for the remission
of sins and ye shall receive the gift of the Holy Spirit."
(Acts 2:14-38) Verse 47 of this chapter says the Lord
added the saved to the church. Since the church and
the kingdom are the same, the 3,000 were added to the
kingdom of God—born into it. Therefore, they were
born of water and of the Spirit when they believed the
gospel Peter preached, repented and were baptized in
the name of Christ for the remission of sins. Moreover,
since this is the first time people were ever born of
water and of the Spirit and since no one could have
been thus born before that time, it shows that the king-
dom or church of God was established on earth at that
time and place—in Jerusalem on the first Pentecost
after Christ arose from the tomb. Think on this great
truth! (See Matthew 16:18-19; Acts 2:14-47).

The What and How of The New Birth

John 3:5 teaches us WHAT the new birth is. It is a
birth "of water and of the Spirit." That is exactly *What*
it is. Acts 2:38 tells us HOW it is accomplished. Read the
context. When the 3,000 HEARD the apostle's message
of salvation and were convicted in their hearts by it,
they *repented* and were *baptized* in the name of Christ.
That is exactly HOW it is. (Acts 2:41). The gospel of
Christ is the power of God unto salvation to all those
who believe it and obey it. (Rom. 1:16; Heb. 5:8, 9).
The 3,000 heard, believed and obeyed the gospel of
Christ. Therefore, they were saved. They were added
to the church; hence, they were in the kingdom of God:
and therefore they were BORN AGAIN; "born of water
and of the Spirit."

Baptism in the New Birth

We now see clearly in our study of this subject thus
far that baptism is certainly connected with the new
birth. One cannot be born again without being baptized.
This makes baptism essential to being born again. Then
baptism is a part of the new birth. That being true,
baptism is essential to salvation. The Bible puts it this
way. That the 3,000 on Pentecost were born again we
know to be true, because Peter himself so states in ad-
dressing a letter years later to some of the very ones
that he addressed by word of mouth in Jerusalem on
Pentecost, when the three thousand were baptized. In
I Peter 1:1 the apostle with the keys of the kingdom of
heaven mentions those from the provinces of Pontus,
Cappadocia and Asia. In Acts 2:11 we see that people
from these very countries—Cappadocia, Pontus and
Asia—heard Peter's message. The subjects of his letter
were some of his *converts from these very places*. But
he says they were "BORN AGAIN." (I Peter 1:23). He
says they were born again by the incorruptible word of

God as seed of the kingdom, which was the gospel he preached unto them. (Verse 25) The Pentecostians of Acts two, therefore, were born again when they gladly received the word of God, repented and were baptized in the name of Christ for the remission of sins. There is no possible way to remove baptism from the divine ordeal of being born again into the kingdom of God's dear Son.

Is This Baptism in Water?

Having fully settled on the fact that one must be baptized in order to be born again, we have one more thing to settle. That is, as to whether this baptism is in water or not. Let us study and note carefully the divine testimony on the matter. The apostle Peter was given by our Lord the keys of the kingdom of heaven. He bound and loosed the conditions of salvation and of entering into the kingdom or church. His authority was from the commission of our Lord. From that commission he bound baptism as a condition of salvation. (Matthew 28:18-20; Mark 16:15, 16; Luke 24:45-47; Acts 2:38). Under this commission the gospel of Christ was to go to all the world. Therefore, Peter was the key

man to the Gentile world as well as the Jews. Under this same commission, the same authority, by the same man, by the same gospel, Peter preached to Cornelius and his household, who were the first Gentile converts. And here he demanded WATER for their baptism, and **COMMANDED THEM TO BE BAPTIZED IN THE NAME OF THE LORD!** This settles it for all time to come. (Acts 10).

Sinners must be born of water and of the spirit to enter the kingdom of God. They are born of water and of the Spirit when they with believing hearts, repent and are baptized in the name of Christ for remission of sins. When they are baptized in water in the name of the Lord, they are born of water and of the Spirit. That is what the Holy Spirit himself says. (John 3:5; Acts 2:38; 10:47; 48).

Philip preached the gospel to the eunuch and took him down into the water and baptized him. (Acts 8:35:38). This is a plain example under the same commission as that of the three thousand. Judgment bound friends, give earnest heed today to this eternal teaching.

Paul and His Brand

BATSELL BAXTER

Out in the cattle regions of the great Western plains every ranchman has his own particular brand. The brand is put on the animal without the animal's invitation or consent. It is a red-hot iron with a design on it. When once it is applied, it is there to stay. It is put on for the convenience and the economic and practical use of the one who put it on. It is the only mark of identification the animal has from that time forward.

Saul of Tarsus The Officer

Every young man starts out to make his own career. Saul entered into what doubtless seemed to be his life-work. He was well equipped. He was a disciple in the school of Gamaliel. He was a Pharisee. He advanced far above the young men of his class. He was a Jew by blood and a Roman citizen by birth. As touching the keeping of the law of Moses, he had a clean record. He was a young man of integrity and ability.

Honored and Trusted By His Superiors

Saul was high in the trust of the government officials of Judea. There are some young men who are outstanding. Saul was that kind. He could be trusted; he had ability; he was energetic; he would not quit until the task was done. Whatever his hand found to do; he did it with his might. Christianity, at that time, was spreading. The Jews had failed to stop it. The more they did, the more it spread. They turned to Saul.

The Brand of Confidence

These officials—the high priest and his council—had watched the young man, Saul. Now that they had a task that seemed almost superhuman, they passed up all of the experienced officers of the Jews. They laid the burden of its accomplishment upon the shoulders of this young man. They gave him letters of authority

to arrest upon his own judgment, to imprison, and even to kill any Christians he could find. Thus they put upon him the brand of confidence.

Justifying The Brand

So far, perhaps, as any man could have done, Saul wore the brand of trust with distinction and achievement. Before he had worn this mantle many days, the church at Jerusalem had been broken up. The members had fled from Jerusalem by every gate. Only the apostles were left in the city of a church that had numbered more than five thousand, counting only the men. Then Saul widened the scope of his activity. He went after them in other towns.

The Approval of Conscience

Many a young man has climbed the steps of achievement at the expense of his conscience. Confronted with temptations, he has yielded here a little, courted dishonesty there a bit, and side-stepped responsibility yonder in the interest of popularity. But Saul was true to his colors. It was popular with the authorities to persecute Christians. But that was not the reason he did it. Years after the Holy Spirit had him to write it: "I have lived before God in all good conscience until this day."

Not A Ready-Made Conscience

Some men set their course and then search out and scrap up Scripture to justify what they are doing. Some men make their consciences fit their deeds. Not so with Saul. The Holy Spirit had him to write it: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth; . . . and being exceedingly mad against them, I persecuted them even unto foreign cities." (Acts 26:9-11). Salary or prestige

had nothing to do with it.

Conscientious, But Wrong

Being conscientious did not make Paul right. Conscience merely holds us to the standard that we have set up. If our information is wrong and we follow that information, conscience will approve us. It is just like our watch: if our watch is wrong—if we have set it wrong—we will miss our train. As soon as Saul found out that he was wrong, he set about to get himself right. With a humble heart, he surrendered to the Christ he had persecuted.

Saul's Guiding Star

As the mariner sets his compass, Saul set his course; as the mariner in olden days set his course by the north star, so Saul made Christ the guiding star of his life. That cry out there on the highway to Damascus, "What shall I do, Lord?" came from a penitent, but enlightened, heart. It became the rule of his life. He no longer asserted the will of Saul. "It is no longer I that live, but Christ liveth in me." Saul became a humble follower of Jesus.

A New Man In Christ

It was Paul, the penman of the Holy Spirit, who wrote: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4). "And that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Gal. 2:20). Saul was giving his best for Christ.

His Love For The Jews

Though Saul had turned from serving the high priest and the enemies of Christ, he still yearned for their salvation. "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." (Rom. 10:1-3).

His Efforts To Save Them

A few years after his conversion it was Paul's privilege to get back to Jerusalem. How his heart warmed to his work! He would present the gospel of Christ to those Jews! He tried. He failed. Their hearts were too hard, their consciences too seared, to receive the truth. With a bleeding heart, Paul listened to and obeyed the voice of God: "Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me... Depart; for I will send thee forth far hence unto the Gentiles." (Acts 22:18-21).

Further Efforts To Save

Again and again Paul returned to Jerusalem. Again and again he brought money from the Gentile churches to help the poverty-stricken Jews. Once he brought so much that he could rightly call it "alms to my nation." But nothing touched the Jews; no ministration softened the stony heart that prejudice and national bigotry had turned against Paul. Even his efforts to conciliate their

love of the law of Moses was misrepresented and made the occasion of his arrest. They hated him; they sought his life by legal means and by mob violence.

The Branding Iron Applied

"For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple." Thus the Jewish leaders applied the branding iron to the man that they could not use for their sordid purposes. But Paul said with humble satisfaction: "I am crucified with Christ." "I bear branded on my body the marks of Jesus."

The Holy Spirit and Cornelius

ROBERT F. TURNER

Last month our study of Cornelius and the Holy Spirit led us to conclude that Cornelius was the first concrete example of God's fulfilling His promise to bring salvation to "all nations" through Christ. Here was a miraculous demonstration that God is no respecter of persons. The 'measure' or intensity of the outpouring of the Holy Spirit upon Cornelius was "as on us (Apostles) at the beginning," (Acts 11:15) even though the *purpose* of this outpouring could not have been the same. (The H. S. led the Apostles into all truth, Jno. 14:26) but Cornelius received truth through Peter's preaching, (Acts 15:7). The apostles were confined as witnesses by the Holy Spirit, (Acts 10:41; 1:8) but Cornelius was not of this classification. (Acts 10:41).

Many ascribe 'purposes' to Cornelius' reception of the Holy Spirit that will not stand under careful investigation. Let us see a few examples. We are told that the Holy Spirit fell on Cornelius to SAVE him. But Acts 11:13-14 explains that he had to be told *words* for this, and Peter had only begun to speak when the Holy Spirit came. (Acts 11:15) In Acts 15:7 Peter explains that the "word of the gospel" had to be preached to Cornelius before he could believe, and therefore if the Holy Spirit baptism saved Cornelius it did so before Cornelius had faith (Cf Rom. 10:17) and if God will not save unbelievers today in like fashion then He is a respecter of persons. Cornelius had not yet done "what he ought to do." (Acts 10:6).

Some tell us that the Holy Spirit came to *purify* Cornelius' heart. However, Peter plainly says that their hearts were purified by faith, (Acts 15:9) and faith, as we have already seen, must follow the preaching and hearing of God's Word. (Rom. 10:17) This same reasoning will do away with the idea that the Holy Spirit came in order to give Cornelius *faith*, for basically, faith is the mental acceptance of God's Word, divine evidence. In Acts 15:7 Peter points out that his preaching was necessary to their faith. In Acts 10:43 Peter says that *remission of sins* is accomplished through faith, consequently the outpouring of the Holy Spirit could not have been for this purpose.

The Holy Spirit comes in order to *purify*, we are told. Yes, the spirit does *purify*, *convert*, and *sanctify*, but in pointing this out many fall for the age-old sophis-

try of taking passages that use the word "spirit" and applying them to the study of the special baptismal measure of the Spirit, recorded in the case of Cornelius. A prejudice may be so strongly planted in a person's mind that he is blind to such statements as the following: (I 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 for ever." Here we see that for purification, the Spirit operates through the word of God. The same may be said for the Spirit's work in conversion: (Psa. 19:7) "The law of the Lord is perfect, converting the soul." Also note (Jno. 17:17) "Sanctify them through thy truth: thy word is truth." The work of the Spirit in *saving, purifying, converting, and sanctifying* Cornelius, was no different from His work in doing the same thing for all mankind. This work the Spirit does through the Word of God, for one and all who will receive this Word.

Recalling again the difference between Jews and Gentiles, the 'line' that had been drawn between them when the Jews were chosen as a family or race through which all nations were to be blessed, we come now to a fulfillment of God's purpose through them. Christ did come, of the seed of Abraham, and all things purposed by God through the Jews were completed. Now, the line of demarkation was torn down, (Eph. 2:14-18) and under the Christian dispensation God regarded all alike. A special vision was necessary in order that Peter might see the full signification of this truth, (Acts 10: 9-16; 28-29; 34-35) but even with Peter convinced, there were still thousands of Christian Jews who did not understand that Gentiles were to be baptized into Christ as well as they.

Then, in the presence of the Jews Peter had brought with him, as Peter began to speak to Cornelius, the "Holy Spirit fell on them (Gentiles) as on us (Jews, Apostles) at the beginning," (Acts 11:15) and Peter, remembering God's promise concerning the Holy Spirit, and seeing Gentiles receive this as well as Jews, asked, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:44-48; 11:17).

When brethren in Jerusalem later called him in question because he had received the Gentiles into Christian fellowship, he used the story of Cornelius' Holy Spirit reception to justify his actions, (Acts 11: 1-18) and still later, when another Jew-Gentile question arose, Peter repeats the story to re-emphasize the great truth it proved. (Acts 15:1-11). The true purpose of Cornelius' reception of the Holy Spirit in baptismal measure or intensity is thus shown by the use which inspired men made of the story. *What right, or by what authority, do uninspired men today use this same story to foster a "Holy Spirit Doctrine" wholly unknown and out of accord with that which the word of God reveals?*

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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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I Believe It

(NO. 2)

GLENN A. PARKS

It was promised recently that a number of articles would be prepared for the readers under the above heading. The intention of the writer is to offer some reasons why otherwise good people reject the Bible and the religion of the Sacred Book, and then to offer reasonable evidence, both internal and external, why people should accept the Bible as the Word of God and the religion of Christ in order to escape the terrors of everlasting banishment and torment from the presence of the Lord in the ending of the world. This article will close the discussion of the causes of infidelity and disbelief in the God that the Bible sets forth.

Synopsis of Last Article

1. Many reject the Bible without any reasonable excuse.
2. Many reject the Bible because they have never investigated its origin.
3. Many reject the Bible who follow the masses in their refusal.
4. Religious Disunity:
 - (a) Inconsistency of religious division
 - (b) Bible not the source of these differences
 - (c) Competition and rivalry the spirit of the day

By referring to the brief above the reader may recall the last article on the subject under study. If you cannot call to mind the things said, I hope you have the last issue of the paper at hand and will turn and read it again before reading this article.

Contradictory Doctrines

Can you think of an institution more influential than the church would be were it not for the fact that men have thought God could be acceptably served and worshipped according to man's own puny notions? Can you feature a world where all men who believe anything in matters of religion believed the same things? Can you not see the feasibility of all men who read the Bible at all understanding it and acting alike? These are some questions that will help the reader to see the question better as we go along.

The church of the Lord is not an institution designed to govern the world after a political or economic fashion. Its power does not consist in alliances, confederacies, council, leagues, and united efforts after a worldly fashion. So, we are not here at this point discussing the power that is lost in this field, but the in-

fluence lost over the hearts of men and women in matters religious by reason of inconsistent and contradictory positions as those positions are related to the Bible and the religious life of the person effected. Just think of the different movements that have developed to evangelize the world that have failed largely due to weaknesses in the movement and the impressions that were formerly made on the minds of people who have observed the divided state of the religious world. Then on the other hand, suppose all men and women who had anything to offer dying humanity offered the same plea, the same plan of salvation, the same order of worship, the same church and organization, and plead for a return to God by the same message. This is the exact plea and tone of the New Testament Scriptures. Before Jesus left the world he prayed to His Father that those "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). In the words of the apostle Paul when the church at Corinth was threatened with open division over Apollos, Cephas, Paul, and Christ he enjoined them by the authority of Christ to "speak the same things, that there be no divisions among you; but that you be perfected together in the same mind and in the same judgment" (I Cor. 1:10). Jesus saw the power in unity; he saw the weakness of division. Paul saw the strength of unity and declared that division was a mark of carnality and evidence of death. Jesus understood that when men who believe upon him stood together in the "same mind in the same judgment" the world would come more nearly of receiving him and his way to God and the home, of the soul in heaven.

Sad as it may seem, the world today is torn asunder by contradictory doctrines and practices. One system has it that a man is justified "by faith only," another denies that the Bible teaches such a doctrine. Another teaches that sprinkling is baptism, while another teaches that sprinkling is not and could not be scriptural baptism. Then, another teaches we are so saved when born into God's family that we can never be lost, while another pleads for faithfulness "unto death." Some teach that man does not have to be in the church to be saved, while others deny it. Some declare for universal salvation while others plead that God promises to save the obedient believer. Surely the man who is inclined at all to be skeptical and inattentive to the needs of his soul will not be helped a great deal as he meditates upon the contradictory positions held by so many. There is only one source of help for the honest individual and that is

a careful investigation of what the Bible SAYS. Truly, the Bible does not permit one man with sanction to preach that we are saved "by faith only" and then on the other hand endorse the teaching of another who denies that the sinner is saved at the very point of faith. He is not the God of confusion but the God of peace. The act of baptism is plainly taught in the Bible and truly any variation from the Bible described act could not be correct. So when a man claims that he has been baptized when he has been immersed he certainly runs counter to the man who claims he was baptized when only a little bit of water was broken up in drops' and put upon his head. But such is the contention of thousands of people in our world. Preachers stand in the pulpits over the world and declare that there is nothing in the church that is essential to salvation, honest men and women listen to such palaver in their audiences and decide that if that is the case why be concerned about the church and its way of life. I verily believe that this has done more to keep men and women away from the church than any popular doctrine of the day. The Bible does not teach that the church has nothing to do with one's salvation, but it teaches the direct opposite. Read Acts 2:36-47; Eph. 5:22-33; Rom. 12:4, 5. However, people who listen to these differences as they are expressed in the pulpits, and noting that seemingly both views came from the Bible, turn away in indifference and disbelief of a system that offers such strange findings. Again, the only remedy for this situation is to go to the Bible read it with thought and believe it for what it SAYS. The above reasoning could be applied to any doctrine or doctrines that disagree with one another and that are not taught in the Bible.

Bible Denying Preachers

It is a serious charge to make against men who have the responsibility of teaching men and women the way of life as revealed in the Word of God that they do not believe the Bible themselves, but that is the exact truth of the matter. There are many men in this country that stand high in their faiths and organizations who are infidelic at heart. Just a very few years ago a questionnaire was sent out by one of our leading Universities to a number of preachers. Over seven hundred answered it in the following way:

1. Is there a Devil? —54 per cent said "No."
2. Do angels exist? —40 per cent said "No."
3. Is there a liberal Hell? —80 per cent said "No."
4. Is there a Heaven? —41 per cent said "No."
5. Will there be a Judgment Day? —39 per cent said "No," 48 per cent "Yes," 13 per cent "Undecided."
6. Is man immortal? —8 per cent said "No."
7. Does God run the world? —All said, "Yes."
8. Was Christ divine? —26 per cent said "No."
9. Did Bible stories such as those of Jonah, raising of Lazarus, feeding of the five thousand etc., actually occur?

Lutheran preachers —20 per cent "No."

Baptist —37 per cent "No."

Presbyterian —80 per cent "No."

Congregationist —96 per cent "No."

Episcopalian —96 per cent "No."

Truly the above is a sad index to the condition of

the so-called religious world of our day. When it gets to where men who are supposed to believe the Bible openly deny any part or parcel of the Sacred Text what can we expect from the fellow who listens to such men preach. Certainly we cannot expect the man who pays the preacher to do his reading and studying for him when that preacher is a groomed infidel himself to have much confidence in the Bible and its authority. This certainly reflects itself in the weak and faulty reasoning that we hear coming from many church goers of our time.

Hypocrisy Among Church Members

Often we hear people say, "I am as good as those in the church why should I become a member of the church?" That statement is of far reaching consequence. It certainly is a blighting remark to make of people who make the claim that they are children of God. But folks who are big workers in the church are often big workers for the devil too. Whether we like to admit it or not often our conduct is contradictory and inconsistent to the claim we make as Christians. I know church members that swear, get drunk, lie, steal, gamble, dance, commit fornication and adultery and then on Sunday morning sing in the choir, commune with solemnity, and endorse the sermon of the morning. Such things as these keep men from Christ and from belief of the Bible as the Book of God. (More later).

Repentance and Baptism

JAMES L. NEAL

What is the relationship between repentance and baptism in God's plan of salvation in human redemption? Let us study. In Acts 17:30 we learn that all men are commanded of God to repent. The reason given is the coming of the great judgment day. At that awful time Christ will be the judge. (Matt. 25:31-46).

Meaning of Repentance

Repentance is not sorrow nor reformation of life merely —it *is* more than these. It takes godly sorrow to work repentance. The sorrow of the world will not cause one to repent. (II Cor. 7:10). The love and goodness of God through Christ lead to repentance. (Rom. 2:4; John 3:16). It is clear and certain then that faith in God must precede or come before repentance, because one would never know of God and His love and goodness manifested to the world through the Son of His love, except by His word, the Bible. This faith in Him must come by hearing and studying His word. (Rom. 10:17; II Tim. 2:15). Without faith it is impossible to be well pleasing to God. Hence, if one could repent before having faith to obey, it would not please our heavenly father. (Heb. 11:6).

Repentance is a determined and definite change of the heart or *will* (Matt. 21:28-30). One *wills* to do God's *will* when he exercises his power of choice through faith to change from the love and practice of sin to the great love and service of God! The world cries out for penitent hearts!

The Meaning of Baptism

The cases of Bible conversions in the Christian sys-

tem under the Christian dispensation are recorded in the book of Acts. In all of these cases *baptism* comes after faith, repentance and the confession of faith. (Acts 2:38; 8:38; 10:47; 22:16, etc.) This shows the divine order of baptism in God's plan to save the souls of men lost in sin. One cannot be saved without being baptized into Christ and he cannot be scripturally baptized without being saved. (Acts 2:38; 2:47; Mark 16:15, 16; Rom. 6:3-5).

Baptism is a burial in water for the remission of sins. (Rom. 6:3-5; Acts 10:47; 2:38). The penitent sinner is buried with Christ by baptism —baptized into His death in order to reach the cleansing blood that washes away sin. (Acts 22:16).

Scriptural baptism completes the new birth of John 3:16, where Jesus said: "Except a man be born of the water and the Spirit he cannot enter into the Kingdom of God." He that believes the gospel of Christ and is baptized is born of the water and the Spirit saved. (Mark 16:15, 16; John 3:5) One is born of the water and the Spirit when he repents and is baptized in the name of Christ for the remission of sins. (Acts 2:38; John 3:5).

Baptism Puts One in Kingdom

One who is born of the water and the Spirit enters the Kingdom of God. (John 3:5) One who by faith repents and is baptized, is born again. (Acts 2:38; I Pet. 1:22).

Therefore, to be translated into the Kingdom of God's dear Son, one *must* be baptized in the name of Christ for the remission of sins. (Col. 1:13, 14). It follows then that one is born into Kingdom of God by the process of the new birth.

The penitent heart that confesses faith in Christ and is baptized is saved from all past sins. (Mark 16:16; Rom. 10:9, 10). The Lord adds all the saved to the church. (Acts 2:47). Hence, one must be baptized in order to be saved and be added to the church. Surely we can see clearly now that being born again and being baptized for the remission of sins mean the same thing; and, that the Kingdom of God's dear son and the church of Christ are exactly the same. Won't you follow closely in this great Bible study?

Inseparable

Repentance and baptism are inseparably connected in their relationship to the salvation of the soul. Repent and be baptized to be saved. Repentance and baptism rank equal in importance toward the end sought —salvation. "AND" connects them. Baptism only will not save. Repentance alone will not save. Either one discarded changes the divine order and relationship. If the order be changed to put baptism after salvation the divine relationship is also changed. That cannot be done! "He that believeth and is baptized shall be saved." (Mk. 16:16). "*Repent and be baptized every one of you in the name of Christ for the remission of sins.*" Do this, my beloved friends!

The Work of The King

L. L. GIEGER, Mt. Pleasant, Texas

When one accepts a position in the business world he feels it his duty to be worth something to the firm employing

him, doesn't he? He realizes that he cannot drop out of the business at will, be gone a day or two, without obtaining permission from his overseer, lest he be relieved of his job. Too, he should go to his work filled with enthusiasm, and be thankful that he can support himself and those dependant upon him without burdening society.

There is no employment under heaven as honorable, as dignified, or as possessing such possibilities for advancement as the work Christians are engaged in. When one obeys the first principles of the Gospel of Christ —faith, repentance, confession, and baptism —he becomes a citizen of the Kingdom of Heaven, a servant of the prince of the kings of the earth. By this obedience, he becomes a child of the King, an heir of the glory world and an associate with the saints of all the earth and the heroes of the faith who have gone on before to stack their armour on the banks of the river of death and await the summons from on high.

"And they that be wise," says the Prophet Daniel, "shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.) "And he that winneth souls is wise." (Prov. 11:30.) Thus the winner of souls has the brightest prospects of any laborer in all of God's universe. We, brethren, Christians, are engaged in this very work. It is our duty, then, to be worth something to our employer, even Christ. No one of us can drop out of the business at will without endangering our own souls. Even when we have company or go visiting we see that our job in the business world is attended to first. Are we this careful in the infinitely more important worship and service to God?

In our worship, do any of us drag in as a quarry slave driven from his dungeon to his task, or do we, with enthusiasm, engage in the items of Christian worship with thanksgivings and praise to God for the honor bestowed upon us of entering into His August Presence? Do we feast at the Lord's Table and have part in supporting His work that others may enjoy this same exalted privilege with love, devotion, and adoration every Lord's Day?

One cannot go to Heaven without having the right influence upon his fellowman while here. Our influence is not this kind when we neglect any assembly of the church. We want our neighbors to be saved, but when we neglect even the least service, can we expect them to attend? If it would be profitable for them to attend the mid-week Bible study then we cant' miss it, unless providentially hindered, without having the wrong influence. Every member should attend every service conducted for him to show the world there is reality in his religion. Beloved, let us awake out of our slumber, be on time at every service, bring someone with us if we can, and be wise.

Station A, Fort Smith, Arkansas, August 9, 1944: The meeting in Spearsville, La., resulted in two baptisms and good done otherwise. This leaves me in a meeting in Linville, La. It is my third effort here. Good crowds and fine interest being manifested. I go from here to Oak Grove, La., beginning August 14th and from there to Randlett, Oklahoma. I am to begin with the Florida Avenue church in Akron, Ohio, September 17. It will be my third meeting with that fine church. From there to Burton, West Va., and on and on. I have had eight calls for work I could not get to this year. Brethren, I thank you. Will get around as fast as possible. Will W. Slater.

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FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

J. A. Copeland ----- Delight, Arkansas
Geo. B. Curtis ----- Box 431, Winslow, Arizona
E. R. Harper ----- Little Rock, Arkansas
John W. Wilson ----- 900 W. Roma, Albuquerque, N. M.
R. A. Hartsell ----- Broken Arrow, Oklahoma
James L. Neal ----- Springdale, Arkansas
Gilbert Copeland ----- Nashville, Arkansas
Ted W. McElroy ----- Del Rio, Texas

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A Study In The Scriptures

HOYT BAILEY

ANGELS

Angels are designated in the Bible as heavenly beings whose business it is to act as God's messengers to men. "Generally in Hebrew, it is used in the singular to denote a divine messenger, and the plural for human messengers." Under the Old Covenant, angels were some times mistaken for men. (Gen. 18:2, 16). Under the New Covenant, "some have entertained angels unawares." We read much in the New Covenant about angels. Angels appear to strengthen Jesus after his temptation, roll away the stone from his tomb, seen by certain women, appear in white, terrify beholders and say, "Fear not ye." Angels of God and angels of the devil are mentioned, but there is nothing to indicate that angels were feminine or had sex. (Mt. 22:30). Angels rejoice at the conversion of a sinner, watch over the little ones and have other missions, but their mission has been fulfilled in regards to the proclamation of the gospel.

References —I Ki. 19:2; Lk. 7:24; Mt. 24:36; Lk. 2:13; Gen. 18:2, 16; Heb. 13:2; Mt. 1:20; 2:13-19; Lk. 1; 2:8-14; Mt. 4:11; Lk. 22:43; Mt. 28:2; Lk. 24:23; Jn. 20:12; Mt. 28:3-5; 22:30; 25:41; Mk. 8:38; Mt. 24:36; 26:53; 25:31; 13:41-42; 13:49; 18:10; 6:10; Lk. 16:22; 15:10; Heb. 1:14.

APOSTLES

The name "apostles" is first used in connection with the twelve men Jesus called and sent out on a special mission. They were chosen and sent forth to preach. At first they were under a limited commission, but after the resurrection of Jesus they, by the authority of Christ, were sent out on a universal mission, "Teach all nations." Jesus personally selected the twelve, but Matthias and Paul were chosen differently. We do not have any apostles living today because their charge could not be transmitted. Apostles did not, according to scripture, ever collectively exercise a separate and autocratic authority. The Mosaic ritual of Antioch was discussed by

"the apostles and elders" in Jerusalem.

References —Mt. 10:1-2; 28:19; 10:5; Mk. 3:14; 6:30; 16:15; Lk. 6:13; 6:1-2; Acts 1:8; 15:2, 6, 22.

ACCOUNTABILITY

From the time a child becomes old enough to learn it becomes responsible to the extent of its ability. The more capable the child becomes with advanced years the more accountable it becomes. When one has ability and opportunity to learn and does not: such a person is among the slothful who buried the talent. Each is responsible for his own thoughts, words and deeds. The more talents one has the more the Lord expects of that person. Though one has five talents he cannot leave one idle no more than the one talent man can bury his one talent.

References —Ezek. 18:2; 18:3-4; Lk. 12:47-48; Heb. 6:4-6; Mt. 25:14-30; 25:31-46; Rom. 14:12; 4:12; 2:12-16; 1:20; Mt 12:36-37; Rev. 20:12-13; 22:16.

AGONY

Agony is used only once in the New Covenant and this is regarding the intense suffering of Jesus in Gethsemane. The Scripture teaches that his suffering was threefold. It was physical, "his sweat became as it were great drops of blood falling down upon the ground." Mental, "And being in an agony he prayed more earnestly —saying, Father, if thou be willing, remove this cup from me." It was also in the realm of the Spirit. No teaching regarding the atonement which omits the fact that the agony suffered by Jesus was voluntary does justice to the ordeal experienced by Jesus in Gethsemane.

References —Lk. 22:44; Mt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46; Heb. 5:7-8; Lk. 22:44; Heb. 5:7; Lk. 22:43; Mt. 26:38; Mk. 14:34; Lk. 22:41-42; Mt. 26:39; Mk. 14:36; II Cor. 5:21; Isa. 53:6; Rom. 4:25; I Pet. 2:24.

ALMSGIVING

With the Jews during the days of Christ almsgiving was the foremost righteousness. Jesus approved almsgiving, but he condemned their ostentatious publicity. Disciples are to practice almsgiving, but such is not to be done for show or for applause. Almsgiving is to be practiced in a quiet, humble manner according to the prescribed method in the New Covenant. It is noticeable that Jesus neither gave nor received alms, but a writer says of Him, after he ascended into heaven, "Who went, about doing good."

References —Mt. 6:1; Lk. 12:33; Mt. 6:19-24; Mt. 5:20; 6:1; 6:2-4; 6:5-15; 6:15-18; 6:2; 6:3; 6:22-23; 6:4, Lk. 11:41; Acts 10:38.

1504 Fernside Blvd., Alameda, California, August 7, 1944: Monthly singing of the churches of Christ held in Alameda yesterday. Many visitors from Alameda, and members from different churches packed the building where we meet, Central and Walnut. Lloyd E. Ellis.

Something New

CHARLES A. LUCAS, Burnswick, Ga.

Really I think I have found a new and different kind of Missionary Baptist Church, or, shall I say, the same in kind? However, the preacher does not agree with his brethren when his doctrine is questioned.

It all happened this way. A fine young lady had been listening to my radio program. She asked me to meet her preacher and discuss the issue. Of course, I accepted. The meeting was Wednesday morning, May 24th, in the home of the Baptist preacher. The young lady accompanied me to his home, where we had a good reception, and it seemed that he was ready to discuss the matter. Apparently he had never met a gospel preacher before. The following are the issues discussed:

First of all I asked him if he had a copy of the Baptist manual. He answered emphatically, "No, I have never heard of any such thing." It so happened that I had one with me. When I handed it to him, it caused him much embarrassment. I then asked him if he taught salvation by faith only. He answered "Yes, salvation is by grace at the point of faith." I then asked him to explain Acts 2:38, which he did by saying, "The word FOR in Acts 2:38 is the same word rendered CONCERNING Acts 1:16." I then asked him to explain John 3:5; but he refused to comment and dodged the issue by referring to John 3:16 and saying, "Do you not know that salvation is not of works." His attention was then called to *John* 6:29 and James second chapter.

The next proposition discussed was THE NAME. I asked him from what source did he get the name, Baptist. He answered, "from John the Baptist." I then quoted I Cor. 1:10-13 and showed that the Apostles would not allow the early Christians to wear their names. Then I referred him to I Cor. 3:3-4 and Rom. 8:6. He then said, "I did not say that we get our name from John the Baptist but from the fact that we baptize." I suggested that if to baptize a man would give him the name Baptist, then of course when the Methodist sprinkled a man he would automatically become a sprinklerite. Other scriptures were Acts 4:12 and I Pet. 4:16.

The third question I asked him, if a child of God could so act as to be finally lost and he answered, "Absolutely not," and referred to John 10:28-29. However, he did not have much use for verse 27 which reads, "My sheep HEAR MY VOICE, and I know them, and THEY FOLLOW ME." I assured him that those who continue to HEAR and FOLLOW would not be lost, but those who ceased to HEAR and FOLLOW would be lost. I asked him to explain Luke 8:13 also Gal. 5:4, but he refused to comment on either. He then referred to Heb. 6:4-6 and said, "If they did fall it would be impossible to restore them." I suggested that he could view the impossibility of restoring them as he pleased, but to be consistent he would have to admit that the verses under consideration did teach the possibility of becoming a Christian and then so acting as to be lost.

The fourth question I asked him was, for chapter and verse that authorizes voting on a candidate for baptism. He answered, "it is just a democratic form of accepting members," I suggested that it might be democratic, but

my Bible teaches that we are governed by a Monarch, referring him to Matt. 28:18. Again I asked him for scripture authorizing such practice. He answered, "It just does not make any difference." His attention was called to II Jno. 9; Rev. 22:18-19. Furthermore he affirmed he could baptize as Phillip baptized the eunuch. But he would not let me question him on this point.

The fifth proposition: I ask him to give me one scripture that authorized instrumental music in Christian worship. He answered, "Read the 150th Psalm." After noticing the 150 Psalm, I read Amos 6:5. In answer to Amos 6:5 he said, "God at that time even refused their singing and cited me to Amos 5:23 which reads, "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." Of course he defeated himself because the verse explains why God would not accept their singing, *IT WAS ACCOMPANIED WITH VIOLS*. Before the discussion was over he arose to his feet several times and called me a *LIAR*. (*New Spirit*) The discussion ended. The lady was baptized Sunday, making a total of fifteen baptized since November the first, ten of which have been Baptists.

He also denied practicing close communion by saying anyone can commune with us that wishes. This was a two hour and ten minutes discussion.

WHO WILL GO TO ARKADELPHIA

J. A. COPELAND

This is to try to find some gospel preacher who can locate with, and preach for the church at Arkadelphia, Arkansas.

We have a small congregation, about four years old there, and being few in number and poor in this worlds goods they can not support a preacher for full time work.

Henderson State Teachers College is located there and there may be some young preacher who could locate there for the next school term, preach for the congregation, and get a years college training. My son Jady did that kind of work there the past school term.

The church there pays some, and some help is sent in by brethren and sisters from other places, so we believe a young preacher with an ambition can get a year of college work, and *also* some valuable experience in preaching and church work and will receive almost enough support to get by on, without going in debt. This is a good opportunity for some young preacher who wants to go to college.

There is another class of preachers to whom this may appeal. We have a number of preachers who follow secular occupations, and preach on Lord's days. A brother of that class could do a lot of good at Arkadelphia, and you would get some financial assistance too. If any one who sees this is interested, write brother T. C. Ray, 1215 Fifth St. Arkadelphia, Arkansas or to me at Delight, Arkansas.

Russellville, Ark., August 16th: I closed a "meeting at Dardanelle, Ark., last Lord's Day with 16 baptisms and two restorations. Brother Norman Crouch assisted in a fine way as song leader, Lucian M, Farrar,

Church of Christ Vs. The Baptist Church

J. A. MCNUTT

In discussing the points of distinction between the church of the Lord and the various religious groups of modern times, it is quite easy to set forth that which is common to all churches of Christ throughout the world; but to declare with certainty the position of a particular denominational fellowship where there are wide variations in principle and practices is another matter. There are twelve or more kinds of Baptists today. With which of these shall we contrast the church of the Lord "Which he purchased with his own blood" (Acts 20:28)? Or shall we present the things held in common by most of our Baptist friends, in spite of the possible change of having misrepresented some minority group within the Baptist fold? Since space forbids any exhaustive study of this question, we shall only consider some of the most prominent teachings and practices that are considered common convictions of Baptists at large.

THE THEORY OF SUCCESSION

Baptists differ so widely among themselves with regard to the origin of the Baptist Church that it is difficult to say which view is most commonly held by them. However a general concept among them seems to be that the church began during the personal ministry of Christ. That they are in error on this point we intend to show conclusively; but if they were correct as to time, they would search the New Testament in vain for one single reference to the Baptist Church, or Baptist Churches. Mr. Benedict, their noted historian, seems aware of this difficulty because in his "History of The Baptists" he freely admits "We do not pretend that the primitive saints were called Baptists; all went under the general denomination of Christians, and when they began to file off into parties, they took the names of the men by whom they were led." (Page 95, Volume 1).

Again the great Baptist historian, Armitage, said, "But the pretense that any one communion on earth can trace its way down from the Apostles, in one line of fidelity and purity to New Testament teachings, is to contradict all reliable history." (Intro. Chap. Page 9).

"The very attempt to trace an unbroken line of persons duly baptized upon their personal trust in Christ, of ministers ordained by descent from the apostles, or of churches organized upon these principles, and adhering to the New Testament in all things, is in itself an attempt to erect a bulwark of error" (Armitage, Intro. Chap. Page 2).

CONCLUSIONS

Certain legitimate conclusions may be drawn from the admissions of these recognized Baptist historians:

1. "We do not pretend that the primitive saints were called Baptists," therefore they are unable to trace their succession by NAME.

2. "The pretense that any one communion on earth can trace its way down from the Apostles, in one line of fidelity and purity to New Testament teachings is to contradict all reliable history." Hence, there has been NO UNBROKEN LINE OF PRINCIPLES and TEACH-

ING TO BASE THEIR THEORY OF SUCCESSION UPON.

3. Furthermore, Armitage freely admits that to claim succession by an unbroken line of baptized persons, ordained ministers, or organized churches is to "ERECT A BULWARK OF ERROR."

Now since their own historians surrender the "Chain of Succession" with reference to *NAME, CONTINUOUS TEACHING, BAPTIZED PERSONS, ORDAINED MINISTERS, or ORGANIZED CHURCHES*, it seems that their chain is completely lacking in all visible and tangible links. How can Baptist debaters rattle the links in such a chain? The sound of its rattle must be faint indeed, even with expert manipulation. Where, O where, are the "Missing links?"

THE QUESTION OF IDENTITY

Perhaps some one is ready to affirm that the Baptist Church of today is a reproduction of the New Testament Church, because of identical scriptural teachings and practice. If such a proposition could be established, it would, indeed, be conclusive. The word of God is the seed (Luke 8:11). If this seed, when sown in honest hearts in the beginning, resulted in the establishment of Baptist Churches of a distinctive faith and order, then the sowing of the seed could be logically expected to produce the same results today. However, if the word of God, whenever or wherever it was sown, ever resulted in ANYTHING OTHER THAN THE BODY OF CHRIST WITH CHRISTIANS AS MEMBERS THEREOF, THE BIBLE FAILS TO RECORD IT. (Eph. 1:22, 23; I Cor. 12:27) This body was never on any occasion called the Baptist Church, nor were its members ever referred to as Baptists.

THE DISTINCTION AS TO NAME

- | Baptist Church | Church of Christ |
|--|---|
| 1. The names "Baptist church," or "Baptist churches" do not appear in the Bible. | 1. "Churches of Christ" (Rom. 16:16). "Churches of the Lord" (Acts 20:28) R. V. "Church of the Firstborn" (Heb. 12:23). |
| 2. The members are called "Baptists" after "John the Baptizer", thus honoring his name and work instead of that of Christ. Paul condemns such usage of the names of men. (I Cor. 1:12, 13; 3:6). | 2. "The disciples were called Christians first in Antioch" (Acts 11:26). "If any man suffer as a Christian" (I Peter 4:16), and Paul persuaded Agrippa to be a CHRISTIAN, NOT A BAPTIST. (Acts 26:28). |
| 3. The members glory in "Baptist usage" and in the value of "Baptist principles" and the denominational pride runs deep and strong. "If it is a sin to be proud you are a Baptist, I hope to die a sinner." (T. T. Eaton). | 3. Glories in the cross of Christ (Gal. 6:14) honors no human name, and is bound by no unscriptural, sectarian usage. |
| 4. If what we know as the Baptist church today is in the New Testament, how does it occur that the church in the New Testament includes all Christians, and is called the "Church of the Lord," while the church upheld by Baptists today claims only a small proportion of the Christians and is called the "Baptist Church?" | 4. The church of Christ today does not include more or less than the family of God. (Eph. 2:19; 3:15). It further contends that it is sinful and wrong for any number of Christians to separate themselves from other Christians by partisan tests of fellowship and sectarian names. |

WITH REGARD TO ORIGIN

Baptist Church

1. "The first regularly organized Baptist Church of which we now possess any account is dated from 1607, and was formed in London by a Mr. Smith, who had been a clergyman in the Church of England." (Benedict, noted Baptist historian, 1853, Page 304).
2. "Baptists. A name first given in 1644 to a Congregation of English Separatists who had recently restored the ancient practice of immersion." (New Inter. Ency).
3. Many Baptists have contended that the church was set up in the days of John the Baptist, while others say it was established during the personal ministry of Christ.
4. J. B. Jeter in "Baptist Principles Reser" says, "The personal ministry of Jesus was preparatory to the constitution of churches. His preaching was eminently searching, and fitted to reform men and make them spiritual and devout; but during his life no church was organized. The first church was formed at Jerusalem, and this soon became the mother of other churches in various countries." (Page 21).
5. H. B. Taylor, Sr., in "Bible Briefs Against Hurtful Heresies" Page 13, says "There were no other churches in New Testament days but Baptist Churches."
6. Ben M. Bogard, in answering the question regarding the origin of the church, said "Peter answers the question in Acts 1: 21; 'Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John,' etc. This passage affirms that certain men 'companied' with Jesus and that this company began with the baptism of John." (Baptist Way-Book, Page 19, part 11).
7. "This company (the church) began with the baptism of John." (Baptist Way-Book).
8. To date the origin of the church with John the Baptizer would be to make him the bride-groom and the church the bride.

Church of Christ

1. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mt. 16:15) And the Lord added to the church daily such as should be saved." (Acts 2: 47) A. D. 33. While some of the apostles were living. (Mark 9:1)
2. "And the disciples were called Christians first in Antioch." (Acts 11:26) A. D. 43. J. A. M.
3. If established any time prior to the death of Christ, it had no members, because the first members were not set in until after the ascension of Christ. (Eph. 4:8, 11, 12).
4. The work of John, Christ, and the Apostles, before the death of Christ, was a work of preparation in anticipation of the coming kingdom. (Matt. 3: 1, 2; Luke 10:9). The church is first recognized as an existing institution in Jerusalem on Pentecost. (Acts 2:39, 47).
5. The New Testament speaks of "Churches of Christ" (Rom. 16:16) but makes no reference whatever to "Baptist Churches."
6. John's death recorded. (Mt. 14:10-12) Christ promised to build his church AFTER John was both dead and buried. (Mt. 16:18). Thayer, on the "Will build" of (Mt. 16:18) says "To build a house, erect a building, a. Prop. to build (up from the foundation) . . . a.i.q. to found, i.e. by reason of the strength of thy faith thou shalt be my principal support in the establishment of my church. (Matt. 16:18)." (Thayer's Lex. p. 440).
7. John's baptism has been superseded, and those who practiced it after Christian baptism became effective were rebaptized. (Acts 19:1-5).
8. Christ is the bridegroom. (I Cor. 11:2) John- is only the friend of the bridegroom. (John 3:29).

CONTRAST IN TEACHING

Baptist Church

1. Ben M. Bogard, speaking as a representative of Baptist doctrine, said "I won't say that a man is partially depraved, so he will only need a little help from God, before he can be saved, but we mean by "so depraved" total depravity." (Borden-Bogard Debate, page 102). Baptist mothers, do you believe that your babies are born totally depraved?
2. Teaches that faith alone will save a man. Faith without one further act of obedience saves. Saved the very moment that you believe.
3. Holds the doctrine of Pre-regeneration. Redemption before 3.

Church of Christ

1. Teaches that man is capable of action, or obedience to the gospel. The Lord says "Come unto me." (Mt. 11:28) Man can Hear, Learn, Come. (John 6:45) "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." (Mt. 19:14) Therefore babies are not born totally depraved, or evil.
2. Upholds the Bible teaching that man is not saved by faith ONLY. (Jas. 2:24) Faith without works is DEAD. (Jas. 2:17) The faith which avails is the faith which works by love. (Gal. 5:6) Faith must have time to act.
3. Faith comes by the Word of

any act of obedience or response on the part of the sinner. "We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life." (Pendleton's Church Manual, pages 49, 50) Way-Book, P. 83. (1. Regeneration, 2. Repentance, 3. Faith, 4. Newness of life.

4. That we are to confess that we believe that God for Christ's sake has forgiven us of our sins, before being baptized. (No such confession is found anywhere on the pages of God's Book).

5. That baptism is not essential to salvation, but is necessary to membership in the Baptist church. (It requires at least one act more for membership in the Baptist church, 'baptism', than it requires to be saved and enter heaven).

6. Bogard's Baptist Way-Book, page 10, declares, "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."

"It does seem incredible that baptism should be valid in the absence of the church authority referred to." (Pendleton's Manual, page 65).

7. In the "History Of The Denton County (Texas) Baptist Association" page 82, the story is told of an individual who made the same request of a Baptist Minister that the Eunuch made of Phillip, and the preacher baptized him, but was soon reprimanded for violating Baptist usage, and was told to never do it again. However, it was admitted that the poor preacher, although ignorant of Baptist procedure, had learned something of Bible example by reading the eighth chapter of Acts.

God, (Rom. 10:17) not by an act of pre-regeneration "above human comprehension." Men are "born again" by the word, not by an Incomprehensible action which occurs before faith and repentance. (I Pet. 1:23) If regeneration occurs first and the person dies before belief and repentance, would there not be a regenerate soul in hell, or an unbelieving, impenitent soul in heaven? Search your Bible and here is the order: (1) Preaching, (2) Faith, (3) Repentance (Lk. 13:3, 4) (4) Baptism, (5) Salvation or regeneration. (Mk. 16:15, 16; Acts 2).

4. Upholds the simple confession of faith in Christ found in God's word. (Acts 8:36-39; Rom. 10:10) To confess forgiveness of sins before baptism would be to reverse God's Word and deny the testimony of the Holy Spirit in Acts 2:38.

5. Maintains that salvation follows faith and baptism (Mk. 16: 16). Baptism is "for remission of sins" (Acts 2:38). Men are baptized into Christ (Gal. 3:27). A refusal of John's baptism, while it was effective, was a rejection of God's counsel (Lk. 7:30). What about one who refuses to be baptized today?

6. They were baptized in the name of the Lord Jesus." (Acts 19:5) "And he commanded them to be baptized in the name of the Lord." (Acts 10:48) What church sat in judgment on the Eunuch's case, (Acts 8)? There is not ONE EXAMPLE on record where the authority of the church is mentioned as the basis of acceptance or rejection of Even ONE candidate for baptism.

7. Follows the example of the scriptures and fully accepts Acts 8 as a model conversion: "They came unto a certain water: and the eunuch said, See here is water; what doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest . . . I believe that Jesus Christ is the Son of God and he baptized him." No church consulted —Lord's authority enough.

Men may become members of the church of our Lord today by believing and doing precisely that which was done in every case of conversion in the book of Acts. The conditions of pardon have neither increased nor diminished since the days of the Apostles. That is what every person who has desired admission into the family of God has found necessary from that day until this. Any man on earth today who comes with a heart filled with faith, and genuinely repenting of his sins, acknowledges Christ as his Lord, and is baptized by Christ's authority for the remission of his sins, the Lord will add him to the church (Acts 2:47). He will then be a member of the Family of God (I Tim. 3:16; Eph. 2:19) a Christian only, and Only a Christian, and no arbitrary assertion of denominational church authority (?)

can stand between him and the fellowship of God's children and the eternal inheritance of the "Saints in light." He need not be a denominationalist, nor be filled with partisan pride, and bound by custom or tradition, but with a love for God and his word, he can keep the "Unity of the spirit in the bond of peace" (Eph. 4:3), and strive to reach the home of the soul.

In His Own Country

LLOYD E. ELLIS, Alameda, California

It may seem remarkable to us that Jesus was not well received in his own country, but such was the case as recorded by Mark, in Mk. 6:1-6. Some who had not seen his person before recognized in him the Christ at first sight. Many who had not known him believed on him because of the wonderful works which he did, but in his own country and among the people with whom he had grown up, he was only thought of as the boy Jesus, the carpenter, the son of Mary, or just another one of the children of the family.

This thing of not being recognized in your own country, city, or community, is continually being demonstrated all around us. We acclaim the illustrious personage from afar, but fail to see the noble and true characters around us. We sometimes hail the returning son who has made a name for himself—in some other country, but probably would not recognize the same accomplishments in our own home-town.

The fault is very probably due most of the time to human weaknesses. Men grow familiar with that which is around them, and fail to recognize real value when they see it—surrounded by everyday affairs. Perhaps at a distance the petty personal faults are largely overlooked, and in the spotlight, nothing except that which glitters is seen.

How often has some one been hailed as a "big" preacher, from afar, who, when arriving upon the scene turned out to be just a human being after all! Perhaps he had a few qualities not generally found in men and some of his abilities had been better developed than in the ordinary person, but after all, he was just a man.

The lesson here is that we ought to think upon the real values of life until we are able to recognize ability, and accomplishment wherever it may be found. We ought not to be fooled by the pretender from a distance, and we ought not to overlook the greatness around us. Jesus should have been recognized by those both far and near.

Perhaps we have heard men speak of and about Jesus until we feel that we are acquainted with him and yet we do not know him. It may be that his name has become common-place among many and they do not recognize his value to them.

Let us look again into the record, learn just who he is, and our obligations and duties in his sight.

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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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PLEASURE SEEKERS

LLOYD E. ELLIS

I. The Sons of Men Desire Pleasure

1. Fleshly enjoyment seems to be the desire and end of most of the endeavors of men. They work and toil and labor in order to obtain that which they need to procure things of pleasure. They earn money to spend it upon fleshly desires. On bill-boards and in various advertising the appeal is to more pleasure. "Week-ending" is emphasized as a time for more pleasure and "fun." The world in general seeks pleasure above all things.

II. Some Facts Concerning Worldly Pleasure and Those Who Seek Such.

1. These close their eyes to the real facts of life. The prophet warned those who are given to pleasures that the end of such would be desolation, degradation and woe. (Isa. 47:8-11). There are none more blind than those who refuse to look to the consequence of following pleasure to the exclusion of serious thought. One who blindly plunges into the pleasure of the moment without a thought of what may be on the morrow is moving swiftly to sorrow and doom. The real facts of life must be considered if one is to maintain his equilibrium in the midst of a giddy world. If one will not consider the consequences of his acts, he may soon reach the point where he is incapable of determining his own course of action. He can only move with the on-rushing tide of humanity which will one day sweep him into the vortex of oblivion.

2. Those who make pleasure their God are not concerned about spiritual things. To them it is foolishness to talk or think about God or Christ, or another world in which the righteous may live. They know not what it means to be righteous. If they have thought at all of the matter they have a misconception of what it means to be righteous. They consider the living of the Christian life to be sort of monotonous affair, and feel that if they should "embrace" Christianity that they would never again have any "fun." If you are engaging in something for "fun" in which you could not engage as a Christian, it is not good for you anyway. Even many of those who claim to be Christians are not much concerned about keeping themselves unspotted from the world, and there is very little difference in what they say and do, and what the ordinary man of the world does. Professed followers of Christ who follow pleasure more than they do Christ are about the worst examples that the unbeliev-

ing world can have. Let us learn what it means to be spiritually minded and endeavor to let that be the central theme of our lives.

3. A life of ease. This seems to be the highest desire of many. They spend their days in toil in an effort to have it "easy" after while—when they have collected so much property around them. Many parents toil and labor in order that their children may have an "easier" time than they had. They have failed to observe that perhaps most of those young men and women who inherited so much property that they did not have to work, have most often come to no good end. What contribution have the "play-boys" of the world made toward the advancement of society? What good thing has one accomplished who never worked at something, but gave all his time and energy to play? We often need rest, and some relaxation, but we do not need a life of ease. Idle hands can make more mischief than all the righteous of the earth can correct.

4. Pleasure seekers become dead to their highest interests. They are "dead while they live." Living in the flesh and striving to fill each day full of pleasurable sensations, they let the highest thing within them die. They at least have some physical life left in them, but the real life that might be theirs in the sight of God is dead. They are indeed dead in trespasses and sins. They are thus separated from God, and have no hope in the world. They have not learned that there is a higher plane on which they might live, but that if the fleshly nature gains the ascendancy in one's life that the highest and best within one's being will be destroyed.

5. Worldly pleasures are transient. They can endure only for a moment. One might be enabled to give all his time to pleasure as long as he lives and circumstances be such that he might never come to woe and want while he lives, but even then his time of pleasure is short for he must say farewell to all of this and go out into the darkness without God, where he can take none of his pleasures with him. Those who love the world more than they love God must perish with the world, for the world and its lusts pass away, and those who have given themselves wholly to such must pass with them. We may go still further in connection with the latter statement, and observe that those who profess to follow after God and righteousness, but really put worldly pleasure first in their lives, also perish with

those worldly things which they have loved more than the Lord.

6. Pleasure seeking is unprofitable. It neither profits one here or hereafter. It does not commend one to men, much less to God. It consumes your time and energy, your money and your life. It takes away and never gives back. When your money is gone, or your beauty has faded, then your rest-while friends turn away and you are lonesome even before you go hence. Only those who traffic in pleasure gain thereby in a monetary way, and even then they usually spend what they get on their own pleasures and go the way of all the earth. Oh, you might make money in gambling and dance halls, be come rich, donate sums to various 'civic improvements,' have parks named for you, etc., but so to do is to follow the way of the world after all. In the end, pleasure seeking is not profitable.

7. The end of pleasure-seekers is death and eternal woe. The rich man enjoyed himself all his days, but must spend eternity in torment. The Apostle Paul declared that the wages of sin is death. This is the death in the lake of fire—the eternal separation from God. Both the righteous and the unrighteous die the physical death, but the wicked also have this second death awaiting them.

III. Are You Among Worldly Pleasure Seekers?

Whether you have ever thought about serving God, seek to know God and to follow righteousness. The way is not always the easiest, but it is the most desirable and in the end brings the greatest satisfaction.

Learn to love the real things of life here, and seek to develop those qualities of character which are enduring.

Keep the gold that God offers and discard the dross of the world. Peace of mind will be yours while you live and hapiness beyond earthly life.

The Unpardonable Sin Or The Sin Unto Death

W. E. McWHA

There are many ideas advanced as to what a person must do to sin the sin unto death or to commit a sin for which there is no forgiveness. Some advance the idea that a sinner can reject Christ from day to day and if he dies without obeying the gospel, he has sinned the sin unto death or sinned against the Holy Ghost. Others take the position that after a person becomes a Christian, and they sit down as it were, they have sinned the sin unto death.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (I John 5:16). So we see that there is a sin which is not unto death, that is, a sin that we can commit and get forgiveness for it. We sin either by omission or commission. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." (James 4:17). This is sinning by commission. Failing to do the things we are commanded to do.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou become a transgressor of the law," (James 2:10, 11).

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (I John 3:4). Then when we do things that God has told us not to do, we sin by commission. The sins that we commit or omit are sins not unto death, for John says we can pray for them, that is ask God to forgive them. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our only, but also for the sins of the whole world." (I John 2:1, 2). To have an advocate with the Father, is to approach him in an humble attitude of prayer. An example is found in Acts 8:18-24. "And when Simon saw that through the laying on of the apostles hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye the Lord for me, that none of these things which ye have spoken Come upon me." Here Simon sinned a sin not unto death, so Peter prayed God that Simon's sin be forgiven him. So we can sin by deed, thought, or action.

We will now notice the "sin unto death, the unpardonable sin, or sinning or blaspheming against the Holy Ghost. Turn with me to Matthew 12:31, 32. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come."

I think every one will agree that the "sin unto death, the unpardonable sin, and sinning against the Holy Ghost, are one and the same thing. In Matthew, 12:31, it says, "but the blasphemy against the Holy Ghost shall not be forgiven unto men." Again, in Matt. 12:32 it says, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come." We can understand to speak against, is to speak evil of, but we cannot comprehend just what it is, or what we must do, to blaspheme against the Holy Ghost. What does blaspheme mean?

Blaspheme: To speak irreverently of; to speak evil of. So we see to speak against the Holy Ghost and to blaspheme against the Holy Ghost is one and the same thing. Then, for one to commit the sin unto death, or the unpardonable sin, must speak evil of the Holy Ghost. Just failing to accept Christ on the terms of the gospel

is not committing the sin unto death, neither is Christians committing the sin unto death, when they just merely drift back into sin.

We next want to find out who can commit the sin unto death, Christian or sinner. "For God sent not his Son into the world to condemn the world: but that the world might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:17, 18). Christ speaks very plainly here. He says a person that has never believed in the name of the only begotten Son of God is already condemned.

Can a sinner sin against the Holy Ghost, or sin a sin unto death? I will answer the question, yes, no. I will ask another question, can an infidel be saved? I will also answer, yes, no. We have an alien sinner and an erring Christian; we have infidels before they accept Christ while they are alien sinners; we also have people to turn infidelity after they become Christians. Hence, two kinds of sinners and infidels.

We believe and teach that when a babe is born into this world, it is as pure and sinless as the angels of heaven. But when it reaches that stage in life to discern good from evil, it becomes an alien sinner. Its sins have separated it from God. It drifts the way it is taught. If it is taught that there is no God, Christ, Holy Ghost, heaven, hell, devil, etc., and accepts it, he becomes an infidel. Now, is there any chance for this child to accept Christ and be saved? If not, the BIBLE is not true.

We hear Christ say, "Come unto me, all ye that labor 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." (Matt. 11:28-30). "For the Son of man is come to seek and save that which was lost" (Luke 19:10). So it makes no difference the kind of sin a person commits from the time he reaches the age of accountability until he accepts Christ, if he accepts Christ, his sins will be forgiven.

When children reach the age of accountability they become alien sinners, they may also become infidels, if so, they can accept Christ and their sins will be forgiven. Then, after hearing the gospel of Christ, obeying it, if they sin, they are not alien sinners, but erring Christians, sinners in the sight of God; failing to live as God would have them live. Now if they heed to the doctrine that there is no God, Christ, Holy Ghost, heaven, hell, Satan, or the devil, accepts it, he is an infidel again and he has committed the sin unto death or the unpardonable sin. Read with me. "For it is impossible for those who were enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrews, 6:4-6).

Who was Paul speaking to here? He was speaking to a band of believers, Christians. Admonishing them to not forsake, or turn against the teachings of the Christ as had been revealed to the apostles through the Holy

Ghost. What if they should turn or fall away? Paul says that it is impossible to renew them again unto repentance. In what sense does Paul mean, if a person should fall away to renew them again unto repentance? He does not mean if they just drift back into sin, but to withdraw support or allegiance. In what sense does he mean to renew again unto repentance? To again gain the good favor of God; have all your sins forgiven. Then to withdraw allegiance, one must turn his back as it were upon the things he once held dear. In other words, Paul is speaking of a person that was once a Christian but has turned infidel.

The person Paul is speaking of must, First: "Have been enlightened." How is a person enlightened? Through the knowledge of our Lord and Savior Jesus Christ. Second: "Have tasted of the heavenly gift, and made partakers of the Holy Ghost, the good word of God, and the powers of the world to come." How does a person taste of the heavenly gift, are made partakers of the Holy Ghost, tasted the good word of God, and of the powers of the world to come?

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37, 38). "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." (Romans 6:17, 18). When a person hears and obeys the gospel, their sins are all forgiven, they have the promise of eternal life; they live the Christian life day by day, they have tasted of the heavenly gift, have been partakers of the Holy Ghost, have tasted of the good word of God, and of the powers of the world to come. So this is the person, if he shall fall away, it is impossible to renew him again to repentance. He is the person that sins against the Holy Ghost, and sins the sin unto death. I think that we can readily see now that an erring Christian is the only one that can sin unto death.

Thirsty Souls

LLOYD E. ELLIS

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Mt. 5:6).

There are many thirsty souls today and from the reports in the papers it would seem that most of them are thirsting for the fiery liquor which wrecks men's bodies and damns their souls in hell. When transportation is difficult and people are being asked to stay home rather than travel; when gasoline and tires are rationed and many have great difficulty in reaching their places of labor; when man-power is at a premium, we still see the liquor trucks rolling along and box-car after box-car loaded with liquor. When food is needed in other lands, and ships should be loaded with other much needed

(Continued On Page Six)

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Was Immersion Possible?

WAYMON D. MILLER

It is remarkably strange that a doctrine plainly taught in the Scriptures should be widely opposed by the religious world itself. Though the New Testament abounds with information on baptism, there is no more unpopular doctrine than this subject. Antagonists of this doctrine may be classified thusly: (1) they that deny baptism to be "for the remission of sins;" and (2) they that deny that the Scriptural "form" of baptism was by immersion.

These two groups tirelessly announce their opposition to the Scriptural teachings in these two points, and the utter inconsistency of their "preaching" and "practice" apparently never occurs to them. If I believed as the first group, that baptism is non-essential, then I would never preach baptism, baptize, or be baptized. If baptism were so superfluous as many teachers make it seem, then I would forget all about it, and never practice it for any reason. Nor would I submit to it as merely a rite of initiation into an unscriptural, man-made denomination. Then if I classified myself in the second group, and did not believe that the Scriptural "form" of baptism was by immersion, I would never teach immersion, immerse anyone, or be immersed.

When human doctrines appear in the religious world such as the doctrines of sprinkling and pouring, they are exposed to the withering scrutiny of discerning Bible students. When such doctrines contradict the Scriptures efforts are made to justify them by lessening the effects of Scriptural truth on these points. Sprinkling and pouring, as a "mode" of baptism, were introduced to the religious world by the Catholic Council of Ravenna, 1311 A. D. Since the adoption of these human innovations, many efforts have been made to Scripturally justify them. Some have gone so far as to affirm that the New Testament does not teach immersion at all (yet the same ones continue to practice it), and assert that these

human "modes" are the only Scriptural forms of baptism. In effort to sustain their contentions, certain cases of baptism in the Scriptures are cited to "prove" that in them immersion was impossible. The three most common cases given as "proof texts" by affusionists are the baptism of the three thousand on Pentecost, the baptism of the Ethiopian eunuch, and the baptism of the Philippian jailor. These cases will be examined separately to determine whether immersion was possible under such given circumstances.

The Baptism of The Pentecostians

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). In his booklet, entitled "Modern Scholarship and the Form of Baptism," C. T. Thrift, a Methodist editor and preacher, of Warsaw, N. C., comments as follows on the above Scripture: "Jerusalem did not afford a suitable and convenient place for immersion of three thousand." Such remarks indicate either designed deception, or inexcusable ignorance of the topography of Jerusalem. Prof. Hackett testifies: "It is proper to add that pools so numerous and large which encircled Jerusalem, as both those still in use, and as the remains of others testify of at the present day, afforded ample means for the celebration of the rite of baptism." Abbott says: "there were abundant pools of water in and about Jerusalem." Dr. Philip Schaff adds: "It is often urged that the pentecostal baptism of the three thousand persons by total immersion was highly improbable in Jerusalem, where water is scarce and the winter torrent Kidron is dry in summer (I found it dry in the month of April, 1877). But immersion was certainly not impossible, since Jerusalem has several large public pools (Bethesda, Hezekiah, Upper and Lower Gihon) and many cisterns in private houses. The explorations of Captain Wilson (1864) and Captain Warren (1867) have shown that the water supply of the city, and especially the temple, were very extensive and abundant." J. W. McGarvey comments: "It is true that there is no running stream in the vicinity of the city, and there never has been, suitable for the purpose; but from a time long prior to the birth of Jesus the city has been supplied with artificial pools which the ordinance could have been administered even to such a multitude." He further gives the dimensions of the Pool of Siloam, which is fifty feet long, sixteen feet wide, and three or four feet deep.

Often affusionists appeal to the "time element" argument; contending that three thousand persons could not be baptized at one time, or in one day. The Bible does not state who did the baptizing, and it is safe to assume that the other eleven apostles at least assisted Peter in this rite. With even the twelve as administrators, there would have been only 250 persons to be immersed by each apostle. Sixty persons can be immersed by one person in an hour, and at this rate the three thousand could have been baptized by the twelve apostles in about four hours. History records that Crysostom, assisted by his elders, immersed three thousand persons in one day, in 404 A. D. Any gospel preacher can immerse two people, while a Methodist preacher is sprinkling one, and saying the Methodist ceremony! So the

"insufficient water" and "insufficient time" arguments would not hold enough water with which to sprinkle a person! They are but feeble efforts to obscure the truth.

Baptism of The Eunuch

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Phillip 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, that the eunuch saw him no more." (Acts 8:36-39).

Of the above passage, Mr. Thrift comments as follows: "This occurred on the desert, and therefore there were no streams deep enough for immersion. Had there been such streams there would have been no desert, for the two do not go together." Mr. Thrift fails to see that if streams and deserts "do not go together" that there would not have been enough water to sprinkle the eunuch there either! What blind and ignorant blunders one will make in order to sustain human doctrines! By his comment, Mr. Thrift places the Word of God in contradiction. The Bible said "desert" (verse 26), and Thrift accepts that. It also said "water" four times (verses 36-39), and Mr. Thrift denies that being true. Now, if the record was not true in mentioning water four times, how can he know it was true in mentioning desert one time? If Luke, in recording Acts, did not tell the truth in verses 36-39, how does Mr. Thrift know he told the truth in Verse 26? This illustrates to what end men are forced to deny the Bible in attempt to sustain unscriptural doctrines!

Great stress is laid to the term "desert" to divert attention from the term "water." We are told that the two do not go together, but anyone who has even glanced inside a geography book knows that in the midst of the most barren deserts are found fertile spots, where vegetation thrives, and water is plentiful! Such spots are called oases. I wonder of Mr. Thrift never heard of an oasis? Some commentators think that the term "desert" in this passage strongly modifies "Gaza," which was at that time a "desert," or "deserted" city, having been laid waste by Alexander the Great. Others say that Gaza was the last city before entering a great desert, or wilderness, lying between Phoenicia and Egypt, the course traveled by the eunuch.

But whatever kind of "desert" is meant, the record states that Philip and the eunuch "came unto a certain water;" the eunuch exclaimed: "See, here is water;" "they went down both into the water;" Philip baptized the eunuch, and "when they were come up out of the water" they went their way. It looks as if that was enough water! This is the testimony of God's Holy Word. Yet men deny this, saying there was not sufficient water there. Let us believe God's Word rather than men!

Baptism of The Philippian Jailer

Of this event, our friend, the Methodist preacher and editor, writes: "The dead of night, the general agitation, the necessity of despatch, and the narrative are all

against immersion." If he believes these are "all against immersion," then I seriously doubt that he has carefully examined this narrative! But our friend further states: "There was no place in the jail for immersion." This last expression has the appearance of deliberate deception, for Mr. Thrift knows that no one contends that the baptism took place in the jail, unless it might be Methodists, Presbyterians, or Catholics, who practice sprinkling. Certainly we do not contend that the jailer was immersed in the jail, for the Bible record teaches that the baptism *did not* occur in the prison! Let us carefully examine the Bible record here. After Paul and Silas had prayed, a great earthquake came which shook the foundations of the prison. The doors were opened, and the prisoners' shackles loosed. "And the keeper of the prison awakened out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang IN (the jailer entered the prison. W. D. M.), and came trembling, and fell down before Paul and Silas, And brought them OUT (the jailer, Paul and Silas came out of the jail. W. D. M.), and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were IN HIS HOUSE (they were now in the jailer's house. W. D. M.). And he took them the same hour of the night (they now went out of the jailer's house. W. D. M.), and washed their stripes; and was baptized, and he and all his, straightway. And when he had BROUGHT THEM INTO HIS HOUSE (they now returned into the house. W. D. M.), he set meat before them, and rejoiced, believing in God with all his house." (Acts 16:27-34). We see from the course of these events that (1) the jailer went into the jail; (2) brought Paul and Silas out; (3) they went into the jailer's house; (4) they went out of his house for the baptism; and (5) then returned into the jailer's house for a meal. The record is plain here, and there is no reason to misunderstand it. To say that "there was no place in the jail for immersion" is purely an effort to conceal the truth.

These three cases of baptism that are taught by affusionists as "impossible" cases for immersion were not only possible, but they were by immersion. This was the only "form" of baptism used at that time. There is no instance that indicates sprinkling or pouring was used in New Testament times. These "modes" are not only unscriptural, but anti-scriptural. Having originated with men, in A.D. 1311, they therefore incur the wrath of God. "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9).

The Lord's Supper

MRS. ALLEN WARREN

Some members of the Church think so lightly upon the communion (The Lord's Supper), that they will stay from the worship Sunday after Sunday upon the

slightest excuse. If we have been neglecting this Christian duty and privilege let us wake up, read the following, consider it seriously and get to work.

Let us read Heb. 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as you see the day approaching.

Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread. Paul preached unto them. This plainly shows their purpose was to break bread but while there Paul preached to them.

When did they come together? Upon the first day of the week, and that means every first day of every week.

If you were to ask me when is my birthday and I reply, "August 24th," would you understand that I just occasionally have a birthday upon August 24th. No, you would readily understand it to mean every 24th day of every August.

In the law of Moses the commandment, "Remember the Sabbath Day to keep it holy." was understood by the people to mean every Sabbath Day. So why can't we understand that under the New Testament law the first day of the week means every Lord's Day that comes.

Again, in John 6:53-54 Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Who so eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. I Cor. 11:24-25 plainly tells us that the bread of the communion represents His broken body and the cup, or contents, represents His shed blood.

In I Cor. 11:26 Jesus also said, "For as oft as ye eat this bread and drink this cup ye do show the Lord's death till he comes." So! My brother or sister, is once each week too often to show Christ's death till he comes again?

In so doing you will not only be doing your duty but will find that you will grow stronger spiritually.

Oh! says one, Bro. so and so lives a worldly life through the week by drinking etc., and takes a big part in the worship on Sunday. If I eat at the Lord's table with him I will be doing wrong. See I Cor. 11:27-29. Each one is to examine himself, not the other fellow; and if he eateth and drinketh unworthily he eateth and drinketh damnation to himself and not to the other person.

Another might say that he doesn't have time to attend worship each Sunday. My dear brother or sister we will all have to die and meet our Dear Lord at the Judgment day. Don't we all take time to pay a tribute of respect to a dead relative or friend? What greater friend or relative can we have than Christ? One sister even made the excuse that youngsters congregate at her home before time to start for the place of worship and when asked if they wished to go they would reply, "NO." So she must remain at home with them. Let us not make this mistake, but take our children to church. If the neighbor's children refuse ask them to go home and return after church. I have heard more than one mother express her regret in not teaching her children to acquire the habit of visiting the House of God,

If we have been neglecting the duty and privilege of partaking of the Lord's Supper upon the first day of the week, let us lay aside all excuses and forsake not the assembling of our selves together.

Thirsty Souls

(Continued From Page Three)

things—still, cargoes of liquor must be shipped, for the thirst of man demands it.

This is a thirst that cannot be satisfied. The more one drinks the more he calls for, and the more he wants the more he drinks. He grows weaker both morally and physically. His spiritual values disappear very rapidly. There is not one benefit which he receives. He is deceived even while he thinks he is being benefited.

Others thirst and require water which relieves them for a time. This health giving liquid strengthens the body and brings comfort and satisfaction in a desired and healthful way. One should drink much water for bodily needs.

There is also a thirst for righteousness, and Jesus has given assurance that those who do thirst in this way shall be filled. This desire will lead them to consider the truths which have been presented. They will study that they may know what the will of the Lord is, and having learned it they are happy to do his bidding.

When Jesus was talking with the woman at the well, he told her that there was one who could give living water and that whosoever would drink of this water would never thirst again. He referred to the righteousness which is by faith, and said that when one has found this well of living water and drinks there, that this water would become a well of water springing up into everlasting life.

Men have the opportunity of learning of the Christ and coming to him, and they may drink at the fountain of life, there finding their souls satisfied. Hungering and thirsting for peace and comfort in a world of woe, they may turn to Jesus and there find a peace of mind that cannot be found elsewhere.

Thirsty souls, turn to the Christ, follow his teaching and live for him—drink of that everlasting water of life and live on in Him when all others have forgotten their moments of pleasure and have been forgotten. Come, drink of the water of life.

Notes---Reports

L. C. Kauffman, Fordyce, Arkansas, Aug. 20 1944: Brother Leonard McClane, formerly of Delight, began working with us in April. Interest in the work is growing and a fine young lady obeyed the gospel today.

W. O. Stroud, Davenport, Oklahoma: On Sunday of last week I closed what I think was a real good meeting. It was a few miles from Stilwell, Oklahoma. It was my first visit in that part of the country but I think I made some mighty good friends. They gave me lots of encouragement not in word only but in their actions. I think the church was greatly strengthened. There were

six baptized and two restored. All of them were well matured people. All married and I think good intelligent people. That is bound to be quite an asset to the congregation. They seemed to be proud of the meeting and they helped me in every way possible. I told them when I first got there I could not hold a meeting by myself and I am glad to say I had their cooperation. I pray God's blessings to rest upon them. I ask your prayers.

Earl E. McCord, Corning, Arkansas: Brother Cecil N. Wright and I closed the meeting at Imboden Sunday night, August 13th with one baptism. Brother Wright did a fine job preaching the gospel. He goes to Rising Star, Texas for a meeting. I will begin at Akin, Ill., with Brother Mathes August 20th will be there until September 1st. I have some time I could teach or sing in meetings if you need anything in my line. Will go from Akin, Ill., to Hickory Ridge, Arkansas September 2nd until 14th. Let us work while we can.

C. D. Crouch, Springhill, La., August 5, 1944: I have just concluded two meetings in time from July 16th to 23rd. I was with my old home church in Henry, Colo. Where just forty years before, I became a Christian. Attendance and interest were good. No additions. From July 25th to August 2nd I was with the Anderson congregation in Summer Colo. I've done much preaching in forty years.

A. E. Wickham, Stevensville, Ohio: Williams Ave., August 16. In a good meeting with the splendid church at this place. Crowds large and interest good. Close next Sunday night and join Bro. W. A. Brewer in a meeting in Barberton, Ohio next Tuesday. All-day meeting there the 27th. From September 3rd. over the 17th I'll be with the 125 South Sherman St. church in Denver, Colo.

Sherman L. Cannon, San Diego, California: Twenty members have recently been added to our working forces at El Cajon Blvd. We have had very good attendance and interest for the past two months in a teacher's training class. Brother Choice L. Bryant is with us in a singing school, August 14th through the 18th.

S. L. McCartney, Bradford, Arkansas: The meeting at Amagon, came to a close July the 20th. Interest was good throughout the meeting and many heard the gospel sound. The result was ten confessions. Four were buried with their Lord in baptism and six returned to the faith. I feel that the church may have been greatly strengthened. The meeting at Keiser, Ark., came to a close August 2nd. The interest was splendid throughout the meeting. Many listened with open hearts to the gospel call as the appeal was made to obey and flee the wrath to come. The result was thirteen confessions. Twelve noble souls came in answer to the call, made the confession, and were buried with their Lord in baptism. One returned to the faith. May the Lord bless these babes in Christ as they start walking the highway of holiness. I go next to Round Lake for a meeting. Let us give God the praise for the splendid work.

Roy Henderson, Morganton, Arkansas: Just closed a very fine meeting at Dennard, Arkansas. I enjoyed good crowds and best of attention. Everyone seemed much concerned about their soul's salvation. Three ladies made that good and noble confession and were baptized into Christ. In a meeting now at Eglantine. Will begin at Colony Church of Christ, Morganton, August 19th. Be praying brethren.

Otis L. Rowe, Vivian, La., Box 529: There has been two baptisms. One confession of faults and one to place membership since we begin our work here the first Lord's Day in July. We closed a good meeting with the Canal church near Bradley, Arkansas the 20th of July. There were nine baptisms and two confessions of faults. We enjoyed our stay in the home of Brother Pierce Whisenhunt. There is much work to do here and we only hope that we can accomplish some of that great work while working with the brethren here. May the Masters work ever grow and prosper everywhere.

Joe Spaulding, West Helena, Arkansas: Closed a very fine meeting with the church at Douglas, Kansas, August 13th. Five were baptized and one placed membership. It was good to be associated with them and the local preacher, Brother Leonard Seal. Brother Sidney Olmstead led the singing at this place. I am now at Peyno, Arkansas.

James F. Brents, Rt. 1, Box 28, Luxora, Arkansas: I have just closed a meeting at Mena, Arkansas with one baptism. The church there is interested in locating a young man for full time service. Anyone interested write me at the above address and I will furnish further details. I am now in a meeting near Rogo, Kansas to continue until the 20th. I go next to Eaton, Arkansas.

Glenn R. Steward, Springdale, Arkansas: Just closed a meeting with the church at Keota, Oklahoma. Good interest was shown. The attendance was fairly good under prevailing conditions. There were no additions to the church but the members were strengthened and encouraged. Pray for us.

Dan J. Ottinger, Searcy, Arkansas: June 18th and July 19th I preached at Neiswonder church near Marked Tree. The latter date I baptized a woman there as a direct result of having sold her a Bible. July 23rd I spent a busy day at Free Union, Missouri. The Hamilton, Ala., meeting closed August 8th without additions, but I persuaded the leaders to unanimously adopt a definite goal to strive for. August 17th I begin at Lamar, Arkansas. November 1-12 is available for a gospel meeting. I have refused several calls for summer meetings and I am now promising time for next summer. Write me now.

G. A. Wells, Box 1496, Prayor, Oklahoma: Our meeting begins here August 20th with Ralph Graham of Abilene, Texas doing the preaching. We are hoping for and looking forward to a good meeting. I am to begin a mission meeting September 3rd down near McAlester.

I am supposed to begin a series of meetings in Lamar, Colorado, the first of October. This meeting should go for three or four weeks. This is a mission point. There is but seven members of the church there and if some congregation wishes to support this mission field I will move there and put in my full time there until there is a good church built there. If you wish to help in this work all donations to L. O. Lawrence, Rt. 3, Lamar, Colorado. This is much needed work there is a little church there doing their best so let us help them. I have a good work here in Pryor but am willing to give this to some one else if the Lamar work can be financed.

D. M. Neal, Holcomb, Missouri: The meeting with the church here began Thursday night and continues until Sunday evening. Crowds have been only fair. Two have been baptized. Leaving Portsmouth, Ohio for my meetings we concluded more than two and a half years work with the Grant and Summit St. congregation. Five congregations of the country have in cooperation a good work under way with a radio program five days a week and a newly acquired tent in which the fifth meeting of the summer was being held, with Bro. Oliver Johnson preaching, and the best interest yet manifested there. After our meetings we go to work with the church in Lakeland, Florida. Please change my address to Church of Christ, Lake Wire Drive and Oak St. there.

A. E. Findley, 4605 Lockwood Drive, Houston 10, Texas: I am a little late in sending in this report, but have been very busy. On July 11th Brother Fred Conner of Lovelady, Texas met in debate a Methodist by the name of Hartgraves, which continued through the 14th. This was Bro. Conner's first debate, but he showed himself master of the situation. Many people were in attendance and were able to see the truth contrasted with error. Mr. Hartgraves forced this debate on Brother Conner but I do not think he will ever try to force on him another one. The writer moderated for Brother Conner. At the close of the debate the writer began a meeting at Percilla, Texas continuing eight days. I am now with the home forces with fine interest.

P. O. Box 135, Idabel, Oklahoma, August 12, 1944: I closed a very good meeting at Dierks, Arkansas last night with thirty five, all adults and all heads of families except one, responding to the gospel invitation. Dierks is a town of about 3,000, with a splendid payroll and a thrifty citizenship. They are in need of a preacher and there are several congregations near by, who have no regular preacher. Any one interested may obtain information from J. C. McCullough or J. N. Davis. I will return for another series of meetings in October. F. O. Howell.

Newkirk, Oklahoma, August 5, 1944: Meeting with the church at Broken Bow, Oklahoma came to a close Wednesday, August 3, with the best attendance of the entire series. A fine young man who promises much in leadership, and wife, were baptized. Several, who in the past, because of confusion among leaders, had either quit or gone to the Christian church, made amends for

their errors and returned to the fellowship of saints. Brother Adam Deck of Idabel, Oklahoma will be in charge of the work, serving them as minister. They have a listed membership of twenty eight with definite promise of others to follow. They have individual communion set, a program for class work is well underway, and a training class for teachers and leaders is soon to become a factor in their development. Brother Deck and other visiting ministers assisted much and spoke encouragingly of prospects for the church, with willingness to serve when needed. A. H. Bryant.

Lefors, Texas, August 3, 1944: The work here is progressing with some visible results. We had five baptisms last week which made a total of eight additions since we began our work with the brethren here. Vaughn D. Shofner.

614 West 5th Street, Hope, Arkansas, August 5, 1944: Just closed a splendid meeting with the brethren at Nola, Arkansas. This was my third meeting with these good brethren. Interest was fine. Eight responded to the gospel invitation; four baptisms, and four restorations. Waymon D. Miller.

Huntington, Arkansas: Visible results of the meeting at Redlands, Oklahoma was one confession of wrongs. Then two weeks in McNab, Arkansas with eight baptisms. Brother J. L. Cox of Hope, Arkansas directed the song service for this meeting. I enjoyed having him with me again. Am now in Prescott, Arkansas meeting three days old and the attendance is good. Go next to Hatfield, Arkansas. To begin there the 16th of this month. Let us all work and pray as never before for the days indeed are evil. If I can be of service to you write or call me. Phone, Mansfield 3f2. H. H. Dunn.

THREE BAPTIZED AT WATERLOO, IOWA

A Telegram from James L. Neal, Springdale, received Monday says three have been baptized by Brother Parks in Waterloo, Iowa. Ten more days of meeting.

H. B. Lamb, Delight, Arkansas: E. O. Lafferty of Patmos, Arkansas will preach in a revival at the Saline Church, five miles west of Delight, beginning the Fourth Sunday night in August.

Riley Henry, Hoxie, Arkansas, August 13, 1944: The meeting at Black Rock, Arkansas closed last night. The church had grown careless and indifferent during this time of conflict and unrest. In face of this condition it seemed that the time was opportune for a general awakening and a white field for harvesting. Twenty-seven were baptized into Christ and fourteen were restored to their first love. Brother O. C. Pickens, Jonesboro, Ark., directed the singing in a very fine and commendable way. Brother Taylor Davis, Fort Smith, Arkansas, begins a two-week meeting with the church of Christ, Walnut Ridge, Arkansas, August 15th.



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 PARABLE OF THE SOWER

J. A. COPELAND

While the Saviour was here teaching the people and preparing them for the establishing of His reign He often spoke parables. A parable is a figure of speech in which one thing is compared to another. Jesus, in teaching the people lessons concerning his coming Kingdom, compared it to some temporal thing with which the people were familiar. If he was talking to fisherman He could say, "The Kingdom of Heaven is like a fish net," and they could understand Him. If He was talking to farmers, He could compare the kingdom of heaven to seed sowing and they should be able to get the lesson.

The parable of the sower is found in Matthew 13: 3-23; Luke 8:4-15; Mark 4:3-20. We will here give the parable as recorded by Luke.

"A sower went out to sow his seed: and as he sowed, some seed fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And others fell on good ground, and sprang up and bear fruit an hundred fold." In explaining the parable, Jesus said: "Now the parable is this: The seed is the word of God. Those by the wayside are they that hear, then cometh the devil, and taketh the word of God out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fell away. And that which fell among thorns are they, which, when they have heard go forth, and are choked with the cares and riches and pleasures of this life, and bring no fruit with 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." (Luke 8:4-15).

Matthew's and Mark's records say, Bring forth some an hundred fold, some sixty and some thirty.

Now in seed sowing, there must be seed before there can be any sowing, and there must be seed and sowing, before there can be any fruit borne. What is the seed of the kingdom? Let Jesus answer. "The seed is the word of God." If we want to produce corn, we sow the seed of corn. If we want to produce cotton, we plant the seed of cotton. If we want to produce a child of the Kingdom, we must sow the seed of the kingdom. Watermelon seed

will not produce pumpkins, neither will pumpkin seed produce watermelons. The word of God will produce a child of God, and nothing but the word of God will produce a child of God. To refuse to receive the word of God, is to refuse to become a child of God. The word of God never made any one a member of a sectarian church. The word of God never made any one a member of any church that you can not read about in the Bible. But receiving the word of God does make people members of the church that you do read about in the Bible. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts 2:41). But one may ask, "To what were they added?" "And the Lord added to the church daily such as should be saved." (Acts 2: 47).

The reason there is so much division in the religious world is because all preachers do not preach the word of God—they do not sow the same seed. Suppose all of the farmers in a certain township grow the same kind of corn. How could they do it? They would all have to plant the same kind of seed. Suppose they all agree to produce Yellow Dent. Planting time comes, and one man reasons: I know we are all to grow Yellow Dent corn, but I don't have any of that seed, but I have plenty seed of Hickory King; so I am going to plant the seed I have, and pray to the Lord to give me a crop of Yellow Dent. But when gathering time comes he will have the wrong kind of corn. Why? Because he planted the wrong kind of seed. Suppose when gathering time came one man had Yellow Dent, another had Hickory King, another had Bloody Butcher, and another had Hasting's Prolific, what would they know? They would know they did not plant the same kind of seed.

Methodist doctrine never produces a Baptist. Baptist doctrine never produces a Catholic. Baptist doctrine produces Baptist, because Baptist seed is sown into the heart. Methodist doctrine produces Methodist, and nothing else, because that is the only seed that is received into the heart. The word of God produces Christians and nothing else, and no other seed or doctrine can produce a child of God. If every preacher and Bible teacher in the world would preach nothing but the word of God for fifty years, denominationalism would be dead and there would be but one church and that would be

the church of Christ.

Since the word of God is the seed of our parable, who is the sower? I would answer all who preach or teach the word of God in its purity. Jesus said, "The sower soweth the word." (Mark 4:14). Are you sowing the seed of the kingdom brother? Don't sow the doctrines of men. Jesus said, "Howbeit in vain do they worship me, teaching for doctrine the commandments of men." (Mark 7:7).

But what is the soil of the Lord's parable? It is the hearts of men. In Luke 8:12, we read: "Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." This shows the word enters the heart as the seed enters the soil. The word of God must enter the heart of man before he can believe and be saved. When man hears the word of God, he can think with his heart, (Matt. 15:19), reason with his heart, (Mk. 2:8), understand with his heart, (Matt. 13:13), believe with his heart, (Rom. 10:10), love with his heart, (Matt. 22:37), Purpose with his heart, (I Cor. 9:7), and obey from the heart, (Rom. 6:17). These scriptures show that the heart that receives the word of God, can think, reason, understand, believe, purpose, and obey. The devil understands that the gospel is God's power to save, so if he can catch the word out of the sinner's heart, he can keep him from being saved. Jesus said that is the class that received seed by the wayside.

But those that receive seed in stony ground represent those that hear the word, and receive it, but have not become strong or fully established in the services of the Lord, so when temptations and persecutions arise, they fall away. Here we may get a lesson on the preparation of soil. A man may have a very fertile piece of ground, but it may have so many stones in it, that the plants can't get a deep hold on the soil, so when a drouth comes the plant withers away. Can anything be done to make a good crop there? Yes, he can pry up the stones, and remove them, plow up the soil, plant the seed and a good crop will be the results. We may see a party whom we think is not very stable. One who has not thought seriously about what it means to live the Christian life, but we may teach that party that it is worth while to be a Christian, and can afford to suffer all the trials and persecutions that may come, and by that preparation of heart, (which is the soil of the parable) that person may receive the word, and remain faithful.

But what about the seed that fell among thorns? Mark's record gives it this way. "And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lust of other things, entering in choke the word, and it becometh unfruitful." Many people become interested in the preaching of the gospel, but when they begin to count the cost of living the Christian life, they let the cares of this world, the deceitfulness of riches, and the lust of other things, enter into their hearts, and they refuse to obey the Lord. They should meditate upon the Saviour's question found in Matthew 16:26, which reads as follows: "For what is a man profited, if he should gain the whole world, and lose his

own soul? Or what can a man give in exchange for his soul?"

For the lack of time and space, I shall not discuss the different results of the seed that fell into good soil, but Jesus explains in this way. "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty and some thirty."

Paragraph Sermons

E. M. BORDEN

Look! Yes, look. With our natural eyes we can see only a short distance. With the eye of faith we can see the beginning. We can see the life of the patriarchs, with their mistakes and victories. The first man sinned and death passed upon all men. Only a few have escaped. Adam and Eve were driven from the tree of life as that was the penalty for their sin. Some passed to the world above without dying. Abraham died. Isaac died. They were faithful men. There are many sad events from the beginning to the coming of Christ. We rejoice at the patience of Job. With the eye of faith we can see the advent of the Messiah. He was on earth but a short time and now he is in heaven where he was before the world was. It was through this Messiah that the plan of salvation was given. Salvation was offered to all. That gospel was first preached on Pentecost when three thousand people accepted the truth. Salvation is offered to all, for the Record says: "Whosoever will may come."

Agrippa. Yes, we have read about him. He was a man of authority in the Roman government. He had witnessed many of the happenings connected with the early days of the church of Christ. He was a reader. He was familiar with some of the prophetic statements concerning the Christ. Well, Paul was brought before him. On that day came Agrippa with Bernice and Festus, to hear Paul. They came with great pomp and show. Festus asked that Paul be brought before them. O what a wonder! Paul was told that he might speak for himself. What an opportunity! Then Paul arose and began to speak. His efforts were not to free himself, but to convince the nobility that Jesus Christ is really the Son of God. He said he was happy to be able to speak for himself. Then he began to preach Christ. Paul reminded them of his youth, his education and preparation for use as a leader among men. But now a charge had come. He told of a trip to Damascus and how Jesus had appeared to him and how he became a Christian. When Paul had related these things, he turned to Agrippa and asked: "Agrippa, believest thou the prophets? Agrippa was overcome, and said: "Almost thou persuadest me to be a Christian." Paul expressed his desire that Agrippa and all others accept Christ. But, as far as we know, Agrippa never became a Christian. Almost persuaded, yet just outside the gate."

Pentecost. Yes, it was a great day. It had great meaning to the Israelites. This was not the first Pentecost, but it was the first pentecost after the death of Christ. We do not observe the day, as it is not a Christian

memorial. There were many visitors in Jerusalem on that day. It was on that day, about the third hour when the Holy Spirit fell on the apostles. It was called the baptism of the Spirit, for the Spirit guided them into all truth as Jesus had promised them. Peter's sermon was filled with the events of a few days before. The prophets had predicted the events as they came to pass. When the people heard that sermon, they were convicted and asked what they must do. Peter, being guided by the Spirit, said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." About three thousand people were baptized on that day. Some writers speak of this day as the birthday of the church of Christ. Do you realize that the same church is here now? Jesus said, "The gates of hell shall not prevail against it." The Lord added the three thousand on the day of Pentecost, and he will add you if you obey the gospel. If you are a Christian you are a member of the church of Christ.

Christian. A follower of Christ. One who has become a member of the family of God. "Of whom the whole family in heaven and earth is named." (Eph. 3:15) That name must be the name Christian. Is there one greater? Then the family of God is in heaven and on earth. How did a part of the family of God get to heaven?

BAPTISM

LLOYD E. ELLIS, Alameda, Calif.

Baptism is a troublesome doctrine. It is the one thing that divides the denominational world, perhaps more than anything else. It is one of the things upon which they can never agree. The sects practically agree that one must have faith and repent before he can be forgiven, but this semblance of agreement stops when baptism is mentioned. Men will do anything, teach anything, in order to practice their own creeds and keep their traditions, rather than obey this command.

For baptism is a command. It is written into the Great Commission. It was appointed by Christ. "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Mt. 28:19) These were not idle words to be tossed aside, or ignored. If Jesus had not meant exactly what he said, then these words would not have been recorded. They were understood correctly and followed diligently by the apostles. Hear Peter, who had been given the keys of the Kingdom, in the first sermon ever delivered under the Christian dispensation; "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38) This command was obeyed by those who sincerely believed and were ready to do God's will, in order that they might be saved from their sins.

Why should one be baptized? The command to be baptized must be obeyed in order that one's sins may be forgiven. (Acts 2:38) Saul was commanded to "arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16) His sins had not yet been forgiven even though he had been praying three days. He had to submit to baptism in order that his sins might be blot-

ted out—washed away—to be remembered in the mind of God no more. Peter said that Noah and his family were saved by water, and that was a shadow of the baptism which saves in the New Testament age. "Which also after a true likeness doth now serve you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (I Pet. 3:21). There is no virtue, or power, in the water itself to save, but the salvation is granted as a result of obedience to the command, through the power of Christ.

What is the answer, or interrogation, of a good conscience towards God? Does it mean that a person will be saved because he thinks that he is doing right, or because he "feels" that God will save him if he is conscientious? No, it simply has reference to the state of a person's mind who has humbled himself and is resolved to do God's will in everything. "Not my will, but thine be done" is his resolution. He has learned that God has commanded him to be baptized, and he answers through obedience. One may not fully understand just why God would command him to be baptized in order to have his sins remitted, but because he has humbled himself before God to do his will, he will submit to this command, even though his human mind may not entirely comprehend the reason. Too many are like Naaman—if some great thing had been commanded, then gladly would it be performed. Naaman did not like the idea of being "dipped" in that muddy stream. He "thought" there was something better, yet when he became willing to obey the command, he was healed, after complying with the conditions. (II Kings 5:10-14) Many do not like the idea of being immersed, but salvation is promised upon obedience to this command.

Is baptism essential to salvation? Is it one of the things one must do in order to be numbered with the children of God? Many false teachers in the world today will answer, No. They will baptize one if he so desires, usually, but will say that it is not necessary, and endeavor to maintain this position in spite of the fact that it is a direct command. It is necessary in order to get into the Kingdom, and it is necessary to be in the Kingdom in order to have salvation. Jesus himself said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5) Salvation is in Christ Jesus and not outside of him, and one is baptized into Christ. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6:3) "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27).

If one turns to the Book of the Acts of the apostles, and examines the cases of conversion therein recorded, he finds that the converts were all baptized, and they were baptized before they were known as Christians. Sometimes faith and repentance are not recorded, but merely understood, and yet baptism is each time mentioned; and that, too, shows its importance. It seems that the Holy Spirit guided the hand of the inspired writer in this particular matter because he knew that the day would come when teachers would attempt to destroy this command, and its importance was made as

(Continued on Page Six)

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FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

J. A. Copeland Delight, Arkansas
Geo. B. Curtis Box 431, Winslow, Arizona
E. R. Harper Little Rock, Arkansas
John W. Wilson 900 W. Roma, Albuquerque, N. M.
R. A. Hartsell Broken Arrow, Oklahoma
James L. Neal Springdale, Arkansas
Gilbert Copeland Nashville, Arkansas
Ted W. McElroy Del Rio, Texas

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SOUND DOCTRINE

JOHN W. WILSON

(Radio Script For KGGM, Wednesday, April 5, 1944)

The subject of our lesson this afternoon is "Sound Doctrine," and is based on the following reading: "But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (Titus 2:1-8).

Does it matter what one believes and practices so long as he is sincere? Doctrine affects the life, whether it be contemplated from a physical or spiritual side. Truth leads to life and God; error to death and destruction. No one would think of saying it matters not what god one worships, so long as he is sincere, any more than he would think of saying it matters not what one eats or drinks, so long as he relishes what he eats and drinks, or what road he travels, so long as he thinks he is on the right road.

Sincerity is a virtue, but it is not the test of sound doctrine. God wills that we shall know the truth and he has made provision whereby we may know what is truth. We could give passages to sustain this thought, but we shall take the time for only two. One from the Old Testament and one from the New Testament.

The first comes from Joshua regarding Israel: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers

served on the other side of the flood and in Egypt; and serve ye the Lord. Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:14-15). And now we read from the New Testament, II Thess. 2:13. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." These passages show God's attitude toward those who would worship him. Their worship must be directed by the truth and they must be obedient to the truth as it is in Christ Jesus.

The influence of idolatrous worship in all forms is degrading and the far reaching effects may be seen from the following excerpt of Scripture: "Professing themselves to be wise they became fools, and changed the glory of the uncorruptable God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness and through the lusts of their own hearts, to dishonor their own bodies themselves: Who changed the TRUTH of God into a lie, and worshiped and served the creature more than the creator, who is blessed forever. For this cause God gave them up unto vile affections: for even their woman did change the natural use of the woman, into that which is against nature: And likewise also the man, leaving the natural use of the woman, burned in their lusts one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which is meet." (Rom. 1:22-27).

This is only a sample of what worship directed by a doctrine that is not of God leads to. The greatest contributor to the cause of the infidel is not the one who advocates infidelity openly, but those who try to sustain a doctrine that is not sound. The book of God does not authorize but one doctrine, and Paul calls that "sound doctrine." When we read of DOCTRINES in the Bible, they are called "divers and strange doctrines" and "doctrines of Devils." (I Tim. 4:1; Heb. 13:9). There are too many "divers and strange doctrines" and "doctrines of Devils" in the world today. Hence, we are faced with the great problem of finding from this multiplicity of DOCTRINES, the *one sound doctrine*. This seems at first an almost impossibility. However, if we will proceed with care it can be done. And surely we must be careful, for our souls salvation and the salvation of many others are at stake and depend upon our finding the sound doctrine. How shall we go about it?

We would not be able in a lifetime to examine thoroughly, all of the hundreds of creeds written by men. It would require most of an average lifetime to examine the 200 or more creeds in America. And perhaps then, we would only be the more mixed up. What shall we do about it? Fortunately, we do not have to do either of these. We have a book that has proven to be reliable. One that we can depend upon to solve this problem for us. This book is the Bible which is the word of God. It is only ours to lay aside all of the mentioned creeds of uninspired men and examine the one inspired book. This book tells us to "prove all things, hold fast

to that which is good." (I Thess. 5:21). This is a good policy. Most of us try to follow it in our business and social life. But when it comes to religion too many are ready to let someone else do all of their thinking and proving and they are ready to accept almost anything coming from a professed preacher of the gospel. They do not know whether he is preaching SOUND DOCTRINE. And, they are not concerned enough to put him to the test by "proving the matter." The attitude that should be maintained by all people religiously today is expressed in these words: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. (Acts 17:11-12).

How unlike the Bereans are the multitudes of religious people today. The rule is here laid down by which we may prove all things. These people searched the Scriptures daily to see whether the things that they believed were so. And this is in harmony with the advice of the Saviour, when he said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." (John 5:39). That is the Divine rule by which all things religiously can and should be tested. When this rule is applied there can be no mistake about our salvation. When it is not applied we are just leaving the matter to pure chance.

There are more than 200 doctrines in our country. When we leave it to chance we have more than 200 chances to accept a strange doctrine or doctrine of the devil, to one that we will find the one sound doctrine. We would not be so foolish as to take such a risk with anything we value very highly. What is your soul worth to you, my friend? Is it worth a little effort to save it? Paul declared that the "Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2). And Isaiah wrote: "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20)

The Bible is the test of all doctrines. Whatever does not harmonize and square with this, is not to be received. There is but one standard of the everlasting right and the everlasting wrong, and that is the Bible. There are some doctrines that we are warned against in the Bible. In Eph. 4:14; we read: "That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine." But what is a wind of doctrine? "And the prophets shall become wind, and the word is not in them." (Jer. 5:13). There are many doctrines today that are just blown up with the theology of uninspired men. They may seem to float along pretty well. But just remember that they are just bags of wind that cannot stand the test of time and eternity. Simply calling a doctrine a wind of doctrine does not make it such. Only that which is not sustained by the word of God is a wind of doctrine." All Scripture is profitable for doctrine." (II Tim. 3:16). "Till I come, give attendance to reading, to exhortation, to doctrine—take heed unto thyself and unto the doctrine." (I Tim. 4:13-16). These are excerpts from Paul's advice to the young evangelist, Timothy. And when he was giving him charge

concerning his public work as a preacher of the gospel he said: "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, be instant in season, and out of season, reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:1-2).

Present day preachers could do no better than to heed that charge. All of the doctrines of men that exist are a result of a deviation from Paul's charge to Timothy. The two verses that follow the charge are an explanation of the imperativeness of the charge: "For the time will come when they will not endure SOUND DOCTRINE; but will after their own lusts heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." That Scripture has been and is being literally fulfilled in our modern pulpits of popular denominations. Preachers are being paid unbelievable salaries to scratch the ears of multitudes who stand high in "Principalities and powers and mights and dominions of spiritual wickedness." (Eph. 6:12). They do not want the truth. They have turned away their ears from hearing the truth. They want fables. Isaiah described them and Jesus quoted him thus: "And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall see, and shall not perceive: For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes 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." (Mt. 13:14-15).

Because of such conditions as here described we have many Dr's who wax eloquent in fables and the people are just carried away. They have closed their eyes and ears to the truth. But what is a humble soul who wants SOUND DOCTRINE to do? He must measure such teaching by the word of God and reject it. If he accepts it he becomes guilty too. Hear John on this matter: "Whosoever transgresseth and abideth not in the DOCTRINE of Christ, hath not God. He that abideth in the DOCTRINE of Christ, he hath both the Father and the Son. If there come any unto you and bring not this DOCTRINE, receive him not into your house, neither bid him God's speed; For he that biddeth him God's speed is partaker of his evil deeds." (II John 9-11). From this passage the following conclusions are drawn:

1. If I fail to abide in the doctrine of Christ, I am void of God.
2. If I abide in the Doctrine of Christ, I have both the Father and the Son.
3. The possibility of other doctrines being presented is seen.
4. If I bid the propagator of another doctrine God's speed, that is if I join myself to him, become a member of his organization, give to him of my means and hail him as a man of God, thus encouraging others to join him, I myself become guilty of evil. Hence, the necessity is seen for strict adherence to the doctrine of Christ. To do this it becomes necessary to condemn all other doctrines. When I do this I become the object of severe criticism. I am branded as a fighter, a fanatic, narrow-

mind and some even call me mean. But am I to please men or God? If I should please men, I should not please God.

Why should it be thought a thing incredible for me to condemn all the ways of men when the Bible does that very thing? And too, it will be granted by all that men cannot save themselves. Yet, that is the very thing attempted when men substitute their own doctrines for that of God. It is not in man that walketh to direct his own steps. Yet, that is precisely what is done when men invent their own teaching to govern themselves. The DOCTRINE of Christ is a challenge to every honest soul to come out of the Babel of doctrines that contradict, confuse, and cause them to miss the true doctrine of Christ and the only worship that is acceptable unto God. Why shouldn't we fight a thing that will cause a multitude of souls to miss God and be lost in hell throughout eternity? In fact, Paul says this is the very fight that we have, hear him: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12).

This is the fight of every Christian. He must stand the criticisms of the world in hope that he might save his own soul and that of his neighbor. We should be ready to make the admonition of the apostle to the young evangelist Timothy ours today when he 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." (I Tim. 4:16).

BAPTISM

(Continued from page three)

plain as possible and even emphasized.

There is only one baptism by which men may be saved. (Eph. 4:5). There are other baptisms mentioned in the Bible. John, the Baptist, said that the one who should come after him, that is, Jesus, was mightier than he and that he should baptize with the Holy Ghost and with fire. (Luke 5:16) The Holy Spirit baptism came on Pentecost as recorded in Acts 2, and at the time of the conversion of Cornelius. The first, in fulfillment of the promise, and prophecy that the Kingdom should come with power, and the latter, in fulfillment of the prophecy, and to convince the Jews that the Gospel had been given to the Gentiles, and that they had been granted repentance unto life as well as Jews.

The baptism of fire refers to the judgment, when the wicked and disobedient shall be cast into the lake that burneth with fire and brimstone, and whose flame shall never be quenched. This second death will have no power over those who have part in the first resurrection. The individual who becomes a Christian, is resurrected from the watery grave—baptism—to arise to walk in newness of life in Christ Jesus. (Rom. 6:4).

This water baptism is the one baptism of Eph. 4:5. It is the only one that men can administer, and it is the only one by which men enter into the Kingdom and are saved.

Baptism is immersion and is performed in the manner of a burial. It must be performed where there is sufficient water to bury the person, and the manner of that act is shown in Acts 8:36-40, where it is recorded that both Philip and the Eunuch went down "into the water," and that both came up "out of the water," when the baptism had been performed. Since baptism is a burial, (Rom. 6:4; Col. 2:12), then the one who was being baptized was buried in the water while both were in the water.

In the words of Heb. 10:22, "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water," and this washing refers to baptism in water, by which we are saved. Having thus become Christians and drawn near to Christ, let us study to know his will more fully, and to live acceptable lives as children of God.

Lloyd E. Ellis, 1504 Fernside Blvd., Alameda, California: Another placed membership here today—August 27. Many visitors present. Names and addresses of members you know coming this way appreciated.

* * *

Gussie Lambert, Jonesboro, Arkansas: August 30th I closed a good meeting at Swifton. One baptism was the visible result in additions but the church was helped in other ways. Elders were appointed during the meeting to carry on the work in a systematic way in the future. They agreed to paint the church building and make other improvements. To buy new song books, to have more preaching during the next year, to hold a mission meeting for the colored people and to have at least two services each Lord's day regularly.

Book Review:

(GLENN A. PARKS, Fayetteville, Arkansas)

I have just finished reading *Lord's Day Evening Sermons*, by Foy L. Smith. It is a timely volume of ten sermons delivered before the congregation at El Dorado, Arkansas where Brother Smith works regularly as the local preacher. I consider the sermons scriptural, interesting, and well prepared. Brother Smith has done a good job in preparing these sermons for his regular listeners and for the many friends who will read them from his pen. I predict for the book a wide and favorable circulation among friends of the truth as it is in Christ.

FISHERS OF MEN

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him. And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.—Matt. 4:18-22.

Notes--Reports

Walter W. Leamons, Houston 3, Texas, August 4, 1944: Preachers Furr, Phillips, Fincher, Baker, Owens, and Elkins, of the Rio Grande Valley, encouraged me with their presence during my stay down there at Los Fresnos. Brother T. M. Mirike preached here at West End church, 718 Malone, during my absence. He is available for meetings and appointments. We have derived so much good from the various Bible study books by Brother Coleman Overby of Dallas, we wish to pass the word along to other congregations.

* * *

Mrs. W. L. McDougald, Rt. 5, Prescott, Arkansas: For a long time I have been interested in the work of preaching the Gospel to the negroes in this community. There is an intelligent group of negroes here, and very zealous in religion but not according to knowledge. I believe some can be taught the way of the Lord. For this reason we have secured the services of G. P. Bowser of Fort Smith, Arkansas. The Lord willing, he will begin at 11 o'clock the First Lord's day in September. The exact location will be announced when he arrives. We are hoping and praying that brethren from nearby places, such as Delight, Prescott, Hope and Blevins will take notice and come over to encourage the effort. Brother Bowser writes that he is now in a good meeting at Murfreesboro and will come from there for this meeting.

* * *

Dan J. Ottinger, Searcy, Arkansas: Closed the meeting at Lamar the 30th with four baptisms. Practically every member vowed to do much better. I am now at Ladd near Dover, Arkansas.

* * *

Roy Henderson, Morganton, Arkansas: I closed a very good meeting at Colony Church of Christ, Morganton, Arkansas, last Lord's Day with two responding to the gospel invitation. I am now in a meeting at Harmony near Bee Branch, Arkansas.

* * *

C. E. McCord, Corning, Arkansas: Closed at Norfolk August 27th. Three fine young ladies obeyed the Lord in baptism. One man of matured age restored to his first love. He conducted the song service for the meeting. At this writing I am near Cherry Valley. Should have began last night August 30th but was rained out. We hope to get started tonight. Brother A. H. Porterfield is to conduct the song service. I go next to Danville, Arkansas. I still have some time in November open for meetings or to conduct song service. If you need me address me at above address.

* * *

I. N. Pendleton, Olyphant, Arkansas: My address has been changed from Amagon, Ark., to Olyphant, Arkansas. I have just closed a very fine meeting for the church two miles south of Newport, Arkansas. One fine young lady was added to the one Body of our Lord. This congregation is few in number but they have a mind to keep house for the Lord. I will take up monthly preaching for them very soon, if the Lord wills.

Are You Interested In Song Books?

"GOSPEL SONGS and HYMNS," our new 1944 hymnal, is having a wonderful reception. 9,000 sold in four months. The second edition is now on the press. In making this book I purchased song permits from The Rodeheaver Co., The Hope Pub. Co., The Lillenas Co., The Gospel Advocate Co., and others, securing the most popular church songs in America, investing \$1,000.00 first cost. I have "dreamed" of this book for 15 years. My "dream" has at last come true. 288 pages, 300 of the finest songs and hymns ever published. Shape notes only. Price: Beautiful Deluxe-Cloth, 75c per copy; \$8.00 per dozen; \$32.00 per fifty; \$60.00 per hundred, prepaid. Cordwain Tag, 40c per copy; \$4.50 per dozen; \$17.00 per fifty; \$32.00 per hundred, prepaid.

"NEW SONGS OF PRAISE," Our new, 1944 all-purpose book, is going well. We think it the best all-purpose book we have ever published, because we had a much wider collection of songs at our command. 192 pages, about 100 new songs, with some 95 old songs and hymns. 35c per copy; \$3.75 per dozen; \$13.50 per fifty; \$26.00 per hundred, prepaid.

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WILL W. SLATER, Publisher
STATION A,
Fort Smith, Arkansas

F. C. Bailey, 528 W. 8th Street, El Dorado, Arkansas: The church at Smackover, Arkansas where I have been preaching regularly for several months is growing steadily. Brother Fcy L. Smith of El Dorado, closed a meeting with us August 25th. Splendid preaching and good attendance was characteristic of each of the fine open air services. The meeting resulted in two baptisms and one restoration. Sunday, August 27, was a good day also with one restoration. I am to begin a meeting near Haynesville, La., on September 4th.

* * *

Will W. Slater, Station A, Fort Smith, Arkansas: The meeting with Chickasaw church, Oak Grove, La, resulting in seven baptisms. I am now in a meeting in Randlett, Oklahoma. Brother T. B. Pope and I conducted a mission meeting in Van Buren, Arkansas, in June. Sixteen were brought together and the worship started. Some have been added since. Brother Tice Elkins' son has bought a home there. He is a good singer and a good worker. They have an opportunity of buying a church building, and, in my judgement, it is in a good location and is worth the money. They need financial help. Brethren, this is a very worthy call. I have promised \$25.00 and have given song books. Who else will help and help NOW? A city of 5,000 people, and we MUST have a house. Send all contributions to Carl Sullivan, Van Buren, Arkansas.

* * *

John W. Wilson, Bakersfield, California: The meetings in Montana, resulted in three baptisms. The one at Causey, New Mexico resulted in two baptisms. Started off here, Ashland, Oklahoma, with good crowds and hope for a good meeting. Go next to Monroe, Oklahoma. If you need my services in a meeting or debate anytime or anywhere, please write me at 3318 Monterey, Bakersfield, California. Still have a little time left this year and lots of it next year.

* * *

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas: The meeting in Linville, La., resulted in one baptism. It was my third effort there. This leaves me in a meeting with Chickasaw church, near Oak Grove, La. Three confessions to date. Good crowds and good interest. I go from here to Randlett, Oklahoma, beginning August 30th. My time is full to December. Am unable to fill all calls received. Let us "work while 'tis day."

* * *

Roy Henderson, Morganton, Arkansas: I closed the meeting at Eglantine, Arkansas August 18th. Three were baptized and six restored. Began the meeting at the Colony Church of Christ, Morganton, Arkansas, August 19th. A fine young lady made the "good confession" the first night of the meeting and was baptized into Christ on Lord's day. All the congregations that I have been preaching for monthly have ask me to continue my work with them next year.

* * *

B. J. Fields, Locust Grove, Arkansas: I have just closed a good meeting in Green county, near Paragould. I go next to Stone county near Mountain View. I have time for one meeting in October. Would like to book that time with some congregation that needs a preacher.

John G. Reese, Norman, Oklahoma: C. E. McGaughey, of Washington, D. C. closed a very fine meeting here on Sunday August 13th. There were 13 baptisms, 12 restorations and 8 to place membership. Following the meeting on Sunday August 20th there were three baptisms, and two restorations. Last Sunday August 27th there were three more baptisms. The work here seems to be in good condition. The attendance and interest are good.

* * *

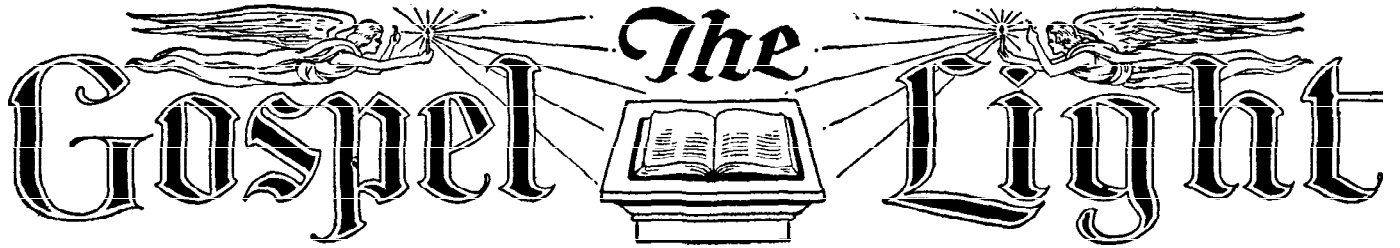
F. O. Howell, P. O. Box 135, Idabel, Oklahoma: We baptized two here at the morning service yesterday, a mother and daughter. We have had an average of about one per week since the first of the year. I began a mission meeting at Bogcoma, at 3 p. m. This is strictly a mission supported by the preacher, and is about 18 miles from Idabel. I expect to establish a congregation at this point, which is in the South-east corner of the state, adjacent to Ark. and Tex. I will have time to spare for about one more meeting not arranged, in early fall. Any congregation needing my service may write me at the above address. I am enjoying the timely articles of brethren Copeland, Ellis and others in the Gospel Light.

* * *

David M. Owens, Beattyville, Ky.—I preached at Corinth near Wilkinson, Miss., the 3rd Lord's day in June. At Bardly near Morganfield, Ky., the 4th Lord's day and Walnut Grove the 1st Lord's day. Came here the 4th day of July. Started a meeting here, house is almost full every night. The church has a new house to meet in. If there are some congregations that have song books to give send them to Stene Moore, Rt. 2, Beattyville, Ky. My next work will be in West Virginia.

* * *

V. E. Howard, 3720 Washington St., Greenville, Tex. I am now in a good meeting with the church in Breckenridge, Texas. Harold McColum is doing a good work as evangelist. Having large crowds and good interest. Two were baptized today. Just closed the meeting at Grapevine, Texas. The crowds were large and interest exceptionally good. Four were baptized. Ira D. Brister is their regular minister and his work is appreciated. Previous to the Grapevine meeting we closed a very good meeting in Lake City, Arkansas. Five were restored, and nineteen were baptized, about one-half of whom were adults, several were from the denominations. One man and his wife had been Methodist about 20 years. He was a song leader in the Methodist Church. In the meeting at Farmersville, La., six were baptized, four were from the Baptist Church, one of whom was my father who had been a Baptist almost forty years. For many years he had been a leader in the Baptist Church, and it is expected that his influence will mean much to the church in his community. Our Bible lectures broadcasts over KWKH, 1130 kc., Shreveport, a 50,000 watt station, sponsored by the Portland Avenue church in Shreveport, 8:15 to 8:30 A. M. each Sunday, and over KRRV, 910 kc., Sherman, Texas, 12:45 to 1:00 noon each Sunday, are being heard in Ark., La., Ala., Miss., Tenn., Mo., Texas, Okla., Fla., and Kansas. I begin next at Gunter, Texas, September 3rd.



The Gospel Light

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

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CHASTISEMENT

TED W. McELROY

There are many erroneous ideas on this subject of chastisement; in this article we will study, first, those things on the subject that are admittedly plain, and then proceed to the items that are most generally misunderstood. At the very outset, I think many errors will be eliminated if we lay down this general rule: we, in the Christian dispensation, cannot claim the promises made specifically to Abraham, we cannot bind the worship of David, neither can we apply the chastisement and providential experience of Job or any other Old Testament character to ourselves. The way God chastised under the old dispensation has no bearing on the present, except as quoted and applied by the apostles in the New Testament. The New Testament tells how we can expect God to deal with us.

Original Word

As an introduction I will list the 21 times the words ("paideia," "paideuo," and "paideutes") are used in the original Greek and the English words into which they are translated in the Revised Version. The word is used to denote the training which children receive from their parents or teachers and is translated "instructed" (Acts 7:22; 22:3); "chastened" (Heb. 12:9). It is used to denote literal scourging and translated "chastise" and "chastened" (Luke 23:16, 22; II Cor. 6:9). It is used to denote the "chastening" of the Lord, and is translated by some form of the words: "chasten" I Cor. 11:32; Eph. 6:4; Heb. 12:5, 6, 7, 7, 8, 10, 11; Rev. 3:19; "instruct" II Tim. 3:16; Tit. 2:12; "correct" Rom. 2:20; II Tim. 2:25; "be taught" I Tim. 1:20.

God The Administrator

Chastening is from God, note, "For whom the Lord loveth he chasteneth" (Heb. 12:6, 9); "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father—of spirits and live." This scripture places His right to administer discipline, and our duty to His correction, upon the relationship between God and our spirits—and contains, by the way, strong evidence of immortality.

Christians Are The Recipients

This is an important point—only Christians are the objects of the Lord's chastisements. Note, "And scourgeth every son whom he receiveth" (Heb. 12:6); "what son is there whom his father chasteneth not?" (Heb. 12:7) This point proves false the mysticism which teaches

that God will bring one calamity or chastisement after another upon a man to convert him. Chastening is for the converted, and is not a power or means mysteriously used in conversion.

Aim and Purpose of Chastening

Its purpose is stated II Tim. 2:25—"In meekness correcting (gr. chastening) them that oppose themselves." The aim of chastisement is to correct; since there is none perfect in this life, all Christians are in need of the "chastening of the Lord" designed for their correction. The purpose is further stated by Paul, I Cor. 11:32—"But when we are judged we are chastened of the Lord, that we may not be condemned with the world." Another quotation makes this point clear, "For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness" (Heb. 12:10).

Through What Medium Is Chastening Administered

A prevalent superstition is that divine wrath seeks out and punishes people in this life for their sins; and when sickness, sorrows, deaths, accidents, or material losses of an unusual kind befall a person, some are ready to say, "God sent this on him to punish him for his sins."

Brother Thomas Caskey, one of the great pioneer preachers of the southland, described and exposed a delusional case; and it is typical of those who think the Lord uses material chastisements to induce conversion; the case goes something as follows. A very wicked and irreligious man lived in a given community, his wife and two daughters were devout Christians. One by one the daughters and the wife sickened and died, and from their death beds they appealed to the father to become a Christian. Soon after his wife's death he was hauling logs, and the team became frightened and ran away, and one of his legs was broken just below the hip in the smash-up. This personal injury was enough to convince him that the accident, and the previous deaths in his family were all chastisements of the Lord, and he was gloriously converted. Brother Caskey remarked, "If I had been handling the case I would have broken that old reprobate's leg just below his ears and sent him to hell years before, where he belonged, and saved those three fine Christian women alive for many years, so they could have given their time and prayers on behalf

of more respectable and promising prospects of genuine conversion." I think he was about right. (For the record of this illustration I am indebted to M. O. Daley).

This idea that usual accidents and calamities are punishments from God, was common in our Lord's time. The question was raised and answered by Jesus recorded in Luke 13:1-5; Pilate had cruelly killed some Galileans and some one told Jesus about it. He asked, "Think ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you Nay." Then he discussed an accident wherein 18 were killed in Jerusalem, and asked "Think ye that they were offenders above all that dwell in Jerusalem? I tell you, Nay." Our conclusion from this passage is that accidents and calamities are not to be interpreted as chastisements from the Lord.

Now to the task of determining in what chastisement consists. The context of Heb. 12 implies that at the time of the writing of the Hebrew letter, the Hebrew Christians were "enduring" chastisement; but the thing they were enduring was persecution. Note, ch. 12:4 —"Ye have not yet resisted unto blood, striving against sin," also 10:32-34 —"ye endured a great conflict of sufferings both by reproaches and afflictions . . . and took joyfully the spoiling of your possessions." In the Gospel Advocate Jan. 15, 1942 Brother M. O. Daley pointed out the similarity of Heb. 12:11 and Jas. 1:12 and suggests; "The terms of this passage (Jas. 1:12) are clear and easily understood. Yet when placed side with the difficult passage from Heb. 12, they are much alike. The import of each is exactly the same." Persecution is common to all Christians (II Tim. 3:12), and is a part of the trial of faith, its purpose is to "work patience;" hence it is properly considered a part of the chastening of the Lord. An objection to this position is answered by Brother Daley in these words, "The text says God does the chastening, while James says God 'tempteth no man.' From this it is contended that the passages cannot have a common meaning. Note this: God does not tempt man with evil, but he does suffer man to be tempted —that is, he does not remove the Christian from temptation."

The word of God is a medium of chastisement. The Corinthians were "judged" (i. e. rebuked or converted) by the word of God as spoken by Paul; note, "But when we are judged we are chastened of the Lord, that we may not be condemned with the world" (I Cor. 11:32). Another scripture, "Every scripture inspired of God is profitable for . . . instruction (gr. chastening) . . ." (II Tim. 3:16-17). Again, "For the grace of God hath appeared, bringing salvation to all men, instructing (gr. chastening) us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;" (Tit. 2:12). An example of the use of the word of the Lord in chastening is in Rev. 3:19; the Laodicean church was very sinful, John wrote a scathing rebuke to them and explains his letter, "as many as I love I rebuke and chasten: be zealous and repent." If they took it not lightly, they were a better church.

In I Tim. 1:20 the expression "may be taught" is from the Greek word elsewhere translated "chasten;" hence it seems that the discipline administered to

Hymenaeus and Alexander was in a sense considered chastisement.

At the time chastisement is administered "it is not joyous, *But grievous,*" *hut* we are exhorted "despise not" even though it is unpleasant; we are told "faint not," don't be discouraged; but rather "be exercised" that is trained and corrected thereby.

Preaching Christ to The Lost

E. R. HARPER

In this article I am discussing the subject, "Preaching Christ To The Lost." We hear it said so many times, "Preach Christ," and leave off "doctrine." Now we need to know what it means to "preach Christ" to a world that is lost. I am sure there must be some way of knowing when we have preached Christ to a lost man. If the Lord has commanded that Christ be preached to us I believe that he has not left us without knowledge of how it is to be done.

Bible Way

One thing we should always be willing to do and that is accept what the Bible says about any subject. It has to be our "final authority." If we will accept it it is our final authority on all subjects. I believe that all things required of us can be easily understood. Are you willing to accept the "Bible way" of preaching Christ? If not you are wrong for the "Bible is right." When the man who claimed to "preach Christ" unto you, stood before you and delivered his sermon did it ask you to do just what those in the Bible times did when Christ was preached unto them? If not they brought to you another Christ.

Examples of Preaching Christ

In Acts 8:4-12 we have an example of a man filled with knowledge and the Spirit of the Lord, preaching Christ to a lost people. It is the time of the persecution of the church, as recorded in Acts 8. They went everywhere preaching the Word. Among that number was one, Philip by name, who went to Samaria and preached "Christ" unto the people (Acts 8:5). "Then Philip went down to the city of Samaria and preached Christ unto them." We should now begin to see just what "preaching Christ" means. It did not go into detail and give his sermon word for word, only gave what the people did to whom he preached Christ. We therefore know what the man preached in preaching Christ to them, by what they did. What ever they did at the conclusion of his preaching, we know that to be included in the term, "preaching Christ unto them." Does the Bible tell us what they did? It most certainly does. In verse 12 it says "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."

We learn therefore that to "preach Christ" unto a people we must "preach the things concerning the kingdom of God and the name of Jesus Christ" for that is what Philip did, verse 12, and in verse 5 it says plainly that "he preached Christ unto them." So when a man today tells you he is preaching Christ unto you and he does not "preach the things concerning the kingdom of God

and the name of Jesus Christ" you will know that he is NOT preaching the "Christ" that Philip preached.

What They Did

Now we shall study just what the people did when they had Christ preached unto them. When we find out what they did, we are going to find out that there is something wrong with, either what they did or what is being preached today and CALLED, PREACHING Christ. The record says "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."

We know therefore that they "believed and were baptized," both *men* and women. I wonder why they did that? How did they find out that they should "believe and be baptized?" They tell me today that I should just "preach Christ" and leave off so much about "baptism." Well bless your life in the Bible when the man "preached Christ" unto them they "believed and were baptized" and when man today "preaches the same Christ" unto you, if you accept what he teaches, you will "believe and be baptized." If man is saved by preaching Christ to him, and if preaching Christ unto him includes "believing and being baptized" then I know that "faith and baptism" are both essential to being saved, else preaching Christ is not essential to salvation. Write me and tell me just how did they find out about being baptized here when Philip *only* "preached Christ" unto them unless being baptized is included in "preaching Christ" unto the people. You can't answer this question from this text without destroying the entire setting of "denominationalism." Try it and see. So when I "preach Christ" to the people today, or when my brethren "preach Christ" unto you today we tell you to "believe and be baptized" for that is what they did here when the man of God "preached Christ unto them." It has to be right.

This is in perfect harmony with the Saviour's own words in Mark 16:15-16 when he said, "He that believeth and is baptized shall be saved but he that believeth not shall be damned." Who is the unbeliever here in Mark 16:16? Is it the man who "believes and is baptized to be saved" or the man who will "not" "believe and be baptized to be saved?" I think you can plainly see that the man who will "not" do what the Lord said, is the "unbeliever." Again the Lord said in John 3:5 "except a man be born of WATER and the SPIRIT he cannot enter into the kingdom of God." Do what? Be "born of water and the Spirit." Here Philip in "preaching Christ" to the people, preached "the things concerning the kingdom of God etc." Now since the "things concerning the kingdom of God" included "water" we can understand why the people to whom Philip preached were, "baptized." Without being "born of water and the Spirit" they could not enter it and these people were entering the *Kingdom for he was preaching the "things concerning it"* in "preaching Christ" to them. So when they were directed "by the Spirit" through the preaching of Philip, and were "baptized," they were then "born of water and the Spirit." It had to be that way, for they were in the kingdom and they "believed and were baptized" so we have to conclude that in "preaching Christ"

to the Lost we "preach faith and baptism" and in doing this we preach the "new birth" to them and when they accept it they are, saved, born again, and in the kingdom of God."

Things They Did Not Do

They did not (1) pray for the power to come down from above and speak peace unto their lost souls. They did not (2) ask them if they believe that God for Christ sake had pardoned their sins and now they want to be baptized not in order to be saved but because they were already saved. They did not (3) ask the church to vote on them to see if they could be baptized and join the church. They did not (4) take some prayer book, manual, or confession of faith and make them swear allegiance to its rules and doctrines. They did not become members of the various denominational churches, such as Methodist, Baptist, Presbyterians, Catholic, etc, for not one of them had ever been heard of then. They were "citizens of the kingdom of God," members of the "church of the Lord" and the same thing preached today will make you just members of the "church of our blessed Lord and Saviour Jesus Christ," "citizens of his kingdom" and will make us all one united in the faith of our Lord and will destroy all denominational ties, organizations and leave on the earth only the church of our Lord. If all preachers would just "preach Christ" as Philip did here we would all be one and would all be preaching the same thing. Our division has come about because some one is not "preaching Christ" as did Philip. They are telling you today that you do not have to be "baptized" and that you do not have to do this or that, but remember the man of God in the Bible when he "preached Christ" to the people they "believed and were baptized" for the Lord said "he that believeth and is baptized shall be saved." They did just that and were therefore saved. We preach just that today and we are the only people on earth, so far as I know, who are still preaching it just that way. Think it over and obey your Lord.

Notes —Reports

Ira Y. Rice, Norman, Oklahoma: I preached at Fort Cobb, Oklahoma last Lord's day and night. Had good attendance and interest. The Fort Cobb congregation wants to locate an active minister to labor with and for them. Anyone interested may write Paul N. Jackson, Rt. 1, Fort Cobb, Okla. I am leaving home today to go to Central, Mo., to begin a meeting next Lord's day.
* * *

O. H. Painter, Kilgore, Texas, Box 780: I closed a meeting with the church in Wheeling, Arkansas, Sunday August 20th., with nine baptisms and one restored. There was some hindrance in the church, but we are just hoping that we got those things out of the church and the brethren will work together. Brother Perry Vail was set in as an elder with Roby Blue and Green Southard already elders. I am now in what seems to be a good meeting at Branch, Arkansas. Will begin next Sunday night at Ratcliff. We desire your prayers,

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FLANOY ALEXANDER, Office Editor and Publisher

Associate Editors

J. A. Copeland ----- Delight, Arkansas
 Geo. B. Curtis ----- Box 431, Winslow, Arizona
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The Lord's Supper

H. H. DUNN

I do not often break forth with an article for the gospel papers but have been asked to write this one and am sending it out with the hope that it may be of some benefit to some good honest and sincere soul who might be confused with regard to the observance of the Lord's Supper. All Christians understand that it is the will of the Lord that people should keep this ordinance in remembrance of him but there have been many things taught in connection with the keeping of it that have confused the hearts of many Christians and caused them to wonder if certain practices that are in some places found are scriptural. Therefore, in this article we shall study several questions pertaining to the observance of this Supper.

1. Who are to partake of it?
2. When is it to be eaten?
3. Why should it be observed?
4. Of what is it composed?
5. How many cups?
6. How should it be eaten?

If we can find the answers to these questions in the word of God then there should be no confusion about the carrying out of this duty and privilege. ;

In answer to No. 1 it seems that there can be no doubt that Christians are the ones who should eat the Lord's Supper. If there should be any one who reads this and does not so understand the Bible teaching, and they will let me know, we will take up that question and discuss it thoroughly but I can see no place for a lack of unity of understanding on that point.

No. 2. I have never heard of any one of the church of Christ who taught that the Lord's Supper should be eaten at any time other than upon the first day of the week. (Acts 20:7).

No. 3. It should be observed in remembrance of Christ. (1 Cor. 11:24). Showing that we do believe that he died upon the cross and there shed his blood that we

might have the remission of our sins. (1 Cor. 11:26; Matt. 26:28).

No. 4. Here we sometimes run into some confusion. How any one can understand that we are to eat any thing but bread or drink anything but the fruit of the vine, I do not know but there are some divisions of thought on this question. We are going to give the Scriptures relative to this matter and, if we are willing to be guided by the word of God all confusion will automatically cease to exist. First we will study about the bread. Do we eat BREAD or does the bread cease to be bread and become the body (flesh) of Christ? No. 6 will also be studied here to save space for they are explained by the same scriptures. Notice some more questions. Who should eat first? Should the one who serves at the table break the bread in two (that is into pieces) or just break off a little piece for himself and likewise each one who partakes to do? Should the one who serves at the table eat first or wait until last? Now to the word of God.

King James Translation

(Matt. 26:26-28). And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

(Mark 14:22-24). And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.

(Luke 22:19-20). And he took bread, and gave thanks, and brake, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

(1 Cor. 11:23-29). For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. (Verse 33). Wherefore, my brethren, when ye come together to eat, tarry one for another.

Now we will find no other passages of scripture that will give any additional light on the questions under consideration but let us read the same passages fro:

some other translations and perhaps that will help us to understand the teaching better.

Moffatt

(Matt. 26:26-29). As they were eating, he took a loaf and after the blessing he broke it; then he gave it to the disciples saying, "Take and eat this, it means my body," He also took a cup, and after thanking God he gave it to them saying, "Drink of it, all of you; this means my blood, the new covenant-blood, shed for many, to win the remission of their sins. I tell you, after this I will never drink this produce of the vine, till the day I drink it new with you in the Realm of my Father,"

(Mark 14:22-25). As they were eating, he took a loaf, and after the blessing he broke and gave it to them, saying, "Take this, it means my body." He also took a cup and after thanking God he gave it to them, and they all drank of it; he said to them, "This means my covenant-blood which is shed for many; truly I tell you. I will never drink the produce of the vine again, till the day I drink it new within the Realm of God."

(Luke 22:19-20). Then he took a loaf, and after thanking God he broke it and gave it to them, saying, "This means my body given up for your sake; do this in memory of me." So too he gave them the cup after supper, saying, "This cup means the new covenant ratified by my blood shed for your sake."

(I Cor. 11:23-29). I passed on to you what I received from the Lord himself, namely, that on the night he was betrayed the Lord Jesus took a loaf, and after thanking God he broke it, saying, "This means my body broken for you; do this in memory of me." In the same way he took the cup after supper, saying, "This cup means the new covenant ratified by my blood; as often as you drink it, do it in memory of me." For as often as you eat this loaf and drink this cup, you proclaim the Lord's death until he comes. Hence any one who eats the loaf or drinks the cup of the Lord carelessly, will have to answer for a sin against the body and the blood of the Lord. Let a man test himself; then he can eat from the loaf and drink from the cup. For he who eats and drinks without a proper sense of the Body, eats and drinks to his own condemnation. (Verse 33). Well then, my brothers, when you gather for a meal, wait for one another.

Goodspeed

(Matt. 26:26-29). As they were eating Jesus took a loaf and blessed it, and he broke it in pieces and gave it to his disciples, saying, "Take this and eat it. It is *my* body!" And he took the wine-cup and gave thanks and gave it to them, saying, "You must all drink from it, for this is my blood which ratifies the agreement, and is to be poured out for many people, for the forgiveness of their sins. And I tell you I will never drink this product of the vine again till the day when I shall drink the new wine with you in my Father's Kingdom!"

(Mark 14:22-25). As they were eating, he took a loaf and blessed it, and he broke it in pieces and gave it to them saying, "Take this. It is my body." And he took the wine cup and gave thanks and gave it to them and they all drank from it. And he said to them, "This is my blood which ratifies the agreement, and is to be poured out for many people. I tell you, I will never drink the

product of the vine again till the day when I shall drink the new wine in the kingdom of God."

(Luke 22:17-19). And he took a loaf of bread and thanked God, and broke it in pieces, and gave it to them, saying, "This is my body." And when he was handed a cup, he thanked God, and then said, "Take this and share it among you, for I tell you, I will not drink the product of the vine again until the Kingdom of God comes."

(I Cor. 11:23-29). For I myself received from the Lord the account that I passed on to you, that the Lord Jesus the night he was betrayed took some bread and gave thanks for it and then broke it in pieces, saying, "This is my body which takes your place. Do this in memory of me." He took the cup, too, after supper, in the same way, saying, "This cup is the new agreement ratified by my blood. Whenever you drink it, do so in memory of me." For until the Lord comes back, every time you eat this bread and drink this cup, you proclaim his death. Hence any one who eats the bread or drinks from the Lord's cup in a way that is unworthy of it will be guilty of profaning the body and the blood of the Lord. A man should examine himself, and only when he has done so should he eat of the bread or drink from the cup. For any one who eats and drinks, eats and drinks judgment upon himself if he does not recognize the body. (Verse 33). So, my brothers, when you come together to eat, wait for one another.

Williams

(Matt. 26:26-29). While they were eating; Jesus took a loaf and blessed it; then He broke it in pieces and gave it to the disciples, and said, "Take this and eat it; it represents my body." He also took the cup of wine and gave thanks; then He gave it to them, saying, "All of you drink some of it, for this represents my blood which ratifies the covenant, the blood of which is to be poured out for many for forgiveness of their sins. I tell you, I will never again drink the product of the vine till the day when I drink the new wine with you in my Father's kingdom."

(Mark 14:22-25). While they were eating, He took a loaf and blessed it and broke it in pieces and gave it to them, saying, "Take this; it represents my body." He also took the cup of wine and gave thanks and gave it to them, and they all drank some of it. Then He said to them, "This represents my blood which ratifies the covenant, the blood which is to be poured out for many. I solemnly say to you, I will never again drink the product of the vine till the day when I drink the new wine in the kingdom of God."

(Luke 22:19-20). Then He took a loaf, gave thanks, and broke it in pieces, and gave it to them, and said, "This represents my body which is to be given for you. Do this as a memorial to me." In like manner after supper He took a cup of wine, and said, "This cup of wine represents the new covenant to be ratified by my blood, which is to be poured out for you."

(I Cor. 11:23-29). For the account that I passed on to you I myself received from the Lord Himself, that the Lord Jesus on the night He was betrayed took a loaf of bread and gave thanks for it and broke and said, "This represents my body which is given for you. Do

this in memory of me." In the same way, after supper, He took the cup of wine, saying, "This cup represents the new covenant ratified by my blood. Whenever you drink it, do so in memory of me." For every time you eat this bread and drink from this cup, you proclaim the Lord's death until He comes again. So whoever eats the bread and drinks from the Lord's cup in an unworthy way is guilty of sinning against the Lord's body and blood. A man, then, must examine himself, and only in this way should he eat any of the bread and drink from the cup. For whoever eats and drinks without recognizing His body, eats and drinks a judgment on himself. (Verse 33). So, my brothers, when you meet to eat, wait for one another.

Quotations could be given from other translations but I do not see that they would change the meaning as given from these translations nor give any additional teaching on the matter.

There can just be no doubt that the disciples that night ate bread. That the Lord took a "Loaf of bread" who can doubt? So, why argue as to whether we should say, "Bread" or "Loaf" when offering thanks for it? Is the bread literally his body that was broken? Or was that a figurative expression concerning the bread which represents his literal body that was broken for us? To insist that the bread is his literal body is but "Silliment" and comes from the Catholic doctrine of transubstantiation. A doctrine that even the Catholics were never able to put over in the minds of any but the most unlearned in Bible teaching. It is just bread. And it just assuredly represents the body of the Lord that was given for us. That it was unleavened bread, who can doubt? For that was the only kind of bread that was eaten at the Passover feast and that was the Passover Supper that the Lord and his disciples had just eaten when he instituted the Lord's Supper as we have just studied.

Did the Lord break the loaf in two or just break off from the loaf a bite for himself? Now honestly, if the Lord ate a bit of that loaf of bread, I have never been able to find it out. Why should He have eaten of it? It was to be eaten by his disciples as a memorial, i. e. in memory of him. Would he need to be reminded of himself? One may say the Greek of the original text teaches that he ate of the loaf that night. I do not know anything about the Greek of the original text but I think quite often of a statement that John T. Hinds made to me and that was that when one wants to teach the truth and help people who need to be taught, he uses the English language that we understand but when one wants to make a big show, he tells what the Greek teaches. Our English translations, if studied, will give a thorough understanding of the Bible. Then why the cranky insistence that the loaf be left whole (unbroken) until the one to eat breaks off a little piece. If language means anything, Christ broke the loaf in pieces. Then gave it to his disciples and they ate of it. Who should eat first? I do not know? Do you? The admonition is to wait, one for another. Christ gave it to his disciples and they ate of it but which ate first is more than I can say and what difference does it make any way? When the

argument is made that the one serving at the Lord's table MUST eat first and then give it to the others, that is just a lot of hoey gotten up by some hobby rider without one single passage of scripture so teaching. Why create confusion in the church by getting up some hobby? And that is all that is. Selah.

Another question. How many cups? Just one. And that is the cup of the Lord. The product of the vine. The fruit of the vine. Wine. The juice of the vine. Now preachers may argue until they pass from this earth as to what that means but the truth will remain that the cup is that which the Lord gave to his disciples and they drank. How many containers for the cup? The Bible is just as silent on the number of containers to be used in the distribution of the cup of the Lord as it is on the number of plates to be used in the distribution of the bread. I often wonder some one has not thought up some hobby as to how many plates the Lord has required that we use. Not long ago I read an article in which one preacher was demanding another to meet him in debate on the question of how many "Drinking Vessels" were to be used in the distribution of the fruit of the vine in observance of the Lord's Supper. As I remember, the affirmative proposition read like this: "It is scriptural to use one cup (drinking vessel) in the distribution of the fruit of the vine in partaking of the Lord's Supper in remembrance of Christ." This may not be the exact wording of the proposition which Brother Waters "dared" Brother Knight (Paul) to deny, but it does give the substance of the thought contained in the proposition. As Brother Knight had failed to sign the negative, Brother Waters insisted that was an admission that to use but one drinking vessel is scriptural and therefore to use more than one would be unscriptural and the ones so doing and teaching are the cause of the division over the number of drinking vessels to be used in the, observance of the Lord's Supper. I would like to know if Brother Waters and those brethren with whom he eats the Lord's Supper, uses some vessel, plate or what have you in distributing or passing the bread from one to another. And, if they do, why do they do it? I have not found one word about any such thing in the Bible. Have you? To what extremes some hobbyists will go. A few years ago an old brother was preaching at the morning service for a congregation in Howard county and when the time came for the Lord's Supper to be eaten there were two glasses used in the "distribution" of the fruit of the vine. This old brother and his wife would not eat with that congregation. Driving some ten miles over to where his cousin lived, he demanded a "Tea cup with a handle on it," so that he and his wife might have the Lord's Supper. His cousin told him that they did not have a tea cup in the house but what had the handle broken off of it. The old fellow then insisted that his cousin go to a neighbor and borrow one with the handle on it. And to please the old fellow his cousin went across the street and borrowed a "Tea cup with a handle on it" so that the preacher and his wife might partake of the Lord's Supper in a way that they thought was the only scriptural way.

Though one does not like to be other than obliging to

guests in his home, that is one time that I think I would have failed. My honest opinion is that the preacher and his wife had just as well, if not better, to have left off their eating the Lord's Supper for any one can see that their heart was not centered upon the Lord and his suffering for them but on a "Tea cup with a handle on it." How long will brethren not cease to be carnal in their thoughts? Why will men try to legislate for the Lord and make laws where the Lord has made none and try to bind them upon the church? Here is one for some of the brethren to chew on. There are some brethren over in California who meet in one another's homes and insist that it is wrong to build church houses. They will not meet in the church building with other brethren in the town. Now I just wonder if Brother Waters would deny that it is scriptural to meet for worship in a privately owned home. If he will not deny it, can not those brethren insist that his meeting, if he does, in a church building is unscriptural. And as they think it unscriptural to meet in such a building, and he will not deny that their practice is scriptural, therefore he and the brethren who build church houses to meet in are the ones who have caused that division among the brethren. Surely Brother Tant must have spoken truly when he used to say, "We have one cup idiots, two cup idiots and all kinds of idiots in the church of Christ."

Brethren, maybe some of you have not noticed that there was not a woman who partook of the Lord's Supper the night it was instituted. Perhaps it will not be long until some preacher will decide that as there were no women present when the Lord's Supper was instituted, then the brethren must exclude the women from that service. And who can deny that it is scriptural for a number of brethren to eat the Lord's Supper on the first day of the week without any women partaking with them. We shall see what we shall see.

Ye Must Be Born Again

LLOYD E. ELLIS

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5).

It was hard for Nicodemus to understand that one must be born again, or anew, and it seems that it is still harder for men today to understand that they must be born of water and the Spirit if they are to be saved.

Man is born the first time by physical birth into the world. He thus becomes a member of the human family, but this does not insure that he will be a member of the family of God, or a citizen of the kingdom of heaven. The Jew was such by virtue of being a son of Abraham, but another birth is necessary for both Jew and Gentile in order that they might become Christians.

This new birth, or second birth, has to do with the spirit of man, and we do not have here a question of whether the Holy Spirit has part in the matter, but how does the Spirit do its work. There are those who contend that a supernatural action of the Holy Spirit is necessary in order that one be born again; that there must be a direct operation of the Holy Spirit upon the subject, and until that operation does take place there

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is nothing that the individual can do.

The statement of Jesus is quite plain—in order for one to be admitted into the kingdom of God, he must be born of the water and the Spirit. There are not two births mentioned here, but only one, and the water and the Spirit are not the same thing, but two distinct things and each has its place in the work. One could not be born of the one without the other.

Some have said that Jesus did not mean water here, but that he meant Spirit, or, other efforts are made to show that only the Spirit operates here and that as the water cleanses, so the Spirit does also. But the passage says and teaches nothing of the kind and such efforts fail to reach the truth of the matter. All such efforts are made to discredit the purpose and design of baptism.

The Spirit is certainly the guiding influence which brings to one's attention the need of obedience to his God and the necessary things to be done, but the Holy Spirit alone could not bring forth, or produce the new birth, any more than the male could produce without the assistance of the opposite sex. The Holy Spirit guides, instructs, and brings to one the things needful to produce in him that new thinking leading to the new birth. The question here is, how does the Holy Spirit do this thing? The Holy Spirit operates through the Word of God. There must be seed sown into the hearts of men and women before they will produce the necessary fruit. But the seed which produces Christians is the gospel of Christ. "The seed is the word of God." (Luke 8:11). When the truths of the gospel are planted into the minds of men they begin to think upon these things, and as they continue to be influenced by the Spirit through the word, they come to the understanding that they must respond to the teachings and commandments of 'the Saviour if they are to be recipients of his promises and his glory. Without the proper instruction in the items of the truth as set forth in the Bible, no one will know just what God requires of man, and he cannot become a Christian. But when one hears the truth, believes it, and decides to turn to the Lord, he is ready and anxious to acknowledge his faith in the Christ and to become obedient unto him. He has reached the point where he is ready to be born into the family of God. This takes place when he is baptized, and he comes forth from the water a new creature in Christ, henceforth to live a new life, in Him.

So then, the work of the Holy Spirit in connection with the new birth, is to instruct the individual, and when one receives that instruction he learns and submits to baptism. The Holy Spirit plants the seed; the water is the element used, and from which the person is brought forth. Nothing else can picture a birth. The Holy Spirit is the male element furnishing the necessary impetus and the water is the female from which the new individual emerges. This is still further emphasized by the fact that the Holy Spirit is always spoken of in the masculine gender and water in the feminine gender, which is not indicated by word form in the English but is in other languages.

Let it be emphasized here, also, that the Holy Spirit does not operate directly upon the individual, but does his work through the Word of God. He was sent to

guide the Apostles into all truth. He did that, and they told others and instructed them in the way of life, by the Holy Spirit. They wrote down the necessary things in connection with salvation and these instructions have been preserved for us down through the ages. Now, then, when the word of God, which is the seed of the kingdom, is taught a man—when the truth of the gospel of Christ is preached to him, he begins to think upon these things as stated above, until he comes to the point where he is ready to be born.

When his baptism has been completed, his birth is completed, and he is added to the family of God. (Acts 2:47). Before he is baptized—before he is born again—he cannot be a child of God, or he cannot enter into the kingdom of God.

This will lead necessarily to the conclusion that without baptism *one* cannot be saved, and too, one is not saved before he is baptized, but upon his obedience to that command.

There is no virtue in the water itself, but it simply is the element used in the operation. There is no direct operation of the Holy Spirit, but he does his work through the Word of the Living God.

All efforts to explain away the necessity of baptism have utterly failed, and when men are willing to study carefully and candidly the plain and simple statements of the Lord, as presented to us under the direction of the Holy Spirit through the Word, then they must come to the conclusion that they should study the Bible in order to know what the will of the Lord is, and when they have learned that he through the Word has commanded all men everywhere to repent; to confess faith in Christ; and to be baptized for the remission of their sins, through faith they are willing to submit in obedience to him, be baptized and arise to walk in that new life before him.

So then, "Ye must be born anew;" not a physical birth, for that is only of the flesh, but a spiritual birth, which involves a change of thought and manner of life. May we listen to the instructions of the Spirit as found in the Word of God, and become obedient unto those instructions, that we may be born of water and the Spirit.

Albert H. Dillard, Bergman, Arkansas: On the night of September 11th a meeting will begin at the church here to run one week with Brother Frank Curtis, a student of Harding College doing the preaching.

Earl E. McCord, Corning, Arkansas, September 4: I closed my part of the meeting in Akin, 111., last Friday night, September 1st. Came to Hickory Ridge September 3rd. Brother W. F. Mathis was the preacher at Akin. Brother S. Leonard Tyler is the preacher here. I go from here to Rogersville, Mo. I have many calls. I trust I may be able to serve all in the vineyard of the Lord.

* * *

Two things stand like stone: kindness in another's trouble, courage in your own. —Publisher Unknown.

* * *

"God for Christ's sake hath forgiven you" (Eph. 4:32).



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH." —PSALMS U9. 105;

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By What Shall They Be Weighed?

R. A. HARTSELL

The time approaches for a congregation to employ a preacher for regular work and the various suggestions come from the members as to the characteristics which shall determine the employing or rejecting of the man to do the work. I have observed many such cases. To point out the purpose of this lesson, I offer this incident.

I was called to a place for a funeral service. Upon arriving I chanced to meet the wife of an elder from another place. Being interested in the work there I asked how the church was getting along. She replied that they were having difficulty in deciding upon a preacher to take the place of the one who had left. Among other things which he related, he told me that they had a committee appointed to sit in different sections of the auditorium, to listen to the voice of the speaker. They were interested especially in how his voice sounded in the building. They had found one whose voice met the requirements, but were having difficulty in raising his price.

This was so interesting to me that I was forced to ask: "Did you appoint a committee to find out if he preached the gospel?" Her first requirement was —He must be young. The second, rather handsome; and the third, he must have a voice which sounds pleasing throughout the auditorium. Not once did she state that he must know and be able to present the gospel.

I am not objecting to a man having a voice, and, I should think that a pleasing voice would be an asset to him. But to make his *ability* depend upon such a qualification is indeed beyond the sacred realm of the Bible.

Another thing which has struck my interest is making a man's aptness for preaching the gospel depend upon the size of the town in which he lives and works. I remember an instance some years back when a remark like this was made. "He cannot be much of a preacher; for he lives in a hick town." Now just what size town must a man be a resident of before he is qualified to preach the gospel? Since I heard this remark I have tried to weigh myself, but have been unable to determine just where I belong. I worked in a city of over one-hundred thousand, and I have worked for congregations thirty-five miles from a rail road. If the standard by which a preacher must be weighed is the size of the community he has worked in, then I am a whopper and dwarf. Too, one of the most outstanding preachers in the

in the rural areas. He has even lived in a rural community since he has been preaching the gospel. Also, I know a man in the great state of Arkansas who lives in an isolated area; yet is recognized as one of the greatest preachers and debaters of his day.

These cases have been mentioned to point out the different attitudes of people regarding what it takes to qualify one to become the minister of the gospel for a local congregation. The most common requirements may be summed up in four qualifications. (1) Must be young. (2) Must be handsome. (3) Have a good voice. (4) Live in a large city. We shall take them in order and try to set forth the teaching of the Lord on the qualifications of a minister.

God desires that any one begin his Christian life early. "Remember now thy creator in the days of thy youth." "From a child thou hast known the Holy Scriptures." "Let no man despise thy youth." These are statements showing God's interest in youth. I therefore have no objection to the church selecting a young man to preach the gospel. It was *my* pleasure to begin preaching at the age of sixteen. The encouragement and invitations from the church in those early days of my preaching efforts were the making of me as a gospel preacher.

Youthful preachers have a grave responsibility. Referring again to the words of Paul to his young helper in the gospel, we have this advice. "Let no man despise thy youth; but be thou an example to them that believe, IN WORD, IN MANNER OF LIFE, IN LOVE, IN FAITH, IN PURITY." (I Tim. 4:12) Due to youth a young preacher must guard himself in such way as not to become a disrespectful personality. His conversation must be curbed; in fact, this statement just about places the limit of his sphere of work. But, I do think of another in this connection. "BUT FLEE YOUTHFUL LUSTS, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a PURE HEART." (II Tim. 2:22) Guarded by these two statements a young man should be able to succeed in the work of the Lord.

As to being handsome, I know not of a better statement to offer than I Sam. 16:7. "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth NOT AS MAN SEETH; for man looketh on the OUTWARD APPEARANCE, but the Lord looketh on

It should be borne in mind, however, that any Christian should make every effort to be clean and neat. It takes but little effort to be decent. Likewise, it costs but little *to keep one's shoes shinned, suits pressed, and a man his face shaved.* These are assets to the work of the Lord. Not all Christians can be handsome or beautiful, but all can be clean and neat.

As to the size of the town one lives in, may I say that if a person can be a Christian and live in the rural areas, then he can be a good gospel preacher and preach in rural areas. For me, I would refuse to use a preacher who would refuse to preach in rural communities.

Turning now to Bible qualifications for preaching the gospel, the age old statement of Paul to Timothy presents itself. "Study to show thyself approved." A preacher's basic duty is to acquaint himself with the word of God. No man can tell others the way of life and salvation, who does not know it himself. It would make but little difference how large a town he is from, how handsome he is, or even how pleasant his voice may be; if he does not know the truth, then he is not qualified to preach it.

His study must not be in the direction of making himself approved of men; for we are informed that, "If I seek to please men, I cannot be the servant of Christ." (Gal. 1:10) "Show thyself approved unto God." Every man, young or old, must seek in his study to please God and not man. His study must place him in a position where he will not be ashamed. He can point with pride to the fact that regardless of results, he has preached the word of God.

By example we may learn the requirements for becoming and remaining a gospel preacher. The first one presenting itself is the visit of Phillip to Samaria. The record presents these facts. "Then Phillip went down to the city of Samaria and preached Christ unto them." Whatever qualifies one to preach what Philip did, will qualify him to work for any church of Christ. Knowing and preaching Christ is the scale in which we are to weigh men to know if they are qualified to preach the gospel. In the language of Paul to Corinth, (1 Cor. 2:2), is sufficient material to point out his understanding of the problem. "For I determined not to know anything among you, save Jesus Christ, and him crucified." Does the church of today take this as the standard by which it shall weigh a gospel preacher?

One more matter stands to be considered in this lesson. In the paragraphs which have gone before, we have not mentioned it. It is a question arising today, demanding its place in the weighing of gospel preachers. It is: "What college is he from?" May I ask; have we reached the place where a preacher's qualifications to preach the gospel will depend upon the educational institution he has attended? If so, then we will have difficulties.

On the one hand we will have those who say; "Freed Hardeman is too hard." And, "Lipscomb is afraid to take a stand." Then, "Harding is filled with the 'Future Kingdom' idea." And, there is Abilene; but it is "foot ball crazy." Last, "George Pepperdine is trying to rule the churches of the West." Watch, my brother, if you are a student in any of these. It might be that in the future your field of preaching will be limited to the

circle of influence of the school you attend.

Don't tell me these things aren't issues. A good elder of the church in a small town wrote me a few days ago *that* trouble was being had in *the* church where he was one of the overseers. After explaining the matter, he said: "A ninety pound woman with a college degree is large enough to tear up any church in the state of _____, or any other state." Yes, by some in this church, preachers are weighed by the college they attend. When people think more of the college they attend than they do the church for which Jesus died, it is time to sound the warning.

I believe in education. Yes, in Christian education. Men ought to be educated to preach Jesus and him crucified. But I do not believe in any educational institution taking over the church and setting the standard for its preachers to be weighed by. Out of "our" schools have come the innovations which have divided the church.

This final word for now. Men should be weighed by their knowledge of the gospel, and their ability to preach it in its purity.

The Trial of Your Faith

The Apostle Peter makes use of this language. "Blessed be the God and Father of our Lord Jesus Christ, who 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, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice through now for a season, if need be, ye are in heaviness through manifold temptations, that with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Peter 1:3-7).

"The faith" here spoken of is faith perfected by obedience to the name of Christ. (Jas. 2:22). This faith has a journey to travel and all along the way it will meet with trials, many of which will cause "heaviness." But if we remain faithful and triumphant, it will, at the coming of Christ, be rewarded with praise, honor and glory.

What are the tests of faith? Peter said: "Though it be tried with fire." In ancient days the faith of many was submitted to this test literally. The persecutions of Rome kindled great bonfires trying to quench the faith of many, but it failed. Faith rejoiced even in the midst of the flames because it stood firm in the promises of the Christ. True, some made shipwreck by denying faith in Christ, and in others the "spirit was indeed willing but the flesh was weak," and flesh gained the victory.

Martyrdom has always been accepted as the highest proof of the sincerity of the martyr, but it is not always a proof that his faith is right, But whether right or wrong, there is a principle in man which urges him to die in attestation of what he believes to be the truth. The enemies of Christ learned long ago that fire and

fagot, through a severe trial of faith, could not extinguish it, and now we see no more men and women of faith haled to the prison houses, stocks and funeral pyres.

Have persecutions ceased then? No indeed. Are there any severe tests of faith now? Yes, and thy are many. "Many deceivers are entered into the world," and many disciples are enticed and drawn away from Christ by them. Our land is full of such teachers and many are departing from the faith through their evil doctrines.

The temptations which beset us may be classified under three heads: 1. Those which appeal to appetite, personal ease, pleasure. 2. Those which awaken and appeal to the desire for personal honor, victory, notoriety. 3. Those which awaken and appeal to the ambition of man for position, power, wealth, etc., in this world. Lest someone should object to such a classification we remark that these classes may be properly and scripturally classed under the "lusts of the flesh, and the lusts of the eyes and the pride of life." (I Jno. 2:16). Or, as "ungodliness and worldly lusts" of which Christians must deny themselves.

The Savior said, "Broad is the way that leads to destruction and many there be which go in thereat." There are thousands of by-paths leading into this broad way, and often Christians are drawn into that broad way by their dallying along through some by-path which, to them seems to be easily traveled and lined on either side with comforting shade, refreshing springs and beautiful flowers.

Personal comfort and ease are often indulged in to the neglect of God's appointments. Christians know that the Lord requires them to assemble together on the Lord's day in order to worship Him, and edify one another. But many of them neglect this assembly. Faith appeals to them to go, but all the faculties of the body with one consent begin to make excuse. Every Lord's day there comes a trial of faith, and alas how weak is the faith of many! Will the Lord declare your faith to be precious, of more value than gold, when it is so weak that it cannot travel a short distance on Lord's day to meet with Him?

"And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments." (Heb. 11:36). Their faith stood the test and according to Peter will be found precious at the coming of Jesus. We thank God that we are not subjected to such tests. Though mankind in general have not accepted Christ as their King and Savior, yet the powerful principles of the gospel of peace and good will to men have so permeated the mass of mankind that persecutions of the above kind are no longer waged against Christians. But as stated before, there are trials in this age more effective in causing "the shipwreck of faith" than fire and fagot. We have before referred to the trial of one's faith as to assembling on Lord's day for worship.

Just here let us look at an item of worship which causes the faith of some to be tried; *Prayer*. Prayer is regarded as both a privilege and a duty. Many times in the word of God we find exhortations enforcing it. "Be anxious in nothing, but in everything by prayer and supplication with thanksgiving let your requests be

made known unto God." (Phil. 5:6). "Pray without ceasing." I Thes. 5:17; Luke 18:1; I Tim. 2:8; Eph. 6:18, and many that are just as good as these. Can a Christian, in the light of these scriptures, neglect this duty? Certainly not, yet we see a general indifference manifested among Christians as to prayer. How much Up' service think you is found in the public prayers offered in the assembly? How many excuse themselves when asked to lead in prayer? How many never pray at all? Can a Christian do his "whole duty" and neglect this?

Many people do not pray because they do not realize that they need anything. They are getting along in this world very well, and also bless themselves with the assurance that they enjoy God's favor and are on their way to Heaven. If sickness or adversity comes, then they can pray, and often do call loudly and frequently upon the Lord for help. Again, many pray for what they desire, but as James said, they desire these things that they may consume them upon their lust. Our desires ought to be regulated by the will of God, "But enough for this time. and turn a deaf ear to all the whisperings of opinionism, or the speculations of men. God's word lives and abides forever. He cares for us and will supply all our wants (Phil. 4:19), but we must not neglect the condition upon which He has promised His blessings —Prayer. May God help us to "stand fast in the faith," and when trials of faith come, give us the strength to overcome and the courage to "press on unto perfection." —A. S. Astin, In The Way of Life.

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Self Denial

LLOYD E. ELLIS

What is self-denial? We have heard much of this matter of self-denial, and we have wondered many times just what it means.

We recall that Jesus said that one must deny himself and take up his cross and follow the Christ, but after all what does it mean to deny one-self? Do any of us really deny ourselves?

Let us think for a moment along these lines. If one denies himself, it must be that he turns from something which he really likes to do, to engage in something else which he is convinced that he ought to do. Men have learned to like many things, and sometimes —many times —these things are not good for them. There are many pleasures in which people engage which are harmful to their bodies, waste valuable time, and lead others in the wrong way. One who would follow the Christ must deny himself of the momentary pleasures to be derived from engaging in those things which are contrary to the teaching of the Word of God.

There are also other activities in which men may engage which are perfectly legitimate within themselves, but which might be used in an improper way, or we might say that the wrong value is placed upon these things and attention is given to them out of all proportion to their worth. For example, one may be engaged in a business that is all right in the sight of the Lord, but if he hides himself in that business completely, and gives no attention to weightier matters which are more important in the sight of God, then that man needs to re-adjust his time and attention and give due consideration to matters of the kingdom of Christ. He must deny himself some of those hours which he has been spending in that business and give some time to the Lord.

One may have a hobby and like it so well that he spends every minute of his time, not absolutely needed in his business which provides his livelihood, with that hobby. So, in order to serve the Lord he must deny him-

self some of the pleasure which he has in his favorite activity in order to bear the cross of Christ.

We can understand, therefore, that to deny ourselves, does not always mean that it is only something bad that must be given up, but that we must adjust our lives to fit in with God's plans and purposes, even though this means that we shall have to leave off many of the things which we should like to do.

Let us re-consider the way which we are spending our lives and resolve to know what God would have us do and deny ourselves in those things which are keeping us away from obedience to the Lord.

Want to Make An Investments

DURWARD ANDERSON

Friends, I have been investigating the records of the greatest corporation that the world has ever known. Further more it will never be surpassed by any other. It has stood the test of time and is still growing. If this is not a good reputation, find another single one that has stood since the day of Pentecost.

One thing peculiar about this corporation is this; it has only one kind of stock and that is preferred stock. If you don't like this kind you just have to stay out. If we could realize the real value of this stock I believe that there would be none of us who would not put all we have into it.

This corporation has only one head and that one is Christ. Christ is the one head and the Church is the one body. (Col. 1:18). "And he is the head of the body, the Church, who is the beginning, the firstborn from the dead, that in all things he might have preeminence." This verse explains almost every thing that I have said in itself. We see that The Church is placed in apposition with body to explain it. We see too, that Christ is the head of that church and not of the churches or of a church. Therefore there are many so called corporations are trying to take the place of the main one.

We can see that some of these corporations are bad investments. Do we want to invest in a body which has no head? It surely could not function. It would pay no dividends. It would fail and if it failed we should fail. If we are going to try to live a part Christian and part Sinner why not have a real good sinner's time for we have but a few years to live it in. "So then, because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:16).

If Christ is head and some other teaches just opposite, can this be a true corporation? They have nothing to offer, but Christ says, "Come unto me all ye that 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." (Matt. 12:28-30). The investment is small. Christ tells us and he cannot lie, but there are others who *tell* us almost the same thing who do lie. For we are taught that there shall be wolves in sheep's clothing which will come unto us trying to destroy us. (Matt. 7:15). These are the ones that

we need to watch.

I do not mean to say that living the Christian life is easy, at all times. I know it is not, because I have to refuse temptations when I would like to go and be with my friends, but it is light, and very light, according to the dividends which we receive. If we invest and keep good that investment we have gained all. For we are taught that one soul is worth more than a whole world like this. "For what shall it profit a man if he gain the whole world and lose his own soul?" (Mark 8:36). So then let us conclude that this is a good investment.

Before we make a deal, though, we should find the correct way to be made a member of the Corporation. We should understand what we have to do after we are made members and then we will not be discouraged when we have learned the facts. Peter teaches in II Peter 2:22 "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." He says that we would be like dogs returning to his own vomit.

We must hear, believe, repent, and be baptized. Let us study these respectively. (1) "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him 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?" (Rom. 10:13-14). We cannot call unless we hear and we cannot be saved unless we call. Therefore let us use an old axiom: Things equal to the same thing are equal to each other. (2) "He that believeth and is baptized shall be saved but he that believeth not shall be damned." (Mark 16:16). We can all understand that. (3) I tell you, nay, but, except ye repent, ye shall all likewise perish. (Luke 13:3). This needs no explanation. This is the highway that Isa. said in Isa. 15:8 "A way-faring man, though a fool, should not err therein. Some may say, "There is so much of the Bible that I can't understand that I don't study as much as I should. Some of it is out of our understanding but the plan is simple and we will be held responsible if we fail to know it. (4) The last part is the phase of so much contention, although it too is just as simple and just as much commanded as the others. Some say, "I know it is alright to be baptized if you want to, but it is not necessary to salvation." Jesus answers, Verily, verily, or truly, truly, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5). How shall we get around this? What is Salvation if it be not entering into God's rest or Kingdom. No, we do not have to go through this act, but we don't have to enter Heaven.

When we have gone through the preceding stages, Christ adds us to the Church. For when we have gone through those stages we have completed the plan to be saved. "Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved. (Acts 2:47).

We have a life to live now that we are members. We must give all diligence adding to our faith virtue, knowledge, temperance, patience, Godliness, brotherly kindness, and to all add Charity and Love. If we have love.

we will visit the sick, orphans, widows, and support all the needy to the utmost of our ability and we will take many persecutions. (II Tim. 3:12). "For they that will live Godly in Christ shall suffer persecutions." We should take pleasure in them. (II Cor. 12:10).

Let us make the good investment. Invest so little — receive so much.

Characteristics Of Salt

ROBERT F. TURNER

In Matthew 5:13 we read, "Ye are the salt of the earth.. ." and without hesitation scholars generally agree that this passage properly applies to the church, all Christians, followers of Christ. I will likewise agree that the application is to be made to all Christians, but may I hasten to remind Christians that this application is a two-edged affair that can as easily condemn as compliment. When we have studied the characteristics of salt, delved into the reasons for the use of such a comparison, we have at the same time determined a standard to which all *faithful* and acceptable Christians must measure. It is with this in mind that the following considerations are offered. Rather than exercise undue liberty and "stretch the figure" I will admit that some of the following points are "suggested" rather than actually set forth in the simple lesson as given by our Lord, but I trust no point made will contradict any truth of Matthew 5:13.

Salt, NaCl. is a combination of two elements, sodium and chloride. Properly compounded these two elements serve mankind faithfully, and their source has truly been a Mecca for savage and civilized alike. But as separate elements both sodium and chloride may be destructive poisons to all. By comparison we note that the elements of Christianity, properly compounded, offer mankind the "good life" here, and the perfect life hereafter. God bestows his grace upon man through Christ and the Christian system. However, the various elements of a Christian life can not be separated, one from the other, and applied to our needs with satisfactory results. Faith and works, morality and obedience to ordinances, trusting and serving; these and all parts of the Christian system must be placed in their proper relation to one another and used as a perfect "wholeness" if we are to be benefited. Individual members of the family of God who are too self-centered to cooperate with the church as a whole in order that its divine mission may be accomplished, are condemned by the same statement that commends all the faithful as "the salt of the earth."

Salt exercises its influences through direct contact, and the influence of Christianity is likewise transmitted. A big lump of salt in a church building has little or no effect upon the raw worldliness and sin in the community about the building. We must contact the world, purposefully, and place the gospel of Christ where its power may be applied. The gospel, as revealed in the old family Bible, hidden beneath a layer of dust, is only a potential power to salvation. Only when we "go into all the world" and put this gospel in the hearts of men and women can it accomplish its intended end. Pray, but

remember to *work* and pray.

Salt, though it sometimes looks like sugar, will never sweeten our tea. Salt has a taste, a savor all its own, and when applied will always impart its own genuine flavor. Even as the Master has said, "... if the salt have lost his savour,.. it is thenceforth good for nothing . . ." We can apply salt to our food, then taste the food to find if the salt has imparted its influence; and one of the ways to determine the worth of a Christian or of a church is to view the fruit of their labor. Genuinely salty Christians will flavor their community, and the flavor of the community will in turn tell just how strong the Christian's influence has been. As a rule the world does not speak of the church as "a bunch of hypocrites" because of the consistent godly lives of members they have known, but because of some two-faced "salty on Sunday" member they have known, and by whom they judge the whole.

Salt has a strong influence on other substances, but is not easily influenced by other substances. This is not to be confused with "stubbornness," but is simply the true nature of salt. In like manner, a true Christian may contact much of the world in his daily business, but with his eyes, tongue, and mind busy working for the Lord he is more likely to impart good than to absorb bad. The "saltier" the Christian, the more apparent this becomes. A raw ham, when rubbed with a proportionately small amount of salt will take on the flavor of the salt. We would indeed be surprised to taste of the salty crust and find that the salt had taken on a raw ham flavor instead of imparting its own flavor to the meat. Yet, day after day we may see "hammy" Christians. As the "salt of the earth" (?) they go out into the world, and return with a worldly carnal flavor instead of having remained loyal to Christ and imparted His spirit to the world.

A teaspoon of salt will impart its flavor to a full cup of sugar, and a true Christian or a loyal congregation will, like the small mustard seed (Matt. 13:31) or leaven (Matt. 13:33) spread an influence for good far and wide. Let us never be discouraged if our number seems compared to the number of the foe. With the truth, the gospel armor (Eph. 6), we can conquer all foes. It was Christ who said, "Ye are the salt of the earth..". Get busy, apply the salt with its saving power.

Salt is not praised because it keeps itself from spoiling but because it applies its power to other things. God's plan for the church is that it should spread the gospel story. We are laborers together with God, we are the salt of the earth.

Facing The Facts

MAURICE D. LAND

There is quite a difference between facts, theories, and opinions. Often theories and opinions are accepted as facts and souls are lost as a result. Jesus warns against such in John 12:48. Hear Him: "He that rejecteth me and receiveth not my words, hath one that judgeth him, the word which I have spoken, the same shall judge him in the last day." From this we can readily see the danger of accepting theories and opinions

rather than facts.

The religious world is sadly divided and theories and opinions are responsible. We are not divided on what the Bible teaches, but that which it doesn't teach. Let us here consider some facts upon which the entire religious world is agreed and otherwise.

Gen. 1:1 states that, "In the beginning God created the heaven and earth." Every one agrees to this because the Bible plainly says so. All agree to Gen. 1:26, "Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. (Heb. 11:7; Gen. 6:14-22). Neither will any deny that Naaman was healed of leprosy by dipping seven times in the Jordan river. (II Kings 5:14) These are just a few of the many facts upon which all are agreed. If we can agree on a few of the things the Bible teaches, why can we not agree on all it teaches? But let us notice some things that have caused division in religious thinking.

The Bible teaches the alien sinner to believe the gospel. (Mark 16:16; Heb. 11:6) Repent and turn away from sin (Acts 11:30), confess Christ (Matt. 10:32-33; Acts 8:37), and be baptized. (Mark 16:16; Acts 2:38; Rom. 6:17-18; Gal. 3:27). The law of pardon given here has been denied not a few times and substitutes have been given such as faith only, prayer, etc. These substitutes have been introduced without any authority. Hence, a division on the law of pardon to the alien sinner.

We are also divided on "How many Churches." Paul in Eph. 1:22-23 teaches that the church is Christ's body and Eph. 4:4 says, "There is one body ..". Hence, only one church. "One is as good as another," says some, but that does not set aside God's word on the matter.

The name God's people should wear has caused much division among us. "The disciples were called Christians first at Antioch." (Acts 11:26) "For this cause I bow my knee to the Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named." (Eph. 3:14, 15) "Neither is there Salvation in any other, for there is no other name under heaven, given among men, whereby we must be Saved. (Acts 4:12) Why can we not agree upon the name we should wear? The introduction of substitutes is responsible. In other words theories and opinions have taken the place of facts in the minds of the people.

Public and private discussions have been held concerning the possibility of apostasy. Let us consider Bible teaching on this subject. "But it happened unto them according to the proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire" (II Pet. 2:22). Simon the sorcerer obeyed the commands of the law, yet he sinned by thinking the power of God could be purchased with money. (Acts 8:22-23; John 1:8-10).

While the scripture so plainly teaches the possibility of apostasy, theories and opinions have found their way in the minds of honest people, resulting in the damnation of souls. LET US FACE THE FACTS,

Working With The Denominations

FLOYD J. SPIVY, Haskell, Texas

The question is often asked me, "Why don't you work with the denominations when they invite you to take part with them?" I have been invited many times to work with them. I have been asked to take part in such things as: Union Thanksgiving services, Easter and Christmas cantatas, Ministerial Alliances, and things of like nature. I have always refused to take part in such things. My refusal has been to some a matter of great concern. They wonder why.

It is not a selfish spirit upon my part, but it is a matter of principle. Personally I had rather mix and mingle with all mankind as much as possible, rather than to live a life of seclusion. But I must abide by the "Word of God" and not my own feelings. Peter said, in I Peter 4:11, "If any man speak, let him speak as the oracles of God." Then again in I Peter 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I understand from those two passages of Scripture that we should be able to give Bible reasons for what we do, or refuse to do. I will try to do so in a few words. I do not at any time fellowship any religious program of the denominations because.....

(1) The denominational world has not obeyed the gospel as revealed in the "Great Commission." If they have, we are not preaching the truth. If we are preaching the whole truth, they lack that obedience that the Lord requires. Read Acts 2:38; Rom. 6:3-4; Rom. 6:17.

Is a man a Mason until he obeys the laws that make Masons? The denominations teach that those things are non-essential to salvation from our past sins, but notice: The Bible places salvation after those items of obedience. Can I then fellowship bodies of people who deny those plain Scriptures?

(2) We admit that the denominations use many unscriptural things in their worship: Instrumental music, societies, human names, creeds, confessions of faith, sensational means of getting a crowd; church suppers to raise money; mourner-bench conversions, and many things of like nature.

We have spent years teaching and debating that those things are wrong. Now, if I take a part with them in those unscriptural practices, (you will be forced to take part in some of them, if you work with any denomination in the country, they will not leave them off in order to get you to work with them), how can we convince them that they are unscriptural?

I cannot convince a man that it is wrong to drink by drinking with him. Neither can I convince the denominations that instrumental music is wrong, if I take a part with them when they use it. I cannot convince them that human names are wrong so long as I recognize them as Christians while they use human names.

(3) Paul said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving

thanks to God and the Father by him." (Col. 3:17).

To do a thing in the name of Christ, is to do it by His authority. Can we enter into any unscriptural practices by the authority of Jesus Christ? If so, where is it found?

(4) Paul said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:16) Would we be allowed to preach the gospel as the apostles Peter and Paul preached in the beginning? No! and again NO! We would not be allowed to preach the "Great Commission" in a Union Meeting. The gospel in its fulness would condemn all their sectarian practices. If I could not preach that which is the power of God unto salvation, (They would not let me preach it) Then I could not lead a single person to Christ and salvation.

(5) Jesus said: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). In Eph. 1:22-23, it says the church is the body of Christ. Then Eph. 4:4, says: "There is ONE BODY." Christ is the head of this one spiritual body. (Col. 1:18).

The denominations say there are many bodies, and that the Lord accepts all of them. Now, if we fellowship a body that was built by Luther, Calvin, or some other human, we by our actions say: The Lord built more than one church, or that one built by a human is just as good as the one the Lord himself built.

(6) John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (III John 9). The denominations do not abide in the doctrine of Christ. They have gone beyond the doctrine of Christ by adding those things which He never authorized: Instrumental music; Missionary Societies, and things of like nature.

Let us hear John again: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (III John 10-11).

Briefly, those are my reasons for not working with the denominations in a religious way.

A Wise Hint

"The less you speak of your greatness the more I shall think of it," said Lord Bacon to Sir Edward Cooke.

Mirrors are the accompaniments of dandies, not of heroes. The men of history were not perpetually looking into the glass to make sure of their own size. Absorbed in their work, they did it, and did it so well that the wondering world saw them to be great, and labeled them accordingly. —Unknown.

* * *

"To the Christian the Bible is the 'unchanging Book of Rules from Headquarters'."

Obedience The Evidence Of Love

L. E. E.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

God is love, and they who would be like him must learn to love. Men cannot be followers of the Christ and obedient to God who do not manifest love in their lives. But just saying that they love does not insure that this is true. Men sometimes say that they are something when in reality they are something else. They are thus hypocritical and may live in that way designedly, or they may be mistaken honestly in what they profess and in what they actually believe.

It should be evident to all that those who profess to love God and yet do not obey his commandments are not stating the truth. If one says that he is a Christian and yet will not obey those commandments given to Christians and will not observe to do what every Christian is directed to do, it is evident that he really does not love the Lord.

If one says he is a Christian and neglects to meet upon the first day of the week to observe the Lord's Supper he does not love the Lord and is not really following him. In the days of the Apostles, the Christians met upon the first day of the week to break bread, (Acts 20:7). So today, those who love the Lord will meet upon the first day of the week for this very purpose.

If one says he loves the Lord and yet goes to a show on Sunday evening instead of attending the church meetings, this again is clear evidence that he does not really love the Lord, but cares more for pleasure than he does for God, or for helping others in the Christian life. Or, if one remains at home listening to the radio, or to engage in something else of like nature, this too is evidence of his lack of love for God.

When one gives just as little as he thinks he can; when he gives a dollar when he ought to give five, then he does not love the Lord as he should. Or, if for some reason he must be absent on Lord's Day and fails to make up his contribution the next time he is present, then he is robbing God. Paul did not say give something when you may be present, but he said to give as you have been prospered.

You cannot know what God has commanded you to do unless you study, and you do not love God unless you do what he has commanded. Study, learn, and show by your careful obedience that you do love God.

H. H. Dunn, Huntington, Arkansas: Since last report have closed two meetings. One in Prescott, Arkansas with no additions and the other in Hatfield, Arkansas where two were baptized. Am now at Boggy School House near Red Oak, Oklahoma. The attendance here is fine and much interest is manifest. Go next to Ceders, Oklahoma. Have time for one meeting in November and one in December. Let us labor earnestly in the Master's vineyard that His name may be glorified in the earth.

Notes —Reports

Dan J. Ottinger, Searcy, Arkansas: The Ladd meeting closed the 5th. An invitation was extended to return next year and this invitation followed some of the severest of the hard sayings. This little group is unusual.
* * *

Tillman B. Pope, Alma, Arkansas: The meeting at Pernell closed with four baptisms and one restored. We had fine crowds and good interest. I went from Pernell to Marked Tree, Arkansas. We had 16 responses. Eleven restored and five baptized. After October 15, I will have time for another meeting or two.
* * *

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas: West End congregation, which meets at 718 Malone Street, will broadcast over KPRC, 950 on your dial, Sunday, October 1, from 11:00 to 11:30 p. m. Our meeting, with T. B. Crews doing the preaching, will begin Wednesday night, October 4th and continue ten nights.

B. J. Fields, Locust Grove, Arkansas: I am now in a series of meetings here in Malvern, Ark., crowds are increasing and interest good. I go next to Locust Grove, Oklahoma to begin on September 23rd. I have time for one meeting the last half of October, any congregation desiring my service for that time write me at the above address.
* * *

Waymon D. Miller, 615 West 5th Street, Hope, Arkansas: I recently closed a meeting at Troy, Arkansas, which was my last meeting for the summer. There was no visible results. Brother Henry Ward of Rosston, Ark., did a splendid work in this meeting directing the singing. During my two months absence from Hope, Brother Morgan Griffith preached for this congregation. His work was fine in every respect, and was appreciated by this church. Our fall meeting begins September 13, with E. C. McKenzie of Nashville, Tenn., doing the preaching.
* * *

J. B. Priddy, El Dorado, Arkansas: For the past twelve months I have been laboring with the Warren church. The church seems to be in a very good condition. In number we are very small, our contributions are above the average for a small congregation. Recently we helped two congregations with a small donation to build a meeting place. We have held two meetings since I have been laboring with the church, several have been added to the church by baptism in these meetings. We press on to greater things in his service. On Lord's day afternoon at 3 o'clock I preached for the Church at Monticello, Arkansas. The Monticello church recently bought a building just South of the A. & M. College that had been built for a Union meeting house. They have a nice building. The building is paid for and not very far out of town. No debt for the church to be paying on continuously, they should do more in the service of our Lord in that Community. I never met with a more friendly people.



The Gospel Light

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

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God Is Not Mocked

R. A. HARTSELL

The word "mock" in Gal. 6:7, means simply that God is not "sat aside." He cannot be overridden. Man, in the consummation of things religious, as well as in the natural realm, must reckon with God. He ordained that certain ones should attend at the alter services under the law; but some self-willed persons thought they could override his mandate. We are told that the earth swallowed them up.

We are informed that we must not be deceived in our thinking that we have reached the place where we can set aside God's order and do as we please. God ordained that "every seed should bring forth after its kind." Even the infidel would call one foolish who thought he could change the workings of nature in this respect. If I were to urge in the presence of infidels that oats would produce wheat, they would rush to defend the simple law which we have given above. They would say that nature would not permit such a thing. May I ask, WHY? How has nature been so fixed? Who made it that way? Beyond a doubt, the very fact that wheat continues to produce wheat, and oats produce oats is proof enough for me that there is a God, and that his inevitable law cannot be set aside.

If we can understand this fact in nature, why cannot we have the same understanding in religious matters? Really, I think it is a matter of whether we want to understand it or not. It is easy for us to understand that if I wished to convert men to masonry, I would not teach the principles of Odd Fellowship. If I wished to make Catholics of men, I would not preach the Book of Mormon to them. Why? "Whatsoever a man soweth, that shall he also reap."

We may try to mock God in the kind of seed we sow. We may tell the world and God that we are sowing the seed of the Kingdom, and be sowing the doctrines of men. We may even deceive man in the matter. We could not even do that if man cared to find out. Jesus said; "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16) The word of God never-produced a Catholic. The Catechism produces

Catholics; the Mormon produces Mormons. The Catechism never made any one a Mormon; furthermore, it never made one a Christian. There were Christians before either of these books were thought of. Destroy them and there will still be Christians, but Catholics and Mormons will cease to be.

Millions of people are fooled when these two seeds are planted, as well as thousands of other —isms; but God is not mocked. He still knows them by their fruits.

Christians were produced centuries before the Methodist discipline or the Baptist manual were ever heard of. But Christians are produced by the seed of the kingdom of God. Therefore, these creeds are not the seed of the kingdom. They never produced a Christian and never will. They, along with all other human creeds are the wrong kind of seeds. "Be not deceived, God is not mocked."

You cannot expect the right kind of fruit when you plant the wrong kind of seed. God's law of reproduction would be violated if such were to happen. If you were to see pumpkins growing on oak trees, you would stand in awe. You know that you are not going to witness such phenomena in the realm of nature. Reader, it is just as sane to urge that the oak will produce a pumpkin, as it is to urge that the word of God will produce other than a Christian. If something other than a Christian is produced, then the wrong kind of seed was used.

The Bible knows but two kinds of seeds in the spiritual realm. (1) "If we sow to the SPIRIT." The seed in this case is the word of God. (2) "If ye sow to the FLESH." This seed is called tares. "The wicked one" soweth the tares. As the Lord uses man to sow the word; so the devil uses man to sow the tares. We learn by reading II Cor. 11:14-15, that the devil has sowers. For fear that you will not take the time to read it, I give it herewith. "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."

These ministers of Satan are the planters of false doctrines.

In I Tim. 4:1-4, we learn that Satan has a doctrine. Furthermore, four major points of his doctrine are given in this very connection. And, we have but to turn to the record of the fall of man in the Garden of Eden to find three more. They are: God's commandments are not essential. God will not punish. You have eternal life and cannot loose it. Put all of these together and you have the bases of all sectarian doctrines —seeds —in the world.

To accept any of these doctrines is to sow to the flesh. Corruption will be the harvest for those who allow these to fall into the soil of their hearts. You cannot plant one thing and reap another.

Moreover, God is not mocked in matters of the places where, or institutions in which, the different plants produced by the two kinds of seed may be found. As there are but two sowings, so there are but two institutions. We learn about both of them in Col. 1:13. "Who hath delivered us from the POWER OF DARKNESS, and hath translated us into the KINGDOM OF HIS DEAR SON." You are either a plant in *one* or the other. This depends upon the kind of seed you have received. If you received the word of God, then you are in the kingdom of Christ. And, naturally, if the other, which we mentioned before, you are in the kingdom of the devil.

There are two rulers. "Ye cannot serve TWO MASTERS." Christ is over the kingdom where spiritual plants grow. His word produced these plants. You cannot be a plant of this variety without being under his control and in his institution —church, kingdom. Reject his rule, accept man's, and you will be in the kingdom of the devil. Bow to the doctrines of men and you find yourself in the kingdom of the devil.

Two rulers, two kingdoms, two kinds of seed is in perfect harmony with Matt. 7:13-14. In this reference we have two ways presented. Many persons say that there are a number of ways by which one might reach New York City. So there are a number of ways by which one may go to heaven. That looks good, and I like to be liberal about things; but the Bible speaks of only two ways. One of these

(Continued On page Six)

Church Attendance

LLOYD E. ELLIS

When one invites another to "go to church" with him, he means attend the worship service of the church. Some feel that it is not necessary to attend the worship services of the church but that they can live just as well, and be as happy, or happier, than those who attend the meetings of the church regularly. Others seem to think that good may be obtained by such attendance, but that it is largely a matter of indifference and one may or may not go as he chooses, and still not jeopardize his eternal welfare.

If one is speaking of organized denominational bodies, then the statement is true, and most of them will acknowledge that one may be served without belonging to them, or attending their services. Just as much good may be obtained elsewhere, and there really is no need for the continued existence of an institution which has nothing peculiar to offer, then it should cease to exist.

But if one is thinking of the church that Jesus built, then it must be observed that membership in it is necessary for salvation, and attendance at the meetings of the church is imperative.

If one "goes to church" in order "to get" something all of the time, he is prompted by the wrong motive, for the Christian life consists not in continual "getting," but in a life of service and being used for the praise and glorification of the Creator. If one is thinking only of what he "gets" from the church worship services, he has not learned the duties of one who would follow the Christ.

After one has become a member of the church of the Living God, through faith in Christ, repentance, confession and baptism into Christ, he should thereafter be diligent about the Lord's business. He should present his body a living sacrifice unto God, and be willing at all times to relinquish personal interests in order that he might carry out the behests of his Savior.

One should seek opportunities to do good unto all men, especially unto them who are of the household of faith. He should attend the services of the church. He should not neglect the assembly from time to time, will be the ones who at last forsake it and thereby forsake the Lord. He should be present each Lord's day to partake of the emblems; to sing; to pray; and to give. He certainly should not willfully absent himself from the worship. This applies in general to every meeting of the church, not just to one meeting on the first day of the week.

If others can obtain benefit from the various meetings of the church, then so can you. If encouragement, exhor-

tation, and enlightenment can be received by others, then you can also - receive these from the various meetings of the church. If anyone can give something toward the betterment of the meeting, the uplifting of others, then so can all to some degree at least. If some can praise God and worship Him in several meetings through the week, so then can all. Brother and Sister, do you stay away Sunday evening and Wednesday evening and other times when there is a meeting of the church? Remember when you stay away, you influence others likewise to remain away.

Since Jesus purchased the church with his own blood; gave himself for it, and since those who are to be saved are added to it by the Lord himself, then it is highly important that men and women become members of it. (Acts 20:28; 2:47). Since all spiritual blessings are in Christ, (Eph. 1:3), then in order to enjoy spiritual blessings, one must get into Christ where these spiritual blessings are, and we learn from Gal. 3:27 that men and women are baptized into Christ. But those who are baptized are the ones who are added to the church (Acts 2), therefore being in Christ and being a member of his church is the same thing, and this membership is necessary for salvation.

Since one must abide in Christ in order to bear the necessary fruit, (Jno. 15), then it is necessary to abide in the church, and to abide in the church one must be diligent in the carrying on the work of the church to the extent of his ability, and most of us can develop our abilities far beyond their present use. We do a little and think we have done enough, whereas we ought to exercise ourselves to do our utmost.

Is church attendance necessary to the salvation of the soul? Most assured it is, for outside of the church assemblies one cannot obtain the same benefits which he can obtain therein, and he cannot render all of the required

Service to God and remain outside these assemblies.

One could be a good moral individual and remain out in the world, but one could not obey the commandments of the Lord and reject his church, and it is necessary to obey Christ in order to be saved. Those who obey his commandments are the ones who will be blessed, and therefore permitted to enter the city that is being prepared. (Rev. 22:14).

The followers of the Christ have been commanded to meet upon the first day of the week to break bread that is, remember the Lord's Supper and those who wilfully remain away and go about their own pleasure, are trampling under foot the Son of the Living God. They are commanded to lay by in store upon the first day of the week as they have been prospered and those who are negligent about these things cannot be depended upon to keep the other commandments of the Lord. In order to carry out these commands it is necessary to attend the church assemblies.

There are other things to be done and these, such as teaching and encouraging others, may be engaged in at any time when there is an opportunity, and Christians should not wait until something is thrust upon them to do something, but should ever have their eyes open that they may be aware of the opportunities around them for the doing of good and carrying out the commandments of the Lord.

Church attendance, or attendance at the services of the church, is necessary that one may become better equipped to carry on his work in the kingdom, and to help others so to be equipped.

Yes, it is necessary to be a member of the Lord's church and to attend upon the work of that church, and this diligence should be manifested in the life of each Christian as long as he lives upon the earth. Those who are watching that they may be found faithful in the Lord's service do not neglect going to the assemblies of the church.

REMEMBER

G. E. WOODS

Remember means, "to recall to mind." This is a characteristic of all people. To some this brings joy and gratitude, to others pain and remorse. Younger folk do less remembering than do older people. They look toward the future while the older person, having lived the greater portion of his life, with little to look forward to, begins to live in the past. There are, however, things we all, young or old, enjoy remembering. We love to think of home, loved ones, and old friends of other days. Time makes

these things more dear to us all. Often we take home and those we love for granted when we possess them, but in later years when we are no longer permitted to enjoy them they take on added significance. We then live over the past in our memories. Our purpose though in this article is to note some of the things recorded in the Bible regarding our subject.

God remembers. God made promises to Abraham. Those promises were of a two-fold nature. They were temporal and spiritual. God did not forget

those promises. He promised to make of Abraham a mighty nation. He promised to give to his seed a land "flowing with milk and honey." God promised, "In thee shall all families of the earth be blessed." God did not forget these promises but fulfilled them all in His own good time. Though hundreds of years elapsed before God fulfilled His promises regarding the land of Canaan and perhaps two thousand years rolled by before God blessed the world through Abraham by the sending of the Christ into the world, yet time did not disannul the promises made, for "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9).

God remembered the Gentiles. The angel that appeared to Cornelius assured him that "Thy prayers and thine alms are come up for a memorial before God." (Acts 10:4). A memorial is a remembrance and is so stated by Cornelius in Acts 10:31. The Scripture simply means that God noted the prayers and alms of Cornelius and was thus caused to remember something He through the Holy Ghost had said. Peter, on Pentecost being directed by the Holy Ghost had said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39). God had promised the Holy Ghost and salvation to the Gentiles on the same terms as to the Jews. The prayers and alms of Cornelius had caused God to remember His promise.

God will never forget. In a Gospel meeting this writer was asked this question: "Out of all the people that have lived, are living, and all those that shall live, how will God remember them all? Some will make their grave in the sea, others will be buried in the earth throughout the world. How will God remember where each one is to call them forth in judgment at the end of the world?" It is true that the world often forgets. It is probably true that in a hundred years or so that few of us will be even known to have lived. We shall belong to that host that so silently sleeps as the world goes merrily on its ways without knowledge of us. Yet we have this consolation, that God remembers and will not forget us and that He will one day call us forth.

We must remember: The Bible mentions a number of things we are to remember. A few of those things are given here. Remember now thy Creator. So spake Solomon, the wise man. He further enjoins that we remember our Creator "in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1). Herein is set forth the danger of neglect of duty. Solomon warns that

the evil day may come in which there is no desire to obey the Lord. Isaiah records the warning of Jehovah, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11). The writer of the Hebrew letter further admonishes us "to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1). These Scriptures plainly teach the need for remembering our duties and responsibilities to our Creator,

Remember Lot's wife. (Luke 17:32). The story of Lot's wife is a familiar story to all readers of the Holy Scriptures. She and her family were commanded to flee to the mountains and to not look back. She did look back and became a pillar of salt. No stronger example could be given of the peril and danger that awaits those that fail to remember the commands of the Lord. Yet, a very great number of people today think it unimportant to do exactly as the Bible commands. They think it makes no difference. It made a great deal of difference to Lot's wife, when she made the same mistake of thinking it unnecessary to follow God's commands in every particular.

Eat the Lord's Supper in remembrance of Christ. Paul quotes Christ as saying on the night the Supper was instituted, "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me." (I Cor. 11:24). When we wilfully absent ourselves from the Lord's house and the Lord's table on the Lord's day, we violate this command to remember His death and sufferings. Again, Paul charged Timothy to "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." (II Tim. 2:8). All our hopes and desires regarding eternity depend upon the resurrection of our Lord. To fail to remember the sacrifice made for our welfare at the cross of Christ is to forfeit our hope of everlasting life.

We should remember to examine ourselves. Paul instructed the Corinthians to "Examine yourselves, whether ye be in the faith." (II Cor. 13:5). Christians should not neglect this important duty. Any good business man at certain times checks up on his business by taking an inventory, without which he could not know whether his business was prospering or not. This is equally true of the Christian. If we do not often examine ourselves we may not escape the danger of having lulled ourselves into a false sense of security. The standard by which we shall compare ourselves is the Word of God. It is right if we are not in harmony with God's Word, it is we that are wrong and not the Bible,

When it is too late to do us **any** good to remember. By remembering our duty in this life we can avert the awful catastrophe of eternal condemnation. We have the example of the rich man who remembered, but at a time that it brought him only remorse and anguish. (Luke 16:25). "But Abraham said, Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented." Remembrance brought the rich man no happiness. Not only had he lost his soul but that awful agony of thought that his brothers would be soon coming to join him in his torments was his to remember. Those that lose their souls and are consigned to that lake of fire and brimstone will have all eternity to remember "it might have been." All can be saved, for Jesus died for all. But all will not be saved for all will not accept the means of salvation. They are the ones that will remember throughout eternity that they have no one to blame but themselves.

The Word of God clearly teaches that we must believe, repent, confess our Lord, and be baptized into Christ. Further, that we are to "live soberly, righteously and godly, in this present world." If this we do we shall be happy all our life in the remembrance that we have obeyed the Lord and in that eternal home we can enjoy the reward of a life well spent in the service of our Maker. —In Apostolic Times.

A MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

—Selected.

GOD IS DIFFERENT

Men love position
God loves self-denial
Men love display
God loves meekness
Men love revenge
God loves forgiveness
Men love to command
God loves to serve
Men love to outwit
God loves to make plain,

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FLANOY ALEXANDER
Office Editor and Publisher

ASSOCIATE EDITORS:

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George B. Curtis..... Box 431, Winslow, Ariz.
E. R. Harper..... Little Rock, Arkansas
John W. Wilson Albuquerque, N. M.
R. A. Hartsell..... Broken Arrow, Okla.
James L. Neal..... Springdale, Ark.
Gilbert Copeland..... Nashville, Arkansas

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REPORT OF WATERLOO, IOWA MEETING.

GLENN A. PARKS

Some two years ago the church at Springdale, Arkansas took it upon themselves to secure funds of brethren throughout the nation to pay for a meeting at Waterloo, Iowa. Brother J. W. Brents was first selected to do the preaching, but due to the illness of Sister Brents, he could not go. The brethren at Springdale turned to me, and, after deliberation, I consented to go for that work.

In the afternoon of August 13 I left Fayetteville for Waterloo, arriving there Monday morning. Brother R. A. Brinker of Harlan, Iowa reached Waterloo in the evening of the same day. Brother Brinker was sent to Waterloo by the Harlan congregation to direct the singing and to help in every way he could. He was, indeed, a worthy co-worker in every respect. I learned to love him most fervently for his congeniality, his ability as a song director, and his burning desire to see men become followers of the Christ.

Work Done

Each day for the first ten of the meeting I spoke for 15 minutes over KXEL, a 50,000 Watt Station. No doubt many people for the first time in their lives heard the simple gospel of Christ. Before going for the meeting the elders at Springdale through Brother James L. Neal contacted the Chamber of Commerce there to help us find a location to set the tent. The Park Commission gave us permission to use the Tourist Park of the City. The tent was set and wired and seated all ready for the first service on the night of August 17.

Each day over the radio we plead for people to hear us at the tent. We made personal calls by the scores inviting them personally to come; the meeting was advertised extensively in the daily newspapers of the city and surrounding sections of the state. Brethren from many parts of the country sent personal invitations to people whose addresses they had for

literature mailing. The Gospel Light Publishing Co., Delight, Arkansas, ran a special issue of two thousand copies with a very attractive advertisement of the meeting. Most of these were mailed out through that office to people at Waterloo. Others were mailed by interested friends of the effort being put forth.

Funds Handled And Expenses

In this part of the report I am giving only the total funds handled by me and the expenses I met while on the grounds. Brother James L. Neal will make a financial statement covering all funds received and all expenses. The total of funds I personally handled was \$655.10. The total expenses was \$566.10. As I stated this does not represent all funds received or all money spent, but it does represent all handled by me while on the grounds. We found everything connected with the meeting extremely expensive, yet we are confident that everything was done as carefully as possible to wisely use the funds contributed for the program. When I came home I returned to the elders of the Springdale church \$89.00 which they hope to use next year in a meeting in Iowa. I wish to express my gratitude to brethren everywhere for the confidence placed in me in handling the money they contributed for this meeting.

The Meeting In Progress And The Results

When we opened the tent for the first service of the meeting we were met by two people from Waterloo and a group from New Hampton, Iowa. Two of those from New Hampton were members of the church. They were Brother and Sister Lloyd J. Bailey who formerly met with the church at Long Beach, California. Those with them, other than their immediate family, were Mr. and Mrs. Alfred L. Anderson. That first meeting with Brother and Sister Bailey was inspirational indeed. They had been without the opportunity of New Testament worship for some time, and you can imagine their attitudes toward the Cause that we were trying so hard to plant in their vicinity. We found them to be worthy of our confidence and good will from the first. Brother Bailey is a rural mail carrier out of New Hampton.

On the first Lord's Day of the meeting we baptized Mr. and Mrs. Anderson and Miss Joyce Waterson. Mr. Anderson was formerly a Baptist and his wife a Catholic. Miss Waterson, a niece of the Bailey's made no religious claims. Crowds were small all the way through the meeting. At no time during the meeting, despite all the work done over the radio, through the press, and from house to house, did we have over ten or twelve from Waterloo. We did not encounter any open opposition but we did find a city of over 65 thousand who had no interest in

the work of the pure gospel of Christ.

We are persuaded to think their indifference lies in their utter ignorance of the position held by the New Testament Church, and, too, that they have been fed the husks of sectarianism so long until they have little interest in a "new church" come to town. We do not believe the people of Iowa are any harder to reach with the gospel than they are anywhere else under similar conditions. They just do not know anything about the plea and plan of the Lord's religion.

New Congregation

In Waterloo we found only three true members of the church. There is a family there who are opposed to Bible study, communion cups, literature, and all else that usually runs counter to that system. We knew we could not clasp hands with them and expect a New Testament church to function. So, as yet, there is no congregation of disciples in that city. However, with the three baptized at Waterloo from New Hampton we have a congregation meeting for worship at New Hampton. We left that work in the hands of Brother Bailey to carry on, which we are sure he will do. This is the first time I have ever held a meeting in one community and established a congregation in another forty some miles away. Before leaving Iowa, Brother Brinker and I went up to New Hampton and spent a couple of days. They have a neat little place of worship seated with chairs. Their meeting place is only a block or so from the main business section of the town and we felt when we went away that in time there would be a good congregation in New Hampton. The establishment of this congregation in a state that has only about twenty congregations in it, and many of them so small that they do not have any regular preaching, and the most of them no protracted meetings, stands out to us who went there as worth all the time, prayers, money, and effort put forth in the campaign. After all, I know of no Scripture where the Lord stipulates the place where a congregation is to be established!

A Barren Field

Upon leaving New Hampton, I came down to Harlan, Iowa, and spoke two nights upon invitation of the brethren there. There is a nice little congregation at Harlan. I enjoyed my visit with them very much.

Until one has covered the state of Iowa, he can never fully understand their need for the gospel. I know of no state that offers any greater possibilities for the gospel. Town after town with no church! The people are prosperous and will respond to the gospel if only it can be placed before them. The state abounds in rich land, splendid roads, excellent schools, and every convenience to happy living. What it needs above everything is for

several congregations here in the south to get behind as many preachers and send them there with ample support to live until the church can be firmly planted. Surely with all our money and faithful preachers of the gospel this can be done.

A Word Of Appreciation

I wish to express my appreciation to the brethren at Springdale, Arkansas, for their love and confidence, and to Brother James L. Neal for his every effort, words of encouragement, and his unceasing prayers and flaming faith in the meeting. Also, to every contributor of money, time, and

prayer goes my thanks. For the whole-hearted service of Brother Flanoy Alexander of the Gospel Light Publishing Co., Delight, Arkansas who stood by so faithfully and constantly until the very end, and to his office force, all of us say from our whole hearts —"Thank you."

Also, I want to express my most sincere gratitude to the brethren of Iowa who either helped in this work with their presence or their money. The brethren all around us treated us royally.

Who will go to Iowa next summer for a meeting? Write me if you can go! —Fayetteville, Arkansas.

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FROM HARD-COPY.

Prayer and Miracles

A. C. COPELAND

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. Howbeit this kind goeth not out but by prayer and fasting. (Matt. 17:20, 21). When Jesus called his disciples he gave them power "to heal all manner of sickness and all manner of disease." Later we find where they could not exercise this power. Read Matt. 17:14-21. Here is the peculiar situation that existed: Jesus gave his disciples power to work miracles. They had tried it and failed. They seemed to be mildly surprised but did not seem to know what was the matter. Jesus was greatly disappointed but knew exactly what was the matter. He said that it was because they did not have faith, and the only way that they could have faith was by prayer and fasting.

Do you get the lesson there? Many have missed it. What does Jesus promise his disciples in answer to prayer? The power to work miracles? No, He had already given them this power. Then what did he promise them? He promised them the ability to exercise a power already possessed.

Miraculous powers were never given in answer to prayer. These were given direct from heaven independent of human demands or desires. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (I Cor. 12:11). The responsibility of exercising powers already possessed rested on the individual. Prayer was the occasion, not the cause of miracle working.

A WORKING PRESCRIPTION

Seldom do physicians of the different medical schools agree in the diagnosis and treatment of diseases. But the following prescription is one which is unanimously accepted and recommended:

If you are poor —work.

If health is threatened —work.

If disappointments come —work.

If you are rich —continue to work.

When faith falters and reason fails —just

When dreams are shattered and hope seems dead —work.

If sorrow overwhelms you and loved ones seem not true —work.

If you are burdened with seemingly unfair responsibilities —work.

If you are happy —keep right on working. Idleness gives room for doubts and fears.

No matter what ails you —work. Work faithfully —work with faith. Work as if your life were in peril. It really is. —Selected.

"A bright smile seems to go farther

PHYSIOLOGICAL BASIS FOR
ABSTINENCE.

Fifty physicians were asked to address the people of Birmingham concerning the question of alcohol. Each one was free to express any opinion he chose, hence it was a valuable symposium of physicians.

The following is a compilation of the leading thought expressed by these fifty addresses, and it is particularly valuable as a condensed statement of what is recognized and supported by the very best evidence up to the present day:

That alcohol does not quench but awakens thirst.

That *alcohol* is of no value when *work* is to be done.

That alcohol diminishes the quality and total output of manual work of all kinds.

That alcohol causes great deterioration of the quality of intellectual work.

That alcohol blunts perception and feeling, impairs moral sense and impedes intellectual processes.

That alcohol when taken by children, checks growth and development, both mentally and bodily.

That alcohol weakens the power of self-control, thus leading to immorality and crime, poverty and misery.

That alcohol has a narcotic, poisonous action and must be classed with chloroform and ether.

That alcohol predisposes both directly and indirectly to infectious fevers.

That alcohol is known to be one of the most important factors in rendering patients more susceptible to the attacks of the tubercle bacillus and so to tuberculosis.

That in pneumonia and typhoid fever, alcohol does more harm than good.

That alcohol hastens the end in a fatal illness, but prolongs the duration of the illness in those cases in which the patient recovers.

That alcohol causes rapid loss of heat in cold weather.

That alcohol causes degeneration of the heart and blood vessels.

That alcohol is one of the great predisposing causes of heart failure and cerebral hemorrhage.

That alcohol often causes neuritis or inflammation of the nerves.

That alcohol is one of the great causes of degeneration or too rapid aging of the tissues of the body.

That those who take no alcohol can perform more work, possess greater powers of endurance, have less sickness and recover more quickly than non-abstainers, while they are unaffected by any of those diseases specially caused by alcohol.

That the great amount of drinking of alcoholic liquors among the working classes is one of the greatest evils

of the day, destroying more than anything else the health, happiness and welfare of those classes.

That the universal abstinence from alcoholic liquors as beverages would contribute greatly to the health, prosperity, morality and happiness of the human race.

That the general adoption of abstinence from all intoxicating beverages is the most natural, surest, simplest and quickest method of removing the evils which result from their use, and is the first great step towards the solution of many of the most difficult social problems by which we are confronted, —Selected.

**PART OF PAGE CUT FROM
HARD-COPY.**

The apostle said: "Save yourselves from this crooked generation." This shows that man has something to do with his own salvation from sin. If he is saved, he must do as the apostle said, and save himself. Let all the ends of the earth turn unto the Lord. God has loved you, Christ has died to redeem you. All that God now demands is that you do your duty. The whole duty of man is to keep God's commands. All that he desires and all that he requires is that we loyally yield to his beneficent reign, and lovingly, trustingly obey his law. —G. H. P. Showalter, In Firm Foundation.

NOTES—REPORTS

Hoyt Bailey, Station A, Box 103, Abilene, Texas: One was baptized and two were restored in the Bogata, Texas meeting. I was asked to return next year. Two placed membership in the Albany, Texas meeting. This was my second meeting with this congregation this year. I began preaching regularly for the Albany congregation on the first Lord's Day in June, while continuing my school work in ACC. I preached at the mid-week service in Altus, Oklahoma, on August 30.

Earl E. McCord, Corning, Arkansas: Brother S. Leonard Tyler and I closed meeting at Hickory Ridge, Arkansas, September 13th. There were ten confessions and baptisms and two restorations, the best meeting I have been in for some time. I began last night, 14th, at Rogersville, Missouri, Center Point congregation, with Bro. Fred Williamson. This is my second time here, my first time with Brother Williamson. We are expecting a good meeting. I will begin a singing class about September 25th, near St. James, Missouri.

Robert L. Allen, Jal, New Mexico, September 16, 1944: In July I assisted the brethren at Mineral Springs, Ark. in a gospel meeting with no visible results. Rough preaching seems to have driven non members away from our meeting, so that they will not hear us. And at Saratoga, twelve obeyed the gospel of Christ; at Schaal two young ladies were baptized. The month of July was given to those three meetings. I have been asked to book meetings for Schaal, and Saratoga, for 1945. Some of God's best people worship with those churches. All of my time for August was spent in the service of the Lord in Colorado, with C. A. Buchanan in the little town of Cortez and at Pleasant View, with Omer Bixler. These brethren are in a mission field and I consider that two churches are now permanently established there. Six were baptized in our meeting at Cortez, and interest was good throughout the meeting. No additions at Pleasant View but all seemed satisfied and that much good had been done. I am now back at Jal, for local work. The Jal Church paid my salary and travel expenses while in Colorado. I am now booking meetings for the summer and fall of 1945. Brethren do not write calls for meetings on Postal cards for they cannot be forwarded. Busy preachers are often away from home and nothing but first class mail will reach them.

David M. Owens, Wilkinsen, Miss- Closed a meeting at Camp Creels near

Madison, W. Va., the 13th of August at night. I also preached at Easily near Nellis in the morning and at Foster in the afternoon. I was at Bandytown from 14th to 22nd and at Mattis Creek 23rd to 29th. I preached at New Salem the 3rd Lord's Day and night. Stayed in the home of E. T. Showalter, a brother to the editor of "Firm Foundation", G. H. P. Showalter. It was a real home. I preached at Round Knob from 5th to 11th. I am at home for a few days and then my plans are to go back to Virginia for three more meetings. I am due to be at Clarksville the 1st Lord's Day in October. Have to cut meetings short on account of gas ration.

Mrs. W. T. McDougald, Prescott, Arkansas: The Bowser meeting for the colored folks in the Sweet Home community, nine miles out of Prescott began September 3 and closed September 12. This was the first meeting ever conducted in Hempstead County for the colored race and several hundred had opportunity to hear the gospel for the first time. Four responded to the gospel call and were buried with Christ in baptism. I am praying that the white brethren will awake and see the great need of more and more mission work among the white and the colored as well. I was a Baptist saved and satisfied, just lulled to sleep on the do nothing doctrine. Once saved always saved, but a good friend saw the need of a mission meeting in our community and I -heard the gospel by it being brought to me when doubtless I never would have heard it other wise. To God be all the praise.

B. J. Fields, Locust Grove, Arkansas: The meeting at Malvern, Arkansas is now numbered with the past. There were no visible results save that the brethren seemed to be greatly strengthened and determined to put forth greater effort in the Lord's work. I found some fine brethren at Malvern, and I hope to be with them again in the near future.

APHORISMS OF WILLIAM TIPTAFT

Children take more notice of what their parents do than what they say.

Dead fish go with the stream, living ones against it.

Has your religion cost you anything? If it has cost you nothing it is worth nothing.

What a mercy to have a religion that will do to die by: that will stand when the world is in a blaze.

Sinning will stop praying, or praying will stop sinning.

Show me a man's books and show

me the man's companions, and I will tell you what sort of a man he is.

A prayer less man is a careless man.

We need restraining grace as well as saving grace.

God will give dying grace in the dying hour.

Whoever thinks of finding real happiness in this world will be a day's march behind.

You must not always expect the wind to be at your back all your way to Heaven.

They are well kept whom the Lord keeps.

A WAY OF LIFE

E. G. COUCH, JR.

"Wherefore if any man is in Christ, he is a new creature: old things are passed away; behold, they are become new." (II Cor. 5:17).

How do we get "in Christ," that we may be new creatures? According to New Testament teachings, we are "born again" into Christ's kingdom or church by believing in Him, repenting of our sins, and being baptized into Him.

After we are "in Christ" through the grace of God, we are new creatures. What does this mean?

First, as new creatures, Christians are to keep themselves "unspotted from the world." (See James 1:27). Whatever habits or associations one finds to be out of harmony with the teachings of Christ are to be forsaken. Thus "old things are passed away."

Second, the lives of these new creatures are to be characterized by love. The respect that we show toward our brethren and the help we render them when the need arises will demonstrate our love. The good deeds that we do for all men as we meet them every day will further show this characteristic to be present. The very care we exercise with our own bodies and souls will be in direct proportion to our love. The willingness we manifest in learning God's teachings, the reverence which is shown in our worship, and our humility in our dealings with God's creation will further demonstrate our love. Thus it is that "old things are passed away; **BEHOLD, THEY ARE BECOME NEW.**"

Christianity, then, is a way of life. It begins with a new birth, the Christian is a new creature in his Lord, and it demands a new way of living. This way of life is the way of love.

If a man love me, he will keep my word." (John 14:23).

OUR PURPOSE

H. D. PENDERGRASS

1. To advocate THE ONE BOOK for *all the world and for all time*. The Bible as the one book of God, containing the full and final revelation of God to man; the supreme, absolute, and only standard in all matters of religion.

2. To advocate the Church set forth in the Bible as the only true Church.

3. To advocate the faith set forth in the Bible as the only true faith.

4. To advocate the way of salvation as set forth by the apostles and the first evangelists in their preaching; the way in which all came to the Saviour in the time of the apostles and obtained the salvation of their souls, as the only infallible way of salvation from God.

5. To advocate the worship prescribed in Scripture—the whole of it, no more, no less—as the only true and acceptable worship of God in the New Institution.

6. To advocate the purity and holiness of life—the observance of all things whatever Jesus commanded the apostles to teach, as set forth in the teaching of Christ and the apostles.

7. To advocate the authority of the congregations, with their overseers and deacons, to conduct the worship, administer discipline, receive or exclude members according to Scripture, and to transact all matters of the Kingdom within their limits, recognizing no jurisdiction from abroad.

8. To advocate, in a word, a complete return in all things to the original—that which came from the Lord, and a repudiation of what did not come from the Lord.—In Apostolic Times.

REAL LOVE

A little boy declared that he loved his mother 'with all his strength.' He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you. You see, we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in *the* basement. Mother is busy all the time, and she isn't very strong; so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs all by myself. And it's a pretty big hod. It takes all my strength to get it up here. Now, isn't that loving my mother with all my strength?"

Jesus needed not to be framed in a pulpit in order to teach. Continually those who journeyed with Him, as well as the crowds who often thronged Him, could learn, if they would, not only from the words that fell from His lips but from His "example" life. What He did and what He did not do was a lesson in itself. Again and again men tried to sidetrack Him and get Him to take a hand in the affairs

of this world. But instead of acceding He would give a reply that struck at the heart of the matter and emphasized the Divine standard or brought forward the importance of man's obligation to God.—Selected.

THE NEW TESTAMENT

The New Testament bears on its face the seal of infinite wisdom and of almighty authority. No other book in all the libraries of earth will compare with it in its adaptations to the capacities, wants and circumstances of all ranks and classes of mankind. It is indeed "a little book"; but, nevertheless, it contains within itself "all things pertaining to life and godliness." It gives us all the instruction that is really necessary respecting our duty to God, to ourselves, to our families, to the church, to the state and to the world. And, in a word, it is a practical demonstration of the fact that all authority in heaven and on the earth is given to its divine Author.

It is awfully dangerous and presumptuous on the part of fallible men to tamper and trifle with the Word of God, or to so change or modify any of its precepts and ordinances as to better suit their own imperfect sense of propriety. When God speaks, we would naturally suppose that all men would be silent and obedient. But not so. The old serpent is not the only one who has arrogantly and blasphemously said, "You shall not surely die." Vain man has always been disposed to tamper with the decrees of Omnipotence and to change the laws and ordinances of Heaven to suit his own convenience. Indeed, so very common is this error that there is reason to doubt whether there is now on earth a religious society that is not more or less guilty of it. And who can estimate the consequences of such presumption on the part of man! How many millions are today in Tartarus who might be in Paradise had the followers of Christ but faithfully observed all the instructions which the apostles have left for us on record!—Robert Milligan, in "The Great Commission."

ABOUT BOOKS

Johnson's New Testament With Notes is temporarily out of print. Our supply is exhausted. Publishers promise us a supply about October 10, when the new printing comes off the press. We are holding all orders received for this item and will ship as soon as available. Price \$2.50 a volume.

The Great Legacy, by Ezzell continues to be a best seller. We are again able to make shipment from our stock in both paper and cloth binding. If you do not have this volume in your library you should send for a copy today. Price: Paper, \$1.00; Cloth, \$1.50.

Egermeir's Bible Story Book. Our

most popular child's Bible storybook. The price has advanced to \$2.50. However, as long as our present stock lasts the old price will prevail, \$2.00.

Sermon Outlines by Riggs. This is a very fine little sermon outline book that should be in the hands of every preacher and Bible student. Contains much valuable information. 361 pages. Price \$1.00.

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DO IT ANYWAY!

When you stand for what is right,
And you must take that stand alone,
You'll need a heap of courage
And some genuine backbone.

When people say you're "yellow",
And your best girl 'most agrees,
You'll need some extra gumption,
And a pair of good stiff knees!

But if you have conviction,
And a conscience that won't bend,
Just be thankful that you have them —
And neither one offend.

Some folks are quick to censure
Those who follow Christ, the Light,
Just because they lack the courage
To stand for God and right;

They'll boast of their great wisdom,
And of wonders they would do
If they faced the selfsame problem
That's so puzzling to you.

But the test of all real courage,
Here at home, or in the fray,
Is in how we face each struggle,
And not in what we say.

So if your Christian conscience
Causes some to think you "queer,"
Stand firm, just like old Daniel —
And you'll find his Helper near!
—Selected

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas: Here at West End church, 718 Malone St., we baptized two and one was restored to duty, yesterday. Alvin Dobbs, of Tidwell Road, and J. S. Henry, of Central have preached for us recently. We anticipate a good meeting, October 4-15, with Brother T. B. Crews to do the preaching.

* * *

Isaac N. Pendleton, Olyphant, Arkansas: I have just closed a very good meeting near Sulphur Rock, Arkansas. This meeting continued through one week. Three very fine young men were baptized into Christ. The brethren believe much good was done to the praise of him from whom all blessings flow.



The Gospel Light

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

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Lord, Are There Few That Be Saved?

GLENN A. PARKS

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

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

To illustrate: From the pen of another I remember seeing this. A man asked the question that if after a man had made confession of faith in Christ and was on his way to be baptized for remission of sins and death overtook him before his obedience was completed, what would become of him? The writer replied by saying that he had rather risk the salvation of the man in question separate and apart from baptism than that of him who asked the question. So it was with Christ, he answered according to the needs of the heart. Jesus does not state here in his reply to the question that only a few will be saved, but on the other hand gave answer in the form of instructing all who heard as to what was essential in the matter of effort, implying that many would seek to enter in, but only a few would be successful. According to some, it was the prevalent opinion among the Jews that few would enter heaven. As

but two of all the hosts that came out of Egypt entered into the land of Canaan, so some of them maintained that a proportionally small number would enter into heaven. And, it is thought, that the enquirer would obtain the view of Christ upon this matter. But may we study it further.

It could have been a captious question: If so, he put it to him with the design of ensnaring him and lessening his reputation. If he should say that many would be saved, they would reproach him as too loose, and making salvation cheap; if few they would reproach him as precise and strait-laced. The enemies of Christ sought often to ensnare him by asking him a question of this character. Upon one occasion they asked Jesus about paying taxes with the intent of placing him before the Roman government as an unloyal citizen, or of destroying his influence with the people. Those who have acquired a corrupt notion are often ready and anxious to make it the standard by which they would measure all men's judgments; and in nothing do men more betray their ignorance, presumption, and partiality than in so judging the salvation of others. This has ever been an outstanding element in the denominational world, though they have tried hard to conceal it with the cry of liberty and tolerance. However, "Actions speak louder than words" in that they have set up their own standards by which they would measure all men's chances of salvation. Why remain at war with one another? Why argue over "incidental" and puny "matters of opinion" while atheism and indifference destroy men's souls? Truly, it must be because there is a hidden standard somewhere that must be met. "Lord, are there few that be saved?"

It could have been a curious question. If so, the man merely wanted the opinion of Jesus. The direct answer to it would have done little good. It would have been far more important for the man to have secured his own salvation than to indulge into idle inquiries and vain speculations. Many are more inquisitive respecting who shall be saved, and who not, than respecting what they shall do to be

saved. It is commonly asked, "May such and such be saved?" But it is well that we may be saved without knowing this. It is a singular fact of the New Testament Scriptures that those who inquired about the salvation of their souls did so from the recognition of their own individual needs. The rich young ruler came to Christ, not in the interest of how many were to be saved or lost, but with a desire to know of his own needs. The Pentecostians were arrested with the fact that they needed the remission of sins offered through the Christ whom they had slain, hence the question: "Men and brethren, what shall we do?" Saul of Tarsus cried out, "Lord, what wilt thou have me to do?" with no thought of curiosity, but with full conviction that he was in desperate need of the blessings offered to him upon his compliance with the terms of the persecuted Christ. The jailer on guard over the arrested and imprisoned servants of Christ sought earnestly of Paul and Silas the redemption of his own soul lost in sin. There was no curiosity in the hearts of any of these.

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

(Continued On Page Six)

Are You A Church Member? How? When?

F. G. COPELAND

THE THINGS that one does to become a member of one church will not make him a member of any other church. For example, no one ever did the things necessary to make him a member of the Baptist church and then claimed membership in the Methodist church. Nor did one ever do the things necessary to become a member of the Baptist church, then come to find out later that the things that he had done had also made him a member of the Methodist church. What one does to make him a member of one church will make him a member of that specific church and no other. No one ever became a member of several churches by the same ceremony at one and the same time.

That being so, it behooves us to be exact as to what we do so that we may be a member of the right church and not get tangled up with some human denomination and think that we have become members of the Lord's body, the church of Christ (Eph. 1:22, 23). Some people may desire to be a member of some human church and not the church of Christ. If so, they can no doubt find one among the hundreds that exist to suit them. However, it is only fair that all people should be warned that "Every plant which my heavenly Father planted not, shall be rooted up," (Matt. 15:13), which of course include the human churches.

But what must one do to become a member of the church of Christ? Jesus told Nicodemus, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). The kingdom of God is the same thing as the church. When Jesus told Peter that he would build his church he also told Peter that he would give him the keys of the kingdom (Matt. 16:18, 19). Christ did not build one thing and then give Peter the keys to another. Jesus built a church and gave Peter the keys to the thing he built, i. e. the church.

There is but one body, and though there are many names for it in the New Testament yet there is one and only one body of Christ. (I Cor. 12:20) With respect to organization, it is a body as shown in I Cor. 12:20. From the standpoint of government it is a kingdom (I Thess. 2:12) with Christ as king. (Acts 2:30, 31) With respect to its relationship to the world, it is called a church (Acts 20:28), a called out people. One must be born again to enter the church, the kingdom. (John 3:5) And since one does not enter the church unless he is born again, yet he does enter if he is born again. Take notice to the fact that Jesus said, "Ye must be born again

(John 3:7). And if being born makes one a member of the church then one must be a member of the church as he must be born, and that makes him a member of the church.

But what is done when one is born again? The birth is of water and the Spirit. The spirit directs one to believe and be baptized for the remission of sins (Mk. 16:16; Acts 2:38) and that constitutes the New Birth of the Bible. Peter says "Seeing ye have purified your, souls in your obedience to the truth . . . having been begotten (born) again not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth (I Pet. 1:22, 23).

Thus when one obeys the gospel he is born again and thus enters the kingdom. One hears the words that the spirit gives and so becomes a believer, and in being baptized he then and there becomes a member of the church or enters the kingdom, the body of Christ (I Cor. 12:13). But simply believing and being baptized for the remission of sins will not put one into any denomination on earth. He must change it to get into any human denominational church. Some change it one way and some another. No two do the same thing, and hence they do not become members of the same church.

Paul said, "For in (by) one Spirit were we all baptized into one body," (I Cor. 12:13). The Spirit leads one to be baptized for the remission of sins and thereby he becomes a member of the church (Acts 2:38, 47). Note that at baptism one becomes a member of the church, the kingdom. He does not enter it before or after that time, but at the point of baptism.

But one cannot be baptized the Bible way until he repents. "Repent and be baptized" (Acts 2:38) is the way the Bible puts it. Yet no one can repent until he believes, for the goodness of God leads people to repent, (Rom. 2:4). No one can be moved by

the goodness of God that does not believe in the existence of God, as well as His goodness. But one cannot believe in the Savior of the world without hearing the gospel, for faith comes by hearing God's word. (Rom. 10:17). Hence, it is easy to see that the order is to hear the word, believe, repent, and then be baptized for the remission of sins into the church. That is the Bible way, and that means that that is the only way to enter the church or the kingdom about which you read in the Bible.

Man cannot make a way to enter God's kingdom or church. They can make any arrangement that they desire as to their churches, but they have no power over the divine church that Jesus built. It is extremely important that this matter be understood for if not understood and complied with, then one can never become a member of the church that has the stamp of Heaven's approval on it; He is led astray into some human church that shall be finally destroyed with all that enter it.

The faith of the Bible and the repentance of the Bible and the baptism of the Bible will make one a member of the church of the Bible. But a "wildcat" faith or repentance or baptism will make him a member of a "wildcat" church.

Luke wrote: "And the Lord added to the church daily such as should be saved." (Acts 2:47). Since the Lord adds those that are saved or those that are being saved to the church, then it is true that as one is saved he becomes a member of the church or kingdom. But when one believes and is baptized he is saved, (Mark 16:16) and Jesus said it. So when one believes and is baptized he is then and thereby made a member of the church. Of course that means that he has the faith and the baptism of the Bible. It is necessary to say this, because there are many that have some faith that do not have the Bible faith and some have been baptized that does not agree with Bible baptism, and these people think
(Continued on page 7)

Religious Review

R. A. HARTSELL

EXCEPT

I am always fascinated by the study of words; and especially with their use in the Bible. The study of the word except has been especially interesting to me. Basically it suggests condition. In other words, it tells us the conditions upon which God will accept. Too, it is well to say that it presents the way of escape. We can state it simply: Man will be lost —UNLESS, EXCEPT. It opens up the avenue, and sheds a ray of hope.

In thinking of its Biblical use, my

mind always goes to Luke 13:3-5, as a starting point. "I tell you nay; except you repent, you shall all likewise perish." Let us leave out the exception for a moment. "I tell you nay; you shall all likewise perish." Would we have to say more in this connection for you to understand the meaning of the word. Without it there would be no hope for man. But with the word inserted in its proper place, an escape is offered; a hope is given. Too, it points out the only avenue of escape. Man has no hope without re-

penance. He cannot escape condemnation and evade the condition.

Anyone, therefore, can understand that avoiding condemnation is based upon conditions. The old idea that there is nothing you can do to escape condemnation is forever hushed with this one statement of the Lord. God will not repent for man. If so, then he should repent for all men; and, thereby save all men.

Naturally, the next statement is found in John 6:44. "No man can come unto me." Suppose we did not read the following words in the verse? Suppose they had not been spoken by Christ? What would you conclude? Yes. You would be forced to the climax that it is impossible to approach Christ at all. But, when we read the remainder of the verse, one way opens itself up to us. "No man can come unto me, EXCEPT the Father, which hath sent me, DRAW him." Now the thought is clear. There is one way of approach. The exception is clear. Christ did provide a way by which man might come to him. And, the statement: "He that climbeth up some other way, the same is a thief and a robber," can forcefully impress the fact that God has provided only one way to come to Christ—it is to be drawn to him. The exception embraces everything essential to being drawn. Drawing is the way by which we reach Christ, and the elements embraced are the power by which the way becomes operative.

Thus, "It is written in the prophets, they shall all be taught of God; everyone therefore that hath HEARD and LEARNED of the Father, COMETH UNTO ME." These three elements (teaching, hearing, learning) become a part of the drawing power of God. In other words, they are embraced in the exception, which is mentioned by the Lord.

Furthermore, the word except shows that a principle is true but for one thing, or in one respect. "Ye shall not enter into the kingdom of heaven." (Matt. 18:3) This was a bar placed securely against the door of the kingdom of Christ. When my kingdom is established, you who stand here cannot become a part of it. That is the way it would be but for the exception. When you meet the conditions, the bar will be removed. The door will be opened to you. So: "Except ye be CONVERTED and BECOME as little children; ye shall not enter the kingdom of heaven.

We might also consider John 3:3, 5. "He cannot enter the kingdom of God." Why? Let us answer the question thusly. "He cannot enter the kingdom of God, EXCEPT he be born of water and of the Spirit." Water and Spirit are set forth as elements of birth; and birth as the only means by which citizenship is secured. Just as certain as one cannot enter Christ's kingdom without being born again-

just that sure he cannot be born again without both water and spirit. The way and the elements of the way are embraced in the exception.

What »-true in the above statement, is likewise true of the statements of Christ in John 6. "Ye have no life in you: EXCEPT you EAT my flesh, and DRINK my blood." The conditions of life are specific. The exception offers the avenue to life.

In the light of these facts we can have a clearer conception of Matt. 5:20. "For I say unto you, That EXCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." As long as a man has done no more than the scribes and Pharisees, he cannot entertain a hope of citizenship in the kingdom of Christ. The exception denotes the difference in a Pharisee and a Christian. It gives us the marks of identification.

In this connection it is well to recall John 15:4. "Abide in me, and I in you. As a branch cannot bear fruit of itself, EXCEPT IT ABIDE IN THE VINE; no more can ye, EXCEPT YE ABIDE IN ME." Twice within the verse the word is used; and with what force. A branch, cut away—severed—from the vine, is fruitless. There is, however, a chance for it to bear fruit. It is made possible only when it has connection with the vine. Just so; the Christian is fruitless without connection with Christ, the true vine. The exception opens the door to fruit bearing. A barren life is absolute, except when one has connection with the Lord. The fellow who thinks he is alright without connection with Christ and the church has evidently overlooked this statement. He is lost and his life void of Christianity as long as he remains apart from Christ and his Body—The Church.

Another of the many exceptions overlooked is that found in I Cor. 10:15. It relates to the obligation of the church relative to the preaching of the gospel. "How shall he preach, except he be sent?" The Lord knew that devoting all of one's time and energy to the preaching of the gospel was impossible, UNLESS the church cooperated. "Except he be sent" is simple language. It obligates the church in the matter of making it possible for the gospel to reach the lost. "They that preach the gospel, shall live of the gospel," becomes understandable in the light of the exception. "I robbed other churches, taking wages of them, to do you service; (II Cor. 11:8) is the example of the exception in action.

One more statement before reaching the climax of the lesson is in order. In I Cor. 15:36, Paul says: "Thou fool, that which thou sowest is not quickened, except it die." The resurrection would not be possible, but for death. Something has to die

before there can be a raising from the dead. This is plain enough to tell us that which dies is raised from the dead. It is the body which dies. (James 2:26) Therefore, it is the body which is raised. It is sown in corruption, but is raised in incorruption.

Now we come to the last and climaxing statement for this article. It is found in two places in the New Testament. (Matt. 5:31; Matt. 19:9) Concerning the matter of marital status, Jesus offers the law of God, which was in force "from the beginning." The law of divorce and remarriage had, because of the "hardness of heart" of the Jews, reached a deplorable state. The Jews took advantage of the state of affairs to try to array Christ against Moses. "Is it lawful for a man to put away his wife for EVERY CAUSE?" No doubt the statement of Christ in the Sermon on the Mount caused them to ask this question. Christ had said, "Except for fornication." They were accustomed to divorce for "every cause." Our chance has come, they no doubt thought. We can array Christ against Moses and turn the people from following him. The trap was avoided, and the rebuke stern. "Moses and I are not in conflict." Your "hardness of heart" set aside the law, which was from the beginning. Lord, what is the true status? "And I say unto you, 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."

Just as the exceptions which we have studied already gave one and only one way to reach the objective; this exception offers one and only one release from the marriage bond during the lifetime of the contracting parties. So, "What God hath joined together, let not man put asunder." God joined the couple together in marriage, and only God can give a law of release. That law is found in the exception. In order just here is the statement of Christ: "If the Son shall make you free, ye shall be free indeed." As the exceptions in the law of Christ releases man from death; so, the exception given by Christ releases man from marital ties with a fornicator. And when Christ makes free, one is free indeed.

To those of you who have written me lately concerning this matter, this is the answer. And I hope that this may prove to be of untold value to you.

STANDARD BIBLE COMMENTARY
On Thessalonians, Corinthians
Galatians and Romans
By J. W. McGarvey and
Phillip Y. Pendleton

THE GOSPEL LIGHT
(Founded By Grady Alexander, 1930)

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A LITTLE MEMBER.

LLOYD E. ELLIS

I. Small Controls

1. A few examples will indicate how mighty forces and machines are controlled by very small objects. Bridles and bits are quite small, but the mightiest charger can be controlled by them, and the bit has tamed the wildest horse.

2. The great ships which conquer the mighty deep, and brave the worst storms are controlled and guided by the small helm. The rudder is small as compared to the size of the ship, but the ship turns and responds to that rudder.

3. In the present day we are impressed by even smaller controls than those mentioned by James in his third chapter. With very small buttons and switches, the greatest guns, lighting systems, and mighty machines are controlled. A touch upon a button sets the guns of the great bombers aflame. A few buttons or switches turn, on the great lighting system of a city. A small switch thrown and mighty motors hum into action.

4. A match, or a cigarette, is quite small and the fire in each might be crushed out with one's fingers, but carelessly thrown into the dry grass or forest, or into the waste-basket, and great forests and fields, and whole city blocks may be consumed by the resulting conflagration. Indeed, a great matter is kindled by how small a fire.

II. The Tongue

All of the above is noted by way of example to teach a lesson concerning a very small member of our own bodies. The tongue is such a small member. It is not harmful within itself but it is often used to bring about untold harm, and heart-rending sorrow.

Like the small fire of a match, great things may be kindled by a few words from the tongue, which the blood of nations and the years of time itself cannot efface. Yes, even the fires of

hell rise up to swallow the victims. A word carelessly spoken, a deliberate falsehood, a plot, intrigue, treason, and powers of the unseen world shake the foundations of society, and civilizations tumble and fall, and men go down to utter ruin as a result of uncontrolled and passionate words.

A few words harshly spoken, and life-long friends part forever, and unkind words can bring hoary hairs to sorrowful graves.

James says that man has tamed the beasts of the fields and forests, but the tongue is still untamed. Men no longer fear the monsters of the deep, but they fear the words which may be spoken, by either friend or foe.

As the inspired writer points out, with the tongue men curse each other, and endeavor to bring down even the wrath of heaven upon those whom they dislike. Then with the same tongue the same men endeavor to praise God and offer up praise to him. Is this possible? The writer suggests that it is not, for he points out that the fountain does not send forth both sweet and bitter water from the very same place, and one kind of plant does not produce an entirely different kind of fruit. How can a man curse another man, who is made in the likeness of God, and at the same time, or with the same tongue, praise his Creator? He can no more do that than he can blow hot and cold at the same time.

The tongue, uncontrolled, will wreck the most promising business endeavor. A hot word, untimely spoken can cause the loss of fortunes. Uncontrolled words will, and do, wreck homes and the possibility of a happy home life. They will wreck the relationship of husband and wife, and cause untold hardship and suffering, not only of the participants, but of the innocent children as well.

Words spoken indicate the kind of thinking that is done by the individual. Talk with a man for a few moments and you soon may have an index to his mind.

The tongue, like a dangerous weapon, needs to be watched and kept under control at all times.

III. Control of the Tongue Needed

In contrast to the evil which may be caused by the untamed tongue, uncontrolled, and spouting forth words of venom, the man who thinks correctly and lives righteously will show by his good conversation the proper use of the tongue. There is no evil in the little member itself, but the individual either uses it correctly or he abuses this power which the Creator has given him. Words correctly spoken are like the proverbial golden apples in silver pictures. They glorify the Creator and Maker of man, and speak well of the creature which God made. Controlled speech is of great worth to the individual who thus rightly uses his knowledge and is a

blessing to those who hear.

Men who endeavor to follow their own wisdom or the wisdom of other men, will be found uttering things which are not for the best of humanity, but the wisdom which is from above is pure, not only in motive but in the manner in which the thoughts are delivered. A life that is controlled by righteous thinking and meditation upon the holy word of God, will be evidenced in the sort of language used. There will be pureness of speech, both in the words used and in the spiritual thought.

Controlled by the wisdom which is from above, the individual will be found to be peaceable and gentle. This does not mean that he will not be found fighting the fight of faith, but he will not be boisterous and raucous in his language. He will be such a one as may be entreated, and even the unlearned and ignorant may converse with him with ease and without fear of being belittled and trampled upon.

The man of God will endeavor by his words, and the use of his tongue, to help others. Sweet and pure words will be found flowing from his lips and curses will be far from him.

This will not mean that the individual is weak, or that he is a "sissy", but it does mean that he is a strong individual, for he is master of his own thinking, and master of his own tongue. He shows that he is strong by turning away from all kinds of unkind speech, and by blotting from his and thoughts which will lead to unbecoming language.

The tongue is a small member, but has unfathomed possibilities; uncontrolled it brings forth a world of evils, but controlled and used for the uplifting of men, it has a power as yet unmeasured by men.

May we control our thoughts, our tongues and thus our lives.

C. E. McCord, Corning, Arkansas- The meeting at Cooper School House near Cherry Valley, Arkansas, came to close September 10, at the water where two noble souls were baptized. Two men heads of families that had been out of duty for a long time were restored. A. H. Porterfield of Poplar Bluff, Mo., conducted the song service in a fine way. The congregation was well pleased with the results. I am now at Mt. George congregation 12 miles from Danville, Arkansas, in a meeting. I hope to do some good.

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CONDEMNATION

H.H. DUNN

This word as used in the Bible, even as in every day usage has more than one meaning, and the meaning conveyed at any particular instance must be determined from the context.

1. It is a declaration, by one with authority, of the guilt of another, together with the penalty to be meted out. In John 8:10, Christ asked the woman taken in adultery, "Woman, where are those thine accusers? Hath no man condemned thee?" Her accusers had fled at the reasoning of Christ. They also had no authority to condemn, declare guilty, with penalty pronounced. Neither had—Christ, as he was not a magistrate. Therefore, his further answer, "Neither do I condemn thee." But as a preacher of righteousness, he gave her that gracious admonition, "Go, and sin no more."

2. That which is the reason for; the proof of, or the cause of the condemnation. (John 3:17-21: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God and this, the condemnation, that light is come into the world, and men loved darkness more than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." In studying this passage we learn that Christ did not come into the world to condemn the world (Declare it guilty of sin). Why not? For all were known to be under the guilt of sin and subject to the penalty therefor. (Rom. 3:10-18) "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways, and destruction and peace have they not known. There is no fear of God before their eyes." They were under the condemnation of the Lord, in that they were declared to be guilty of the things herein enumerated and justly deserved the punishment of destruction pronounced upon them. (Mai. 4:4-6) This is in agreement with the condemnation of which Christ spoke in John 3:19 showing that the nature of their wicked, evil, sinful lives manifested in their actions was

the cause of the condemnation which God had already pronounced upon them, and was also the evidence or proof that they were under that just condemnation from on high. In other words, they, by their wicked deeds, condemned themselves.

3. Again the term is used for the punishment itself. (Luke 23:40-41) "As one of the thieves reproved the other for railing on the Christ with these words: Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss." The three were suffering the condemnation punishment together. The thieves deserved the punishment but Christ did not.

Now, in this event we see these uses of the word condemnation and there are the three uses about which we are concerned in this article. Let us study them.

1. The courts, having authority, had condemned each of the three; i. e., had declared them guilty of crime and had pronounced the penalty that they must suffer.

2. But the wicked, evil nature of two of them, the thieves, manifested in their violations of the laws of the land, was cause of the courts pronouncing that condemnation upon them. Their evil deeds were the proofs that they should have been declared guilty and punished. Therefore they,

by those actions, condemned themselves.

3. Now they are suffering the third condemnation; the punishment for their crimes.

So has it been in all ages. When man turned aside from the righteousness of God and followed after the evil inclinations of the lusts of an impure heart, they by those deeds condemned themselves as unworthy of the gracious mercy of God, but only worthy of the condemnation which he has assured all will be pronounced upon all of the unrighteous in the day when He shall judge the world in righteousness by His Son. (Acts 17:31) Then shall they suffer the penalty (condemnation) imposed. (Matt. 25:41-46; Rev. 20:15).

How aggravating and gnawing must be condemnation in one's own heart. (I John. 3:20) "For if our hearts condemn us God is greater than our heart and knoweth all things." Then to pass from this life of opportunity, to await that day of sentence to be passed upon the wicked—knowing that there will be no escape; how awful indeed it must be. Consider the cries of the rich man of Luke 16.

Why not the rather live soberly, righteously, and Godly in this present world; that our hearts will not condemn us here. But that we may by the eye of faith look on to that time when we shall, as we rest from our labors of love and faith, in the paradise God still contemplate the "joys that await the righteous just over there.

He Loved Righteousness

JAMES T. AMIS

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore thy God hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:8-9). It is here declared that the Son loved righteousness, and because of that love, he was highly favored. Righteousness is not a mysterious word, but is defined as: doing right, being in accord with right, opposed to anything evil. It is not, as some religionists aver, a grace bestowed by God upon certain people in answer to prayer, making them superior in character to their fellows. It cannot be a free gift from God, for it is a result of the conduct of the individual. God's free grace has provided the instructions as to what manner of conduct will work his righteousness, or to what deeds and works the term righteousness may be properly applied, but the responsibility of becoming righteous is with the individual.

that "In every nation, he that feareth God, and worketh righteousness, is accepted of him." (Acts, 10:35) The apostle John explains, "He that DOETH righteousness is righteous, even as he (the Son) is righteous." John also warns that one may be deceived regarding righteousness; and adds that, "He that sinneth is of the devil." (I Jno. 37). It matters not that one may have become a child of God in his past life, if he sins, he is serving the devil, and will suffer a just retribution. People "do righteousness" because they love that which is right. People who hate sin, naturally do that which is right. Men sin because they love iniquity and care not for that which is right. God can judge, even men can discern, what a man loves by what he does. The Son loved righteousness, hence he will love them who love to do right, e hates iniquity, hence he will not favor them who indulge in sin in any manner. He will love the sinner, but will despise his conduct and sin.

The apostle Peter told the Gentiles

Paul found people who were seel?-

ing to "establish their own righteousness," which they could not do, for men's righteousness cannot be "established" so that it will stand. "Their own righteousness" may consist of doing the things that men regard as being right. Men will contend that it is right to do good to them only who will return the good, and repay in kind, any evil that may be inflicted by others. "It hath been said; an eye for an eye, and a tooth for a tooth." That is the principle of right that the world, many of them religious people, strives to establish. But the Son, in his love for righteousness, taught quite differently. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn him the other also." (Matt. 5:39). Men's ideas regarding murder, adultery, swearing, loving enemies, saluting brethren, etc., are out of harmony with the righteousness which the Son loves. Men's standards of right becomes iniquity, which things he hates.

Such people, whether religious or not, "have not submitted themselves unto the righteousness of God." (Rom. 10:3) They are either ignorant of the things God says are right, or they care nothing for what God has said. In religious work and worship, men indulge in all sorts of rites and ceremonies, build up all kinds of religious institutions with ecclesiastical paraphernalia, which God has not authorized, and imagine that they are being righteous in following such a course. It is righteousness, but is not God's righteousness. It is not the brand of righteousness that the Son loved. The Word of the Lord has outlined every thing in every way that God regards as right for man to do religiously, and has said that the things that are written will "make God's man complete, and completely furnished unto all good works." (II Tim. 5:16-17). Obedience to the requirements of the inspired scriptures will make man righteous as God defines righteousness, for that constitutes the righteousness which the Son loves. The things men conceive as right will bring upon the doers thereof the displeasure of the Son.

"Not he that commendeth himself, is approved, but whom the Lord commendeth." (II Cor. 10:18). The Lord commends them who do his commandments. "Ye are my friends, if ye do whatsoever I command you." "If ye keep my commandments, ye shall abide in my love." (John 15:10-14) He loved righteous: he will continue to love them who do his commandments: hence, doing his commandments constitutes righteousness. Even as David said: "My tongue shall speak thy Word: for all thy commandments are righteousness." (Psa. 119:172) All his commandments are right: from the viewpoint of doing religion, nothing is right that he did not command by pre-

cept, example or necessary inference. No church ordinance or rule, no religious rite or ceremony, no doctrine nor religious tenet, is right unless specifically authorized by the Word of the Lord. It becomes iniquity, which the Son hates. David sang, "The law of the Lord is perfect, converting the soul." The Holy Spirit converts the soul by the instrumentality of the law of the Lord. Man converts himself by obeying the law which the Holy Spirit has given to the world for conversion.

The Father gave special blessings to the Son because the Son loved righteousness and hated iniquity. When men and women love righteousness and hate iniquity, and direct their lives in harmony with God's righteous commandments, what will they have therefore? Peter promised: "If ye do these things, (his commandments), ye shall never fall." And an entrance into God's everlasting kingdom will be the reward. James said that God has promised the kingdom to them that love him. Jesus said: "He that keepeth my commandments, he it is that loveth me." John said: "He that doeth righteousness is born of him. And this is the promise he hath promised us, even eternal life. Whoso keepeth his Word, in him is the love of God perfected: hereby we know that we are in him" (I John 2:5; 25:29). Paul declared at the close of his faithful life that. "There is laid up for me a crown of life, which the Lord will give me in that day. And not to me only, but unto all them that have loved his appearing." (II Tim. 4:8). That will be man's reward for doing God's righteousness. —James T. Amis, In Christian Worker, June 11, 1942.

LORD, ARE THERE FEW THAT BE SAVED?

(Continued from page 1)

feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." With all these before us, and they are only a few of the requirements of the gospel, and with full knowledge of how sinful the world is we are moved to inquire. "Lord, are there few that be saved?"

A Practical Exhortation

Withdrawing the mind of the inquirer from speculations, the matter the Lord places next before him is this, "Agonize to enter in at the strait gate." How urgent, how solemn is the entreaty! The strait gate! Is it not a wide and even open one? Yes, in one sense it is. None who come with a true heart in full assurance of faith and unfaltering obedience, will be excluded. There is room for the east and for the west, and for the north and for the south; all nations, kindreds and tongues. Christ's aim is a universal religion. He throws his arms

wide to those who labor and are heavy laden. But in another sense, it is a strait gate. It is too narrow to admit anyone in his sins. It is too narrow to admit anyone in his "ism" in his self-righteousness, in anything on which he rests with satisfaction as a ground of distinction or superiority; All who enter, do so looking for the mercy of God, and desiring to be cleansed from all unrighteousness.

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

All who claim to be members of the body of Christ, have never been truly converted. If they were Christians *indeed*, the devil would not have such, an easy time leading about two thirds of them astray.

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By B. W. Johnson

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Gospel Light Publishing Co.
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NOTES —REPORTS
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Will W. Slater, Station A, Fort Smith, Arkansas: The meeting in Randlett, Oklahoma resulted in three baptisms and good done otherwise. I promised to be with them next year. This leaves me in a meeting with the Florida Avenue church, Akron, Ohio. Began Sunday with a large crowd. Will be here over October 1st. It is my third effort with these good people. Brother Paul Gray is their minister, but is away in a meeting. I go from here to Burton, West Virginia. Work in Akron with all the churches seems to be doing well. Lots of work needs to be done in this large city.
 * * *

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas: Six people were restored to duty and three others were baptized, yesterday, here at West End congregation, 718 Malone St.
 * * *

W. O. Stroud, Davenport, Oklahoma. I feel that I closed a good meeting at Willow, Oklahoma, last Lord's day. The crowds were fair all through the meeting. The visible results were one restored, but the congregation seemed to be well pleased with the effort put forth. The Lord willing I shall preach at Mangum next Sunday. May God bless all the force and readers.
 * * *

Sterl A. Watson, 332 Hobson, Hot Springs, Arkansas: The price of radio time will be raised on November 1st. The church here has carried on a radio broadcast for a number of years without asking for help. Due to our plans for mission work in other places, we were not prepared for this advance. We would like to, and shall, continue this needed work, if we can get a little help from brethren in this area. Would you brethren feel like sending us a little donation regularly for it. Hundreds of people tune in each Lord's day at 8:15 a. m. Many of them could not otherwise hear the truth. We shall be thankful for whatever help you can give.
 * * *

Albert S. Hall, Benton, Arkansas: Since my last report I have closed meetings at Glendale, near Newbern, Tennessee with 14 baptisms and 3 restorations, and Beedeville, Arkansas with one baptism and six restorations. I left promises to return to both places for meetings next summer. During the summer and fall months so far this year I have baptized 87, and restored 32, with several memberships. I am booking time for meetings for next year. It will be well for those of you who desire my services in meetings to write me at an early date. Let's settle on dates now, while we can.

T. B. Crews, Rt. 6, Box 1243-1, Houston, Texas: I am now living closer to my work and am in a position to get around to making visits more often than I have been. We are still meeting in Hohl School, Donevan at Yale St., but have begun work on our building at 5300 N. Shepherd Drive. Our average Bible class attendance this month was the highest it ever has been and our collection was higher than it has been even when there have been five Sundays. Two placed membership and two were baptized this month. I begin a 12 night meeting at West End, Wednesday night, October 4th. Brother Leamons of that congregation did the preaching in a similar meeting for us earlier in the summer.
 * * *

I D. Ames, Green Castle, Missouri: As it has been some time since I reported through the columns of the paper, I will say that I am busy in the Lord's work. I just closed a good meeting with the Worth congregation. Three were added to the church there. There has been a congregation at Worth for a long time. It once being one of the strongest congregations in that section of the country, but owing to the fact there have been many moved away to secure work elsewhere, and because of the death of many, it is a small congregation there and we have been for some time trying to build it up. I am at the present time engaged in a meeting here at the Thompson congregation, and we are having good crowds and attention. While there have been no additions here as yet, we believe that there will be before the meeting closes. There are a goodly class of young people and children in the drill work, and our crowds in general are larger than they were last fall here. From here I will go to the Mount Hope congregation to be there as long as interest demands. These are county congregations and the roads are muddy so the interest in our meetings largely depends on the weather.

PRAYER

A. C. COPELAND

The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. (James 5:16-18). This quotation is usually interpreted this way: Elias prayed for it not to rain and it did not rain for three and one half years. If you pray as Elias did, it will have exactly the same results. And since you can bring on a drouth or break one by your prayers, you can perform any other miracle the same way.

This interpretation misses the lesson

completely. Elias was a prophet of God. He therefore had power to work miracles. His gift to work miracles was his by virtue of being a prophet. By prayer he was enabled to exercise to the fullest powers already possessed.

James is proving that the prayers of a righteous man availeth much. He reasons that since Elias made such remarkable success of his gifts or powers through prayer, our gifts or talents can be developed to the fullest extent only through prayer.

But does he not say that Elias was a man of like passions as we are? Yes, but he does not say that he had the same gifts that we have. He had the gifts of a prophet. We have only the talents that nature has bestowed upon us. Elias developed his gifts through prayer. We can develop our talents the same way.

ARE YOU A CHURCH MEMBER?
 HOW? WHEN?

(Continued from page 2)

they are members of the Bible church, though they have neither the faith or the baptism of the Bible. Of course they are deceived and not in the church of the Lord Jesus Christ. With hundreds of churches all teaching a different way-to-enter their human institutions (churches) it is easy to get all mixed up and be led into some human thing that some person may think is the real church. The only sure way to keep this from happening is to study the Bible to keep straight on this subject. Christ said, "Search the Scriptures." (John 5:39).

In the second chapter of Acts we have the first gospel sermon that was ever preached on this earth. In that we are told exactly how people entered the church. Peter preached that Christ had been killed, buried, raised and exalted to the right hand of God, and that he was the Christ, the Messiah, and demanded that- the people believe that. When they did they cried out to Peter and the other apostles as to what they should do. Having already believed, Peter told them to repent and be baptized for the remission of sins. They did it that day, all that gladly received his words. Then Luke writes that they were added to the church. Which church? Don't you think the Lord would add them to his church, the church of Christ? That tells plainly how they were made members of the Bible church, and there has never been any other way to be a member of the New Testament church and there will never be any other way to be a member of Christ's church. Something else may be put into some other church, but not the church of the Bible. Why be a member of something else when you may be a member of the body of Christ, a Christian, no more, no less.

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GOD'S PURPOSE IN US

JOHN GRADY REESE

There is nothing that walks with aimless feet. Everything that God has made or created has its purpose or mission. I might not be able to understand God's purpose in all his creation, but I am sure God did not create anything without a purpose.

When God made man he had a definite purpose in view. Man was made in the likeness of God. It was his purpose, therefore, to create a people like him. However, man lost that likeness to God when he yielded to the tempter in the Garden of Eden. He was driven from the garden and in the course of time every thought and imagination of man's heart was evil continually. (Gen. 6) Because man had become so sinful God decided to destroy man from the face of the earth, and bring about his purpose through the few he saved from the flood.

It has always been the will of God that man should seek him. We are not left to guess about this, for Paul says, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from any one of us. . ." (Acts 17:26-27) According to this statement man was made to seek God. Anyone who does not seek the Lord lives beneath the plain for which he was created.

Jesus taught during his personal ministry that man should become God-like. He cried out to all classes of men, "Follow me." That is, he pleaded for men to become like him, because he was like God. Christ was God manifested in the flesh. He came to show us the Father. He was the brightness of his Father's glory, and the express image of his person.

After Jesus ascended to the Father the Holy Spirit came upon the apostles to guide them into all truth. They began to teach that it was God's purpose for men to become like God. Peter says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him

who hath called you out of darkness into his marvelous light." (1 Pet. 2:9. See also 11 Pet. 1:4; 1 John. 3:2-3) They were not only to become holy, and partakers of the divine nature, but were to show forth his praises after becoming such. The only way to show forth his praises is, after we have become Christians, to carry this message of God and his love to every nation under heaven.

We have been highly favored by the Lord. What a glorious privilege it is to be an heir of God and a joint heir with Christ. Having, therefore, these advantages we ought to understand that they are bestowed upon us for a divine purpose. For proof of this see the story of Esther in the book of Esther. She was exalted to be queen of a great kingdom. She was given to understand that she held this position for a divine purpose.

It is the will of God that everyone who has the advantage of talents, positions of influence and wealth should use them to further the kingdom of God. How sad it is when people forget that privilege implies responsibility. We are taught by our Lord that we should put our talents to divine use. That we receive in order to give is God's natural, moral and spiritual law.

Esther had the advantage of being queen. She had come into the kingdom for such a time as that. It was a time of trouble. Wicked men were seeking to destroy the Jews, and she must use her position for deliverance.

The most brilliant can become more brilliant by promoting divine purposes. The poorest man may be lifted out of the darkness of his poverty by being consecrated to the great end of showing forth the praises of God. This is the thing that cheered the patriarchs in their wanderings, sustained the holy prophets, supported the apostle? in their self-denying labors, and made radiant the dark pathway of the martyrs.

Mordecai's voice to Esther was a divine summons to make use of her position to deliver her people. In times of great trials God has agents prepared. Esther was ready when wicked Haman was planning the de-

struction of the Jews. David was ready when Goliath was threatening the armies of Israel. Elijah was ready when the prophets of Baal were triumphing. Jesus was ready when the fulness of time came. Stephen was ready when a martyr was needed. Paul was ready when argumentative skill was demanded. Campbell and others were ready when the restoration of primitive Christianity was needed.

It may be said by many that we have no great advantages. But God demands only that which we are able to give. God condemns not because we have but one talent, but because we do not use the one we have. The exhortation is: do the best you can with what you have. If you have only one talent, use it. If you are just a smoking taper, shine as you can. If you have only three mites cast them into the Lord's treasury and enrich the ages.

Those who refuse to carry out God's purposes will certainly be punished. The King's house could not protest Esther if she refused. If we break the natural laws of God we must suffer. If we break the natural laws disease is the result. If we defy the law of gravitation we will be crushed. Likewise if we break God's spiritual laws we must suffer sooner or later.

The man who waits in idleness for some great work to do will not be ready when the opportunity presents itself. Take heed to little things.

There are rich rewards for those who are faithful both on earth and in heaven. Crowns of glory that fade not away.

"If you read the lives of the saints, one of the things that will astonish you will be that the greater saints they were, the greater consciousness of sin they had."

The Bible built every school in existence. No country today ever has a school until a missionary gets there with a Bible. Is it not strange that schools go so far off the track as to permit men on their faculties to try to discredit the Bible?

"Our responsibility never can cease so long as we have a life to live for Christ and a whole world still waiting for the Gospel."

Unity Within

LLOYD E. ELLIS

Our attention is often directed to a consideration of unity as regards the uniting and bringing to a oneness of denominational groups in order that all might be persuaded to speak and practice the same things, and be guided by the one true book; the Bible. And, this is a question which should demand our careful attention, for it involves the relinquishment of many teachings now current among religious minded people, but which are so contradictory among themselves and so foreign to the teaching of the Bible that they cannot be maintained.

But, not only must denominationism be abandoned, not just reformed, but abolished, and consigned to the darkness and ignorance of the Biblical truths, from which it comes, but there must be unity within the body of Christ itself.

That there is division even among those who have been baptized into Christ and who wear no other name but his, and claim to practice only that which the Bible authorizes, cannot be denied. There is agreement in teaching and practice in regard to a number of things, but in other matters there is a wide divergence, in the things said and done. There is often ill-will, backbiting, envy, strife, malice, haughtiness, and such like. These destroy that unity of thought and singleness of purpose for which Christ prayed and for which Paul plead. It was the desire of the Christ and those who followed him teaching men the truth, that all those who would be Christians would speak and think the same things.

Often there is an outward appearance of an apparent unity, while inwardly there is divisive thoughts and judgments. So in either case real unity is defeated. Our thoughts must be along the same line, we must think upon the same things if there is to be unity of purpose and action, for as we think so shall we act.

Division is found among the brethren in Christ because some are carnally minded and do not walk in the light as Christ is in the light, and because some are ignorant of the truth. To have unity within, all error and erroneous teaching must be positively and emphatically condemned, and corrected. There must be no compromise with sin or toleration of evil practices. Paul instructed Timothy to reprove, rebuke and exhort, saying that the time would come when some would not endure sound doctrine. To be united, men must give up fables, cease to be men-pleasers, and return to the sound doctrine of the Bible.

The Holy Spirit knew that some men would be traitors to the cause and

create disturbances by false teaching. He warned the elders at Ephesus against just such men, and the admonition comes to the leaders of the churches to watch that very thing today.

Not only are we pleading for an acknowledgment of the supremacy of the New Testament in religious matters; an abandonment of all party, denominational, and divisive names, and activities, and a return to the New Testament religious practice, but we plead also for real unity among those who thus try to live. There must be unity not only in the outward acts, but also in the inward thoughts and motives that move men.

When there is division and lack of unity, someone is not living according to the New Testament teaching. All who differ might be wrong, but all could not be right. Let us turn to the Bible, learn what is taught therein, and really live by it. Upon this basis and upon it alone can there be that unity for which our Saviour prayed.

ARKADELPHIA WORK MOVING ON

J. A. COPELAND

Those who have been keeping up with the work of the Lord that is being done at Arkadelphia, will remember that Brother C. M. Stublefield went there and started the work about four years ago. He stayed there about two years, and since that time, by the request of Brother Stublefield, and the brethren at Arkadelphia I have assisted them in getting some one to preach for them. The past winter and spring, my son Jady, was with them through the school term. We have received some help along at different times from churches and individuals, for which we are truly thankful.

Brother F. G. Rogers of Little Rock is preaching for them each Lord's day. The church is still small, and they are poor in this world's goods, and if they can continue to have regular preaching, they will continue to build. After they meet the other expenses of the work, the little band is not financially able to pay brother Rogers what he should have for making these weekly visits.

If any church or individual will help them in a financial way a while longer, it will be money well spent. Send contribution to, T. C. Ray, 1215 Fifth St., Arkadelphia, Arkansas.

READ AND PONDER

Jealousy is the little soul's grouch at seeing its own rejected ideals realized in another; envy is the unwilling respect that inferiority pays to superiority. —Selected.

THE FIVE CROWNS

(1) The Crown of Life.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life" (James 1:12).

(2) The Incorruptible Crown.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (I Cor. 9:25).

(3) The Crown of Rejoicing.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (I Thess. 2:19).

(4) The Crown of Glory.

"But when the chief Shepherd shall appear ye shall receive a crown of glory" (I Peter 5:4).

(5) The Crown of Righteousness.

"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 them also that love His appearing" (II Tim. 4:8). —Selected.

IN BRIEF

It is painful to see people try to be anything else than just a Christian.

* * *

Are you just a Christian in name only or are you really trying to live the life?

* * *

If we have a Christian nation we must have Christian men and women to teach our schools.

* * *

One of the worst things that could happen to a congregation is for one man to monopolize the pulpit.

* * *

If every other member of your congregation reads the Bible as you do (or don't), how much Bible knowledge would there be in your congregation?

* * *

The same thing that makes a man a Christian makes him a member of the church. To become a Christian is to automatically become a member of "His body," "which is the church."

* * *

A preacher's influence with Commodore Vanderbilt is what secured the money on which Vanderbilt started. If that preacher was living today he would be ashamed of Vanderbilt on account of its infidelity.

* * *

If a man is more than a Christian, he's too much. If he is less than a Christian, he is too little. The right thing is, to be a Christian; no prefix, no suffix, no hyphen —just a Christian, a member of the "one body," "which is the church," as were those in New Testament times who "were called Christians first in Antioch." (Acts 11:26). —James A. Allen, In Apostolic Times.

Far Away Hearts

LLOYD E. ELLIS

Those who have taken little thought concerning the matter of righteousness need to give some consideration to the thought expressed by Jesus in Matt. 15:8, wherein it is declared that some in that day did honor to Christ with their lips, but their hearts were far away from him. They were merely going through a form of worship, but they had not thought seriously of the matter. He continued by saying that their worship was in vain.

Men who thus worship God are easily led astray by the commandments of men, for they listen readily to what someone says is all right and will not take the time and put forth the effort necessary to investigate to see whether they have been the truth. They indeed worship God only with the lips, or outward appearances, and their hearts are far way. They let someone else do their thinking for them, and really know not what they do.

Only a little study is necessary to understand that such people are not worshipping God in spirit and in truth. All of their attention is given to something not connected with their worship, and their hearts are in something entirely away from God and the requirements of the Christian life. This ignorance of God's law is probably responsible for a great part of the idea current among people that the worship of God and their own lives are almost entirely separated. So many seem to feel that they may go worship God for a few moments once or twice a week, and then go on their ways without another thought concerning the matter—indeed, their hearts are far away from God.

Such seem to feel that a few pious moments spent in a secluded and darkened pew, or "before the altar" will suffice to remove the misdeeds of previous days and perhaps insure against stigmas which might be attached to contemplated activities. These have failed to learn that religion is not something which one "gets" or obtains, but that it is way of life, and that one's heart must be in what he does, else his worship is in vain, and God is displeased, rather than pleased with his activities.

We cannot keep our hearts far away from God, and then appease the just wrath of an offended Creator by a few rituals, and these engaged in at the instigation of some men or group of men. God is not worshipped in that way acceptable.

One might sit through a worship service, and be thinking of earthly desires and worldly projects in which God is not considered, consequently his heart would be far away from God and his "worship" worthless. Those who really worship God, and put their hearts into their worship like to do

the things which God has commanded. They do not consider the commandments of the Lord grievous, but if the tasks which one is to do in the service of the Lord seem to be irksome it is because our hearts are not in that work but far away from God.

We know from experience and observation that one to be successful in any worthwhile undertaking with this life, must put his heart into it and give his attention to the matter in hand, else failure or only mediocre accomplishment can be his. This certainly is true of pleasing God. We cannot please him while our hearts are far away in thought on other matters. Let us learn to worship God in spirit and in truth.

ELD. J. E. COBB, D. D.

of Shreveport

VERSUS

PAUL THE APOSTLE

of Tarsus, Cilicia

GEORGE W. TOLAND

Possibly no two men of more divergent views ever wrote of the same scriptural topic than the two mentioned above.

I have before me a leaflet written by Eld. Cobb, and seventeen letters to various congregations written by the apostle, and a comparison of their teaching reveals the gross error of one deceived by false teaching, and the beauty and harmony of the teaching of the other directed and influenced by the Holy Spirit, who only spake the things he had "received" from the Lord Jesus. (Jno. 16th chap.)

In our leaflet the Eld. in commenting on the subject of "Lost or Saved" which says, If you do not trust Jesus as your loving Personal Saviour you are lost; if you trust him you are saved." Then citing John 3:18, continues by saying "If you believe in Christ, that is, if you trust him as your own personal, loving Saviour you are saved; if not you are lost."

In speaking of the same believer, our Lord said in the same chapter at verse 36, "He that believeth on the Son hath everlasting life, but he that OBEYETH NOT the Son shall not see life, but the wrath of God abide on him." A careful study of the passage, shows that the wrath of God is already on the unbeliever, and should he become a believer and continue in disobedience, that the wrath of God ABIDES, or continues on him.

I just wonder why the Elder can't quote all the Saviour said on the matter?

AGAIN —

In the same leaflet, and dealing with "Why the unbeliever is condemn-

ed" the learned Doctor almost meets himself coming back. He says, "The unbeliever is condemned because he is in a state of sin by NATURE." If this were true, then his unbelief has nothing whatsoever to do with his being lost, he was born that way, for in the same paragraph the Doctor says after quoting Romans 5:12, "We see by this statement that when Adam sinned, his nature became polluted by sin, and that this sinful polluted nature was transmitted to the entire race. ." For such reasoning, all men are born sinners, and are such by reason of no fault of their own. But to justify this unholy and ungodly doctrine of hereditary total depravity, the gentleman quotes from Eph. 2:3, and makes a sentence to begin with a semicolon and to read like this "And were by nature the children of wrath, even as others." Had the Doctor quoted Paul in full on the matter, he would have begun with verse one where it says that they WERE DEAD IN TRESPASSES AND SINS, wherein in time past ye WALKED ACCORDING TO THE COURSE OF THIS WORLD, according to the prince of the power of the air, the spirit that now worketh in the children of DISOBEDIENCE. Why do not Baptists have the fairness with the sacred writings to quote them in full in matters of religion, I can not for the life of me understand, save for the fact they are so blinded by the errors of their founders they have not the capacity for so doing.

Paul distinctly says that it was when they WALKED according to these wicked principles, in DISOBEDIENCE that they were "children of wrath even as others" who did the same things, is the thought, and by no means does the language imply they were born sinners by reason of transmission of Adam's guilt.

BUT AGAIN —

The learned Doctor says that to be in the flesh "is to be in that unrenowned: in the SINFUL, DEPRAVED STATE in which we are BORN." When I read this I shuddered to think of the Saviour when he said, "Except ye become converted and become as little children, ye shall NOT enter the kingdom of heaven." (Matt. 18:3).

The doctrine teaches that unless one becomes sinful and depraved AS a little child, he cannot enter into the kingdom of heaven. Such shameful, anti-scriptural doctrine is unworthy of the thought and confidence of God-fearing men and women, and as for my part I do not believe there is one member of the Baptist church in ten thousand that believe such stuff; and yet they were sworn to "sustain its worship, ordinances, discipline and DOCTRINES." See Church Manual, page 61.

"The man who does not pray is like an army going forth to fight without any ammunition,"

THE GOSPEL LIGHT

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FLANOY ALEXANDER
Office Editor and Publisher

ASSOCIATE EDITORS:

J. A. Copeland..... Delight, Arkansas
 George B. Curtis..... Box 431, Winslow, Ariz.
 E. R. Harper..... Little Rock, Arkansas
 John W. Wilson..... Albuquerque, N. M.
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Christian Giving

DOUGLAS H. PERKINS

Perhaps there is no Bible subject overlooked and neglected more than the one on giving. Many teachers and preachers say little, if anything, about giving for fear they will be criticized as seekers of personal advantage. No one should be criticized for teaching the truth about any Bible subject. Every teacher of God's word will be condemned for not teaching the whole truth relating to any scriptural subject. (Gal. 1:7-10).

Why should we preachers and teachers hesitate to teach on giving any more than we do on baptism, or the Lord's Supper? There is as much said on giving in the word of God as there is on many other divine injunctions. No Christian will criticize any other Christian for saying what the New Testament says on giving. Those who criticize have not the spirit that is characteristic of Christians.

It is wrong to not teach children of God to give. The apostle Paul was once guilty of this wrong, but he asked the church which he had wronged in this particular to forgive him. (II Cor. 12:13) When Paul realized he had done wrong in failing to teach the Corinthian church to give, he then gave definite instructions and commandments respecting giving. Paul not only commanded the Christians in Corinth to give, and how to give, but he also commanded the churches in Galatia (I Cor. 16:1-2), and the church in Ephesus to give. (Acts 20:35) The instructions given to those churches are applicable to every loyal church of Christ today.

We are taught to give; to give personally, to give proportionately, and to give willingly or cheerfully, on the first day of every week. (I Cor. 6:1-2; II Cor. 9:6-7).

A story relates that an elder of a certain congregation was commenting at a Lord's day service on the scriptures which set forth the how and

when to give, and in concluding his comments, he said, "Now we want every Christian to give, to give as he has been prospered, and to give cheerfully." Then the collection basket was passed through the audience. All the members, except one man, were poor in this world's goods, but each gave proportionate to his financial ability. The one man who was reasonably well off financially gave a dollar. The elder knowing that this man had not given proportionately to his income, said: "Now Brother Givelittle, you have obeyed the command to give, and the command to give cheerfully, but you have not obeyed the command to give as you have been prospered. We cannot accept your contribution until you comply with all three of these commands." This rather provoked the man, and he with a frown handed a five dollar bill to the elder. The elder then said: "Now you have obeyed the Lord's command to give, and to give as you have been prospered, but you have violated the command to give cheerfully, and we cannot accept this money." The man then got the idea that he should not only give, but give proportionate to his financial ability and give with a willing and cheerful mind. So he stepped forward and smilingly laid a ten dollar bill on the table. Then the elder said: "Now brother, you have obeyed the Lord's teaching to give, to give proportionate to your ability, and to give cheerfully; and the Lord will accept your offering and bless you for your obedience. This incident made a lasting impression for good upon all who were present on that occasion.

People are never impoverished by giving. God promised to richly bless the Israelites if they would give as they were commanded to give. (Mai. 3:10) "It is more blessed to give than to receive." (Acts 20:35) Don't be like the man who said: "It may be more blessed to give than to receive, but receiving is good enough for me."

Some witty person once said: "There are three kinds of givers—the flint, the sponge and the honey-comb." To get anything out of the flint you must hammer it, and then you can get only chips and sparks. To get anything out of the sponge you must squeeze or press it. But the honey-comb just overflows with its own sweetness. The application is, that some people are stingy, selfish and hard—they give nothing away if they can help it. Others are good natured—they yield to pressure and the more they are pressed the more they give. A few delight in giving without being asked at all, and of these the Bible says, "The Lord loveth a cheerful giver." Are you a flint, a sponge or a honeycomb?

If it is wrong, as Paul said it was, not to teach giving (II Cor. 12:13) then it is wrong not to give. It is a sin for Christians to refuse to give. It is a sin

to refuse to do anything God says to do. God teaches us to give, hence it is sinful to not give. Giving is a Christian grace in which we are told to abound. (II Cor. 8:7).

Every Christian should give everything he has to give, which will help promote the cause of Christianity. Some Christians have but little money to give, but they have other things they can give which may be worth more than dollars and cents. Peter and John gave all they had, and it was worth more than any amount of money. They would have given silver and gold, if they had possessed such, but not having it, and even if they had, they could give something worth far more. In healing the crippled man (Acts 3), they gave what money could not buy. In this miracle they caused Christ to be glorified. We cannot perform miracles, but we can give to the world a Godly life and Christian influence which will help most in spreading Christianity.

If you have money you are required to give a liberal amount of it to carry on the greatest of all works—that of saving souls. But if you give money, or if you have no money to give, you are obligated to give your talent, your time (much of it), your influence for good and whatever you may have, or be able to do, to further the Lord's kingdom.

Every Christian has an individual and personal responsibility. We can not expect others to give for us any more than we can expect others to be baptized for us or to observe the Lord's Supper for us. We are not to be eased while others are burdened, because of our neglect or refusal to give. (II Cor. 8:13)

Therefore, "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." (II Cor. 9:7) "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." (I Cor. 16:2).

Poverty may be a blessing, pride is a curse.—Selected.

To think kindly of each other is well; to speak kindly of each other is better; but to act kindly toward each other is the best of all. Whether we think, speak, or act, let us do it kindly.—Unknown.

THE FOURFOLD GOSPEL

By J. W. McGarvey and
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Does God Hear Christians Pray?

LLOYD E. ELLIS

I. The Subject

We have often heard the question, "Does God hear sinners pray?", but it would seem be profitable to ask, Does God hear Christians pray? The Bible does not teach the alien sinner to pray, but many times is the child of God admonished to offer up his petitions and thanksgivings to his God. Are Christians praying, and are these prayers heard?

II. The Christian and His Prayer

1. Pray has been commanded and it is imperative that one engage in prayer if he is to be a true follower of the Christ. Paul told the Thessalonians to continue in prayer, or to pray unceasingly. (I Thess. 5:17). By this he meant that they were to live prayerful lives. Jesus taught his disciples to pray, and by the example of his life demonstrated the power of prayer to them.

Those who gather on 'Lord's day have the opportunity of engaging in the public prayer, but we wonder sometimes if all of those present actually engage in it. Many are not listening to the words that are being spoken and how can the prayer be theirs if they do not listen and know what is being said? Then again the one who is leading the prayer may not speak in such a voice that all *can* hear, if that be true then he is at fault. All should give attention and the prayer should be the prayer of all. Do Christians pray at other times? Some who claim to be Christians do not even offer thanks at their meals. If they do not do that, it is rather certain that they do not pray at other times. We have been taught that one should pray in secret, but it may be that comparatively few Christians actually pray thus.

3. How should a Christian pray? If one's prayer is to be heard by the Creator, he must pray in a certain way and observe certain conditions.

To be heard, a Christian must pray with desire. (Mk. 11:24). If he does not desire that for which he prays how can he expect to receive it? His desire must be of the right sort, for he may desire something to consume upon his own lusts and that sort of a desire is not agreeable to the Maker. Desiring alone will not insure that the prayer will be heard or answered by Jehovah. Above all the one who prays should desire to do the will of the Lord, and that his will be carried out in all things.

The Christian cannot expect his prayer to be heard unless he prays in harmony with the will of the Lord. The things for which one asks must be those that the Lord is willing to grant or give to the Christian. If he prays for something which the Lord does not want him to have, it is certain that his prayer will not be answered. This

requirement necessitates that one know the will of the Lord in order that he may have the knowledge and wisdom which will insure that he pray for those things which conform to the will of God. Let us study to know what the will of the Lord is and then pray according to that will. (I John 5: 14).

The prayer of the Christian must be accompanied by the spirit of obedience. No one will be heard who does not desire to do the Lord's will. One who prays and yet refuses to do the will of the Father, even his prayer is an abomination in the sight of God. This is just as true concerning the Christian as it was concerning those people who lived under the Mosaic covenant. An answer to prayer is promised, conditioned upon obedience to the will of God. "And whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." (7 John 3:22). Christians who keep the commandments of the Lord have a right to expect that their prayers will be heard and answered. We are convinced that God is aware of all prayers, but we also believe that awareness of a prayer will not always insure that God will answer the prayer. It must conform to the will of the Lord, and the one who prays must be willing to abide by whatever the Lord has for him to do.

One whose prayers are to be heard, must have a forgiving spirit. "And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." (Mk. 11:25). If one will not forgive his fellows, how can he expect God to forgive him? And if he has hate and iniquity in his heart, he has no right to expect God to show him favors by answering his prayers. We must recognize that we are very small and unworthy, and that our sins against the Father are great, whereas the things which men do to us are insignificant in comparison. We must forgive each other if the Father is to hear us. When a child of God lets hate and malice and evil thinking control his life, he is not living according to the will of the Father, and one will not be heard when he prays in disobedience.

A Christian must pray for the forgiveness of his sins. Recognizing that we do many things contrary to the will of the Father, and knowing too that we fall far short of living on the highest plane, we should petition God for forgiveness and endeavor to live closer to him in future days.

A Christian should ever be thinking of his obligations to his Creator and live daily according to his will, otherwise he can hardly hope for his pray-

ers to be heard. At home and about his business affairs he must not forget that he is a child of God, and is under obligation to his Maker to present the sort of life before his fellows which reflects the love of the Savior.

A Christian is to pray for all men. (I Tim. 2:1, 2). Not only for ourselves are we to pray for our friends and fellow Christians and even for our enemies. In each case we pray that the will of the Lord be done, and that all men would come to him and live Righteous lives.

Brother, do you pray? "Watch and pray, that ye enter not into temptation" (Mt. 26:41). Many times does the Savior say that his followers should watch and pray, but remember that your prayers must conform to his will and we must be found doing his will if we are to expect God to hear us.

One other thing just here, do not always expect a literal answer to your literal prayers. God will hear as you righteously pray, but he may answer in a way quite different from what you may expect. Let us pray and live as he directs.

SUMMARY OF SEPT. LABORS

GUS WINTER

South Side church of Christ, 148 Carroll St., Youngstown 2, Ohio. Sermons and addresses 10, Lord's Day Bible study 4; Wed., Bible study 4; Radio sermons 5 (B. H. Atkinson spoke twice). House to house calls 235 serial tracts dist. 315; Other tracts and Gospel papers 130; Radio cards 40; Testaments 8; Acts and Gospels 13. Testament and Scripture portions were given to guests at Florence Crittenden Home, where I conducted a gospel service the first Lord's Day afternoon. Interest and attendance hold up well at all services. Visitors from Camp Reynolds and other places of Cleveland (now stationed at U. of Minn., in Minneapolis) was a caller last Wednesday. His interest and co-operation has been most refreshing. Encouraging reports continue to reach us regarding our gospel broadcast over WRRN Saturday mornings at 8:30.

Appreciates Gospel Light

We like your paper. The thoughts in it are very good and it is clean. Keep it that way. I think it is best to let the "would-be big boys", and the head-line hunters do the cleaning up and wrangling. I like to preach an affirmative Gospel and watch it have its sway.—L. W. Bates, San Diego, California. (Thank you brother Bates. V/e appreciate your letter.—F. A.)

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

PRAYER

A. C. COPELAND

Whosoever shall call on the name of the Lord shall be saved. (Acts 2:21). This quotation was first given by Joel and repeated by Peter and Paul. While a study of its use throughout the word of God should convince anyone that it often has a much broader meaning, the basic meaning of the expression "call on the name of the Lord" is prayer.

This article is an effort to combat a common error. It is that salvation comes in answer to prayer alone. If there was nothing in the Bible about salvation except this verse, I would accept that conclusion. But there are many passages in the Bible that would be meaningless if that were true. Do these other passages contradict this one? Certainly not. This message simply does not give all the information on the subject.

A thorough study of the subject of prayer in the Bible should convince anyone that God does not repeal a law or suspend its operation in answer to prayer. Neither does he accept prayer as a substitute for obedience. Not everyone that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven. (Matt. 7:21).

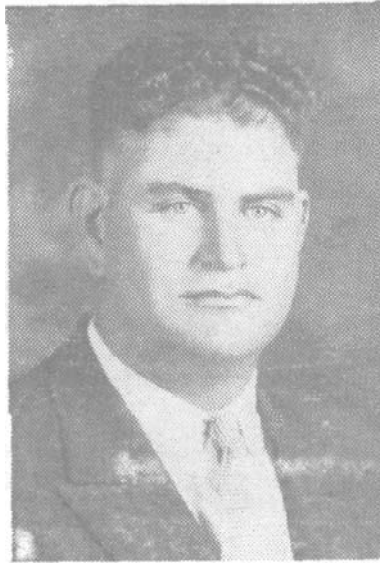
When Jesus left this earth he gave a universal law of pardon. Since that time not one sinner has been pardoned who did not comply with that law. Every case of conversion recorded by inspiration shows that they followed this law. to the letter.

On the day of Pentecost, Peter said that Joel's prophecy had been fulfilled. And part of that prophecy was, "whosoever shall call on the name of the Lord shall be saved." Did Peter mean to repeal the law of pardon that Jesus proclaimed just before he ascended to heaven? Or did he offer them a substitute that they could use and get the same results if they did not choose to obey the commands of Jesus? Indeed he *did* not. In this very sermon in which he repeated the prophecy of Joel he exhorted an aroused multitude to do exactly what Jesus had commanded.

It seems to me that here the difficulty disappears. Prayer operates in cooperation with law not contrary to law. Joel has simply prophesied that the time is coming that the person who prays will obey the Gospel and be saved. Peter said the time had arrived.

The conversion of Saul of Tarsus illustrates the point exactly. He prayed and was saved just as Joel prophesied. He obeyed the gospel just as Jesus commanded and was saved just as Jesus promised.

SANATORIUM NOTES



HOWARD CASADA

We are receiving an increasing supply of good gospel literature to be distributed among the patients. The patients surely enjoy good reading matter. The patients are high in their praise for copies of Gospel Light that are sent to be distributed among them.

Among some of the many questions I have been asked lately by the patients are the following, "Preacher, don't you think I could pray through to salvation without being baptized?" "Don't you believe I could be sprinkled for baptism and it would do just as well as being immersed?" "Preacher, will you bring me a copy of the articles of faith of the church of Christ?" "Preacher, I wonder if it would be all-right with you to baptize me and then let me join the Baptist church?"

One sad feature I have noticed in the Sanatorium is that so many of the patients have been deserted by their companions because they have T. B. Many broken hearts have resulted from such. Such presents a sad plight indeed!

But even in the Sanatorium there is the brighter side of life manifested. Humorous happenings and practical jokes help up the morale of the patients. For instance a barber recently called to give haircuts and shaved to some of the patients. A practical joker persuaded him to call on a nearby patient and pose as a new physician. This he did. After a supposed thorough examination of the patient he recommended a cold bath early each morning. It is said the patient took at least two cold baths before he learned that his physician was only a tonsorial artist.

The Sixth And Olive Street church in North Little Rock, Arkansas, recently sent us some nice new Bibles for distribution. We could use a number of large print New Testament. The patients like the large print testaments better because so many have defective eyesight.

* * *

The work at the Sanatorium provides great opportunities. We invite the fellowship and prayers of Christians everywhere.

R. A. Hartsell, Perry, Oklahoma: it was my pleasure to direct the singing in another gospel meeting at Okmulgee, Oklahoma. In this meeting Brother Will M. Thompson did the preaching in his usual forceful way. It was a good meeting from the very start. Brother Thompson and I have been personal friends and co-workers for many years. I have been with him in some fifteen debates, and he has been with me in some of my hardest fights for the truth. It was, therefore, a pleasure for us to be associated together again. Brother Lee Starnes is the minister of the Word for this church. He is a faithful preacher of the gospel. From the Okmulgee meeting, I went to Bixby to assist the church in a ten days meeting. In this meeting I did the preaching and Earl Clayton directed the singing. Earl is from my home congregation. He did a fine work, which was appreciated by the church as well as by me. This finds me on a meeting at Perry, Okla., with George Bond of Guthrie, Okla., directing the singing. George is also serving the church here as its minister. This meeting will close at the Lord's day morning service, October 15th. Then in the evening I shall begin the preaching in a meeting at Ponca City, Oklahoma. Ponca City has one of the strongest congregations in its section of the state. Brother Paul F. Johnson is working with them in spreading the Word.

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Phillip Y. Pendleton

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NOTES—REPORTS

Waymon D. Miller, 615 West 5th St., Hope, Arkansas: A great meeting with this church closed last Sunday night. The preaching was done in an excellent manner by E. C. McKenzie, Nashville, Tenn. Brother McKenzie preached nearly the entire meeting to the church. His powerful and challenging sermons reached their mark, and stirred the church to greater ambitions. Four were baptized, six confessed faults, and four placed membership. Last night at our Wednesday night service, 76 were present, which was the same number present for Sunday School last Sunday. One was restored, and one placed membership at this service last night. It is my belief that this church will do a fine work in the future.

* * *

Lucian M. Farrar, Russellville, Arkansas, September 29: "Seven were baptized in a meeting at Mill Creek, Arkansas."

* * *

I. D. Ames, Stahl, Mo: Our meeting at the Thompson congregation closed with a house full of people, although the roads were muddy and the weather bad, it made no difference with the folks. There were no additions to this meeting, but we did succeed in straightening out some trouble which was of long standing and had hindered the Cause much there. We left the congregation in peace and harmony and rejoicing with regard to the outcome of this effort. I am now in a meeting with the Mount Hope congregation and we are looking forward to it being a good meeting, though people have moved away from here to defense plants and to other localities until the congregation here is in a weakened condition, yet I believe that it can be built up and I believe that with the cooperation of the brethren that we can make it strong again, of course this will take time, Our meeting here had to begin on Monday night but at that we had good attendance and our drill class was well attended and the children and young people seemed anxious to learn the Word of God. From here we will go to Rolla, Mo., and assist a congregation out of town in a meeting, this will be my first effort there. I trust that we can do much and lasting good, all to the glory of God. Brethren pray for us that we might be able to be kept busy in the work of the Lord.

* * *

Doyle Williams, 218 Border, Benton, Arkansas: As I have not reported in so long, I will give an account of myself. My work this summer was blessed with some fine meetings. I am now back in Benton, working with the Selica Height congregation. The con-

gregation is more at peace and unity than ever before, since I began working with them. We have some anti-brethren here and at Baxite. We are looking forward to a discussion with them, beginning October 23rd through the 26th. Would be glad to have all of the brethren that can come. The proposition to be discussed is the class system of the teaching and the non-class system of teaching. Brother C. L. Embrey of Texarkana affirming the former and Brother Van Bonneau the later.

* * *

Henry HyGail, Bigelow, Arkansas: I recently closed a very good meeting at Caperas Gap. Two were baptized in this meeting and the brethren seemed to be greatly encouraged and more determined to press on to greater things in the name of the Lord. One of those baptized was a man 55 years old. I think he will be much help to the congregation. The other was a fine girl who with her parents, Brother and Sister Sharpless was visiting in the community.

* * *

A CHALLENGING MISSION FIELD

In northeastern Ohio in the Mahoning Valley is Youngstown, famous steel city, the hub of many smaller towns and suburbs, which have a population approaching 400,000. Nearly half of this population is in metropolitan Youngstown. On the south side of this city, a small, struggling congregation of fifteen members meets at 60 W. Indianola Ave., in a rented building, they are hoping some day to be able to buy. Serving with this congregation in full time gospel work, is Gus Winter, the only minister representing the churches of Christ in this vast area, giving all his time to gospel work.

Picture a city the size of Nashville, Tennessee, with only one, small New Testament Church, and only one full time worker in an area of nearly a half million souls! The true church there is almost as unknown as in a heathen land. The evangelist serving there, is out every day contacting the people in their homes, distributing sound gospel tracts and papers, and doing everything that he can to remedy this situation. Romanism and denominationalism are strongly entrenched. Results at first are bound to be slow. But a very fair start has been made, with several won from digression, one from the Methodists, and one by statement. Write Gus Winter, 118 Carroll St. Youngstown 2, Ohio, for further information.

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas: One confessed faults, one came by transfer from another city, and two were baptized here Sunday, at West End church, 718 Malone. We are in excellent condition for our meeting, which will begin Wednesday night.

I. N. Pendleton, Olyphant, Arkansas: It was a pleasure to fill my regular appointment for the church at Horse Shoe, Arkansas, the first Lord's day in this month. Had a good attendance. If the Lord wills I shall preach for them each month. I want to be busy all the time while here.

* * *

Earl E. McCord, Corning, Arkansas: Brother Fred Williamson and I closed the meeting with Center Point congregation, Rogersville, Mo., September 24th without visible results. Good preaching and the singing was the average of what you find the country over. This writing leaves me in Detroit, Michigan at the South Dearborn congregation. Began last night in a fine singing class. I trust that much good can be done while I am here. I have been asked to go to many places, so I will be kept busy for a while.

* * *

Tillman B. Pope, Alma, Arkansas: The meeting at Crider congregation, near West Plains, Mo., came to a close. This was a hard place; and the attendance was not what it should have been. There are some there who are interested in seeing the church grow and prosper; but others are filled with the spirit of indifference. My father was with me on this trip. He enjoyed it so much and I was so happy to have him with me. He is 74. We went from Crider over to Elijah, Mo., where Joe H. Blue was in a meeting. We heard him one night. It was the first time I had seen him for a good while. We had a grand visit with him. His health has improved greatly and he looks well and preached a wonderful sermon. He is a prince among men. He has done more for the cause of Christ than any man we have in our state. I am to conduct a meeting next year in his home congregation. From Missouri, I went home and conducted a meeting cut in the country. This meeting was attended extra well; the house was filled every night. Many people who had known my father and mother before I was born heard me for their first time. Many heard the pure gospel for their first time in this meeting. I enjoyed this meeting so much. I am now at Alvord, Texas, in a good meeting. My wife is with me. We once lived and worked with the church here in Alvord. It is a pleasure to us both to be here among those whom we knew and loved in years gone by. We have baptized four and the meeting is just three days old. I go from here to Bakersfield, Missouri for my next meeting.

"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 Holy Spirit." (Acts 2:38). All who have not done this are in their sins. It takes repentance and baptism to bring a man to the remission of his sins.

Do You Believe 2 Timothy 3:16, 17?

W. A. BLACK

"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." (King James Version). "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (American Revised). Of course every one is ready to say that he believes this scripture and all the rest in the Bible. But don't be too sure about that until you have studied this. I know that every one should believe this passage as well as all other scripture. But I am going to ask a few questions for your consideration. I hope that you will study these questions in the light of these scriptures. But before I ask the questions let us take another look at these scriptures.

Notice that "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (R. V.) "That the man of God may be perfect, thoroughly furnished unto all good works." Now reread and ponder these words of the Bible well. Is not this just as plain as God could have made it, in setting forth the fact that his will is revealed unto the human family in such a way that man has every thing that is for his good spiritually? There is not one single solitary fact that a man needs in his spiritual activities but what the Bible completely furnishes it unto him. The Bible will and does reveal unto man all things which he needs to know and do in the spiritual realm. And I know very little about a Christian being in any other realm. There is not one single work that I am to engage in, but that the Bible reveals it unto me. I do not have to belong to anything else in order to do what the Lord intends for me to do. That keeps me out of all secret orders and all other orders; except God's order.

Now here are some questions: If the Bible will completely furnish a man unto all good works; and make him a perfect man; why do so many people write creeds, disciplines, manuals, articles of faith, rules and regulations; and run the affairs of their churches by them? Again, I ask why? If one believes that the scripture completely furnishes him unto all and every good work; why not follow the scripture instead of the creeds? If one is going to follow the scripture which will furnish him with all good works; does it not follow beyond a doubt

that he does not need the creeds? Was not God wise enough to give rules and regulations to man to completely furnish him unto all good works? Or did God do the best he could but could not make a complete plan, and left it up to man to finish his plan and make it perfect by writing his creeds? But who is, and what is man that he will bring such a charge against God and his revealed will?

Every body that follows a creed, or manual, or discipline, in addition to the Bible, does not believe II Timothy 3:16-17. Every one who believes II Timothy 3:16-17 will have nothing to do with the creeds of men. No two creeds agree with themselves. But the Bible agrees with itself. Therefore, it logically follows that the creeds do not and can not agree with the Bible.

In so far as I know the church of Christ is the only church that takes the Bible without any creeds or man made rules. The Baptist, Methodist, Presbyterian, Mormon, Holiness, Adventist, Nazarene churches follow man made rules. How can any one claim to believe II Timothy 3:16-17 and follow the creeds of man?

We find the following expressions in the Bible: "church of God" (I Cor. 1:2); "churches of Christ" (Rom. 16:16); "the church of the Lord" (Acts 20:28 R. V.); "the body" (Col. 1:18); "the church" (Col. 1:8); "the kingdom" (Matt. 16:19).

The above are some of the terms that are used in the Bible to refer to the church. He who believes II Tim. 3:16-17 will be content to use such terms as are found in the Bible in referring to the church. Does any one who uses such terms as "Baptist church," "Methodist church," etc. believe II Timothy 3:16-17? What is wrong with the names which are found in the Bible? Can man originate a name that is better than the names that are found in the Bible?

Here are terms found in the Bible in reference to the names that the members are to wear: "Disciples" (Acts 21:16); "saints" (I Cor. 1:2); "Christians" (Acts 11:26); "children of God" (Gal. 3:26). The names which are found in the Bible are sufficient. Why should any one want to be called by a name which cannot be found in the Bible? Why should any one want to be a Methodist, a Baptist, a Presbyterian, an Adventist, Mormon when such names cannot be found in the Bible used in reference to the members of the church of Christ? Can any person believe II Timothy 3:16-17 and wear names which cannot be found in the Bible?

Does the New Testament completely furnish the man of God with every act of worship he is to engage in? If so, what meaneth the "bleating" of

the horns and the "lowing" of the organs? There is not one single solitary command or example in the New Testament where we are commanded to use instrumental mechanical music in the worship.

Since the scripture thoroughly furnishes unto every good work, it logically follows that the mourners bench system is no part of the work of God. The Bible teaches that faith, repentance, confession of faith in Christ, and baptism are conditions of pardon. Read Mk. 16:16; Acts 2:38; Rom. 10:9-10. The Lord added such to the church. (Acts 2:47) Why should man want to join the church of his choice?

Follow the Bible. It will make you complete in Christ Jesus. —In The Evangelist.

THE TONGUE

I. By Nature. It Is:

1. Deceitful (Ps. 55:21).
2. A world of iniquity (James 3:6).
3. Untamable (James 3:7, 8).

II. Wrongly Used In:

1. Much talking (Prov. 10:19; 29:11).
2. Idle talking (II Tim. 2:16).
3. Talebearing (Prov. 18:8).
4. Speaking evil of neighbors (James 4:11).

5. False witnessing (Prov. 25:18).
6. Filthy communication (Col. 3:8).
7. Murmuring (I Cor. 10:10).
8. Lying (Ps. 34:13; Col. 3:9).
9. Swearing (Matt. 5:34; Jas. 5:12).

III. Rightly Used In:

1. Confessing sin (Job 33:27, 28).
2. Prayer to God (I Thess. 5:17).
3. Praising God (Eph. 5:19; Rev. 19:5)
4. Speaking of Word (Deut 6:6-9).
5. Preaching Word (Mark 16:15; II Tim. 4:2).
6. Rebuking sin (I Tim. 5:20).
7. Convincing gainsayers (Titus 1:19)
8. Edifying saints (Matt. 28:20; Eph. 4:29).
9. Communing with saints (Mai. 3:16). —Selected.

ABOUT BOOKS

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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 106

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Not With Enticing Words

R. A. HARTSELL

Every so often I must remind myself that there is a trend toward compromise in matters of religious truth. While on one of these tours of self coaching I refreshed my memory by reading I Cor. 2. If you find yourself inclined to drift from a firm stand, then turn to this chapter and read the attitude of Paul. It is one of the most beautiful expressions of his stand for the gospel that we find in all of his writings.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." The power of the word of God lies not in mystery but in simplicity. In fact, it was presented by the same writer in the first chapter as being the foolishness of God. So simple is the gospel that it becomes foolishness to the worldly wise. In the last verse of the 1st chapter, Paul explains his reason for this simple manner of teaching. "That according as it is written, He that glorieth, let him glory in the Lord." Man might glory in himself if he used any other approach and manner of teaching.

Next, the emotions of Paul are set forth. "And I was with you in weakness, and in fear, and in much trembling." His full understanding of the responsibility of preaching Christ brought the weakness, fear and trembling of which he wrote, instead of the boastful spirit of brag so common to most of the human family. We are of a disposition to "I, my, me and mine" our way along through life. With reference to self, he had this to say in his second letter: "We preach not ourselves, but Christ." (II Cor. 4). When we shove self to the background, we are about ready to follow the steps of this great gospel preacher. But as long as we want the hearers to see us instead of Christ, we may use the wisdom of man instead of the truth.

Having put self in his place, Paul could say: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Enticing words would be veiled words. Words which are so covered as to keep the hearer from fully understanding what

he was accepting. Our inclination today is to preach so as to entice rather than convert. Persons who follow just because they are enticed to do so generally do not last long. It takes preaching that actually converts to make a substantial church. I do not mean that one must be nasty and mean to preach the gospel. He must be plain, fearless of personal harm, pointed, with regard for the truth instead of regard for the feelings of people.

Paul's manner of approach and method of teaching ("In demonstration of the Spirit and of power.") was simply "knowing nothing among them, save Jesus Christ, and him crucified." Resorting to nothing else to save souls but the preaching of Christ. Yes, they had other things; and Paul was acquainted with other subjects; for, he quoted from their poets, mentioned science, and even other subjects. These could not save them; nor can they save now.

Motive is an essential part of the subjects and actions of life. Motive played a part in Paul's preaching. He gives the reason for not using enticing words of man's wisdom. "That your faith should not stand in the wisdom of men, but in the power of God." The wisdom of man is not enduring. "Put not your trust in man; nor in the princes of men; for in a moment they go down to the grave, and their purposes perish." A faith, therefore, in the wisdom of man must perish. The power of God is enduring. A faith in it is therefore abiding. So Paul preached Christ that man might have an abiding faith, and a sure hope

A second motive is given in verse ten. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Then because the things he preached came from God, he preferred to set aside the wisdom of man. God's revealed will is man's hope of salvation. We do not need to speculate into the unknown. Enough has been revealed to guide man into eternity and happiness. Two verses set forth more of the same truths in these words: "Now we have received, not the spirit of the world, but the spirit

which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

Human creeds vs. Christ becomes the battle field of our day. These human creeds present the wisdom of men. They contain enticing words of man's wisdom. They appeal to the masses. So, it is a fight between them and the gospel of Christ. If they are exact, and contain no more nor less than the gospel, we do not need them. If they are exact duplications, without change, then they are counterfeit, false, and illegal. They have no right to exist. In fact, if they are the same as the gospel, they would read exactly alike. But they contradict themselves and each other. The Baptist Manual says on one page that salvation is wholly of grace; and on the very next page that it is solely through faith. This shows that it could not be true, and that you cannot believe it. The Methodist discipline says by faith only; but the Bible says not by faith only. This is enough to show the honest soul that they are not the gospel; nor are they akin to it. They are the wisdom of men. They are the doctrines and commandments of men; and Paul tells us that we shall "perish with the using." (Col. 2:20-23).

But, let us have a look into the preaching of Paul and others. By this means we shall be able to know what it means to preach and teach "in demonstration of the Spirit and power." I recall Paul's sermon to the Athenians, (Acts 17). First his "spirit was stirred within him" when he saw the conditions. He then "disputed" with them in the synagogues and the market place daily. So heated were the discussions that they called him a "babbler." Paul charges them with being "too superstitious." He further tells them that they worship in "ignorance." While stating these things, he also teaches them the right way. It is one thing to condemn a man's system of doing a thing; it is quite another to then point out the right way. Preaching in "demonstration and power" tears down that which is false and builds up that which is true. (II Cor. 10:4-5).

I think also of the preaching of Stephen, which was done in "demon-

stration and power." His great sermon is recorded in Acts 7. This man, as well as Paul, was inspired by the spirit of God to preach. He, therefore, could not make a mistake. Among the many things he said and did were these words: "Ye stiff necked and uncircumcised in heart and ears: ye do always resist the Holy Spirit." This was strong language, but the Holy Spirit felt that it was essential. Christ said to the Jews: "Jerusalem, Jerusalem, thou that killest the prophets and stoned them." The sins of the Jews in both cases were brought right before their eyes. Yet this was preaching "in demonstration of the Spirit and power." We may be able to entice men otherwise, but humankind must be converted; not just enticed.

Turning to the words of Paul in his second letter, chapter four, we find this fitting language. "Therefore seeing we have this ministry, as we have received mercy, we faint not." Being faint hearted is a direct cause of our spirit of compromise. We hesitate to offend our friends if they are inclined to dislike the plain teaching of the word. But our responsibility goes be-

yond the human side, it deals with the soul.

Continuing along the same thought, Paul says: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by a manifestation of the truth commending ourselves to every man's conscience in the sight of God." Note what he gave up. "The hidden things of dishonesty, craftiness and deceit." All of these lead us to compromise the truth. To preach it "in demonstration and power of the Spirit," we must remove these.

Furthermore, he states that "If our gospel be hid, (covered by enticing words of man's wisdom) it is hid to them that are lost." The lost suffer, and the "Gods of this world blind their eyes," taking advantage of their souls because we haven't the courage to present the truth unveiled. 'Tis seldom in preaching that I mention names, and I try never to be abusive; but I do want to be plain and simple in teaching the gospel of Christ. We can be plain, preach without compromise; yet be kind to all who hear.

Though caught in the net he was useless. A man still full of ravening and wickedness or one who never works at the job is useless. Are you in this class?

Referring back to the Old Testament we find another class. Isaiah 57:20, "The wicked are like the troubled sea, for it can not rest and its waters cast up mist and dirt."

This wicked character is the restless man who is a bad influence and produces nothing good. What does your waters cast up. Is your influence as gold and silver or as dirt and mire? If you are not leading some one right you then are leading wrong. If you are leading wrong you then are like the troubled sea.

Can you rest well at night? Do you rest well because your conscience is seared with a hot iron or because you have accomplished good for the Lord? The restless man in revenge makes his life even more miserable by casting off the bad influence or dirt and mire. The waves of a restless sea roll their white caps in seeming anger upon the beach while the restless wicked man drowns his unclean heart in fits of drunkenness and riotous living.

There are many more classes of wicked people but these will suffice. The unclean of heart the useless and the man of bad influence include enough of the wicked to bring the lesson thoughts out. If you are among these take heed to the lesson. If you are not among them well and good but heed the lesson lest you may stray; and pass its values on to others.

In their wicked state they are facing a future which will indicate how much triumph they actually have. The true value of an article is not from the outward appearance only. The real wealth or gain of the wicked is not all in front of the human eye. Peter tells us, (I Peter 1:24) "All flesh is as grass and the glory of man as the flower of grass, the grass withereth and the flower fadeth away." When this old body is placed in the grave the eternal abode of the soul is just beyond. All the glory and wealth of the world is left behind and the triumph one really has will be the reward beyond the grave. Are you now winning a losing battle or losing a winning battle?

Referring back to Matthew 13:49 we find that the wicked shall be severed from among the just. There will be an everlasting separation. No longer will there be good men and wicked men mixing on the streets but rather the righteous will be trodding heaven's streets of gold and the wicked groping disparagingly amid the flames of hell. The fact that a separation will occur does not frighten many because the wicked do not like good company but in John 5:29, "And shall come forth they that have done good unto a resurrection of life, they that have done evil unto a resurrection of damnation." The future of the wicked now begins

The Triumph Of The Wicked

T. B. CREWS

The title of this article bears investigation before we enter the true lesson matter. We read in Job 20:5, "The triumphing of the wicked is short and the joy of the Godless is but for a moment." (Job 14:1) "Man born of woman is of few days and full of trouble." We thus gather that the wicked does not actually triumph but rather he enjoys short lived pleasures. Many battles have been won yet the victory lost. Cities have been captured but the cost was so great an actual defeat had occurred. The wicked gain wealth by fraud, high position by underhanded tactics and many so called friends by ungodly living but the grim reaper will soon take his toll and all their wealth, positions and friends will be left behind. At the final reckoning man who lives a few years at most loses what little he may have gained of worldly nature. The righteous man can afford to lose all this because his eternal reward will exceed his earthly gain.

Who then is wicked? What is his future? What can he do? These questions we will let God's word answer. The wicked are set off in a class to themselves being numbered with all the people who are filled with worldliness. Christians cannot be worldly, (James 1:27; Romans 12:1-2; I John 2:15) therefore they must be put in another class. Since God has always carried his promises and blessings through one group of people it becomes necessary for us to belong to his selected group. That group, not be-

ing of this world, can be only the Christians. All others we shall class as wicked.

How shall we know them? Christ dined with a Pharisee and ate without washing his hands. The Pharisee was astonished at this. Jesus, seeing his astonishment says, (Luke 11:39) "Now do ye Pharisees cleanse the outside of the cup and platter but your inward parts are full of ravening and wickedness." He was referring to the heart being unclean. (Matthew 15:19) "Out of the heart proceedeth evil thoughts." The dirty hands of a man does not determine his inward parts. The heart is the field in which all seed is sown, good or bad. If it is sown, that is good seed, into a heart already growing products of evil seed the evil may choke out the good. The unclean seed must be uprooted and all its products. Jesus does not condemn cleanliness but rather he makes it more essential in that he expects so much more to be cleansed. First then we class the inwardly unclean man as wicked.

Along beside the "unclean of heart" man the word of God places another. In the thirteenth chapter of Matthew, Christ compares the kingdom of heaven to a great net cast into the sea. It brought forth all kind of products of the sea. The good were placed in vessels, the bad cast away. In the 49th verse Jesus states, "So shall it be at the end of the world, the angels shall come forth and shall sever the wicked from among the just." This wicked class we term, "useless."

ishment. That there will be a resurrection is certain. This resurrection is unconditional, all must face it. Life or death of everlasting endurance is yours to choose. Adding to this Psalms 9:17, "But the wicked shall be turned into hell, and all the nations that forget God." Darker and darker the future looks. Separated from the good, facing a resurrection of damnation to be turned into hell. Hitler and all his allies will be there considered as nations that have forgotten God. People who strive so hard to rid the world of such men shouldn't want to spend eternity with them. Why put the finger of ridicule on such men if you intend to enjoy their company in the future. (Maybe I should say, suffer with them in the future). Since hell looms as the place where wicked men go let us look at the truths concerning it so as to see what the place is like. Jesus gave a lesson on the end of time. He represented the good and evil as sheep and goat. To this lesson he attaches this statement, (Matt. 25:46) "These shall go away into everlasting punishment but the righteous into life eternal." Then hell is a place of everlasting punishment. We begin to see two rewards of extreme difference. The everlasting punishment is severe enough to make any man shudder at the thought yet daily men live another day toward it. This severe punishment we find in Mark 9:43-44, "It is better for thee to enter life maimed than having two hands to be cast into hell where the fire shall never be quenched. Where the worm dieth not and the fire is not quenched." You now see the future of the wicked. Is this your future?

Heaven with all its glory is occupied by God, Christ and all the angels and they are beckoning, come spend eternity here. If you are wicked hell with all its pain and sorrows, weeping and gnashing of teeth, fire and brimstones awaits you as a monster of destruction with Jews dripping with the blood of its victims. Can you afford to waste your few years here in wicked living seeing your fate?

Is there a way of escape? What can I do? This would not be written if there was no escape or if there was nothing you could do.

First we turn to the prophet Isaiah, (Isaiah 55:7) "Let the wicked forsake his ways the unrighteous man his thoughts and let him turn to God." Knowing that no wicked can enter heaven he is naturally expected to forsake his ways. He must clean up his filthy thoughts and turn to the God of heaven to lead him aright. In James 1:21, we read "Wherefore laying aside all filthiness and superfluity of naughtiness receive with meekness the implanted word which is able to save your soul" If the word is to have its true effect the place of its implantment must be made ready. Darkness has no place with light or light with darkness. God's word has no place a-

mong filthy, evil thoughts nor they among Christian thoughts. Then clean up the thoughts by following the plan in Jeremiah 1:10, "Root up, tear down, destroy," then "build and plant." Get to the bottom of the evil and with one mighty heave of godliness rid yourself for ever of the evil influence. Turn to Acts 3:19, "Repent ye and be converted" as one translation reads "turn to God." Repent of the wickedness you possess and let the word of God take its course. The course of God's word is described in Hebrew 4:12, "The word of the Lord is quick and powerful and sharper than any two edged sword, piercing even to the dividing assunder of soul and spirit and of joints and marrow even to the discerning of the thoughts and intent of the heart." If you let God's word take its course it will penetrate deep into your sinful heart and remove every bit of unrighteousness.

How can I let it take its course? That we answer by saying obey its every command. God's word says to have faith, (Hebrew 11:6), that we get from having God's word, (Romans 10:17) It says to repent, (Acts 3:19; 2:38). It says confess (Matthew 10:32-33) and (Romans 10:10) and it says to be baptized, (Matthew 28:18-19; Mark 16:15, 16) and many more. After all this we are to increase our faith. (I Peter 1:5-10). The man who is truly interested in saving his soul will not hesitate to follow this plan. There will be an ever growing desire to grow stronger in his ways. What value is joy if it lasts but for a moment? If there is an everlasting joy at your asking why turn away?

MINISTRY

I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.
The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing
But example's always clear.
And the best of all the preachers
Are the ones who live their creed,
For to see good put in action
Is what everybody needs.
I soon can learn to do it,
If you let me see it done.
I can watch your hands in action,
But your tongue too fast may run.
And the sermon you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,
For I might misunderstand you
And the high advice you give;
But there's no misunderstanding
How you act and how you live.
—Publisher Unknown.

FROM TIME INTO ETERNITY

An actor is upon the stage. He has been perfectly successful; the audience have been thoroughly delighted, and now, as the climax is reached, the excitement is intense. Impersonating

Satan—the destroyer, he seizes one of the other actors as his prey, and is about to hurry away with him, when he pauses, hesitates, stumbles, falls, and is carried from the stage a corpse.

Reader, would you like to die thus?

* * *

A well-known singer stands before a large company. The house is thronged with an entranced multitude. Arrayed in the habiliments, and acting in character of a judge, he asks for the third time the solemn question, "Are you guilty?" Suddenly he leaves the stage, and in a brief space of time has passed into eternity.

Reader, are you guilty before God? You, too, must cross the threshold from time into eternity; it may be today.

* * *

An evangelist company are in the street. One of the number stands forth, and earnestly exhorts the assembled crowd, telling of the Saviour's love, and of God's so-great salvation. He stops, drops to the ground, and expires. The servant's work is done. Absent from the body, he is present with his Lord.

* * *

A servant of Christ is reading Philippians 4 to his congregation. Long and faithfully he has labored for his Master. "Rejoice in the Lord always, and again I say, Rejoice", he reads. With this as a parting message upon his lips, he sinks before them, and departs to be with Christ, which is far better.

* * *

Reader, these are no fables, but simple and solemn facts. Surely they have a voice for you, for before another sunset, you may have passed away. Whither?

* * *

There is no time to waste; not a moment to lose; "Now is the accepted time,—now is the day of salvation." "To-day, if ye will hear His voice harden not your heart." Flee at once to the arms of boundless mercy, extended wide to welcome all who will come.

* * *

The Lord Jesus says, "Him that cometh to Me I will in no wise cast out."—Selected.

Will W. Slater, Station A, Fort Smith, Arkansas, October 5, 1944: Closed meeting with Florida Avenue church, Akron, Ohio, Sunday night. One was restored. It was my third effort with them, some of the finest people I have ever labored with. The elders seemed to think that much good was accomplished. This leaves me in a meeting with Liming Ridge church, Burton, West Va. I close the 15th and am to begin a mission meeting in Sterlington, Louisiana, 17th and from there to the Rio Grand Valley, Texas.

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FLANOY ALEXANDER, Office Editor and Publisher

Associate Editors

J. A. Copeland	Delight, Arkansas
Geo. B. Curtis	Box 431, Winslow, Arizona
E. R. Harper	Little Rock, Arkansas
John W. Wilson	900 W. Roma, Albuquerque, N. M.
R. A. Hartsell	Broken Arrow, Oklahoma
James L. Neal	Springdale, Arkansas
Gilbert Copeland	Nashville, Arkansas
Ted W. McElroy	Del Rio, Texas

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THE UNIVERSAL NATURE OF CHRISTIANITY

CHESTER ESTES

The establishment of the church was for the purpose of man's salvation, and so was the purpose of the whole scheme of redemption. Where the church of Christ has gone Christianity has gone. Beyond the borders of the church of Christ Christianity does not reach. Christianity cannot be separated from the church. It is true some in the church do not practice Christianity; but there is no Christianity apart from the church. I do not mean, denominationalism, either, for such does not represent the church or Christianity. The church is not denominationalism or "churchanity", nor is "churchanity" Christianity.

Universal In Demand

There is a demand for universal acceptance of Christianity, just as there is a universal demand for acceptance of Christ. Peter preached to the multitude on Solomon's porch, saying, "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. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22, 23) Christ himself is that prophet. Since Christianity is for all men, naturally all should accept it.

When Peter, during the personal ministry of Jesus, wanted to make *three* tabernacles—"One for thee, one for Moses, and one for Elias," a bright cloud overshadowed the scene and a voice came therefrom, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:4, 5) Paul said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 3) There is not now, nor has there ever been, a universal demand to

hear Moses, or Elijah. Surely there is no universal demand that John the Baptist be heard.

Not only is Christianity universal in its demands that it be universally accepted by all men in all nations; but it is universal in its demands from the standpoint of the individual. God will not accept half-hearted service, or half-hearted acceptance on the part of the individual. One must serve God with all his heart. When he obeys, he obeys from the heart; when he disobeys, he disobeys from the heart. Jesus said, "Why think ye evil in your hearts?" (Matt. 9:4) John said, "Whosoever hateth his brother is a murderer." (I John 3:15) Jesus told the lawyer that the *first and great* commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and that the *second* is like unto it, "Thou shalt love thy neighbor as thyself." (Matt. 22:35-39) Luke-warm "Christianity" is worse than no Christianity. In writing to the church at Laodicea, John said, "I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of thy mouth." (Rev. 3:15, 16).

Christianity is universal only in its application to those who are responsible. The irresponsible are not taken into consideration, since they are not sinners, nor do they have the ability to respond. Responsible people only have sinned. Christianity saves from sin. It does not exist there is safety, and no need of salvation. On the other hand, Christianity will save *all* who have sinned from *all* their sins.

Universal In Authority

Christianity is universal in that *all* authority is behind every demand. No such claim was made by Jesus prior to his death, burial and resurrection; but after he came from the grave he said to his disciples, "All power (authority, R. V.) is given unto me in heaven and in earth." (Matt. 28:18) *All* authority in *heaven* and in *earth* is all we know anything about—Jesus claimed *all* authority. Whatever commission received by the apostles, and whatever commands enjoined in the commands have the authority of heaven and earth behind them. Paul to the Philippians said, "Wherefore, God also hath 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; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11) Peter said that Jesus "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (I Peter 3:22) Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys (symbol of authority) of hell and of death." (Rev. 1:18) Christ is reigning and ruling with all authority or power, now sitting on David's throne at the right hand of God, and will relinquish his authority only when he comes again. Hear Paul: "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God the Father; when he shall put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be

destroyed is death." (I Cor. 15:23-26) The one who rejects the authority of Christ does so at the peril of his own soul.

Universal Scope

Christianity is universal, because it embraces every nation, tribe, and tongue. Such could not be said of any thing that existed prior to the death, burial and resurrection of Christ. When he gave his first commission to his disciples he limited their sphere to the Jews. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:5-7) The kingdom of heaven is universal; but it was then only at hand—nothing universal existed. Hence, they were told to go only to the Jews and announce to them the approach of the universal rule of Christ. The Old Testament Scriptures which foretold the universal kingdom of Christ were not fulfilled, and could not be, until after the death, burial and resurrection of the Messiah.

The universal scope of Christianity was foretold in the Old Testament Scriptures. Isaiah said, almost eight hundred years before it was fulfilled, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. 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 will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem." (Isa. 2:2, 3) This was to be in the "last days"—but could not be until after the death of Christ. Therefore, the "last days" did not exist till after the death of Christ. The last days existed immediately after the death of Christ, for Peter said, "this is that spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh . . ." (Acts 2:16, 17) "The mountain of the Lord's House" means the government of the Lord's house. "The Lord's house" means the church, for we read, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Tim. 3:15) The scope of Christianity is the scope of the church; the beginning of Christianity is the beginning of the church; the nature of the church; and to identify Christianity one only needs to identify the church.

The things to be preached in the name of Christ were to go forth from Jerusalem and to be for all nations. (See Isa. 2:2, 3; Matt. 28:18, 19; Mark 16:15, 16; and Luke 24:46, 47). Reason will not allow one to conceive of Christianity and the church being two different things; that it, Christianity, originated prior to the cross: nor that its scope or nature can be otherwise than *universal*.

On the first Pentecost after the resurrection of Christ repentance and remission of sins were preached for the first time in the name of Christ, when Peter told those who had killed the Son of God to "Repent, and be bap-

tized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38) This was preached for all nations, for he said, "the promise is unto you and your children (the Jews), and to all them that are afar off (Gentiles) even as many as the Lord our God shall call." (Verse 39) Peter was preaching under the great commission—the world-wide commission. The commission settles the missionary problem. We must "go into all the world;" we must teach every nation the gospel of Christ. Every man, of every race or nation, and every tongue is entitled to hear the gospel. Every Christian in the church is obligated to carry the gospel to those who have not heard it. The members of the Jerusalem church went forth (yes, the members) *everywhere preaching the word. Paul spent his life preaching the gospel to others.*

Universal Commands

The commands of the gospel of Christ are universal, growing out of a universal knowledge, intended to fill or satisfy the universal needs of man. "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 write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8:10-12; See Jer. 31:31-35) Sin (with the responsible) is universal; no sin will be in heaven; all sin must, therefore, be forgiven to enter that state of universal purity. Hence, the need of Christianity that frees from *all* sins, by the blood of him who died for us. We must believe in Christ; repent of our sins; confess the name of Christ; be baptized in his name, for the remission of *all past sins*; then observe "*all things*" commanded by him who has all authority to command.

Universal In Time

"And, lo, I am with you alway, even unto the end of the world." (Matt. 28:20) He does not mean with them personally. The apostles were inspired. They were guided by the Holy Spirit. Christ's approval was with them. Whatsoever they bound on earth, by his authority, he bound in heaven; whatsoever they loosed on earth, by his authority, he loosed in heaven. Empires may rise and fall; nations may be born and die; generations may come and go; customs may change; but the commands of Christ, never. The spiritual needs of man remain unchanged. He will always need forgiveness from sin. The work of the church now is the same it has ever been—preaching the gospel to lost sinners that they may be saved. Christ is able to save unto the uttermost those who come unto God by him. Since he is *able* to save, he knows *how* to save. His law is neither wrong nor unjust, but righteous altogether. The purpose of the judgment is to vindicate the Judge—there *all* men, saints and sinners, will acclaim him righteous, and those righteous who have obeyed his gospel. Let us, then, "preach the word."

Universal Invitation

All are invited to come to Jesus. Tenderly he pleads

with sinful men. "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." (Matt. 11:28-30). "I am Alpha and Omega, the beginning and the end, the first and the last I am the root and the offspring of David, and the bright morning star. And the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is athirst Come. And *whosoever will*, let him take of the water of life freely." (Rev. 22:13-17) God is willing for the sinner to come. He is not willing that any should perish, but that all should come to repentance. The only thing that hinders is man's lack of willingness. Excuses will not justify. All men must come to him in order to be saved.

Universal Judgment

All must face the judgment. None can escape. "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." (II Cor. 5:10) "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10, 11).

The judgment will not only be universal; but *all* the wicked will be lost and *all* the righteous will be saved. Not one righteous man will be lost and not one wicked man will be saved. "And these (the wicked) shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46).

(Sermon preached September 17, 1944 at Pauls Valley, Oklahoma)

UNTO THE END

LLOYD E. ELLIS

In the New Testament there are a number of things said about what one should do and observe until the end.

The first observation which we here made is that the end will come at death, as far as the individual is concerned. When death claims one and he goes away he is finished with this life, it is the end of life and earthly activity for him. Again, the end of all of man's earthly efforts will come at the coming of Christ, for when he returns the things of earth will cease, and the judgment follows.

In view of the fact that one is finished with all earthly activity when he dies, and that after he must meet the Christ in Judgment, and that his fate will be sealed forever according to his deeds, (which were done while he lived), it is very important that one do certain things while he lives. These are suggested:

One must endure. (Mt. 24:13) To be saved one must not only get upon the right way to go but he must hold out, go through all trials, temptations, and overcome anything that would lead him from the way that leads to God.

One should be bold. (Heb. 3:6) A Christian should be bold in condemning error and upholding the truth. Christ does not love one who is afraid of the truth and afraid to present the truth to men. Let us declare the truth boldly, live the Christian life before others, even with meekness and fear.

One should be confident. (Heb. 3:14) He should hold his confidence in Christ firm unto the end, never turning with the least doubt in his mind. This confidence in Christ will be strengthened by a wider acquaintance with his holy word.

One should be diligent. (Heb. 6:11) One should be ever about his Lord's business and be working for him continually. In season and out of season he should be busy in the work of the

kingdom. Living the Christian life is not a matter of working diligently for a while and then ceasing and quitting a while. Being diligent as long as one lives is required.

One should hope. (Heb. 3:6) This hope of the resurrection and fulfillment of the promises of God should abide with one at all times, that he may be found unwavering in the service of the Lord. Those who know his word and maintain their faith day by day and year by year have an abiding hope.

One should proclaim the death of Christ. (I Cor. 11:26) By word and deed and the obedience to the commands of the Lord, one should continue to proclaim the death of Christ as long as he lives. One should steadfastly observe the Lord's Supper thus proclaiming his faith to the world, even to the end of his life.

One should continue in these things unto the end of his earthly journey in order that he may be saved. By thus being faithful to his Lord he will be granted a welcome into the everlasting dwelling place of the redeemed. For when Jesus comes he will be un-reprovable in his sight.

Those who are faithful even unto death, are the ones who will be given the crown of life and ushered into the eternal home of the soul.

Unto the end, may we be found faithful in his sight.

A Christian lady was complaining to a friend about the hardness of life and the circumstances that buffeted her and in anger said: "Oh, I would to God that I had never been made!" "My dear child," replied the friend, "you are not yet made; you are only being made, and you are quarreling with God's processes."—Selected.

ALAMEDA GOING FORWARD

(Nearly \$1200 raised in One Day)

LLOYD E. ELLIS, 1504 Fernside Blvd. - October 1st was a high spot in the work of the church in Alameda. One hundred fifty three were present at eleven o'clock which was a record, and a special contribution toward our new building was made, many giving one week's salary. A total of \$1179.08 was given in cash and other amounts promised. The building which we have purchased on Santa Clara Avenue must be remodeled and this will cost several thousand dollars, but we are going forward and hope to be established in our permanent location in the near future. We meet at present in the Adelphian Club Building, Central and Walnut.

* * *

B. J. Fields, Locust Grove, Arkansas: I am home from a series of meetings in Locust Grove, Oklahoma. I enjoyed my stay with those brethren very much. They have a mind to work and are at peace among themselves. I hope to be with them sometime in the future. My wife went with me on this trip and greatly enjoyed meeting the brethren there. Any congregation desiring my help please write me. I have some time in November not taken.

Egermeir's Bible Story Book. Our most popular child's Bible story book. The price has advanced to \$2.50. However, as long as our present stock lasts the old price will prevail, \$2.00.

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HOLINESS

LLOYD E. ELLIS

The church of the Lord is not a Holiness Church, but holiness should be a quality found in the lives of all members.

Holiness is a divine requirement, and through the pages of the Bible we find one admonition after another teaching the followers of the Lord to lead holy lives day by day. Unless one is holy, he cannot see the Lord. (Heb. 12:14). If the opportunity of seeing the Lord is predicated upon being holy, then this indeed, should demand our closest attention.

Now holiness is not something which may be put on as a Sunday dress about once a week, and neither is it something that suddenly comes into one's life, transforms him to such an extent that he can never do anything wrong again.

Rather is holiness a condition of life, a state of one's being, and a holy life is one that is cleansed of evil thoughts, words and deeds, and filled with the fruit of the spirit. This comes about by one resisting the evil that comes into his life, and with which he is confronted from time to time. By turning away from the very appearance of evil one grows stronger in his efforts to remain pure and clean, both in word and action. By filling his life with good thoughts and righteous activities he will have no time for unholy things.

A holy life then is the sum of one's obedient acts devoid of all evil. Holiness is opposed to sin. One cannot be holy and engage in sinful practice as he goes along. One cannot forget God today and expect to return to him tomorrow, and then turn away from him again and again. God does not like the individual who is unstable in all his ways.

Living a holy life does not require absolute sinlessness, otherwise none could follow a life of holiness for all men have sinned and fail to rise to the high standard which is in Christ. But men may approach unto perfection, and this is the requirement of the Lord. The thing that is required is that each one should do his best, and to do our best we must be engaged in the task of endeavoring to make our lives better day by day. For any mistakes we ask the Lord to forgive, and then we do our best to make that mistake no more. When we fail to do as much as the Lord would expect of us, and do not live up to the best that is in us, again we ask the Lord to overlook our shortcomings and strive all the harder to rise upward and live on that high plane of which the true servant of the Lord is capable.

Let us turn from all evil, and be found busy about the Lord's business all our days.

The Church Belonging To Christ

Somewhere there is a church which is not man's church, but is the church of (belonging to) Christ. Christ said, "I will build my church—" (Matt. 16:18). Christ thought the church important, for "he—purchased with his own blood." (Acts 20:28). Christ is the head of his church, his body, and he is the head of, and purchased, only ONE body, only ONE church. If you believe the Bible you must believe this for you read Col. 1:18; Eph. 4:4.

Christ's church was established about A. D. 30, the first Pentecost after the resurrection of our Lord, in Jerusalem, by the Apostles, Peter being their spokesman, the Holy Spirit speaking through him. (Mk. 9:1; Luke 24:46-49; Acts 2) For the first time, now the church is spoken of as actually being in existence. (Acts 2:47) In all kindness,—any church established at any other time, at any other place, or by any other authority is not, nor could it be the New Testament church.

Throughout the New Testament we find a record of the work and worship of this church. At its beginning those who believed the gospel, repented of their sins, and were baptized were "added to the church." (Acts 2:

36-42; 47). Then they "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers." (Acts 2:42) They "sang praises unto his name's honor and glory." See Eph. 5:19; Col. 3:16. Thus, their worship consisted of teaching, singing, Lord's Supper, giving of their means, and praying. Cf. I Cor. 16:2.

Their work was self-edification (Heb. 6:1), benevolence (Gal. 6:10), and spreading the gospel, (Eph. 3:10; II Tim. 4:1-2).

The polity, or government, of the New Testament church, speaking of the church as a whole, might be called an "Absolute Monarchy." Christ was its head, the King of Kings, and "all power is given unto me in heaven and in earth" he declares. (Matt. 28:18). This means that when women and men meet together and change or make new laws or doctrines for the church, they are usurping the authority which belongs to Christ. As a single congregation, the church is to have overseers, "elders and deacons" (Phil. 1:1) but their authority is never to extend over more than one congregation, and they are subject always to Christ.

As a "creed" or "discipline", the New Testament church uses nothing more nor less than the New Testament itself. It will 'thoroughly' furnish us unto "all" 'good works. (II Tim. 3:15-17). It must not be changed, and to do so is to disobey God. (Cf. Rev. 22:18-19).

Names for the New Testament church are given in Acts 20:28; Rom. 16:16; Gal. 6:10; Matt. 16:19. The church belongs to Christ, not to the members of it; therefore it should wear the name of Christ, not a name which indicates it is the Christian's church.

In your community there is a congregation of the church of Christ striving to follow the New Testament pattern in work, worship, and doctrine. There the Bible is taught as the inspired Word of God, and men and women "study to show themselves approved unto God." (I Tim. 2:15). Their ambition is to please God rather than men, and their services do not offer a place of entertainment but a place of "Worship in Spirit and Truth", with straight-forward gospel preaching that tells the way of eternal life, "speaking as oracles of God." They invite you to attend their services, and to demand scriptural authority for all things said or done. They are a friendly people and will extend you a glad welcome.

--Robert F. Turner.

THE FOURFOLD GOSPEL

By J. W. McGarvey and
Phillip Y. Pendleton

A harmony of the four gospels, resulting in a complete chronological life of Christ, divided into titled sections and subdivisions, with comments interjected in the text.

Price ----- \$2.00

ABOUT BOOKS

Johnson's New Testament With Notes is temporarily out of print. Our supply is exhausted. Publishers promise us a supply about October 10, when the new printing comes off the press. We are holding all orders received for this item and will ship as soon as available. Price \$2.50 a volume.

The Great Legacy, by Ezzell continues to be a best seller. We are again able to make shipment from our stock in both paper and cloth binding. If you do not have this volume in your library you should send for a copy today. Price: Paper, \$1.00; Cloth, \$1.50.

Send Your Book Orders To.

GOSPEL LIGHT PUBLISHING CO.,
DELIGHT, ARKANSAS

Poverty may be a blessing, pride is a curse.—Selected.

"How Readest Thou?"

DAN J. OTTINGER

Do you read accurately? Do you mis-call the simplest of words, and mispronounce others? Do you pause properly for important punctuation, and do you speak each word distinctly? Do you use the same voice intonation for a sentence with a period as for one with a question mark? Are sentences with exclamation points exclamatory with you?

It is not only the person with limited schooling who answers the above questions with embarrassment, but it is often the highly educated individual. It is granted that each one of us can improve greatly.

Can you read? In 1928 I was a freshman at Harding College. About 60 freshmen gathered for the first lesson in English. Bear in mind nearly every one was a high school graduate. Mrs. J. O. Garrett, our beloved teacher, inquired "How many of you can read?" There were six or seven hands seen to go up, and some of them timidly. Mrs. Garrett had turned to a more than average difficult selection. She called on your scribe to read. I was able to call every word correctly and

I elicited her "very good." How happy I was! I had been taught, and had learned, how to read (only relatively speaking—still improving).

Sometimes we hear the scripture so terribly garbled in public, even by preachers. I just know the Savior and the holy apostles are embarrassed. Occasionally at the close of such a reading we hear: "If correctly read I have read to you the third chapter of John."

If correctly read! Pshaw! Of course, we have great regard for those few who read well and yet, in humility, say, "if correctly read." But more often the reading has been very incorrect.

I am convinced that many misconceptions of the Word of God come from faulty reading.

Brother, if you have the remotest idea you will read next Lord's Day, get your Bible now and practice your reading. Then when you arise in the assembly read with true dignity. The church will be edified and you will feel better. You will have set a good example. I hope one soul profits from this little essay.

To Periodicals—Church Papers—Church Bulletins, etc., Published by Christians or Congregations of the churches of Christ:

I have become very much interested in a work to be sponsored by the Lawrence Avenue Church of Christ, 906 Lawrence Avenue, Nashville 4, Tennessee, and as a Christian vitally interested in helping every possible member of our Armed Forces. I am requesting that you give an announcement of this work some space in one or two early issues of your publication. I am not a member of the Lawrence Avenue congregation. In fact, I have never been there, but I saw an announcement of this proposed work and have had considerable correspondence with their leaders. After discussing it with many service men, I am convinced that no greater similar work could be done right now by one of our congregations. My home congregation is Tulsa, Oklahoma, 10th and Rockford Streets. I am urging them to cooperate in this program and I hope that you will at least make the plan known to your readers.

The Lawrence Avenue congregation is soon beginning a Bible Course by correspondence for any men and women in the Armed Forces. They may or may not be members of the Church, since the sole purpose is to help them. This congregation is asking preachers and church leaders to send them an accurate list of the service people from their town or communities, with correct addresses, and who, in their opinion, would like the course. There will be no cost whatever. The lessons will be a four-page folder mailed weekly: the first page to be suggestions and source material; the second, a brief, simple lesson in Bible history; the third, a present day duty lesson from the New Testament—how to become and remain a Christian; and the fourth page, a helpful, optimistic letter.

Some lesson sheets are to be prepared by service men and returned for grading and comments by those in charge at Lawrence Avenue. They hope to enroll some 5,000 students before the end of the year, and if all goes well, many, many more thereafter. They anticipate a cost for this work of up to \$1,000 a month. If expenses become too heavy, contributions toward the work from cooperating congregations will, of course, be appreciated. A person may enroll now or later—no special time.

Send all prospective students' names and addresses, and address all correspondence to Lawrence Avenue Church of Christ, 906 Lawrence Ave., Nashville 4, Tennessee.

VERNON S. MILLS

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NOTES—REPORTS
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Lucian M. Farrar, Russellville, Ark., October 5: "Baptised two at Plainview and one here last week."

J. L. Calvert, Box 505, Kingsville, Texas: Brother A. E. Ritchie of Troup, Texas will be with us again in another meeting beginning the second Sunday in November. We had a fine meeting with Brother Ritchie last November, and we are looking for another good one this November. Our work here is moving along in a fine way, and we are having our building filled every Sunday morning and good crowds for Sunday nights, and mid-week services. When you come this way stop and worship with us.

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas, October 9: I visited the church at Westfield, Tex., in a recent mid-week service. Preached Sunday at Tidwell Road congregation. Record attendance and one baptism. Our meeting here at West End church, 718 Malone Street, is moving off in a fine way. Nine responses over the week-end, four for baptism. Of the latter, one was a Baptist. T. B. Crews is doing some fine preaching.

L. B. McClency, 5013 Falls St, Houston 10, Texas: We of the Houston Gardens congregation began our

second year yesterday. One obeyed the gospel. Singing was enjoyed at 3 P. M. All the congregations in Houston cooperated. This past year nine were baptized, fourteen were restored and sixteen placed membership. With love and unity we have enjoyed a splendid work and shall continue with a firm determination to do all we can for the cause of Christ who died for us. To God be all the glory

W. M. Grooms, Camden, Arkansas: Sunday, October 1st, was a day to long to be remembered by those who attended services at the Washington Street congregation. Our new building has been completed and all day services were enjoyed by a host of people. Brother Gilbert Copeland of Nashville, Arkansas spoke at the morning service and other visiting preachers during the afternoon. For a congregation only four months old and starting with a membership of about 45, we feel that much has been accomplished. The zeal of the members has been such that they have given \$3500.00 of their money thus far and plans are to retire the remaining debt of \$2500.00 in the next 12 months. My work since moving here three months ago, has been the most enjoyable of my life. The gospel is being preached to people who have never heard it before, there being visitors at every service. We look forward to greater things for the cause in this vicinity. To God be all the glory.



The Gospel Light

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

VOLUME 14

DELIGHT, ARKANSAS, OCTOBER 19, 1944

NUMBER 45

The One Church

LLOYD E. ELLIS

Does the Lord have one church, or does he have many churches? This question seems to trouble many, especially since there are many churches in the land. Some even rejoice that there are so many, thinking that each person may do as he pleases about joining one of them, or may join "the church of his choice", with the idea that he will be just as safe in the one as another.

The language of the Apostle Paul is still significant, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (I Cor. 1: 10). The Apostle went on to teach that they should not be divided into groups, some following one man and some another, this condemnation applies with undeniable force to denominationalism. Men cannot be united in thought and deed and still be divided.

In Rom 12:4, 5, Paul shows that even as the human body has many members making up the one body of Christ. "So we, who are many, are one body in Christ, and severally members one of another." In Eph. 2:15, 16 the same writer shows that God had broken down the middle wall, or the law which separated Jew and Gentile, and that in Christ they may both be one body. Then in Eph. 4:4 he says there is one body.

Now the body is the church, as Paul states in Col 1:24, and since there is one body, then there is one church, and to make the matter certain, we read his language in I Cor. 12:20, "But now they are many members, but one body." There are many individual Christians in the world, but there is only one body, or one church of the Lord.

This looks hard in the eyes of men, for to say that there is only one church, or body of Christians, is to condemn the denominational world. Be it remembered, however, that only the scripture is presented above, and thus does the New Testament clearly show that there is only one church of the Lord Jesus. These others are churches of men; they have varying

doctrines; follow the teachings of men; and have little regard for the truths of the Bible. They decide what they want to do religiously and do not agree among themselves. These churches are not members of one great "invisible" body, for how can they be united in such a body and be so different in their teaching and practice? Such is impossible.

The one church of Christ, has one Lord, one doctrine, one practice, and when men differ someone is wrong.

COMMENTS ON THE WATERLOO STATEMENTS

JAMES L. NEAL

With Brother Glenn A. Parks, the church of Christ worshipping on South Thompson Street here in Springdale, Arkansas, wishes to thank wholeheartedly each and every one who had any part in the Waterloo effort. This includes those who sent money, gospel literature, wrote people in Waterloo, offered words of prayer to our heavenly Father and spoke words favorable for the campaign. May God in His infinite mercy and providence bless us all in this cooperative effort to reach lost souls with the gospel of the Son of His love!

Brethren Parks and Brinker proved themselves pioneers in the Iowa effort and we want them to know we appreciate their work very much. They needed more personal help. The financial report given by Brother Parks and his management of business affairs in Waterloo show good judgment along this line. He had the interest of the church here and elsewhere at heart, and took care of it. The Park Commissioners of Waterloo recently sent us a thirty-dollar refund on permanent wiring fixtures demanded by the city in lighting the tent for the meeting. We certainly appreciate the city's response to Brother Parks' request on this matter.

After all expenses were paid we had a balance of \$125.00. This, plus the \$30.00 refund, gives us a total of \$155 on deposit in the church treasury, subject to future use for mission work in Waterloo. This is a favorable start for a follow-up work to reap of the seed of

the kingdom (Luke 8:11) we have bountifully sown in that northern city. Brother W. N. Bohannon, our Calif. Medley writer for the Gospel Age, has already stated he would be the first one to donate to another effort in the Iowa industrial city. In this goodly balance I see providence working toward an answer to ten thousand prayers from anxious hearts for the salvation of lost souls through the gospel of the Son of God's love! (Rom. 1:16-17).

Magnitude of the Waterloo Effort

Brother Lowe's financial report for the Waterloo meeting shows a total in donations of \$960.30. In a previous report we showed \$100.00 paid to KXEL station on radio time. This makes a grand total of \$1,060.30 in actual cash donated by different individuals and churches of Christ for the Iowa campaign.

A large number of personal workers helped in this meeting by mailing gospel papers, tracts and books to persons in Waterloo. Many sent money direct to Brother Flanoy Alexander to mail the Gospel Light to addresses in Waterloo. The combined total expended in this way was probably around \$1,000.00. Therefore, approximately \$2,000.00 have been spent toward preaching the gospel of Christ in one center. This shows what cooperation will do—it makes easy work, when evenly distributed.

Of course, these figures may look small to the business world; but they look big to me: because the church usually does so little in preaching the gospel to every creature. (Mark 16:15, 16) We can do about whatever is necessary to be done in the vineyard of the Lord, if we go about it with enough faith in God and confidence in His children.

Sidelights on the Meeting

Sister M. G. Pamplin of Springfield, Mo., who helped with money and in mailing gospel literature to Waterloo, writes: "The Master's word will never return unto Him void. Sometimes we see no visible results but can never know the good we really did. The ones who helped were made stronger in more ways than one. It made us a little stronger. The more we do the more we want to do. Could I ever help again. I'd just love to do so." That is a wonderful attitude of heart—the kind that will win the day for the Lord's

church.

From Brother and Sister Lloyd J. Bailey of New Hampton, Iowa, where the new congregation was established, resulting from the Waterloo meeting, we have some of the finest words since the apostle Paul of old wrote those sweet words to the church at Philippi. Let those who helped with sincerity and prayer in the Waterloo campaign drink deeply of these lines from over-joyed hearts: "Grace and peace from God our Father and from the Lord Jesus Christ. Our souls rejoice at the hearing of your faith in the Lord Jesus Christ, and we long for a taste of closer fellowship of our mutual faith.

"Leaving Long Beach, Calif., two years ago, we were astonished to hear your plans began at nearly the same time for the meeting just held. You, (those who launched the meeting) by God's grace, planned for two years for the effort that brought the sweetest cup of God's precious spirit to our parched lips and souls. You have been the good Samaritans in the hands of God and Brothers Parks and Brinker. Our hearts and souls are humbled to be saved by brethren of their position in the body of Christ, with the Lord's Supper. The sweetness of the communion with each other and with the Lord ran over our beings until our bodies quaked for the joy that seemed to be ours. May God richly bless the members in the body of Christ, who sacrificed so richly that we few souls might drink of that cup and eat of that bread in memory of our dear Saviour. Extend these words of gratefulness to all whom you deem should hear of our thanksgiving. In Christian love we pray His blessings of heavenly places to abide in your hearts and souls"—In Christ we are, Lloyd and Mabel Bailey.

Brother and Sister Bailey's words sound a good deal like some of those of Paul to the Philippian saints in the long ago. They manifest that sweet fellowship of the Spirit, tender mercies and compassions to make full our great joy, having the same mind and the same love in the marvelous work of the Lord.

People are perfectly united when that which belongs to one belongs to the other also. The human heart is full of the Spirit when it is wholly directed and controlled by our Lord as by His words in the New Testament. Christians are partakers in common with the mind of God and Christ, when directed by the Holy Spirit as revealed in the Bible. Hence, when the Baileys of New Hampton, Iowa, found this Christian fellowship with Brethren Parks and Brinker they were over-joyed! That is naturally Christ-like.

"Not Discouraged"

In regard to the hard struggle in Waterloo and in connection with the new congregation at New Hampton,

forty miles away by the Waterloo effort, Brother Parks said in letter written while yet at Waterloo: "We are not discouraged in any way about the effort. We feel that the work that has been done over the radio, from house to house, and at the tent will bring forth fruit unto God in due season. I have that much faith in Him through whose Providence we have come to this indifferent and neglected portion of the world. Oh, if I could raise sufficient support to move here and live until a self-supporting congregation was established! We are not having to meet any kind of open opposition. We had rather meet that kind than the sort we are meeting. The only opposition we are meeting is rank indifference born of ignorance of the plea we are making. Yet I am certain that a work can be planted here with someone on the grounds for a long period of time. The people are rather indifferent to any kind of service that is without fanfare. When we reached here a big tent meeting was in progress with the 'Four-Square Gospel' outfit and the tent has been running over from night to night, but most of them are bystanders to see the show rather than the doctrine." The contribution for the two Lord's days in Waterloo was turned over to the New Hampton Brethren—\$43.00.

Aside from the hope we have in the future harvest of the seed of the kingdom sown in Waterloo, we believe that the new work started at New Hampton will prove to be worth all the effort we have made in this campaign. If we have merited your confidence in sponsoring and managing the Waterloo campaign we are glad, as we pray God's blessings upon all who cooperated with us; and we pray that we may retain this trustworthiness in our Lord and Savior.

And now would you look back at that financial report and know that churches of Christ can do things cooperatively in the Bible way! It may require a generation to show up the truth of the matter, but I am humbly stating before the God of my being that the greatest up-lift for moral, social and spiritual safety ever to go into Waterloo, Iowa, was the Parks-Brinker meeting conducted there by us all, with an all-wise heavenly Father as our partner, the latter part of August, 1944!

An Anxious Suggestion

We would like to humbly suggest with anxiety of purpose for future plans, that all those who have names of persons living in Waterloo, used in the gospel mailing campaign, to retain three or four to each mailer and keep in touch with them. Write them, or send some good tract or paper about once each three weeks. Thank you for all eternity, and our love be with you all in Christ's dear name.

FINAL REPORT OF THE WATERLOO, IOWA MEETING

By ROY E. LOWE, Deacon-Treas., South Thompson Street, Church of Christ Springdale, Arkansas

Contributions given to the Waterloo, Iowa campaign from August 1st through September 8th.

Balance	\$551.15
Church at Corinth, Ark.,	10 00
Miss Flora Travis, Nashville, Tenn.,	5.00
By a Friend, Nashville, Ark.,	10.00
Ira Mae Harding, Springdale, Ark.,	1.00
Back Oak Church of Christ, Winslow, Arkansas	10 00
Toddville, Iowa, Church of Christ	25.00
G. R. Hill, U. S. Coast Guard	4.05
Church of Christ, Berea, Iowa	25.00
Darrell Faltz, Lamoni, Iowa	5.00
Mrs. W. L. Foster, Wewoka, Okla.,	3.00
Church of Christ, Leon, Iowa	25 00
Voi Parsley, Wichita, Kansas	10.00
Edgar W. Pierce, Polson, Montana	5.00
Mrs. Fredolph Anderson, Rush City, Minn.,	1 00
Church at Delight, Ark., (Bible class)	10.50
Mrs M G. Pamplin, 2100 N. Robinson Ave., Springfield, Mo.	10 00
Mrs. O. H. Green for Primary Bible class Midway church of Christ, Lewisville, Arkansas	2.00
Cuy Couch, Fayetteville, Ark.,	5.00
By a Friend	3 00
Church of Christ, Bentonville, Arkansas	
E P Dodson	10.00
T. F. Bohannon, Medford, Texas	10 00
Arlas T. Oliver, Nashville, Ark.,	2.00
Church of Christ, 118 Ave. N W, Cedar Rapids, Iowa, Oscar C. Black	25.00
Mrs. G. T. Criner, Little Rock, Ark.,	5.00
Church of Christ, Mayfield, Ark.,	5.00
Mrs. B. F. Garner, Camden, Ark.,	2.00
Mrs. H. J. Thomas, Fayetteville, Ark.,	1.50
Cpi. Wm. H. Bradley, Winslow, Ark.,	10.00
Redline Church of Christ, Kirkman Iowa	10.00
Lucian M. Farror, Russellville, Ark.,	2.10
Flora Travis, Haynesville, La	3.00
Mrs. Earl Madden, Gross, Ark.,	2.00
Mrs. Tom Burris, Pratt, Kansas	10.00
Church of Christ, Center Ridge, Ark.,	10.90
By a Friend	5.00
Mrs. Rosa Ping, Springdals, Ark.,	1.90
Cleveland Ave., Church of Christ, Wichita, Kansas, Estelle Cobb	100 00
Mrs. Don Yelry, Eldon, Mo.,	1 00
Forthy Risley, Fayetteville, Ark.,	2.00
Mrs. H N Hubble, Rector, Ark.,	2 00
Charles L. Brown, Camp Blanding, Florida	2 00
By Friends	20 00

Total, \$960 30

EXPENDITURES

Rent on tent-in Waterloo	\$ 84.65
Check to Glenn A. Parks	350.00
Sent to Brother Parks by Brother Neal for church	260 10
Check to Glenn A. Parks, bal. of pay	140 00

Total \$834.75

Balance on hand \$125 00
(The check of September 8th to Brother Parks and the \$89 00 shown on his Statement as returned to the church at Springdale, is his salary—\$229.00)

A BLANKET ITEMIZED ACCOUNT OF FUNDS RECEIVED AND MONEY SPENT IN WATERLOO, IOWA MEETING
By GLENN A. PARKS

(Submitted to Overseers of South Thomp, St., Church of Christ, Springdale, Ark.)

FUNDS RECEIVED AND HANDLED	
South Thompson St. Church of Christ, Springdale	\$610.10
Church of Christ, Fayetteville	25.00
Brethren from Oelwein, Iowa	20.00

Total funds received \$655.10
Expenses Met on Grounds; With Transportation to and from Waterloo:

To Radio Station KXEL for bal. due	\$280.00
Wiring of tent	61.74
Advertising in paper (Three adds)	47.58
Fullerton Lbr. Co. (Rent on Lbe. and Kegs)	5.00
Deposit and electric service charge	10.00
Fisher Tent and Awning Co (Removal of Tent)	12.00
Distribution of papers	1.90
Sign for tent	2.70
Taxi fare in search of seats	2.75
Railroad fare to and from Waterloo	32.25
Personal Expenses With Contribution to Brother Brinker:	

Tras	
Transportation about city To Brother Brinker	\$10.00
Hotel room rent	
Laundry	
Cleaning and pressing	
Telephone calls	
Telegram to Brother Neal	
Barber work	\$105.52
Incidentals on which no record was made	5.28

Total expenses	\$556.10
Returned to Church at Springdale	89.00
	\$655.10

Bakersfield, California: Since I have been taking the Gospel Light I have put it into the hands of five different people yearly, who were not members of the church. I have no fear that these five people have not learned the truth for I happen to know that it was read by every one of them. The "Gospel Light" is not a paper to be read and thrown in the waste basket. I wish that every preacher in every congregation would encourage each member of the congregation to send the "Light" to five people yearly, who are not members of the church. Then get them to save the copies that come into their homes to be placed in Old Folks Homes and other places. Don't tell me they won't be read. They do read them. Think what a campaign for the truth it would be if only ten members out of each congregation would put the "Light" into five homes yearly. Who can't afford to do it? There are so many things that we could do to spread the gospel that we are not doing and The Gospel Light paper can be trusted to do this needed work.—A Reader.

F. G. Copeland, Nashville, Arkansas, October, 13: Brother Glenn A. Parks of Fayetteville, Arkansas, closed a meeting with the church in Nashville October 10. The meeting lasted ten days and was well attended through out. Brother Parks did some very fine work while here. The preaching was of the very highest type, and he conducted himself in the spirit of Christ if I know what that is. We are all highly pleased with his work here and we are sure the church is inspired to greater things. Seven were baptized and one restored.

Willis M. Grooms, Camden, Arkansas, October 10: Brother Gilbert Copeland of Nashville, Arkansas will begin a series of Gospel meetings at the Washington Street Church of Christ in Camden, Arkansas on Thursday night, November 16th. All have an invitation to attend.

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas, October 16: One of the best meetings in the history of West End congregation was conducted by Brother T. B. Crews. New records were set in attendance and offerings, six were restored, four were baptized and the congregation is pressing on for greater victories. Cooperation by the other congregations and preachers of Houston helped make the meeting a success.

MINISTRY

I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.

The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing
But example's always clear.

And the best of all the preachers
Are the ones who live their creed,
For to see good put in action
Is what everybody needs.

I soon can learn to do it,
If you let me see it done.
I can watch your hands in action,
But your tongue too fast may run.

And the sermon you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,

For I might misunderstand you
And the high advice you give;
But there's no misunderstanding
How you act and how you live.
—Publisher Unknown.

FROM TIME INTO ETERNITY

An actor is upon the stage. He has been perfectly successful; the audience have been thoroughly delighted, and now, as the climax is reached, the excitement is intense. Impersonating

Satan—the destroyer, he seizes one of the other actors as his prey, and is about to hurry away with him, when he pauses, hesitates, stumbles, falls, and is carried from the stage a corpse.
Reader, would you like to die thus?

A well-known singer stands before a large company. The house is thronged with an entranced multitude. Arrayed in the habiliments, and acting in character of a judge, he asks for the third time the solemn question, "Are you guilty?" Suddenly he leaves the stage, and in a brief space of time has passed into eternity.

Reader, are you guilty before God? You, too, must cross the threshold from time into eternity; it may be today.

An evangelist company are in the street. One of the number stands forth, and earnestly exhorts the assembled crowd, telling of the Saviour's love, and of God's so-great salvation. He stops, drops to the ground, and expires. The servant's work is done. Absent from the body, he is present with his Lord.

A servant of Christ is reading Philippians 4 to his congregation. Long and faithfully he has labored for his Master. "Rejoice in the Lord always, and again I say, Rejoice", he reads. With this as a parting message upon his lips, he sinks before them, and departs to be with Christ, which is far better.

Reader, these are no fables, but simple and solemn facts. Surely they have a voice for you, for before another sunset, you may have passed away. Whither?

There is no time to waste; not a moment to lose; "Now is the accepted time,—now is the day of salvation." "To-day, if ye will hear His voice harden not your heart." Flee at once to the arms of boundless mercy, extended wide to welcome all who will come.

The Lord Jesus says, "Him that cometh to Me I will in no wise cast out."—Selected.

Will W. Slater, Station A, Fort Smith, Arkansas, October 5, 1944: Closed meeting with Florida Avenue church, Akron, Ohio, Sunday night. One was restored. It was my third effort with them, some of the finest people I have ever labored with. The elders seemed to think that much good was accomplished. This leaves me in a meeting with Liming Ridge church, Burton, West Va. I close the 15th and am to begin a mission meeting in Sterlington, Louisiana, 17th and from there to the Rio Grand Valley, Texas.

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher
Associate Editors

J. A. Copeland Delight, Arkansas
Geo. B. Curtis Box 431, Winslow, Arizona
E. R. Harper Little Rock, Arkansas
John W. Wilson 900 W. Roma, Albuquerque, N. M.
R. A. Hartsell Broken Arrow, Oklahoma
James L. Neal Springdale, Arkansas
Gilbert Copeland Nashville, Arkansas
Ted W. McElroy Del Rio, Texas

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THE UNIVERSAL NATURE OF CHRISTIANITY

CHESTER ESTES

The establishment of the church was for the purpose of man's salvation, and so was the purpose of the whole scheme of redemption. Where the church of Christ has gone Christianity has gone. Beyond the borders of the church of Christ Christianity does not reach. Christianity cannot be separated from the church. It is true some in the church do not practice Christianity; but there is no Christianity apart from the church. I do not mean, denominationalism, either, for such does not represent the church or Christianity. The church is not denominationalism or "churchanity", nor is "churchanity" Christianity.

Universal In Demand

There is a demand for universal acceptance of Christianity, just as there is a universal demand for acceptance of Christ. Peter preached to the multitude on Solomon's porch, saying, "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. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22, 23) Christ himself is that prophet. Since Christianity is for all men, naturally all should accept it.

When Peter, during the personal ministry of Jesus, wanted to make *three* tabernacles—"One for thee, one for Moses, and one for Elias," a bright cloud overshadowed the scene and a voice came therefrom, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:4, 5) Paul said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 3) There is not now, nor has there ever been, a universal demand to

hear Moses, or Elijah. Surely there is no universal demand that John the Baptist be heard.

Not only is Christianity universal in its demands that it be universally accepted by all men in all nations; but it is universal in its demands from the standpoint of the individual. God will not accept half-hearted service, or half-hearted acceptance on the part of the individual. One must serve God with all his heart. When he obeys, he obeys from the heart; when he disobeys, he disobeys from the heart. Jesus said, "Why think ye evil in your hearts?" (Matt. 9:4) John said, "Whosoever hateth his brother is a murderer." (I John 3:15) Jesus told the lawyer that the *first and great* commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and that the *second* is like unto it, "Thou shalt love thy neighbor as thyself." (Matt. 22:35-39) Luke-warm "Christianity" is worse than no Christianity. In writing to the church at Laodicea, John said, "I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of thy mouth." (Rev. 3:15, 16).

Christianity is universal only in its application to those who are responsible. The irresponsible are not taken into consideration, since they are not sinners, nor do they have the ability to respond. Responsible people only have sinned. Christianity saves from sin. It does not exist there is safety, and no need of salvation. On the other hand, Christianity will save *all* who have sinned from *all* their sins.

Universal In Authority

Christianity is universal in that *all* authority is behind every demand. No such claim was made by Jesus prior to his death, burial and resurrection; but after he came from the grave he said to his disciples, "All power (authority, R. V.) is given unto me in heaven and in earth." (Matt. 28:18) *All* authority in *heaven* and in *earth* is all we know anything about—Jesus claimed *all* authority. Whatever commission received by the apostles, and whatever commands enjoined in the commands have the authority of heaven and earth behind them. Paul to the Philippians said, "Wherefore, God also hath 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; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11) Peter said that Jesus "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (I Peter 3:22) Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys (symbol of authority) of hell and of death." (Rev. 1:18) Christ is reigning and ruling with all authority or power, now sitting on David's throne at the right hand of God, and will relinquish his authority only when he comes again. Hear Paul: "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God the Father; when he shall put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be

destroyed is death." (I Cor. 15:23-26) The one who rejects the authority of Christ does so at the peril of his own soul.

Universal Scope

Christianity is universal, because it embraces every nation, tribe, and tongue. Such could not be said of any thing that existed prior to the death, burial and resurrection of Christ. When he gave his first commission to his disciples he limited their sphere to the Jews. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:5-7) The kingdom of heaven is universal; but it was then only at hand—nothing universal existed. Hence, they were told to go only to the Jews and announce to them the approach of the universal rule of Christ. The Old Testament Scriptures which foretold the universal kingdom of Christ were not fulfilled, and could not be, until after the death, burial and resurrection of the Messiah.

The universal scope of Christianity was foretold in the Old Testament Scriptures. Isaiah said, almost eight hundred years before it was fulfilled, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. 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 will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem." (Isa. 2:2, 3) This was to be in the "last days"—but could not be until after the death of Christ. Therefore, the "last days" did not exist till after the death of Christ. The last days existed immediately after the death of Christ, for Peter said, "this is that spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh . . ." (Acts 2:16, 17) "The mountain of the Lord's House" means the government of the Lord's house. "The Lord's house" means the church, for we read, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Tim. 3:15) The scope of Christianity is the scope of the church; the beginning of Christianity is the beginning of the church; the nature of the church; and to identify Christianity one only needs to identify the church.

The things to be preached in the name of Christ were to go forth from Jerusalem and to be for all nations. (See Isa. 2:2, 3; Matt. 28:18, 19; Mark 16:15, 16; and Luke 24:46, 47). Reason will not allow one to conceive of Christianity and the church being two different things; that it, Christianity, originated prior to the cross: nor that its scope or nature can be otherwise than *universal*.

On the first Pentecost after the resurrection of Christ repentance and remission of sins were preached for the first time in the name of Christ, when Peter told those who had killed the Son of God to "Repent, and be bap-

tized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38) This was preached for all nations, for he said, "the promise is unto you and your children (the Jews), and to all them that are afar off (Gentiles) even as many as the Lord our God shall call." (Verse 39) Peter was preaching under the great commission—the world-wide commission. The commission settles the missionary problem. We must "go into all the world;" we must teach every nation the gospel of Christ. Every man, of every race or nation, and every tongue is entitled to hear the gospel. Every Christian in the church is obligated to carry the gospel to those who have not heard it. The members of the Jerusalem church went forth (yes, the members) everywhere preaching the word. Paul spent his life preaching the gospel to others.

Universal Commands

The commands of the gospel of Christ are universal, growing out of a universal knowledge, intended to fill or satisfy the universal needs of man. "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 write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8:10-12; See Jer. 31:31-35) Sin (with the responsible) is universal; no sin will be in heaven; all sin must, therefore, be forgiven to enter that state of universal purity. Hence, the need of Christianity that frees from *all* sins, by the blood of him who died for us. We must believe in Christ; repent of our sins; confess the name of Christ; be baptized in his name, for the remission of *all past sins*; then observe "*all things*" commanded by him who has all authority to command.

Universal In Time

"And, lo, I am with you always, even unto the end of the world." (Matt. 28:20) He does not mean with them personally. The apostles were inspired. They were guided by the Holy Spirit. Christ's approval was with them. Whatsoever they bound on earth, by his authority, he bound in heaven; whatsoever they loosed on earth, by his authority, he loosed in heaven. Empires may rise and fall; nations may be born and die; generations may come and go; customs may change; but the commands of Christ, never. The spiritual needs of man remain unchanged. He will always need forgiveness from sin. The work of the church now is the same it has ever been—preaching the gospel to lost sinners that they may be saved. Christ is able to save unto the uttermost those who come unto God by him. Since he is *able* to save, he knows *how* to save. His law is neither wrong nor unjust, but righteous altogether. The purpose of the judgment is to vindicate the Judge—there *all* men, saints and sinners, will acclaim him righteous, and those righteous who have obeyed his gospel. Let us, then, "preach the word."

Universal Invitation

All are invited to come to Jesus. Tenderly he pleads

with sinful men. "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." (Matt. 11:28-30). "I am Alpha and Omega, the beginning and the end, the first and the last I am the root and the offspring of David, and the bright morning star. And the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is athirst Come. And *whosoever will*, let him take of the water of life freely." (Rev. 22:13-17) God is willing for the sinner to come. He is not willing that any should perish, but that all should come to repentance. The only thing that hinders is man's lack of willingness. Excuses will not justify. All men must come to him in order to be saved.

UNTO THE END

LLOYD E. ELLIS

In the New Testament there are a number of things said about what one should do and observe until the end.

The first observation which we here made is that the end will come at death, as far as the individual is concerned. When death claims one and he goes away he is finished with this life, it is the end of life and earthly activity for him. Again, the end of all of man's earthly efforts will come at the coming of Christ, for when he returns the things of earth will cease, and the judgment follows.

In view of the fact that one is finished with all earthly activity when he dies, and that after he must meet the Christ in Judgment, and that his fate will be sealed forever according to his deeds, (which were done while he lived), it is very important that one do certain things while he lives. These are suggested:

One must endure. (Mt. 24:13) To be saved one must not only get upon the right way to go but he must hold out, go through all trials, temptations, and overcome anything that would lead him from the way that leads to God.

One should be bold. (Heb. 3:6) A Christian should be bold in condemning error and upholding the truth. Christ does not love one who is afraid of the truth and afraid to present the truth to men. Let us declare the truth boldly, live the Christian life before others, even with meekness and fear.

One should be confident. (Heb. 3:14) He should hold his confidence in Christ firm unto the end, never turning with the least doubt in his mind. This confidence in Christ will be strengthened by a wider acquaintance with his holy word.

One should be diligent. (Heb. 6:11) One should be ever about his Lord's business and be working for him continually. In season and out of season he should be busy in the work of the

kingdom. Living the Christian life is not a matter of working diligently for a while and then ceasing and quitting a while. Being diligent as long as one lives is required.

One should hope. (Heb. 3:6) This hope of the resurrection and fulfillment of the promises of God should abide with one at all times, that he may be found unwavering in the service of the Lord. Those who know his word and maintain their faith day by day and year by year have an abiding hope.

One should proclaim the death of Christ. (I Cor. 11:26) By word and deed and the obedience to the commands of the Lord, one should continue to proclaim the death of Christ as long as he lives. One should steadfastly observe the Lord's Supper thus proclaiming his faith to the world, even to the end of his life.

One should continue in these things unto the end of his earthly journey in order that he may be saved. By thus being faithful to his Lord he will be granted a welcome into the everlasting dwelling place of the redeemed, for when Jesus comes he will be unreplicable in his sight.

Those who are faithful even unto death, are the ones who will be given the crown of life and ushered into the eternal home of the soul.

Unto the end, may we be found faithful in his sight.

A Christian lady was complaining to a friend about the hardness of life and the circumstances that buffeted her and in anger said: "Oh, I would to God that I had never been made!" "My dear child," replied the friend, "you are not yet made; you are only being made, and you are quarreling with God's processes."—Selected.

Universal Judgment

All must face the judgment. None can escape. "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." (II Cor. 5:10) "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10, 11).

The judgment will not only be universal; but *all* the wicked will be lost and *all* the righteous will be saved. Not one righteous man will be lost and not one wicked man will be saved. "And these (the wicked) shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46).

(Sermon preached September 17, 1944 at Pauls Valley, Oklahoma)

ALAMEDA GOING FORWARD

(Nearly \$1200 raised in One Day)
LLOYD E. ELLIS, 1504 Fernside Blvd.
- October 1st was a high spot in the work of the church in Alameda. One hundred fifty three were present at eleven o'clock which was a record, and a special contribution toward our new building was made, many giving one week's salary. A total of \$1179.08 was given in cash and other amounts promised. The building which we have purchased on Santa Clara Avenue must be remodeled and this will cost several thousand dollars, but we are going forward and hope to be established in our permanent location in the near future. We meet at present in the Adelphian Club Building, Central and Walnut.

* * *

B. J. Fields, Locust Grove, Arkansas: I am home from a series of meetings in Locust Grove, Oklahoma. I enjoyed my stay with those brethren very much. They have a mind to work and are at peace among themselves. I hope to be with them sometime in the future. My wife went with me on this trip and greatly enjoyed meeting the brethren there. Any congregation desiring my help please write me. I have some time in November not taken.

Egermeir's Bible Story Book. Our most popular child's Bible story book. The price has advanced to \$2.50. However, as long as our present stock lasts the old price will prevail, \$2.00.

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HOLINESS

LLOYD E. ELLIS

The church of the Lord is not a Holiness Church, but holiness should be a quality found in the lives of all members.

Holiness is a divine requirement, and through the pages of the Bible we find one admonition after another teaching the followers of the Lord to lead holy lives day by day. Unless one is holy, he cannot see the Lord. (Heb. 12:14). If the opportunity of seeing the Lord is predicated upon being holy, then this indeed, should demand our closest attention.

Now holiness is not something which may be put on as a Sunday dress about once a week, and neither is it something that suddenly comes into one's life, transforms him to such an extent that he can never do anything wrong again.

Rather is holiness a condition of life, a state of one's being, and a holy life is one that is cleansed of evil thoughts, words and deeds, and filled with the fruit of the spirit. This comes about by one resisting the evil that comes into his life, and with which he is confronted from time to time. By turning away from the very appearance of evil one grows stronger in his efforts to remain pure and clean, both in word and action. By filling his life with good thoughts and righteous activities he will have no time for unholy things.

A holy life then is the sum of one's obedient acts devoid of all evil. Holiness is opposed to sin. One cannot be holy and engage in sinful practice as he goes along. One cannot forget God today and expect to return to him tomorrow, and then turn away from him again and again. God does not like the individual who is unstable in all his ways.

Living a holy life does not require absolute sinlessness, otherwise none could follow a life of holiness for all men have sinned and fail to rise to the high standard which is in Christ. But men may approach unto perfection, and this is the requirement of the Lord. The thing that is required is that each one should do his best, and to do our best we must be engaged in the task of endeavoring to make our lives better day by day. For any mistakes we ask the Lord to forgive, and then we do our best to make that mistake no more. When we fail to do as much as the Lord would expect of us, and do not live up to the best that is in us, again we ask the Lord to overlook our shortcomings and strive all the harder to rise upward and live on that high plane of which the true servant of the Lord is capable.

Let us turn from all evil, and be found busy about the Lord's business all our days.

The Church Belonging To Christ

Somewhere there is a church which is not man's church, but is the church of (belonging to) Christ. Christ said, "I will build my church—" (Matt. 16:18). Christ thought the church important, for "he—purchased with his own blood." (Acts 20:28). Christ is the head of his church, his body, and he is the head of, and purchased, only ONE body, only ONE church. If you believe the Bible you must believe this for you read Col. 1:18; Eph. 4:4.

Christ's church was established about A. D. 30, the first Pentecost after the resurrection of our Lord, in Jerusalem, by the Apostles, Peter being their spokesman, the Holy Spirit speaking through him. (Mk. 9:1; Luke 24:46-49; Acts 2) For the first time, now the church is spoken of as actually being in existence. (Acts 2:47) In all kindness,—any church established at any other time, at any other place, or by any other authority is not, nor could it be the New Testament church.

Throughout the New Testament we find a record of the work and worship of this church. At its beginning those who believed the gospel, repented of their sins, and were baptized were "added to the church." (Acts 2:

36-42; 47). Then they "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers." (Acts 2:42) They "sang praises unto his name's honor and glory." See Eph. 5:19; Col. 3:16. Thus, their worship consisted of teaching, singing, Lord's Supper, giving of their means, and praying. Cf. I Cor. 16:2.

Their work was self-edification (Heb. 6:1), benevolence (Gal. 6:10), and spreading the gospel, (Eph. 3:10; II Tim. 4:1-2).

The polity, or government, of the New Testament church, speaking of the church as a whole, might be called an "Absolute Monarchy." Christ was its head, the King of Kings, and "all power is given unto me in heaven and in earth" he declares. (Matt. 28:18). This means that when women and men meet together and change or make new laws or doctrines for the church, they are usurping the authority which belongs to Christ. As a single congregation, the church is to have overseers, "elders and deacons" (Phil. 1:1) but their authority is never to extend over more than one congregation, and they are subject always to Christ.

As a "creed" or "discipline", the New Testament church uses nothing more nor less than the New Testament itself. It will 'thoroughly' furnish us unto "all" 'good works. (II Tim. 3:15-17). It must not be changed, and to do so is to disobey God. (Cf. Rev. 22:18-19).

Names for the New Testament church are given in Acts 20:28; Rom. 16:16; Gal. 6:10; Matt. 16:19. The church belongs to Christ, not to the members of it; therefore it should wear the name of Christ, not a name which indicates it is the Christian's church.

In your community there is a congregation of the church of Christ striving to follow the New Testament pattern in work, worship, and doctrine. There the Bible is taught as the inspired Word of God, and men and women "study to show themselves approved unto God." (I Tim. 2:15). Their ambition is to please God rather than men, and their services do not offer a place of entertainment but a place of "Worship in Spirit and Truth", with straight-forward gospel preaching that tells the way of eternal life, "speaking as oracles of God." They invite you to attend their services, and to demand scriptural authority for all things said or done. They are a friendly people and will extend you a glad welcome.

--Robert F. Turner.

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ABOUT BOOKS

Johnson's New Testament With Notes is temporarily out of print. Our supply is exhausted. Publishers promise us a supply about October 10, when the new printing comes off the press. We are holding all orders received for this item and will ship as soon as available. Price \$2.50 a volume.

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Poverty may be a blessing, pride is a curse.—Selected.

"How Readest Thou?"

DAN J. OTTINGER

Do you read accurately? Do you mis-call the simplest of words, and mispronounce others? Do you pause properly for important punctuation, and do you speak each word distinctly? Do you use the same voice intonation for a sentence with a period as for one with a question mark? Are sentences with exclamation points exclamatory with you?

It is not only the person with limited schooling who answers the above questions with embarrassment, but it is often the highly educated individual. It is granted that each one of us can improve greatly.

Can you read? In 1928 I was a freshman at Harding College. About 60 freshmen gathered for the first lesson in English. Bear in mind nearly every one was a high school graduate. Mrs. J. O. Garrett, our beloved teacher, inquired "How many of you can read?" There were six or seven hands seen to go up, and some of them timidly. Mrs. Garrett had turned to a more than average difficult selection. She called on your scribe to read. I was able to call every word correctly and

I elicited her "very good." How happy I was! I had been taught, and had learned, how to read (only relatively speaking—still improving).

Sometimes we hear the scripture so terribly garbled in public, even by preachers. I just know the Savior and the holy apostles are embarrassed. Occasionally at the close of such a reading we hear: "If correctly read I have read to you the third chapter of John."

If correctly read! Pshaw! Of course, we have great regard for those few who read well and yet, in humility, say, "if correctly read." But more often the reading has been very incorrect.

I am convinced that many misconceptions of the Word of God come from faulty reading.

Brother, if you have the remotest idea you will read next Lord's Day, get your Bible now and practice your reading. Then when you arise in the assembly read with true dignity. The church will be edified and you will feel better. You will have set a good example. I hope one soul profits from this little essay.

To Periodicals—Church Papers—Church Bulletins, etc., Published by Christians or Congregations of the churches of Christ:

I have become very much interested in a work to be sponsored by the Lawrence Avenue Church of Christ, 906 Lawrence Avenue, Nashville 4, Tennessee, and as a Christian vitally interested in helping every possible member of our Armed Forces. I am requesting that you give an announcement of this work some space in one or two early issues of your publication. I am not a member of the Lawrence Avenue congregation. In fact, I have never been there, but I saw an announcement of this proposed work and have had considerable correspondence with their leaders. After discussing it with many service men, I am convinced that no greater similar work could be done right now by one of our congregations. My home congregation is Tulsa, Oklahoma, 10th and Rockford Streets. I am urging them to cooperate in this program and I hope that you will at least make the plan known to your readers.

The Lawrence Avenue congregation is soon beginning a Bible Course by correspondence for any men and women in the Armed Forces. They may or may not be members of the Church, since the sole purpose is to help them. This congregation is asking preachers and church leaders to send them an accurate list of the service people from their town or communities, with correct addresses, and who, in their opinion, would like the course. There will be no cost whatever. The lessons will be a four-page folder mailed weekly: the first page to be suggestions and source material; the second, a brief, simple lesson in Bible history; the third, a present day duty lesson from the New Testament—how to become and remain a Christian; and the fourth page, a helpful, optimistic letter.

Some lesson sheets are to be prepared by service men and returned for grading and comments by those in charge at Lawrence Avenue. They hope to enroll some 5,000 students before the end of the year, and if all goes well, many, many more thereafter. They anticipate a cost for this work of up to \$1,000 a month. If expenses become too heavy, contributions toward the work from cooperating congregations will, of course, be appreciated. A person may enroll now or later—no special time.

Send all prospective students' names and addresses, and address all correspondence to Lawrence Avenue Church of Christ, 906 Lawrence Ave., Nashville 4, Tennessee.

VERNON S. MILLS

NOTES—REPORTS

Lucian M. Farrar, Russellville, Ark., October 5: "Baptised two at Plainview and one here last week."

J. L. Calvert, Box 505, Kingsville, Texas: Brother A. E. Ritchie of Troup, Texas will be with us again in another meeting beginning the second Sunday in November. We had a fine meeting with Brother Ritchie last November, and we are looking for another good one this November. Our work here is moving along in a fine way, and we are having our building filled every Sunday morning and good crowds for Sunday nights, and mid-week services. When you come this way stop and worship with us.

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas, October 9: I visited the church at Westfield, Tex., in a recent mid-week service. Preached Sunday at Tidwell Road congregation. Record attendance and one baptism. Our meeting here at West End church, 718 Malone Street, is moving off in a fine way. Nine responses over the week-end, four for baptism. Of the latter, one was a Baptist. T. B. Crews is doing some fine preaching.

L. B. McClency, 5013 Falls St., Houston 10, Texas: We of the Houston Gardens congregation began our

second year yesterday. One obeyed the gospel. Singing was enjoyed at 3 P. M. All the congregations in Houston cooperated. This past year nine were baptized, fourteen were restored and sixteen placed membership. With love and unity we have enjoyed a splendid work and shall continue with a firm determination to do all we can for the cause of Christ who died for us. To God be all the glory

W. M. Grooms, Camden, Arkansas: Sunday, October 1st, was a day to long to be remembered by those who attended services at the Washington Street congregation. Our new building has been completed and all day services were enjoyed by a host of people. Brother Gilbert Copeland of Nashville, Arkansas spoke at the morning service and other visiting preachers during the afternoon. For a congregation only four months old and starting with a membership of about 45, we feel that much has been accomplished. The zeal of the members has been such that they have given \$3500.00 of their money thus far and plans are to retire the remaining debt of \$2500.00 in the next 12 months. My work since moving here three months ago, has been the most enjoyable of my life. The gospel is being preached to people who have never heard it before, there being visitors at every service. We look forward to greater things for the cause in this vicinity. To God be all the glory.



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

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Practical Christianity (No 1)

TED W. MCELROY

The epistle of James contains lessons very practical in Christian living. As an introduction let us note the writer and the recipients of this book. The writer introduces himself, "James a servant of God and of the Lord Jesus Christ." Among the apostles there were two called James, they were distinguished from each other as "James the son of Zebedee" and "James the son of Alphaeus." James the son of Zebedee, brother of John, was killed by Herod (Acts 12:2) about 44 A. D. James the son of Alphaeus, called by Paul "the Lord's brother" was the writer of this book. Mary the wife of Clopas, the Lord's mother's sister, is mentioned in John 19:25; it is worthy of note that Alphaeus and Clopas are the same name, one according to Greek and the other according to Hebrew orthography; so it appears that Mary, the Lord's mother's sister, was the mother of James the son of Alphaeus. The word "brethren" was used in the New Testament times to denote those of close kin, and did not necessarily mean a common father and mother; and hence it was so used by Paul in Gal. 1:19. From these observations I think James was a cousin of the Lord. Josephus (Ant. XX 9) informs us that this James, the Lord's brother, was condemned to be stoned by Ananias the high priest, who was son of the Annas who figured in the crucifixion of Jesus. James wrote the epistle about A.D. 62 and was killed in 63.

The letter is addressed to the "twelve tribes scattered abroad." The kingdom of Israel was overthrown by the Assyrians in 721 B. C. never to rise again, and at the time of this writing the Ten Tribes were lost, or at least had no distinct identity. Hence I think it is probable that the apostle used the term "twelve tribes" with reference to spiritual Israel, i. e., Christians, members of the church.

Note the word "greeting" in the salutation, this word is from the Greek word "chairein," the use of the word in the following three passages suggests its significance: (Acts 15:23; Jas. 1:1; II John 11). The word means health, benevolence, wish for prosperity. Christians can express such greet-

ing toward fellow Christians; but are forbidden to give such greeting to false teachers.

In the remainder of this article it is my purpose to point out three lessons from the first 10 verses of the chapter.

I. TEMPTATION

As an encouragement to overcome trials, and as a warning against yielding to evil, James discusses temptation and sin. The attitude a Christian should have toward the trials of life is stated, "Count it all joy, my brethren, when ye fall into manifold temptations" (vs. 2). It is difficult to find joy in temptations, trials, and hardships; but in order to make it possible the apostle states the ground for the joy, "knowing that the proving of your faith worketh patience" (vs. 3). So the Christian has reason to rejoice when he is tried, because of the good effect the trial will have in developing patience in his character. The apostle desired that the Christian be fully developed, he said, "And let patience have its perfect work that ye may be perfect and entire, lacking in nothing" (vs. 4). Too many folks shine in one virtue, and are entirely lacking in others which are just as important and necessary. A man might shine in church going —be present for every service; but at the same time be lacking in purity of life —participate in immoral and worldly things. James pleaded for Christians to be fully developed in all essential virtues, to be "lacking in nothing." It is a good question for all of us to ask ourselves "What lack I yet?"

In verse 12 the writer again takes up the subject of temptation, saying, "Blessed is the man that endureth temptation," he means to overcome the temptation and be faithful to the Lord. "For when he shall be approved, he shall receive the crown of life," that is when he meets the Lord's approval in Judgment he will receive eternal life.

From whence does temptation and evil come? The question has engaged the minds of the world's foremost philosophers, but none have given a better explanation than James. He said, "Let no man say when he is tempted, I am tempted of God; for

God cannot be tempted with evil, and he himself tempteth no man." So God is not the author of evil. James explains its origin, "Each man is tempted when he is drawn away of his own lust and enticed." Two things enter into the temptation; first man's lust or desire, second the devil's bait —the object of the lust or desire is the "enticement." The devil's enticement and man's desire or lust combine to make a temptation. In verse 15 he climaxes the discussion by saying, "Lust when it hath conceived, beareth sin" —when lust is yielded to, sin is the result, 'and sin when it is full grown bringeth forth death' —sin continued in will lead one to the second death in the lake that burns with fire and brimstone.

II. FAITH AND PRAYER

The importance of faith in its relation to prayer is pointed out by the apostle James, "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith nothing doubting, for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; for a double-minded man is unstable in all his ways" (vs. 5-8). Wisdom may be defined as practical judgment. In prayers asking the Lord for wisdom or any other blessing, confidence in God and belief that he will give the needed blessing is essential. It is folly to pray for something that one does not believe he will receive. The "double-minded man is unstable in all his ways"; hence probably leading a double life, dividing his time between pretended service to the Lord and real service to the devil.

III. THE END OF LIFE

The relative unimportance of material things in this life, compared to eternal things is pointed out by James, "Let the brother of low degree glory in his high estate" (vs. 9). That we occupy exalted positions in Christ is occasion for rejoicing regardless of how little of this world's goods we possess. "And the rich, in that he is made low" (vs. 10). The rich are to rejoice that they are permitted to put on humility and enjoy the blessings of Christianity. The passing of a rich man is pictured, but the lesson is ap-

(Continued On Page Six)

TEACHING

LLOYD E. ELLIS

I. Teaching Required

Men do not know of the Lord unless they have been taught. There may be something in man which causes him to worship, but there is no directive force in man which will impel him to worship the right thing or which will tell him to do it in the right way.

There is only one way for man to learn that the true object of worship is God, and in like manner must he learn that there is only one definite way in which he may be worshipped acceptably. This information comes through teaching, and if one is not taught, then one does not know.

There are many methods of teaching, but the thought here is that there must be teaching before there can be knowledge of the one true God and his ways.

It is required of the children of the Lord that they engage in teaching. Jesus told his followers to go into all the world and teach the nations. (Mt. 28:19, 20). This they did in obedience to his command. Later, Paul wrote to Timothy and told him to teach others. (II Tim. 2:2).

Those who know the Word are required of the Lord to teach it to the ones who do not know. This command to teach is not limited to one group or class of individuals in the church, but all are to be found engaging in teaching the gospel to others. If one does no more than live the godly life before others, he is teaching by example at least. Others may be able to write or speak publicly or privately, and in whatever way they may be able, all the followers of the Christ are to teach.

II. The Great Need in All the World

The greatest need of men in the world is to be taught the word of God. This word is powerful; it contains the directions showing men how to become true followers of the Christ; and it contains the promise made to those who will follow him.

In the word of the Lord one can understand not only what he is but also what he needs to become. Herein is brought to him all the philosophy of life that he needs to know in order that he might be enabled to conduct himself properly before God and in the presence of men. Without it no one can be a fully developed creature in the sight of his Creator.

It is through the teaching of this word that man is made conscious of his lost condition and the need that he has of the succoring arm of the Lord. If someone does not teach him this word he will grope in darkness and may not find the Lord. His great need is that someone should point him to the Lamb of God that taketh away the sin of the world.

III. Responsibility of Each Christian

Thousands of Christians have never felt the responsibility resting upon them in this regard, for each individual does have a duty in this matter of teaching and cannot shift his responsibility upon the shoulders of someone else.

By every word and act we influence others, but just to refrain from evil is not enough. That is necessary, truly, but there must be some positive action in order that others may learn what the truth is. We must plan to teach them, and if we ourselves cannot do the actual teaching, then we should help to send someone to do that work.

Preparation is necessary in order that we may be able to teach others, for one who does not know cannot successfully impart knowledge, hence the necessity of studying the word of the Lord ourselves in order that we may know.

The Lord said go teach, and we today need to make ready, and then teach the word of the Lord day after day and year after year as long as we shall live here in the world. Go teach others the wonderful story of a Savior's love and so both save thyself and the ones who hear thee.

ELD. J. E. COBB
VERSUS

THE APOSTLE PAUL

By GEORGE W. TOLAND

Mr. Cobb, as we pointed out in our last article on this subject —seeks to prove that man is born a sinner. That he is a sinner by NATURE., i. e., when Adam sinned his guilt was transmitted to the whole human race, so that every child from the moment he first breathed the air is doomed to eternal destruction, unless God is some mysterious and unrevealed manner has planned its salvation somewhere between the time it dies and the judgment day.

But Baptists also teach that man has not the capacity of doing any good things even to believing on the Lord Jesus, unless by direct impart the Holy Spirit gives to him this power and privilege, enabling him to become a believer. And even then, all one must do is just believe "that Jesus is his personal, loving Saviour" and the work of salvation is complete.

But you remember we have already pointed out that unless the believer becomes obedient to the divine will, that the wrath of God ABIDES, or continues on him, as at the first, i. e., before he became a believer. (John 3: 56, R. V.).

But Baptists are not alone in this most unreasonable and unscriptural teaching. I have in my library a little book entitled "Fletchers Appeal" which in 1896 was a part of a four years course of study prescribed by the Methodist Conference for young

preachers, or rather those who desired to become young Methodist preachers. And I think I ought to know, as I studied this course for the four years required by Methodist law, and I passed too, received my "license" and preached enough of that stuff to hold my job for four years, before I learned the truth, and quit their silly stuff and went to laboring to defend the gospel against such doctrines.

But what I wanted to tell you is that on page 32 the writer says "If we advert to mankind, even before they burst the womb of their tortured mothers, they afford us a new proof of their total degeneracy. For reason dictates, that if they were not conceived in sin, the Father of mercies could not, consistently with his goodness and justice, command the cold hand of death to nip them in the unopened, or just opened bud. We may then justly infer from the sufferings and death of still-born or new-born children, that man, is totally degenerate, and liable to destruction even from his mother's womb." This doctrine is common to most all sectarian bodies. But Baptists tell us that man is even worse than this, that he can do nothing, and is helpless in the matter of his salvation, making his salvation wholly dependent on what God sees fit to do. J. M. Pendleton says in his book entitled "Christian Doctrines" (and remember he is the man who wrote out the Baptist Manual) on page 181 that man is justly condemned and utterly helpless in his condemnation. Again page 175 we have this statement after referring to Eph. 2:1-3 where Paul says that while they "WALKED according to the course of this world" they were sinners—but Pendleton says "This represents man in a condition of guilt and utter helplessness. He is guilty in his helplessness, and helpless in his guilt." Now I would just like to know why they don't read where Paul says in Rom. 2:14, "For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" and again in Rom. 7:12, "Wherefore the LAW is holy, and just and good." Now the same nature that Baptists talk so much about, the same totally depraved folk, the same people in whom there was no good thing, the same NATURE that they say made them children of wrath, having not the capacity of doing good without a direct impact of the Holy Spirit is the same NATURE that Paul is talking about in the Roman letter, and they KEPT the law BY NATURE, they did the things that were written in the law BY NATURE. Why don't Baptists quote these passages when they 'rent' so much about people being sinners by nature. Were these Gentiles HELPLESS —Does not Paul say the law is just, holy and good, and these Gentiles kept this GOOD law, this HOLY law, by Nature?

Proposed Building For Alameda, California



(Above is an architects drawing of the proposed home for the church meeting at 2167 Santa Clara Avenue, Alameda, California.)

Alameda, is a beautiful city of 56,000 people on an island adjacent to Oakland on the mainland side of San Francisco Bay. A home city with beautiful gardens, wide tree-shaded streets, parks, libraries and schools, it is one of the most desirable places to live in the entire Bay area. Only ten minutes from down-town Oakland and just across the Bay from San Francisco; here are found many government installations, shipbuilding and allied industries situated on the inner harbor, with the Oakland Airport on Bay Farm Island only a short distance away.

There are some two dozen denominational churches in Alameda, but the church of Christ is just beginning, having met first on February 14, 1943.

Lloyd E. Ellis came over from San Francisco the first Lord's Day in February of this year to devote full time to the work in Alameda. Since the first of August he has been speaking each Sunday evening at 6:30 on KROW in Oakland, which program was sponsored last year by the Alameda congregation.

On May 29, a deal was consummated for the purchase of a building and lot on Santa Clara Avenue at a price of \$5,000.00, right in the heart of Alameda, only two blocks from the main business section and one from the Alameda High School.

About \$1,000.00 had been collected toward a building fund during the first year. On October 1st a special contribution was made by the congregation toward the building and about \$1200.00 was secured; and another contribution was made on October 29th to clear the entire purchase price. The congregation here has cleared this with the assistance of \$750.00 from the outside, (\$500.00 being donated by the Berkeley congregation).

It is necessary to remodel the present building for the use of the church.

Plans have been drawn; bids secured and the work should start soon. Approximately \$10,000.00 is needed in order to complete the building, and we should like to have it finished and paid for about the first of the year.

There are less than 100 members in the Alameda congregation, and a large proportion of the congregation is not yet stabilized, as people are coming and going in connection with the present influx of workers in the various industries. There have been forty additions since February.

Do you want to have a part in firmly establishing the cause of Christ in this strategic center? The building will have the necessary class rooms, baptistery, heating system, and an auditorium seating between 200 and 300 people. This building and lot (which is an ell next to the corner facing both Santa Clara Avenue and Walnut St.) was an old estate and we were very fortunate in securing this location for it is just about the best in the entire city for our purpose. Santa Clara Ave., is the main thoroughfare lengthwise the island and intersects Park St. and the main business section only two blocks away.

We know you are interested in the work in this section, and with a building paid for in Alameda, we shall be enabled to assist in establishing the cause in hundreds of needed places in Central and Northern California. This section of California has scarcely been touched—thousands of people have never heard of the church of Christ, and if you knew of the efforts being made by some to establish the cause firmly in this section of the country, we are sure you would want to help.

Any who desire to assist the church in Alameda to remodel the building which they have secured, may send contributions to Chas. C. Flint, 1013 Broadway, Alameda, California.

STATE SANATORIUM NOTES

HOWARD CASADA

The latest patient to be baptized into Christ is W. S. Masoner of Springdale, Arkansas. Brother Masoner is sixty-two years of age, is well liked among the patients and will have a great influence among his fellows.

One of the fine young men baptized recently officiated at the Lord's table for the first time last Lord's day. This was at the service in the Shibley building. Another young man who was baptized recently assisted. Both did fine.

A Sanatorium wedding of recent date united in marriage sister Margaret Wade of Blytheville, Arkansas, and A. C. Patterson of Redfield, Arkansas.

Brother T. W. Worley of McAllen, Texas away down in the Rio Grande Valley, recently sent a large box of gospel literature by express.

Besides the regular literature we receive weekly and monthly we have recently received nice lots of gospel papers from the following places: Xenia, Illinois; Winfield, Kansas; Alamo, N. M.; Marble Falls, Texas; Ola, Arkansas; Terrell, Texas; Sage, Arkansas; Roswell, N. M.; and Greenfield, Tennessee.

Among the literature recently sent in for distribution was some of Judge Rutherford's nonsense. Also some of Dr. Webbers Premillennial twaddle. It was not sent in by members of the church I hope. The all-devouring torridity of the bonfire comes in mighty handy sometimes.

The doctors, nurses and officials of the Sanatorium in general extend us every possible courtesy in our work. This is highly appreciated too.

We are still in need of some large print New Testaments for the patients.

Several patients recently coming to the Sanatorium are members of the church. We would be glad to hear from the relatives of these folks. Feel free to write us and tell us if we can be of service to the patients.

Is the congregation where you worship having a financial part in this great work? As we have opportunity let us do all the good we can. Helpful suggestions as to how to improve the work will be appreciated.

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SUBSCRIPTION EXPIRATIONS

During the past few weeks quite a few subscriptions
 to the The Gospel Light have expired. Many others will
 expire between now and the first of the year.

We would like to call your attention to the fact that
 a prompt renewal will be appreciated. If your subscription
 has expired, or will expire within the next few weeks,
 won't you please send in your renewal now.

BOOKS AND BIBLES

It is practically impossible for us to get delivery from
 the publishers on Bibles and Testaments. We do have in
 stock a few Teachers' Reference Bibles and Small Testa-
 ments. We will give you next week a list and prices of
 those now in stock. Also a list of Sermon and Bible
 Reference books that we can now supply will be carried in
 next week's Gospel Light.

"WHY WE BELIEVE THE BIBLE"

We have just received a supply of this fine little
 volume, by George DeHoff. It is bound in cloth, 119 pp.
 This book should be in every home. It is a unique volume.
 Order a copy today. Price, prepaid, only \$1.00.

ALMA, ARKANSAS, October 26: The meeting at Al-
 vord, Texas, came to a close. We had a splendid meeting.
 The crowds were good and the interest was the very best.
 We once lived in Alvord and worked with the church
 there; but we had not been back for over four years. Many
 changes had taken place and many that we had known and
 loved when we lived there, have already crossed over the
 great divine. Sister Pope was with me on this trip; and we
 enjoyed it so much. The church is doing well. We had
 eleven responses, six baptisms, one a merchant 68 years
 old. Besides many gifts given to us, they paid me about
 \$225.00 for the meeting. I promised to return in October
 1948 for another meeting. A lot of things can happen be-
 tween now and then. We have many dear friends in the
 town of Alvord. At this writing I am at Bakersfield, Mo.,
 in a meeting. We are having very fine crowds, and three
 have made the confession for baptism already. We are
 expecting more. I am to be here until the 5th of Novem-
 ber. I have two more meetings up in this part and then I
 shall go home, for a needed rest- —Tillman. B. Pope.

WE SACRIFICED . . .

MRS. JOHN W. WILSON

We sacrificed both John and I
 For the lovely home we wished to buy.
 Said John to me, it matters not,
 Just what a person hasn't got.

If they really want a home that's nice,
 Let them make some sacrifice.
 So we sat down and figured out
 How we could bring this home about.

We'd borrow money from a friend,
 But how would we make our payments then?
 Said I, twill be an up-hill pull,
 With bills to pay and kids in school.

But think, when they come home at night
 To a living room that's neat and bright.
 We owe them that, said John to me,
 A place where children can be free.

And when we grow old, a place that's blest,
 When all our kids come home to rest.
 So we decided, John and I,
 This lovely little home to buy.

Two-thousand down and lots to go;
 The payments high; the living slow,
 But that's what we wanted something nice
 And so we made the SACRIFICE.

On Lord's-Day morn', I wasn't late
 And I had one dollar for the plate.
 We met in a hall across the town,
 Where some folks wouldn't come around.

I wished we had a place to meet,
 In a building, on a nicer street.
 Eight years, we'd been in this ole' hall,
 But Christ met with us, after all.

No hurry, we have lots of time
 To build a church home that is fine.
 'Twill be paid for; twill be nice,
 EIGHT YEARS AND SUCH A SACRIFICE.

Why can't GOD'S FAMILY figure out
 How to bring some things about?
 It matters not that we are few,
 It's the thing WE REALLY WANT TO DO.

It's the willing mind to pull up-hill,
 To save lost souls, to do his will.
 To put our dollars to a test,
 And secure for God the very best.

Don't say we CAN'T, for I know many,
 Who buy earthly homes without a penny,
 And pull up-hill 'nor backward fall
 Then go to HELL and leave it ALL.

3318 Monterey St.,
 Bakersfield, California.

Faith in our God is indispensable to successful states-
 manship. —Abraham Lincoln.

"What Is Man?"

T. Q. MARTIN, In Christian Leader

Three times in the Book of truth divine we have those very words: "What is Man"? Only the Book of God, gives the satisfactory answer, and we must have a pretty extensive knowledge of that Book, to make the answer stand out clear and plain. I quote the Scriptures embracing the question. "When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? And the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and crownest him with glory and honor. Then makest him to have dominion over the work of thy hands; thou hast put all things under his feet" (Psalm 8:3-6). (I always use the American Revised Version, and have done so until I never think to state quotations made by me, are from that version. In the above question, I have followed the marginal rendering in the 5th verse.)

Certainly it makes no difference what time in the twenty-four hours, that David wrote this language, but I am persuaded it was at night. Had he written this in the day time, I am sure he would have mentioned the sun," which thou hast ordained. "But this by the way," Jehovah, what is man, that thou takest knowledge of him? Or the sun of man that thou makest account of him"? (Ps. 144:3).

"But one hath somewhere testified, saying What is man, that thou art mindful of him or the son of man that thou visitest him?" (Heb. 2:6).

There are a number of sciences, (at least so called) that touch upon man's existence, his nature, and even in some cases, his destiny. There is ontology, that treats upon being, biology, that treats upon life, anthropology, that is called "the science of man," or the science that treats of man, physiology, that treats upon being, biology, that chology, that treats of the inner man.

But not one of the "ologies" satisfactorily, answers David's question. Now there are questions that we raise, in studying David's question. Is man great or small? He is neither great nor small, in the absolute sense. Absolutely, only Deity is great. Now it will depend upon our standard of comparison, as to whether man is great or small. It has been entirely too much the vogue to contemplate man from the comparison with the created world. From this view point, man is great, for he is ruler of the lower creation. But how came man to occupy such a sphere? It is God given. If God had not endowed man as He has, with a degree of intelligence far superior to that of any other being on the earth, the human family would long since, have become extinct. If the lower animals, many of them with physical strength almost infinitely superior to

that of man, had been given, by the Creator, the power to reason and plan, as man can do, they could destroy the human race at once. Man controls the lower creation, not because, he, man, has superior strength, but because the Almighty endowed him with a mind, yea, more with a soul.

Man's God-given wisdom, not his superior physical strength, enables him to hold in subjection the lower creation. Let us now approach the subject as it was approached by David, Israel's sweet singer, God's faithful servant. "When I consider thy heavens the work of thy fingers, the moon and the stars which thou has ordained; what is man, that thou art mindful of him?" And the son of man that thou visitest him?"

When David looked upon the beauty and glory of the heavenly bodies, and knowing God through divine revelation, as the maker of these bodies, he seems to wonder why the infinitely great Creator should have thought of, or noticed insignificant man. But now David contemplates man from the point of contrast with the created, and he says: "And crownest him with glory and honor. Thou makest him to have dominion over the work of thy hands; Thou hast put all things under his feet:" (Ps. 8:5, 6).

Man's place then, in the scheme of things as God has arraigned them, is ruler over the created earth. Now man's greatest mistake, as I see it, is failing to realize his absolute dependence upon Jehovah, creator of heaven and earth. God has endowed man with God-like attributes, and yet man often uses these attributes as if they originated with human beings.

God alone is creator. "Man creates nothing." I heard that statement made years ago, and at once I disputed it, I said man has creative imagination. His imagination can create anything. This thought I believed until some twenty-five years ago. Taking up the subject of man as God made him, that I might try to make somewhat an independent study of the subject, I reached the conclusion that man's imagination is limited as surely as any other faculty of his being.

Now when we attempt to show the creative power of imagination, we usually use some such extravagant illustration as the following: "I can imagine a serpent with his body coiled round the globe, catching himself by the tail, thus completing the encirclement. I can imagine that snake as having horns on his head, wool on one part of his body, feathers on another part, having wings like those of a chicken, and so on, and so on."

What has the imagination done in this case? I answer. It has created nothing whatever. The imagination in the supposed case, like that in every

other case, started with perception, and combined these perceptions into the imaginary serpent. I believe that man as he is, might live on the earth a million years, and never image a snake, if God had not made a snake for man to perceive. But do you say, God never made a snake with wool on his body, etc. True. But God made wool to grow on the back of sheep, and had man never perceived wool where God made it, he could never have imaged it to put it on his snake.

Our master snake reminds me of the student under the peerless Agassiz, one of the world's greatest naturalists. His students would search far and wide for different kinds of bugs. As soon as the insect was brought to the old master, he would tell the pupils at once, the name of the bug. His pupils conceived the idea of constructing a bug out of various parts of other kinds of bugs. So they took the head of one kind of bug, the wings of another, the feet of still another, until they had pieced together a creature that looked much as if God had made it thus. As soon as the old master examined the specimen, he said "Young men, this is humbug."

Now if we should relegate to the realm of oblivion all the "humbugs," patch work of men, in science and religion, we would lose much in quantity, but our loss in quality would be abundantly compensated for in quality.

Ah! says one, you underestimate man. Behold the airplane, the U Boat and many other products originating in the human imagination. I speak now for myself only. I believe that man might have lived for millions of years, on the earth, and would never have imaged an airplane, had God not furnished the prototype, the bird, nor would he ever have imagined the U boat, had God not made a fish. Watching God's creature the bird, soaring in the air, gave to man the idea of the airplane, and watching the graceful movement of the fish in the water, gave to man the idea of the U boat.

That science has done, and is doing great things for the world, no man in his right mind would deny. But science is yet discovering things that God always knew. All honor to the expert scientist who recognizes that the mind with which he investigates, and the material that he uses in the search for greater things is all God given.

Not a great while ago, I read somewhere this challenge: "I can go to my chemical laboratory, and there I can construct a grain of wheat that you cannot distinguish in form or substance, from the natural grain." He further stated that chemical analysis might be applied to his grain, and yet you cannot tell the artificial from the natural.

I know too little of chemistry to take issue with the challenger, but I can distinguish that grain of wheat that God made, from the grain the challenger made. Let your grain, Mr.

Challenger, lie in the earth a million years, and it will never sprout, never come up. Why? God put something in His grain, that all the scientists in all the wide, wide world could never put into any vegetable seed on the earth, namely, life. God puts into the seed of all plants in the vegetable world, a life germ, and nine times in the first chapter of Genesis, we are told that God caused each plant, and animal as well, to produce after its kind.

God is the author of love. I saw a man-made potato that I could not tell from one grown in the garden, but I knew the one that man made was a lifeless something and could never reproduce itself.

The story is told of an Atheist that was a noted artist. His health became so poor, pulmonary trouble, that his physician recommended a change of climate. Said his physician, "Go to Colorado, obtain a guide to be with you constantly, remain out doors as much as possible take daily strolls, and if you are tired when night comes, and you are some distance from headquarters, seek a place to spend the night. Have your guide carry your material for painting, and keep up your painting, and you will, by and by, be as good as new again."

The Atheist artist employed a native Indian as his guide. The Indian tried daily to persuade the Atheist to believe in "The Great Spirit". The atheist insisted that there is no such being. One day as they sat on the hillside, the sun shining beautiful, an unusually beautiful day, the Atheist said to his guide, "Tell me something that your Great Spirit can make, that I can't make." In front, and a little to the right of them, was a large grasshopper clinging to a stalk of wild grass. The weight of the grasshopper's body caused the stalk of grass to bend to a graceful curve. The Indian pointed to the insect said: "Pale face could not make hopper grass." The artist began to draw, and in a little while showed to the Indian the long, curved stalk of grass, with its brown stem, and green leaves, and there was the grasshopper with the joints in his legs, extending away above his body, just as if he were ready to spring away to safety.

"There," said the Atheist, is your "hopper grass." "Umph!" said the Indian, "make him hop." This poor, illiterate Indian, "child of the forest," realized that there is a power life giving, and that man has not that power. Oh, that man would realize his utter helplessness without God.

"Jehovah, make me to know mine end, and the measure of my days, what is; let me know how frail I am." (Ps. 39:4),

SOMETHING IN A NAME

C. A. BUCHANAN

Some people are heard to ask rather scornfully, "What's in a name, any way"? Let us see. God changed Abram's name to Abraham. Abram meant high father. Abraham means father of a multitude. Sarai's name also changed to Sarah, which signifies princess. Jacob's name was changed to Israel. Jacob meant supplanter. Israel signified the prince that prevails with God. God named John before he was born. Likewise Jesus was named before his birth. "Thou shalt call his name Jesus, for he shall save his people from their sins," said the angel. Long before the Christian era God promised to give his people a name better than sons and daughters (Isa. 56:5). Again, "The Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:2). This was to be after the kings saw their righteousness and the Gentiles were brought in. In Acts 4:26 we read, "The kings of the earth stood up and rulers were gathered together against the Lord and against his Christ." Paul was chosen "To bear my name before the Gentiles and kings, and children of Israel" (Acts 9:15). In Acts 10 we read of the first Gentile converts, and in the next chapter (11:26) we read, "The disciples were called Christians first at Antioch." All this harmonizes with the prophecy concerning the giving of the new name.

At the council at Jerusalem the apostle Peter rehearsed how God had made choice among the apostles that the Gentiles by his mouth should first hear the gospel. In commenting on this James said, "Brethren, harken unto me: Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name" (Acts 15: 14). In the same connection Barnabas and Paul related what signs and wonders God had wrought by them among the Gentiles.

As Paul preached to king Agrippa, Agrippa said, "Almost thou persuaded me to be a Christian" (Acts 26:28). Some urge that the Revised Version of this, "With but little persuasion thou wouldst fain make me a Christian," indicates that Agrippa was only belittling Paul, and the name Christian, that the king was not sincere in his remark. All the circumstances in the case indicate sincerity on the part of the king. But granting he was not sincere, we know Paul was sincere in his answer, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." here can be no doubt that Paul's desire was to make Christians. The apostle writes, "If any man suffer as a Christian let him not be ashamed, but let him glory God in this name" (I Pet. 4:16).

We become Christians by hearing and obeying Christ. By faith, we are baptized into Christ, and put on Christ (See Gal. 3:26, 27). And as long as we do nothing more than obey Christ we are nothing more than Christians. We violate the Scriptures if we add things that divide us into parties and necessitate party names. Paul reprimanded the Corinthians for attempting to do this. When one said, I am of Paul, and another, I am of Apollos, and another, I am of Cephas, Paul asked, "Is Christ divided? Were ye baptized in the name of Paul?" In doing this he said they were carnal and walked after the manner of men. Paul plead with them to be of the same mind and to have no divisions among them. For Paul's full discussion of this see I Cor. 1:10-15, and 3:1-7.

The name Christian is sufficient to describe one who abides in Christ, as Texan signifies one who lives in Texas. Party names are necessary for those who go beyond and abide not in the teaching of Christ. —In Firm Foundation.

McAlesler, Oklahoma, October 26: Since my last report there has been much activity with the church here, I spent the first 12 days of this month in a meeting with the brethren at Newton, Kansas, which resulted in two baptisms as the only visible results. The work at home went along in a good way with baptisms every Sunday this month so far. Brother G. C. Brewer is here in a meeting with us now and will continue through October 31st. There were four additions the first day he was here, three of them baptized. My work with the McAlesler congregation will end with this month, and I plan to begin in Muskogee with the new West Side congregation, which will open November 26th, following the close of the Hardeman meeting. Melvin L. Vaughn, of Bay City, Texas has been engaged for the work here and will begin Nov. 1st. The work at McAllister has been most pleasant, and I trust profitable, during these three years that I have tried to serve as their evangelist or minister. More than two hundred have been added to the church during that time, about half of that number being by baptism. —A. C. Grines.

PRACTICAL CHRISTIANITY (NO. 1)

(Continued from page 1)

plicable to all men because all pass from this stage of action. "For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: So also shall the rich man fade away in his goings." In view of the brevity of life it behoves us to take thought of the manner of life we live, so that we may be received into the eternal home of the righteous.

NOTES—REPORTS

* * * * *

Kilgore, Texas, October 21: The church at Branch, Arkansas is a young congregation, having begun two years ago. I have held three meetings there. They are now building a meeting house. They have six lots located just across the street from the post office right on the Fort Smith-Little Rock highway, about 28 miles from Fort Smith. The brethren are few in number but they are determined to complete the building. They are not asking for help, but a donation to these brethren would be a great help to the cause and will be very much appreciated. They have the building fully half completed, so let's help them complete it. All donations should be sent to Alex Strickland, Branch, Arkansas. —O. H. Painter.

* * *

West Helena, Arkansas, October 23: One baptized here Sunday, making a total of seven added to the church recently. The Church is going forward in every way here. —Joe P. Spaulding, 339 S. Ninth Street.

* * *

Houston, Texas, October 19: Our meeting in Kashmere Gardens with Brother Eldred Stevens doing the preaching and his brother, R. J., leading the songs has closed with much success in many ways. Four were baptized and one restored. Attendance at all services was the best in the history of the church. The writer filled in for brother Stevens at Galena Park two Lord's days of the meeting. West End has just closed a very successful meeting with Brother T. B. Crews doing the preaching. Brother W. W. Leamons of West End and the writer will exchange pulpits Friday and Saturday nights of this week. To God be all the praise. —A. E. Findley, 4605 Lockwood Drive.

* * *

Corning, Arkansas, October 18: Closed a singing school at the church in South Dearborn, Michigan last Thursday night, October 12. Began here at the Oak Grove church, near St. James, Mo., with 47 present. In the school at S. Dearborn we had an average of fifty-eight in attendance. Much interest and much improvement in singing. I wonder what excuse can be offered for not having better singing. In Hebrews 13:15 singing is classed along with other things as service to God. God always requires the best. I wonder how many are robbing God when they could be doing better or offering a better song service to Him. —Earl E. McCord.

* * *

Hope, Arkansas, October 19: The work here moves along nicely. There has been one baptism, one restoration, and two placed membership recently.

Attendance and general interest is good. Sixty-two were present for the mid-week Bible study last night. This is a representative attendance for this service. —Waymon D. Miller.

* * *

Fort Smith, Arkansas, October 18: The meeting in Burton, West Virginia, closed without visible results. Will be with them again in 1946 if not hindered. This leaves me in a mission meeting in Sterlington, Louisiana. Monroe is helping. Meeting starts off in fine shape. Prospects are good for a new congregation here. Will continue over 29th. —Will W. Slater.

* * *

Alameda, California, October 16: Several placed membership recently — forty additions since I came to this congregation a few months ago. There are many here who are members of the church, but here only for a limited time. Send me names and addresses of members you know, coming to this section. —Lloyd E. Ellis.

* * *

El Dorado, Arkansas, October 18: I closed a very successful meeting in many ways with the church at Monticello on Sunday afternoon, October 15, at the waters edge. One young man was baptized. The church there has had too much of this soft kind of preaching, such as sectarian baptism is alright. We feel that the church was strengthened in many ways. Our interest increased all through the meeting. The largest crowds the day we closed. I will be with them again on the First Sunday afternoon. Brother Ira Y. Rice, Sr. closed a very successful meeting with the Warren Church on October 1st. Four people were baptized and a number of confessions. Much good was done. During the last 12 months we have held three meetings. This is remarkable for a small congregation as we have at Warren. We hope for the work to go forward in a progressive way. —J. B. Priddy.

* * *

J. A. Copeland Moving To
Arp, Texas

By the time this reaches the reader, I will be located at Arp, Texas, if it is the Lord's will. I will work for the Gospel Light as I have in the past, and in a few weeks I think I will have time to write more for the paper than I have in the past. Please address me at Arp, Texas. —J. A. Copeland.

* * *

Copper Valley, Va.» October 18: Held a meeting at Clarksville October 1 to 13. Good crowds attended. Some walked four and five miles to attend. Have been at Copper Valley since the 15th and will close tonight. Will be at Laurel Hill, near here 19 to 22 and at Laurel Creek 23 to 31, then to Colby, Kansas. We young preachers must be willing to accept advice from elder preachers as Timothy and Titus did from Paul. —David M. Owens.

Brother H. A. Rogers of Manson, Man., Canada, writes that he plans a trip to Nashville, Tenn., this fall and would like to arrange to conduct a series of meetings somewhere in the U. S. while here. Says he can furnish abundance of vouchers that he has no hobbies, but teaches the unadulterated Truth. Any church desiring his services may contact him at the above address.

* * *

V. E. Howard of Greenville, Texas, preaches over radio station KWKH, Shreveport, 1130 kc, each Sunday at 8:15 to 8:30 a. m. He may also be heard over station KRRV, Sherman, 910 kc, each Sunday at 12:45 p. m.

* * *

A BROTHER NEEDS HELP

Biscoe, Arkansas: Brother Walter Pendergrass writes us in behalf of Brother Henry Cates of Formosa, Arkansas. He has this to say: Brother Henry Cates is an old time gospel preacher and a man whose character and Christian Life is above reproach. He is sick and has been since May. Has also lost his baby boy during this time. He has been preaching here in the state for the past 35 years and has baptized untold hundreds of people, besides strengthening the weak and administering to the sick. He held the first protracted meeting in this part of the country. Now brother Cates has fought the fight and spent his life. His body is frail and his head is frosted. He is down in strength but not in spirit. Is it not the duty of the church to help such brethren? I know his modesty and know that he will not ask for any thing. But should we wait for that? If there are those who know Brother Cates or others who would like to help send it to Walter Pendergrass, Biscoe, Arkansas and we will acknowledge it.

(Note —While we are not personally acquainted with brother Pendergrass or brother Cates, we have every reason to believe that this is a worthy call and we are sure there are those who know the condition and will be glad to send a contribution to brother Cates through brother Pendergrass. — F. A.)

Norman, Oklahoma: I closed an interesting song drill for the church at Guthrie, Oklahoma, last night and am to begin a mission meeting at Yale, Oklahoma tomorrow. I shall, the Lord willing, go to Texas for a song drill, beginning November 13. I have enjoyed some very interesting work among congregations and to Jehovah and His Son be all the praise, honor and glory. May Jehovah ever bless all the faithful in their efforts to save the lost, is my prayer. Remember me and mine when you pray. —Ira Rice Sr.

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CORNING. ARKANSAS, October 27: Closed a meeting at Howard Ridge, Mo., Sunday, October 22nd. A very small congregation, crowds were small most of the time, but the very best attention. No visible results, but all seemed to be well pleased with the effort. There was a division among them that was a hindrance, but I feel sure conditions will be better in the future. That was the last meeting I had booked for 44. I'll teach some singing schools this fall and winter. I'm booking meetings for 1945 any one desiring my service in a meeting to do the preaching or conduct the song service, write me at above address. —C. E. McCord.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

How many anvils have you had, said I,
To wear and batter all these hammers so?
"Just one," he answered, then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows were heard,
The anvil is unworn —the hammers gone.

—Selected.

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

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The New Testament Position

GLENN A. PARKS

In our land today there are many religious bodies. They are not here because of the teaching of the New Testament, but in spite of the teaching. I do not wonder at people becoming skeptics, fanatics, and infidels. They are, many times, the fruits of religious division. Any intelligent man surely would not come to the conclusion that God smiles upon conditions as they exist in the religious realm. There is no denomination that agrees with other denominations in all things, and, because of a position held peculiar to them, they have arisen. In talking with people concerning church membership, the question arises which one is scriptural. There is but one way to determine, and that is by way of comparison. After the church was established the first thing that they did was to hold a "protracted" meeting. The first sermon preached after its establishment, three thousand were added to the body; then all along they were added. The first seven chapters of the book of Acts gives the prosperity of this new church. In the New Testament, I find that they had a worship toward God that consisted of five items.

Before I discuss these items of worship, I should like to say that worship is not for worldly entertainment, such worship is vain. (Matt. 15:9.) How many times people come for worship, not for worship, but to be entertained. Many people would not attend religious services if it were not for the entertainment that they enjoy while there. This is not worship as the New Testament teaches. True worshippers are those who worship God in spirit and in truth. (John 6:23, 24). To worship in spirit one must be sincere. To worship in truth is to worship as the Word directs. Jesus said, "Thy word is truth" (John 17:17). Now since we are to worship in this way to be true worshippers, let us study the items of worship as the Bible gives them.

The Word of the Lord authorizes people to sing as one of the items of worship. (Eph. 5:19; Col. 3:16). It is perfectly Scriptural for people to sing praises to the Lord. This does not mean that just any kind of songs sung would be accepted but it does mean that we are to sing spiritual songs. This is to be done in the spirit as well as any other part of the worship. How often is it true that we sing to be heard of men. Well, said one, "How about music?" If you can use music in the worship and do it in truth, that is as the New Testament directs, it will be accepted with the Lord. There is not a passage of scripture in all the Bible that authorizes music as a part of worship. We must abide within the teaching of Christ to be well pleasing to the

Father. (II John 9). If we can go outside of the teaching of Christ to add instrumental music, why can we not go outside and add anything else?

Another item of worship that we find in the pages of truth is reading and studying the Word. (Col. 4:16; I Thess. 5:27). The Word is to be desired in order that we may grow spiritually without being taught the Word or studying for themselves as it is for a baby to grow without temporal food. The reason for weak faith is because of lack of knowledge of God, which is received only through His Word. For many years after Christ went back to the Father this was an outstanding item of worship.

The worship of the New Testament church included also prayer. (Acts 2:42). Prayer is a vital part of the Christian's life. It is through prayer that we obtain access to God's grace. Paul charged the church at Thessalonica to pray without ceasing. (I Thess. 5:1).

The early Christians also kept the Lord's Supper every first day of the week. (Acts 20:7; Acts 2:42). They did this to remember the death and suffering of the Savior. Before Jesus left the earth it was instituted to remember him. (Matt. 26:26-28; Luke 22:19, 20). Not only does the New Testament point out that the early Christians kept the Lord's Supper on each first day, but profane history shows that for the first century after Christ they were keeping this command. To abide in the doctrine of Christ we must do as the teaching commands. Do you meet on the first day of each week to break bread?

The people of the early church were also commanded to lay by in store, that is to give on the first day of the week. (I Cor. 16:1, 2). This was to be done as the Lord has prospered them, and as they purposed in their hearts. There were many needs for their money just as there are now. The gospel had to be preached. The poor had to be cared for. (Rom. 15:26).

To be Scriptural, people today must worship God in this way. On this plan all can agree. It has never caused division. Then since God and man approve the plan, why not worship this way?

"Let the words of my mouth, and "In the meditation of my heart be accept by able in Thy sight, O Lord" (Ps. 19:14).

"The gloomy and the resentful are always found among those who have nothing to do or who do nothing."

Religious Review

R. A. HARTSELL

SIGNS

In BEAMS OF LIGHT, a paper published by O. W. Webb, Bristow, Okla., there is a section devoted to answering (?) questions. In the October issue, Mr. Webb prints the following questions and his reply: "Is it true that there are no signs for the Church today, and that signs were given only to Israel?"

"Answer: We read in Mark 16:17-18. 'And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.' We know that primarily the earthly ministry of the Lord Jesus Christ was to Israel and not to the Church, because the church was not founded until after the death of Christ. However, He said, "These signs shall follow THEM THAT BELIEVE." The church, on the day of Pentecost began with signs and wonders; and, throughout the entire history of the early church, as recorded in the book of Acts, we find that signs and wonders accompanied the preaching of the Word. Now, some will quote the Scripture in I Cor. 13:8, starting that 'tongues shall cease'. Let us not be guilty of taking just a part of the statement but let us notice that it also says that knowledge would pass away and prophecies would fail. Knowledge has not passed away; neither have prophecies failed nor tongues ceased. They shall continue until the Church is completed."

I am glad to note one thing: Mr. Webb has learned that the church did not begin until after the death of Christ. Many Sects have not so learned. And too, we shall give him credit for knowing that Jesus "Came unto his own"—the Jews, working with and among them until his death.

But turning to his effort to justify "signs in the church today," we observe his citation of Mark 16:17-18, and his emphasis on these words: "Them that believe." He has placed these words in caps, to signify that all believers are to have the signs. Now if the man did not mean this, his proof is of no value to him. For, if some believers receive and others do not, the text must be qualified. If it is not qualified, then all believers are embraced. I am sure the man, and his kind would say that Methodists, Baptists, et. al., are believers, furthermore, that they will be saved. But these religious people do not have or work the signs. Why? Now if all believers are to receive them, and Webb; also others of his ilk, think so; why do not these people have them? To say that believers must have them is not short of

saying that these people are not believers. If they are not, then they are infidels. In fact, per the argument of supposed miracle workers, all, except those who do work miracles are infidels.

Will some miracle worker (?) please solve the case of the church at Rome for me? In chapter 1:8, we are informed that the "faith of this church was spoken of throughout the world." Also that they were "saints, beloved of God, with the grace and peace of God invited to abide with them." (v. 7) Yet, in verse 11, we are told that they did not have the gifts. Were they infidels? No, Their faith was known the world over. Mr. Webb, et. al., there is something wrong with your position on Mark 16:17-18. You should try again.

Like all other supposed miracle workers, the gentleman has trouble with I Cor. 13:8. The usual dodge is made. "If you argue that tongues have ceased then all knowledge must have ceased. Since we still have knowledge in the world, we still have the tongues." That is the reasoning; even though it is not made clear by the writer. It never dawned on the man that it is possible that the Spirit imparted a special knowledge. In I Cor. 12:8, "The word of knowledge" tells us that this special gift was bestowed. Supernatural knowledge ceased; or, all except miracle workers are without any knowledge at all. Are these people ready to admit such conclusions? Their doctrine demands it.

I do not need the passage cited by them to disprove their fallacy. While I Cor. 13:8 does forever rout their position, there are other plain statements which do the same. I cite Eph. 4:11-13. Used in connection I Cor. 12:28, we find that these gifts were to last under the special arrangement "Till we all come into the UNITY of the faith." Unity of the faith would be "one faith." In chapter 4:5, "There is ONE FAITH." If there was even a unity of faith, or ever will be, this is it. They reached the unity of the faith when God's plan was revealed.

Turning more directly to faith and miracles, I am sure that some of the examples of healing recorded in the New Testament can and do instruct us. I have taken the time and patience to list each miracle, along with its relationship to faith. Space will not allow all of them, but for your study I give some of them.

Water to wine. (Jno. 2:9) In this account, while not of healing, but considered Christ's first miracle, no faith was required. In John 4:46, we have the account of the nobleman's son. In this case you will observe that the sign was required to make believers.

We have next the case of the demoniac in the synagoge. (Luke 5:6) No faith was required, but the fame of Christ spread. In Matt. 8:14, Peter's wife's mother lay sick of a fever. Christ healed her. These, no doubt had faith, but there was no demand upon the part of Christ. The case of the Leper, (Matt. 3:8), is next in order. Worship was embraced, but faith not required. Christ healed the paralytic. (Matt. 9:2) In this case the record says: "Seeing THEIR FAITH," not the faith of the individual healed. John 5:5 gives us the record of the healing of the important man. No chance for faith in this case. Then in Matt. 12:10, we have the case of the man with the withered hand. No faith required. The centurion's servant was healed. (Matt. 8:5) Great faith on the part of the centurion, but none on the part of the servant. In the case of the widow's son, (Luke 7:11) faith is not mentioned as a requirement.

These should be sufficient to prove that the Spirit of God could heal people, faith or no faith. Yet these supposed miracle workers of today tell us the reason they fail is because the one on whom they are trying to perform the miracle has no faith. Paul found a fellow who doubted and contended with him. This man was struck blind. Why doesn't Webb and others put on a demonstration like that today? In the first place they do not believe what they preach, and in the second they could not work miracles today if they had faith. When men reject the plain word of God they haven't faith; furthermore, they have rejected God. King Saul rejected the word of the Lord; and Samuel told him that in doing so he had rejected God. (I Sam. 15)

Another thing which needs to be explained is: Mormons claim they heal the sick, and offer affidavits to prove it. Catholics make the same claims, offer the same kind of proof. Then comes the various prongs of Holiness (?), claiming the same ability, and offering like proof. Then, each group will challenge the other, and declare that the devil works through the opposition group. Then they get angry at me when I say that the whole sum is of the devil.

I am informed by reading II Thess. 2, that the 'man of sin' would work wonders and signs. Furthermore in Rev. 16:13, 14, we are told that "Unclean spirits like frogs came out of the mouth of the DRAGON. For they are spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty."

I am warned by these statements to be on the lookout for such deception and deceivers. The Lord has told us their destiny. The dragon fought against God, and the man of sin ex-

(Continued on page Eight)

Adequate Preparation

LLOYD E. ELLIS

Preparedness is a word that demands our consideration. In order to meet the demands that may be placed upon our time, upon our ability; in order to be able to meet the requirements of the task before us, we must be prepared. We can all appreciate this need in the daily affairs of life. We know the necessity of being prepared to handle the job in the occupation in which we are engaged, but do we always think as sanely and soberly concerning the preparation which we should make to meet God?

There are some who think they are prepared when they are not, and perhaps this is one of the saddest conditions observable. That this is true may be learned from the Bible statements. Jesus said that not all of those who say "Lord, Lord" will enter into the kingdom of heaven, but that he will reject them because they were workers of iniquity. They thought they were all right, and even make an argument with the Lord about the matter. (Matt. 7. 21-23). These had evidently made some preparation, even as had those five foolish virgins mentioned in Matt. 25:1-13), but they had not made sufficient preparation. They were not fully prepared to meet their Lord. We may begin in the right way and then fail to live close to the Savior, or we may fail to obey the gospel even in the first things.

James states that one may keep all of the law and fail only in one thing and still be guilty before God. This is possible for one might desire to do many of the things which the Lord has said for him to do, but there might be other things commanded which he does not want to do. If one does only those things which he likes to do, then he only pleases himself; he has not served God. One to serve God must do everything that God has told him to do whether he understands all about the matter or not. Faith in God is required, not faith in our own ability. If God has told us to do something, then we should do that, and we must obey him if we can expect to be prepared to meet the Lord.

Some seem to feel that if they believe, repent, acknowledge their faith in Christ, and are baptized, that they have obeyed the gospel and are saved. Then, go about their daily affairs as though no change had taken place in their lives, neglecting to do anything further toward preparation to meet God. Those who thus live are not making adequate preparation to meet God—they are no better than the five foolish virgins. These latter had trimmed their lamps in the first place—they too had made some preparation, but they prepared themselves no further.

We must not only do the first works, but we must go on to perfection—we must spend our lives here in preparing to meet Him there.

THE CHURCH THROUGH THE YEARS

E. M. BORDEN

In the brief outlines of the history of the church of Christ from the beginning of the second century to the present time, we have now come to the nineteenth century. Barton W. Stone made a telling fight against Calvinism, by showing the people that every man has a chance to be saved. The most of the Baptists at that time were Calvinistic in doctrine. They were known as "Particular Baptist."

All the Baptists did not accept the Calvinistic views, for it was easier to believe the Bible. Barton W. Stone said: "Calvinism is among the heaviest clogs on Christianity in the world." You see by this that he was far from the Calvinistic views. "The singer has power to believe," said Stone.

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

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

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

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

Jesus said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." This tells me that the church has never vanished from the earth. The gates of hell did not prevail against the church. We have found it in every century since the day of Pentecost. Where you find people who have obeyed the gospel you find the church. The Lord adds people to the church. The act that adds them is the act that saves them. Where there is a Bible there is a possibility of people becoming obedient to the truth. Some people will take the Bible instead of human opinion.

THE GOSPEL LIGHT

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Where The Blame Lies

JAMES A. ALLEN

No man, who has the welfare of his race at heart, can look with indifference upon the rank atheism and infidelity that permeates our schools. Many, if not most, of the text-books were written by infidels; and many, if not most, of the professors and teachers are infidels. The most absurd falsehood, propagating various theories of "pre-historic" man, are elaborated in the text-books as germs of "science"; things that are without the slightest iota of evidence are brazenly stated as facts; and the teachers, in a very subtle and cunning way, tell the pupils that the Bible is no more inspired than a newspaper. Thus a situation exists that is not only fraught with dreadful consequences to the individual student, as concerning the salvation of his own soul, but that is also a most vicious menace to the temporal welfare of our country.

The world has before it today the stark results that are the fruit of the haughty and egotistical course pursued by the great German universities. It is a most appropriate time to note now what all this has done to Germany. These great schools reached a stage of efficiency and perfection that was really remarkable. Their fame and name was spread throughout the world, and students, who had completed all that their own countries could give, crossed the ocean to enroll in them, in order to secure a more consummating finish to their educational preparation for their chosen profession. I could name a great Nashville physician as an example of this very thing. Doubtless there have been others, of Nashville, who went to Germany for this purpose. To finish in one of these great German universities was to stand at the very apex of any chosen profession.

But what happened? These same great universities that had attained to such an efficiency and that had won such renown, came under the control of men who were puffed up and who boasted of rationalism, and they soon became permeated with atheism and infidelity. The youth of Germany was poisoned with false theories and false ideas and were thus prepared to become the victims of that vicious cult of irreligion and anarchy that is led by Hitler and his Nazi gang of beer-hall outlaws who have no

regard for God and no respect for the rights of any man or woman. All this is just one phase of the evils that inevitably come from permitting infidels to become ensconced in schools and colleges.

Still, we are aware of the fact that the cause of infidelity in our schools and colleges goes deeper than the wild vagaries of atheistic teachers and professors, and that the real origin of infidelity is in our churches. The religious world itself has set the example of ignoring and repudiating the Bible. Even while every church has a Bible on its rostrum, and its "pastor" carries one under his arm, many, if not most, of them, even while claiming to believe it, presumptuously disregard it and with impunity set it aside. No intelligent person, who is at all acquainted with the teaching of the Bible, needs to be told that all of the great denominational churches are purely of human origin and that all of them are wholly unknown to the Bible. While all of them have borrowed some of the teaching of the Bible, not one of them teaches "the Bible, and the Bible alone," or will permit it to be taught, if it can prevent it. All of the man-made churches, because of their own man-made doctrines, refuse to teach things in the Bible that conflict with them; and all of them teach things that the Bible does not teach. And thus divisions arise in the religious world, and it is most obvious that division and strife is the root from which grows all the atheism and infidelity that finally undermines the very foundations of society and brings on a chaos of human misery and woe.

The scribes and Pharisees came to Jesus from Jerusalem, "saying, Why do thy disciples transgress the traditions of the elders?" "And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?" (Matt. 15:1-3). Jesus added, "And ye have made void the word of God because of your tradition." (Verse 6). The same thing is done today. Denominational churches that are unknown to the Bible, because of their own doctrines which were originated by man, deliberately set aside what Jesus and his inspired apostles commanded men and women to do to be saved, as non-essential and irrelevant, and presumptuously refuse to teach it, even though the Bible teaches it. Now, upon what ground can a religious denomination that is itself wholly unknown to the Bible, and that deliberately sets aside the plain teaching of the Bible, object to an infidel school-teacher teaching boys and girls that the Bible is no more inspired than a newspaper? If there is a difference at all, is it not worse for denominational preachers, because of their doctrinal theory, to set aside the language of the Lord Jesus Christ, that, "He that believeth and is baptized shall be saved," (Mark 16:16) than for an infidel school-teacher, because of an absurd theory of evolution, to set aside the statement, "And God created man in his own image, in the image of God created he him; male and female created he them," (Gen. 1:27)? Religious denominations that substitute "the precepts and commandments of men" for the Word of God cannot criticize infidel school-teachers for trying to undermine the Bible.

It seems obvious that the apostacies and corruptions in the religious world, and the divisions and parties that these apostacies and corruptions produce, are responsible for the spread of infidelity, in all of its multiform varie-

ties. Some Bible students have wondered if a momentary triumph of infidelity will not precede a restoration of pure, New Testament Christianity, divested of denominationalism and the dogmas of men, and if such a catastrophe will not be required to bring the religious world to a realization of its departure from the Bible.

But although the religious world itself is responsible for infidelity in our schools and colleges, at the same time no Christian man or woman can sit supinely by and allow it to go unchallenged. We are fully aware how unpopular it is to call attention to such an evil in a wealthy and powerful college. Even Christian students who absolutely know that some of the professors are infidels, and that infidelity permeates the institution, sometimes, in their fear of reprisal, or that they will be flunked in their grades, endeavor to convince themselves that it might do more harm than good for them to make a statement. And this, together with the fact that these infidel teachers are very subtle and cunning in their hostility to the Bible, creates a situation that becomes very delicate and difficult to deal with. Still, a most serious responsibility, rests upon every lover of the truth, not only to oppose and expose denominational dogmas and divisions, but also to oppose and expose the absurd and groundless theories and falsehoods of those who attempt to undermine the very foundations of the Christian faith. May every Christian be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (I Peter 3:15).—In Apostolic Times.

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*"Not Baptism . . .!"**"Not Church Membership!"**"Not Good Works!"**Christ's Blood, Only, Saves!"*

The above argument is made by those who fight against a plain command of the Lord, sneer at the church that Christ bought with His blood, and assure sinners that they can enter the kingdom of heaven without doing the will of God.

Their reasoning seems to be this: (1) The blood saves; therefore it is not necessary to follow the Lord's example, and obey His command to be baptized. (2) It is not necessary to be a member of the church for which Christ died. (3) It is not necessary to be sober, righteous and godly in our conduct.

"What can wash away my sins? Nothing but the blood of Jesus." This is the *truth*. I have never heard any man question this. But, can one be saved by the blood who rejects God's counsel, and fails to do His will? *This is the issue.*

Baptism

In every place in the Bible where baptism and salvation are mentioned in the same connection, baptism is always mentioned *before salvation*.

Examples:

Luke 3:3. "Preaching the baptism of repentance unto remission of sins." (1) Baptism. (2) Remission of sins.

Mark 16:16. "He that believeth and is baptized shall be saved." (1) Believe. (2) Baptized. (3) Saved.

Acts 2:38. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (1) Repent. (2) Baptized. (3) Remission of sins.

Acts 22:16. "Arise, and be baptized, and wash away thy sins." (1) Baptized. (2) Wash away sins.

Luke 7:30. "But the Pharisees and lawyers rejected the counsel of God against themselves, being *not* baptized of him" (John).

According to these Scriptures, who are saved by the blood of Christ? Those who *obey* His commandments, or those who *reject* His counsel?

The Church

1. *Blood-Bought*. "The church of the Lord which he purchased with his own blood" (Acts 20:28).

2. *Christ Loved It*. "Husbands, love your wives, even as Christ also loved the church, and *gave Himself for it*; that he might sanctify it, having cleansed it by the washing of water with the word, that, he might present the church 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).

3. *His Body*. "And hath put all things under his feet, and gave him to be head over all things to the church, which is *His body*, the fullness of *Him* that filleth all in all" (Eph. 1:22-23). "For His body's sake, which is the church" (Col. 1:24).

4. *Christ Saves His Body (Church)*. "For the husband is the head of the wife, even as Christ is the head

of the church: and he is the savior of the body" (Eph. 5:23). Some one says, "The church doesn't save you." That is true, but Christ does save the church. Therefore, in the church is the place to find saved persons, for "The Lord added to the church *daily* such as should be saved" (Acts 2:47). Can one be saved *apart* from the very thing that Jesus purchased with His blood? If you pay five dollars for a hat you can not get the benefit of that money except by using the thing purchased.

Good Works

What are good works? Not the law of Moses. Not self-righteousness. But good works consist of walking by faith in the teachings of Christ. Does this have anything to do with our salvation through the blood? What saith the Lord?

Gal. 6:9. "And let us not be weary in *well-doing*: for in due season we shall reap, if we faint not." What shall we reap from this sowing? "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*" (verse 8).

Rom. 2:7. "To them who by patient continuance in *well-doing seek* for glory and honor and immortality, *Eternal Life*." John was writing to God's children, and included himself in the following verse: "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." (I John 1:7). To keep in contact with the blood we must *walk* in the light.

Jesus describes the Judgment in Matt. 25:34-46. Those who have *done* good, he invites into heaven and eternal life. But those who failed to do good go into everlasting punishment.

The Lord has never promised salvation to any one upon the condition of *dead faith*. Then why take such a chance? There can be *no* doubt that one is saved through the blood *if* he walks in the light by faith, loves God, obeys Him, worships Him, does His will. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my *Father* which is in heaven" (Matt. 7:21). My preacher friend, I appeal to you. *Please* do not speak lightly of the church, for it is the body and bride of Christ. Please do not promise sinners salvation through the precious blood, while they live in disobedience to God's holy commandments.—In The Evangelist.

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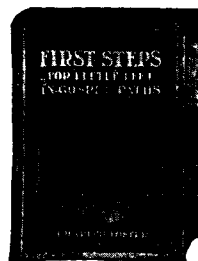
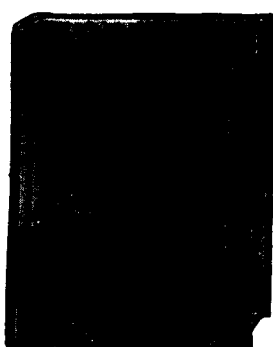
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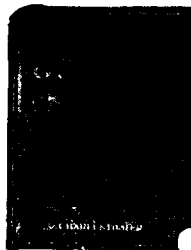


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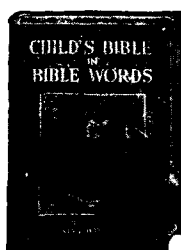
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RELIGIOUS REVIEW

(Continued from page 2)

halted himself above "all that is called God." These two false systems delude the world by the signs which they work. These sign working bodies of today are just off-shoots of one or the other of these systems. I know this is hard and cutting, but such is the force of truth.

Each span of years has brought its supposed miracle workers, and we may expect none the less in the future. When one has passed, another is born to take its place. God's people should be on the firing line aiming straight at such deceptions, and fail not to expose them at every turn.

OBITUARY

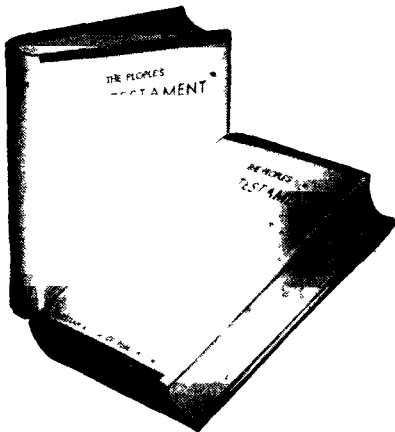
COLDIRON.—In his seventy-third year of which fifty had been spent in

the church of our Lord. Brother E. L. Coldiron departed this life on October 22, 1944. His wife, two sons, four daughters, seventeen grand children, and six great-grand children are left to mourn their loss. With them the writer went to Madison county, Texas, and conducted the funeral service in the presence of a great audience of people who had known him all their lives. His influence for good lives on.—Walter W. Leamons.

Fort Smith, Arkansas, October 30: The Burton, West Virginia, meeting closed without visible results. Closed mission meeting yesterday in Sterlington, La. It was first time the gospel

was ever preached there. We had 35 to take their stand for the church, some had been going to Monroe and some at other places. Some had to be "warmed over." The worship was started. A store building is being used until building permit can be secured. It was the best work I have accomplished this year. The Monroe church furnished the tent and paid for the advertizing. Two of their elders rendered valuable service. One of the elders lives in Sterlington and will move his membership there. I promised to be with them in a meeting next year. May we "work while 'tis day."—Will W. Slater.

PEOPLE'S
NEW TESTAMENT WITH
NOTES

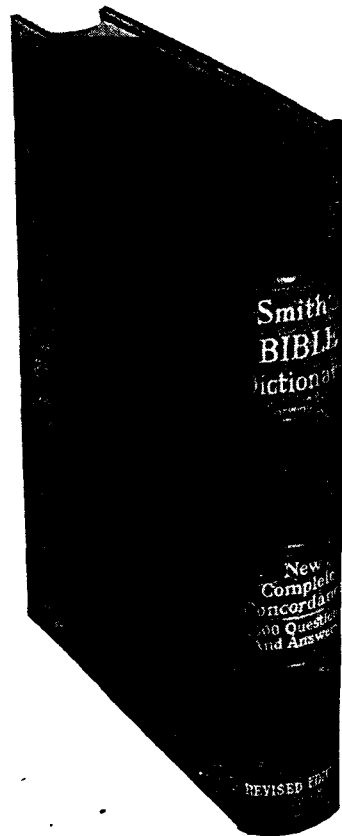


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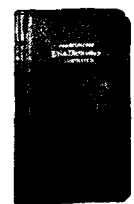
AHU'MAL. Son of Jahath, Judah (1 Chr. iv. 2).
AHU ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).

AHUZ/ZATH (possession). The "friend" or "favorite" who was with Abimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word

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The Gospel Light

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

VOLUME 14

DELIGHT, ARKANSAS, NOVEMBER 9, 1944

NUMBER 48

The Resurrection Of All

LLOYD E. ELLIS

I. We are Interested in the Resurrection.

If man is not to be raised from the dead then we have no hope beyond the grave, for all go out yonder and return no more to this world. In the Bible we are told that all men shall be raised, and those who believe in this book have faith that they shall rise from the grave. There is a difference in the understanding of some, however, concerning the resurrection, some saying that there will be two resurrections, one of the just and another one of the unjust later, but others maintain that all will be raised at the same time. I submit the following to show that there will be one resurrection from the graves and that all, both the good and the evil, will be raised at the same time.

II. All Raised Up at the Last Day—at the Same Time.

I. All rise at the sound of the voice of Christ. We read, "Marvel not at this: for 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). John had just recorded the statement of Jesus that the Father had given to him authority to execute judgment, and then he says that men should not wonder about this for an "hour" was coming in which all would be raised up. We notice that there is only one time mentioned "the hour", and not only that, but all men are included. Jesus said "all", and then mentioned specifically both the good and the evil. Not two resurrections at different times, but one resurrection of two kinds of people—good and evil—at one and the same time.

2. All rise at the last trump. We have noticed that all rise at the call of Christ, but now we notice a different description of the same event. Paul says that the dead will rise at the sounding of the last trumpet. "Behold, I tell you a mystery; We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:51, 52). Here Paul says the dead will rise at the "last trumpet." When it sounds that will be the end; there will be no more, else it could not be the last. Paul was talking specifically about the righteous and the fact that even the living would be changed at the sounding of that trumpet, but the righteous dead are raised at the last trumpet—they had not been raised before that time, and if it is the last trumpet, then all will be raised at that time, for both the evil and the good are raised and there would be no trum-

pet after the last. All rise at the sound of the last trumpet or at the call of the Lord.

3. All stand before the Judge at the same time. In Rev. 20:11-15, John the Revelator pictures the final judgment, and in this picture we are shown the earth and the heavens going away; all of the dead standing before the judgment throne; and being judged according to their works. Both the good and the evil are there, for some have their names in the book of life and there are some whose names are not there. The sea and hades are both mentioned as giving up their dead, and then these places are disposed of as being of no further use.

The sum of the matter is this: the judgment is set; the dead are all raised up, both the just and the unjust; the earth is removed; all men are judged according to their deeds; the evil are sent away into the lake of fire, and the righteous welcomed into their eternal home.

We find exactly the same picture presented in Matt. 25:31-46 in which it is stated that all are gathered before the Judge and the good separated from the evil.

III. Are You Ready?

In view of the fact that you will meet the Judge of the living and the dead, and knowing of a certainty that this hour is inevitable, are you ready to meet him? There will be no time of further probation when the Lord shall come, for that will be the end. All shall rise at the sounding of the trumpet; prepare now to meet the Judge then. In order to be ready that you may receive a welcome you must live for him here in this life. Hear his word, obey the gospel, and let your conversation among men be such as is approved in the sight of the Lord.

Never say, "I can't do this!"

Just try—you know you can;
Life is meant to get things done,
That's why our God made man.

Things seems hard at times, we know,
But always do your best;
Never say, "I can't," and then quit,
But try and meet the test.

You have a Friend to help you,
And He will see you through—
The things you think the hardest,
Your God will help you do.

—Selected.

The Only Basis For Christian Unity

MAURICE A. MEREDITH

Back somewhere in my grammar-school days, I remember reading a story about a father, who, lying on his death bed, called his six sons to him and presented them, each in turn, with a bundle of sticks, tightly bound. He asked each to try hard at breaking them. Not one of the boys, from the strongest to the smallest was able to break them. The feeble old man then took the bundle, unloosed the cord that bound the sticks together, and taking the sticks one by one, broke every one of them. As the account goes, the old man then turned to his sons, and warned them of how easily they could be brought low, if their sentiments were divided, and that if they were to be strong they must stand united.

IN UNION THERE IS STRENGTH

Dying embers raked closer together burst into a flame. Loose grains of sand are light, and can be blown by the wind. But cemented together, they become a concrete block against which the mighty, roaring breakers may lash, and spend their force in vain, only to flow back into the bosom of the sea. And so, if all the professed followers of Christ were one, what an array of strength would confront the foe. But the devil's greatest weapon is simply a divided state in Christendom. Nothing pleases him more than to see factions among those who would follow Christ.

GOD WANTS UNITY

Jesus Christ prayed for unity. In fact, one of the longest prayers in all the Holy Scriptures is that one which felt from the ardent lips of our Lord and Saviour, as he knelt in solemn vigil on that night of his betrayal and arrest. The theme of the prayer is unity. Listen to the words of Christ, in a prayer that is filled with tenderness and pathos: "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). I believe there is the most-needed prayer for the religious world, today.

There is a prayer contained in the Bible that has had the distinction of being called "The Lord's Prayer." No reason can be given for calling it by that designation. In fact, it was never anything more than a model of prayer. But here we have a prayer that is a great deal more than that. This prayer was actually prayed by Jesus. Many seem to know very little about it, and some act as though they do not care.

DO WE WANT UNITY?

Preachers, generally, are not interested in unity. They think more, and spend more time in building denominational barriers. They may meet in councils and union meetings, but they still maintain their denominational alignments. There have been a few attempts at unity. But most of these failed, for the simple reason that they left out the only basis upon which it can be accomplished.

THE PSALM OF UNITY

A full millennium before the Holy Carpenter of Nazareth ever set foot upon the sands of Gililean shores, we hear one of his forbears—the Sweet Singer of Israel—caro-

ling of the age to come: nor does it seem possible for him to dwell long upon this note without telling of the goodness and pleasure of unity. Listen, as he sings his song of the only joy and satisfaction: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the collar of the garments; like the dew of Hermon, that cometh down upon the mountains of Zion: for there Jehovah commanded the blessing, even life forevermore" (Ps. 133).

One can hardly read such beautiful words as these without desiring unity. Neither should we look upon any such desire as vain imagination of the heart. Unity can be had. In the prayer that Christ prayed, he gave the only basis upon which it can be completed. He said, "Sanctify them in truth, thy word is truth" (John 17:17). God's Word—Truth—is the single foundation of Scriptural unity.

CREEDS MAKE FOR FURTHER STRIFE

Division is over what the Bible does not teach and not over what it does teach. The Catholic says we must interpret the Bible by the "unanimous consent of the holy fathers" This means we leave the Bible out, since these fathers are agreed on absolutely nothing. But which of these fathers can we understand, if we can't understand what God has written? Or how can we understand Joseph Smith, Mark Baker; a Baptist Manuel, Methodist Discipline or any other creed, when we are ignorant of the plain Word of God? All these systems add to an evil state of confusion and do not make for unity.

There may be some who think that unity is not feasible or practicable. But the same book that commands unity, also gives a living illustration of it. In writing of the first church of Christ in the city of Jerusalem, the Evangelist Luke tells us that "The multitude of them that believed were of one heart and soul" (Acts 4:32). This was such a positive case of unity that he added, "They took their food with gladness and singleness of heart." But such a condition as this could not exist long without a ripple upon the peaceful sea of unity that filled model congregation. The maintenance of certain fundamental parts of the law of Moses was bound to come up for consideration. The disposition of this case of disturbance is also a model for all churches, in all time to come.

Gladstone, the English statesman, once said, "Two men are never so likely to agree, as when they meet and discuss their differences freely." When the trouble over circumcision arose in the church, they did not attempt to silence it with a lot of dictatorial anathemas, as the Pope always does, but they met and discussed the matter freely and decided it fully. Nor did they try to decide the matter by voting on it, such as is generally done by protestants.

This matter could have been the formation of the first denomination, but the apostles saw that no such result came of it, by nipping it in the bud. If it would have been carried on in the way that most churches are split up today, they would have formed a Jewish Church, and a Gentile Church, and would have gone away singing, "You go

to your church and I'll go to mine." But such division is of the devil, and not the will of God.

THE SCRIPTURES SETTLE THE MATTER

After some discussion, the Apostle James steps forward and settles the whole matter. This may sound easy, and it was no more difficult than it sounds. There was one thing that James did to stop all controversy. He quoted from the scriptures!!! This ended the discussion, and left nothing to do but to send the information to all the sister congregations that they were all of "one accord." Now, if reading from the Scriptures settled points of controversy then, why will it not do the same today? Since it does, we are driven to the conclusion that the Scriptures are the only basis of Christian unity. And if the Scriptures do not settle a matter, we are foolish in trying to settle it.

THE ONLY BASIS FOR CHRISTIAN UNITY

Religious division is unjustified and unjustifiable. The church of Corinth, for Paul's time, was not divided nearly so badly as churches are today. At least they still met in one body for worship. Yet, Paul sent them this earnest plea: "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 perfected together in the same mind and in the same judgment.. For it hath been signified . . . that there are contentions among you." (I Cor. 1:10:11).

THE CAUSE OF DIVISION

When man's word is substituted for God's word, division will inevitably follow. Take the creeds, manuals, and "revelations" out of the way, and unity will come. Paul predicted this of the Corinthian church. They were following men: "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 you baptized into the name of Paul?" (I Cor. 1:12-13). In the third chapter of this same epistle, Paul labeled this division with the term "carnal." In another place, he says "to be carnally minded is death." Hence, to follow some men into the labyrinth of denominationalism, is spiritual wickedness and anarchy against the God of heaven.

"HOLY GHOST RELIGION" IS A FAILURE

One of the greatest temptations of this age has been to make the Holy Spirit take the blame for all religious divisions and discord. When anyone wants to start another denomination, they do so, and say the Holy Spirit directed them to do it. Whether Mormon, Nazarene, Church of God, "Four Square," or any other off-shoot of the Holiness Movement. All make the same claims for their religion. They have all borrowed their claims from Roman Catholicism, where the Pope claims to be guided by the same Holy Spirit. These claims to being guided by the Holy Spirit, have done nothing for unity, but have done much to add to the existing state of confusion.

To show further how this theory works: A group of men in the Church of England decided to let the Holy Spirit guide them in all matters pertaining to faith and practice. In a few months, these men found that there were more than seventy differences among them. On the other hand, I find hundreds of cases where men took the Bible as their only guide, and the result was that when they came together, they were agreed. Anyone who wants to see

the truth of the Bible, will see it. And any two people will see it alike, when they yearn to do its blessed bidding.

We are not divided over what the Bible teaches, but are divided over what it does not teach. All admit that everyone ought to be a Christian, but there is only one sect that says we ought to be Catholics. Therefore, "Christian" is a name that all admit is right. Any name such as: Baptist, Methodist, Presbyterian, Congregationalist, etc., represents the fact that there is a divided state existing in the religious world, and can be adopted by only a small fraction of Christendom. Such names as Fundamental Baptist and Missionary Baptist, shows that the "scandal of Christianity" exists even inside the Baptist Church. But we can never agree to human names, any more than we can agree to human doctrines and practices. We can agree on the creeds of Christendom. We can agree on immersion, but cannot agree on sprinkling.

WE SHALL BE JUDGED BY GOD'S WORD

Christ does not ask the impossible, when he asks us to be governed by his Word in life, and warns us that we will be judged by it in eternity. In fact, this is the only standard by which he will judge us. We will not have to meet any Methodist Discipline, Baptist Manual, or any other Confession of Faith, in judgment. The Lord says, "My Word shall judge you in the last day" (John 12:48). How careful we must be, then, to meet the sacred requirements of God's Word. And in the same manner we must seek to avoid any doctrine that has no higher authority than man.

ARE YOU RE-CRUCIFYING THE CHRIST?

When we all stand before the judgment bar of God, it will be no pleasurable thing to say, "I, Lord, was the one who drove the nails through your quivering flesh on Calvary's tree. It was I who pierced your side with that cruel spear." But let me tell you, there is another body that is far more precious than was that fleshly body. That is His spiritual body, His church, for which he gave the blood of that first body. It must needs be that first body should be broken, in order to bring that second body into being. But oh, the doom that awaits him who tears that spiritual body asunder! It is this class of whom Holy Writ says, "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

THE CHRISTIAN'S PLEA

Will you not clasp hands with faithful Christians over the pure and undiluted Word of God, making no addition to, nor subtraction from, its most holy and divine precepts? Why not be a Christian? The Bible makes Christians. Anything more, or anything less than the Bible will make something else. It takes more than the Bible to make a Mormon, Christian Scientist, or Catholic; and they admit it. But it is just as true that without a Baptist Manual, a Methodist Discipline, or a Presbyterian Confession of Faith, you cannot make one a Baptist, Methodist, nor Presbyterian. We beg of you, to place your feet upon the firm foundation of God's Holy Word, and leave the shifting of man-made denominationalism.—In The Bible Beacon.

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

"Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord" (Ps. 19:14).

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Spiritual Sacrifice

JOHN W. JARRETT

The twelfth chapter of Romans is so chock-full of practical condensed instruction that it has been called the "Little Bible." Although the exhortation contained in it comes from one who had the authority to command his readers, we hear him saying instead, "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 be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:1, 2).

The first of these verses teaches the need for sacrifice. Paul says, "Present your bodies a sacrifice." The idea of sacrifice is almost as old as the human family. In the Patriarchial period, the head of the family offered the sacrifice for himself and those that were his. Under the Mosaic Covenant, a regular system of sacrifice was enjoined. Therefore, to Jews and Gentiles alike Paul was introducing an old subject. One of the fundamental ideas of the Old Testament sacrifice was a dedicating of the thing offered, to God. Whatever it might be it was set apart wholly unto Him. So, our bodies as a sacrifice must be dedicated to God. No longer are we to consider ourselves as belonging to ourselves. "And ye are not your own;" Paul says, "For ye were bought with a price" (I Cor. 6:19-20).

Since we are to offer ourselves it is implied that we are priests. Under the Law only the priests had a right to offer. It is worthy of note that when King Saul, Uzziah and others who were not priests tried to serve in that capacity they were promptly chastened of the Lord. The fact that we are priests is not left to implication, however. Peter says, "Ye also as living stones are built up a spiritual house to be a holy priesthood" (I Peter 2:5). In verse nine of the same chapter: "But ye are an elect race, a royal priesthood." In Rev. 1:5, John said, "He made us to be a kingdom, to be priests unto his God and Father." Under the Law there were two types of priests. There were the lesser priests, who could offer the daily sacrifices, and the High Priest who alone had the right to enter the Most Holy Place and offer for the sins of himself and the peo-

ple. Since we, ourselves, are priests we have no need for a man-made priest. We need only Jesus as our High Priest to stand between us and God. "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (Heb. 4:14, 15). Jesus has offered for sin and requires now that we offer ourselves.

Compare this offering with those of olden times. It is to be a living sacrifice instead of a dead one. Formerly animals were brought to the altar and slain as a sacrifice. But we are brought to God to live for Him. This living sacrifice is to be holy. It is to be clean. Under the Law unclean animals were not acceptable. Of the clean ones a crippled or polluted animal was not offered. At least it was not offered so long as the people heeded the voice of Jehovah. God still desires clean, pure sacrifice. "Come ye out from among them and be ye separate," saith the Lord, "and touch no unclean thing and I will receive you" (II Cor. 6:17). "Having therefore these promises beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Worldly lives, corrupt lives, lives of licentiousness and lust cannot be offered as a sacrifice to God! Paul says further that our sacrifice is to be acceptable to God. Any act is acceptable to Him when it is according to His will. The Jews knew what God's will was, what animals were clean and how to offer them, only by listening to what God said. The same is true of us. We can please God by hearing and obeying Him. And finally, we must offer a spiritual sacrifice rather than a carnal one. It is to be a service from the heart and not a mere outward form.

Verse two deals with the pattern to use in preparing our lives for the sacrifice. The pattern we are not to use is the world. If we remember that Satan is the "prince of the world" we can see the need for choosing some other pattern. When we realize that Christ died to deliver us from this present wicked world and that John urged us to "Love not the world" because the "world passeth away" we understand why we should not be fashioned according to the world. Does that mean now that a Christian can do nothing that the world does? If so then we must quit eating, because the world eats. We must stop visiting the sick because the world does that. But that is ridiculous! Some have gotten the idea that Paul means we are not to dress like other people and so various types of garb distinguish different religious sects. If the world dresses decently and modestly there is no cause for our dress to be different. If the world is doing right there is no reason for our refusing to do the same. The whole point is this: Let us do what we do because it is right and not because the world does it! There are two patterns—the divine and the worldly. When the two conflict and we continue to follow the divine then the non-conformity with the world is evident. For example the world sets a pattern of divorce and remarriage (last month Reno had a record month). The Bible teaches: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery" (Matt. 19:9). The world sets a pattern of lying, stealing, murdering, etc. So, "Be not fashioned ac-

ording to this world."

"But be ye transformed." Meaning what? That there is to be a complete change wrought in an individual by following the divine pattern. It is not simply a reformation of one's life; although that will follow. It is not a mere amending. Seneca said, "I perceive myself not to be amended merely, but to be transformed." This transformation is to be accomplished by the "renewing of your mind." One's mind is renewed when he believes and repents. Faith leads a man to change his mind with respect to God and sin. Both of these lead him to be baptized into Christ where he is a new creature (II Cor. 5:17). What purpose is served by this transformation? To "prove what is the good and acceptable and perfect will of God." That is, that in the renewing of our minds and by the type of living that should result we may demonstrate to the world what is pleasing to God.

We should read again the two verses under consideration and meditate prayerfully upon the idea that God still wants and is still calling men and women who will live faithful, consecrated lives. There are already too many of the other kind, who take the world as their pattern and offer themselves as polluted rather than holy sacrifices upon the altar of God.—In Gospel Broadcast.

Certainties In Religion

G. K. WALLACE

There are many certainties in religion. In fact about the only place where we find the things that are really certain are revealed in the religion of the Bible. Those who are inclined to doubt will do well to weigh what is now offered. This consideration is not due because I say it, but because it is a reality and certainty of which all should have knowledge. I but repeat things that have been said and proven in times past.

Conflict of Nature

One of the first certainties I mention is the eternal conflict of our natures. We have a nature that is a compound of contrarities and conflicts. There is a nature without and a nature within that is at war. Thus our lives are an enigma to all except fellow members of the body of Christ. Every heart is a battleground between right and wrong. This experience is not alone ours. It was a reality with Paul the author of the book of Romans. For said he, "For that which I do, I know not: for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing; but for to will is with me, but to do that which is good is not. For the good which I would, I do not: but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." (Rom. 7:16-20). Paul here speaks of himself and of the fight to live the right kind of life. In I Cor. 9:27, Paul says, "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" Temptations will always be around us. "Beloved, think it not strange concerning the fiery trial among you,

which cometh upon you to prove you, as though a strange thing happened unto you." This conflict is neither strange nor uncertain. It is only through Christ we are able to overcome these trials. Christ will not suffer us to be tempted above that which we are able to bear. "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (I Cor. 10:13).

The second certainty I mention is God. God is a certainty. The Bible tells us of God. If the Bible is inspired, and it is, then God is a certainty. To prove the inspiration of the scripture, is to prove the existence of God. A brief word about the inspiration of the scriptures is now in order. Only an outline can be suggested.

The unity of the Bible proves that it is divine. It was written by about forty different writers stretching over a period of 1,500 years, and yet when these sixty-six books are brought together in one complete volume, there is not a single contradiction or discrepancy found in the entire collection. The Bible begins with God and ends with God. "In the beginning God" is the first phrase in the Bible and "God shall take away his part from the tree of life" is almost the last statement of the Bible. The Bible having been written by different men in different ages on one great subject without a single contradiction proves that one great mind was back of it all. This is the mind of God.

The influence of the Bible proves it is divine. It is the world's greatest standard of determining right and wrong. All progress in civilization, philanthropy, and religion is due to the Bible. It is a historic fact that every nation has had to go back, despite the claims and progress of humanity, to the law given by Jehovah to Moses. In the special relationship of man to man the sermon on the mount cannot be improved upon.

The Bible is also proved inspired by the fact that its every word is dependable and absolutely reliable. The Bible was not written as a book of science, but when it speaks accurately. There is not a real scientific principle known that is in violation of the word of God. Science is yet in its infancy and the accepted theories of yesterday are contradicted by those of today. Due to a failure to understand both, the Bible and science have been considered by many contradictory. An understanding of the Bible and science will show their harmony. The Bible does not agree with every theory advanced but it does not contradict a single known scientific fact.

Too, the existence of God is proved by the process of induction, independent of revelation. If we had no Bible, we would be certain that God exists. If you were to lose your guide book of the United States, the United States would exist nevertheless. This nation existed before a guide book of it was made. God existed long before there was a single Bible. God is not a creation of the Bible. The Bible is a creation of God. The Bible is an expression of the mind of God. It shows God's plan for the human family. It has a complete design from Genesis to Revelation. The design is perfect. There cannot be a design without a designer. You cannot have a "here" without a "there," a "down" without an "up," an "in" without an "out," a "top" without a "bottom," a "thought" without a "think-

er." A thinker implies a person, and that person is God. Too, the design implies thought and thought implies the thinker. Now take a good look at your radio and listen to me: "Your radio was not designed, it only happened. It came into existence by mere chance." You are now ready to say, "Preacher, you are mistaken. My radio was made by a great mind." "Yes, you're right, neighbor" and now take a look at the world and all its wonders and ask yourself this question, "Did the world come into existence by chance, or was it fashioned by the hand of God." "The fool hath said in his heart, there is no God." (Ps. 14:1).

The function of a thing indicates its plan. My hand bends forward naturally. The function of my hand indicates the plan of it. Suppose we find a machine that we have never seen. We may experiment with it until we cause it to function. When it functions, with the least amount of friction, we have discovered the plan of the maker. The natural function of the soul is to worship. Men in all races and stages of civilization naturally worship. That natural desire indicates a higher power. For the soul, we have an instruction book, and by following it, the soul functions rightly. The guide book is the Bible. This fact alone proves the existence of God and the inspiration of the Bible.

The last certainty in religion I shall mention is death. Demosthenes used to say that every speech should begin with an incontrovertible proposition. He may have been right. Nevertheless, we shall close this sermon with a fact that cannot be denied. "It is appointed unto man once to die." A little while ago we were not in the world and in a little while we shall be out of the world. This is arithmetic. This is the clock. Death is a certainty. It is impossible to make men religious who have no thought of dying. Many scoff at death until they face it. They strut with a great deal of bravado until it is time to die. The old must die. The young may die. Death is a certainty. Are you ready to meet your maker? If you will believe in him, repent of your sins, confess your faith, and be "baptized into the name of the Father, and of the Son, and of the Holy Spirit" your past sins will be pardoned. Then as a member of the body of Christ, serve him faithfully all the days of your life.—In Christian Worker.

The Church In Honolulu, Hawaii

H. O. WEAVER

The church of Christ in Honolulu has been meeting in the auditorium of the Lincoln School. The contract which has been signed with the Territorial Public Instruction Department is subject to cancellation at any time with or without cause. The desire to have some place belonging to the church where we could meet and worship has prompted all to be on the lookout for possible location.

The war-time Honolulu is a place unlike any other community in the world: the resident population has been swelled by unprecedented influx of defense workers, civil service employees, and men in all branches of the service. Obviously, the housing situation has become recognized as one of the greater problems of the entire island. Land prices, which have always been high by mainland standards, are today advanced to fill the old law of supply and demand. In short, this country is crowded to saturation.

The church membership here is largely of service personnel, which is of necessity unstable because of the exigencies of the Service in the prosecution of the War Effort. Great strides have been taken in the work of the church in the last eight months. A series of radio broadcasts has been begun—15 minute program five days a week at a cost of \$250.00 per month. Hawaii's geographical position is recognized as a focal point in the pathway from the mainland to the Far East. With the consummation of the National Emergency, its importance will be enhanced. Through this gateway to three-fourths of the world population can go the work of the spreading of the Gospel. The conditions for establishing the church in this place are greater than ever before. Loyal Christians are on temporary duty here, interest is increased on the part of resident families, and weekly contributions are encouraging. If the work of the church fail here, what hope have we to "go into all the world?"

In one of the quieter residential sections, the church has secured a piece of property (25,000 square feet) on which is a large, two-story house. The second floor is suitable for the preacher's quarters, the first floor is ample for auditorium, and the full-size concrete basement for classrooms and print shop where all church literature will be prepared. The main floor is arranged so that 100 can be seated without any alteration, and 200 can be accommodated by tearing down two partitions and changing the course of the stairs.

This property was available for \$55,000.00, although several offers were made at additional sums by other interests in this area. The figure is less astounding when it is considered that all property in this section is one dollar per foot. At a meeting of an agency of the Federal Government with Real Estate men of the Territory, it was disclosed that for five years after the war, no building on a large scale would be allowed because of small amount of shipping and the necessity for establishment of advanced bases in the Pacific Area. On September 25, the \$10,000.00 down payment was made, literally depleting the church treasury and having a balance of \$25,000.00 due.

To insure success of the purchase of church property here, it will be necessary to have assistance from the congregations at home. Christians in the States have been interested in establishing the Church here, and it is at this time when the concerted effort will be of greatest benefit for permanence here. It has been suggested that one dollar per member in the States would care for our needs.

Address your contributions or inquiries to: Church of Christ, Ferris, Texas, c-o D. H. Moyers, President, F. & M. State Bank.

Acknowledgement and final report will be made by the Ferris congregation.—H. Osby Weaver.

A prayerless Christian and a pulseless man are alike impossible. The pulse is the great criterion or index of the health of the body; so prayer is of the health of the soul.

"Our civilization cannot survive materially—unless it be redeemed spiritually."—President Woodrow Wilson.

"It's all right to have a train of thoughts, if you have a terminal."

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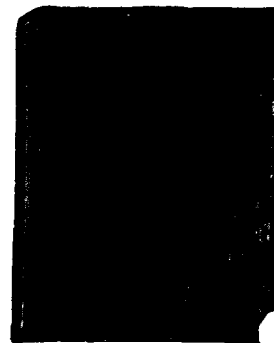
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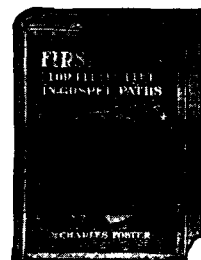
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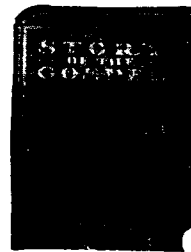
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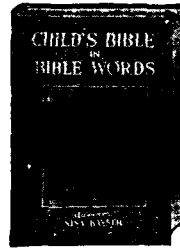


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NOTES—REPORTS

Corning, Arkansas, October 31: I closed the singing class at Oak Grove church near St. James, Mo., Sunday night, October 29th. We had a good school and there was an average attendance of 53. The brethren said that was good. We had school teachers, high school students from St. James and other places. They plan on having me back next May or June. This writing leaves me at home for a few nights rest.—Earl E. McCord.

Houston, Texas, October 30: Brother A. E. Findley, of Kashmere Gardens, and the writer exchanged two week-night appointments recently. Here at West End church yesterday, one came to us by transfer from another city, two confessed sins, and two were baptized. The ones who were baptized had been reared in sectarian homes. We are happy in the Lord's work. When in Houston, visit us. Our building is at 718 Malone Street, just off Washington Avenue bus line.—Walter W. Leamons.

El Dorado, Arkansas, November 6: I preached for the Monticello church Sunday afternoon November 5th. I carried with me the sample copies of your paper and gave them out to the members and insisted on them subscribing for the paper. I secured three subscriptions to your paper and think we will have others that will mail in for it. We had a fine crowd for the service. I have been working with the Warren church fourteen months. We had the largest attendance for both Bible study and preaching service yesterday we have had since I began to labor with them. A number of visitors were in attendance at both services. We like your little paper and pass them out to those at church on Lord's day as far as they will go. You are doing a good work in the printed word. May much success for the Cause of Christ come in through your efforts.—J. B. Priddy.

Idabel, Oklahoma, November 3: I will begin a series of meetings at Antlers, Oklahoma, my second there this year, on Nov. 15th, which will continue 10 days. This is a splendid congregation in a town of about 4000 people. I will end up my second year with the Idabel church November 26. These are a fine people, are at peace among themselves and I know of nothing that threatens to menace a happy future for the congregation. Our relations have been mutually pleasant and happy during my stay with them. The fact that my sons and sons-in-law are in the service makes it seem necessary for me to return to my home in Memphis, for the duration. I will do evangelistic work.—F. O. Howell.

Arp, Texas, November 7: This is to let the brethren know that we are located at Arp, Texas for a while. Arp

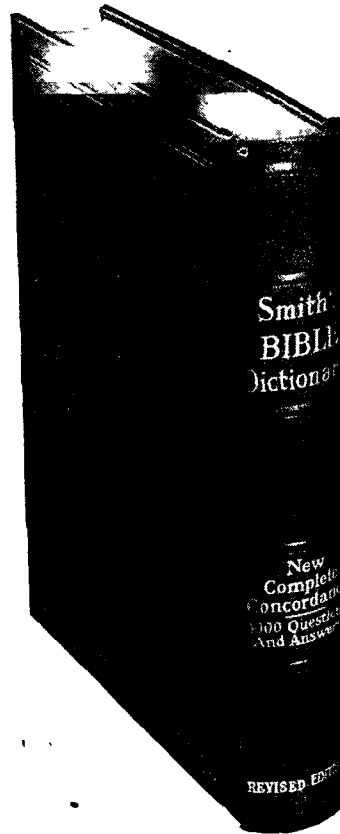
is in east Texas between Tyler and Henderson. This is a small town located near the Kilgore oil field. We have a small congregation here, having been carrying on the work of the Lord but a few years, but they seem anxious to work. If any who read this have relatives or friends near Arp who are not attending church services regularly, please write me and give me their address so I can contact them. I hope to have more time to write for the Gospel Light now. I will hold meetings in the summer and fall as I have been doing all along. Owing to the fact that I had a meeting cancelled, I have time for one more meeting in August, 1945. Please send all articles and communications for the Gospel Light directly to the Gospel

Light, Delight, Arkansas.—J. A. Copeland.

Jal, New Mexico, My first years work with this church has been indeed enjoyable and I look forward with faith and confidence that more good work in the Master's vineyard will be done in the coming year. We are at peace among ourselves and with the saints every where. I need one more meeting this Summer in North, East Texas or Southwestern, Ark. As I have two meetings booked for August in Howard County, Arkansas and the expenses will be great. The Gospel Light is a good paper; may its life be long and may it continue to grow.—Robert L. Allen.

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The Gospel Light

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

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NUMBER 49

Seek But Not Find

J. A. COPELAND

In the 13th chapter of Luke and the 24th verse we find the following scripture. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." In Matt. 7:7, 8 we read: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Both of these passages are found in the teachings of Christ, but are they contradictory? When Jesus says in one place, "Seek and ye shall find; and in another place, "Many will seek to enter in and shall not be able," does he contradict himself? I think not. The proper way to read and interpret the Bible is to accept every passage as true, and each passage must harmonize with every other passage in the Bible.

Note again, "Seek and ye shall find." Then how is it that, "Many still seek to enter in and shall not be able?" Some one could say, "God is not willing to save them." No, that is not it for God is willing if they come according to His will. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Is Christ willing? "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9) That shows that Jesus is willing. But is the Spirit willing? Let us see. "And the Spirit and the bride say, come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) Well, it may be the church is not willing. Yes the church is willing, for the church is the bride, and the last passage we gave says; "The Spirit and the Bride say, Come."

Oh some one says, "God's plan is such a mystery, men cannot learn how to come." No that is not it for Jesus said, "Seek and ye shall find." Then why not find. Here is the answer. Many will not follow the Lord's directions, but try to find salvation their own way, according to their fancies, so they will not be able to find. Many say that on man's part faith is the only condition of salvation, but the word of the Lord says: "Ye see how that by works a man is justified, and not by faith only." (Jas. 2:24) Those that depend on faith only may seek salvation but they won't be able to find. Others say salvation comes in answer to prayer, for the Lord said, "Ask and it shall be given you." But

the asking is like the seeking. If we do not seek as the Lord directs we shall not be able to find; and if we do not ask according to his will, we will not receive Jesus said, "Not every one that saith unto me Lord, Lord shall enter the kingdom of heaven, but he that doeth the will of my father which is in heaven" (Matt 7:21) And again, "Why call ye me, Lord, Lord, and do not the things which I say?" (Lv. 6:46) We also read from Proverbs 28:9 this language: "He that turneth away his ear from hearing the Law, even his prayer shall be an abomination." But some one may say, Jesus said, "Ask and it shall be given you." Yes, but how are we to ask? (Jas. 4:3) "Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts." Again here is asking without receiving. Then how must men ask in order to receive. Here it is "And this is the confidence we have in him, that, if we ask any thing according to his will he heareth us." (I John 5:14) "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in His sight." (I John 3:16-18; Acts 16:31) Repent of your Sins. (Acts 2:38; 3:19) Confess Jesus the Christ. (Matt. 10:32; 10:9, 10) Be Baptized in the name of Christ. (Mk. 16:16; Acts 2:38; Gal. 3:26, 27) If you will ask and seek in this way you will find and receive salvation.

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The Gospel Light Publishing Company has recently given to the reading world a new old book by re-publishing "The Great Legacy," by that pioneer preacher and author of three score years ago.—S. R. Ezell. This is a 272 page book, printed in excellent type easily read by older eyes. It deals with the gospel plan of salvation presented in the form of a will. The book is keenly logical, pointed in Scriptural argument and is very instructive. Your library is not complete without "The Great Legacy." It is \$1.00 paper cover, or \$1.50 board binding. Why not make this valuable book a present to some of your friends. Order from: The Gospel Light Pub. Co., Delight, Arkansas.—James L. Neal.

Happiness is inward, not outward; it depends upon what we know, and do, not upon what we have.

"Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord" (Ps. 19:14).

"I've Been To Worship"

CHESTER ESTES

In any ordinary city on Sunday morning between the hours of 12:00 noon and 1:00 p. m., depending on whether certain men have been long or short in speaking, and on the length of the "programs", you will see men and women, boys and girls, leaving certain places of worship and returning to their homes, all seemingly happy as the proverbial "pig in the sunshine." If you were to accost any one of these, regardless of the name on the church building out of which he came, and ask, "Sir, where have you been?" You would no doubt, have this reply, "Why, I have been to worship." The worshipper takes it for granted he has pleased Him in whom he lives, moves, and has his being; and the one making the inquiry never doubts but that he has just met a "man of God," one on whom some great Supreme being has just seen fit to lavishly bestow his gracious blessings. However, a real Bible student and one who loves to respect God more than men, does not take it for granted that every man who has been to some place of worship is pleasing to God and has successfully invoked upon himself the favor of God by "worshipping." He understands that in any and every worshipper, regardless of whether he has the truth or is in error, worships God acceptably, then the death of Christ was in vain, for many who worship do not even believe in Christ. In fact, they worship gods other than the one true God. Before taking too much for granted, then, let us ask a few questions and try to answer them in the light of the Bible.

Who May Worship God Acceptably?

Our first question is, "Who may worship God acceptably?" A Bible answer to the question, and one of the most natural answers, is, "God's own people—his children—may worship him acceptably." Who, then, are God's children? Those in his family, of course. The family of God is the church of God. (I Tim. 3:15; Heb. 3:6) God dwells in his house, the church, through the Spirit. (Eph. 2:19-22) God may then be worshipped by those in whom he dwells. Those in the family of God are those who have been born again—born of water and the Spirit. (John 3:5) Those who have been born again are those who have been baptized, for that which puts one into the church, the family of God, is baptism. (Eph. 1:22, 23; Col. 1:18; Col. 1:24; I Cor. 12:13) Hence, those who have been born again, baptized, have become children of God, may worship him acceptably. Of course, many who *may* worship him acceptably *do not* worship him acceptably.

Why Should We Worship God?

Another question of great importance to be considered before taking the worshipper for granted is, "Why have you been to worship?" or "Why should we worship God?" First, because God created us and desires our worship and adoration. Hear Jesus: "But the hour cometh, and now is, when the true worshipper's shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (Jno. 4:23) "Then saith Jesus unto him, Get thee hence, Satan: for it is

written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10) We should worship God in spirit and truth because he wants us to worship him. The fact that he wants his creatures to worship him should be enough to cause every one to bow before him. Even the Gentiles, who had cut loose from God, were without an excuse. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into (or exchanged for) an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a life (or exchanged the truth for a lie), and worshipped and served the creature more than the Creator, who is blessed for ever." (Rom. 1:20-25) When men cut loose from God and cease to worship him in truth who has not only created us, but him in whom we live and move and have our very being, they will descend to the level of those described in the first chapter of Romans.

When men cease to worship God in truth they debase themselves, and, in an attempt to justify their practices and vindicate themselves, they will with their own hands make their own gods according to their depraved fancies. While Paul was waiting in Athens for his helpers and companions, "his spirit was stirred in him, when he saw the city wholly given to idolatry." (Acts 17:16) After Paul had disputed with the Athenians daily, they brought him unto the Areopagus, desiring to know more of "this new doctrine, whereof thou speakest." Paul stood in the midst of Mars' hill and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and behold your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." They were so desirous of accommodating every man to his object and way of worship that they had provided all kinds of altars. In the event, some stranger should come along who could not discover his god among the many thousand in Athens, they displayed their tolerance and broad-mindedness by erecting one altar with such an inscription that any one could fall down before it and worship, thinking or feeling that he was worshipping the god of his choice.

They were willing for very man to join himself in worship to the god of his choice. However, Paul did not subscribe to the theory. He said, "The God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as

though he needed anything, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of you own poets have said, For we are his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent." (See Acts 17:16-30).

Another reason why we should worship God is that it makes us like unto Him. If men worship idols they grow like unto the objects of their adoration. If they worship God they grow like unto him. "The idols of the heathen are silver and gold, the work of men's own hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them; so is every one that trusteth in them." (Psa. 135:15-18). Hear Paul: "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even by the Spirit of the Lord." (II Cor. 3:18) One, then, must worship and adore the Lord in order to grow like unto him.

Where May We Worship God?

Another question of no small importance is, "Where may we worship God in order to worship him acceptably?" It is not enough to simply worship, or even to worship God. Some feel that the fact they have worshipped is enough, especially if they are sure they have worshipped God. This accounts for so many saying complacently, "I've Been To Worship." Men have been prone to worship, regardless of the object worshipped, or the manner in which they worshipped. There is no simple command to worship, without turning men's minds to the right object of worship and the right manner in which they should worship.

There was a time when the place of worship was very material. The Jews were instructed to appear before the Lord in the tabernacle, later in the temple at Jerusalem. God had promised to meet with them and bless them in the place where he saw fit to record his name. The ten tribes rebelled against God when they set up their places of worship in Dan and Bethel, in the extreme northern and extreme southern parts of the land of Israel. The excuse of Jeroboam was that it would be too much for the people to go up to Jerusalem to worship. The worship was changed in four respects; it was changed from the worship of the true and living God to the worship of idols; the time of worship was changed; the priesthood was changed; and the place of worship was also changed. The woman said to Jesus, at the well in Samaria, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall

neither in this mountain, nor yet at Jerusalem, worship the Father . . . 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. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:20-24).

Jesus had just surprised the woman by telling her of the secret things of her past life. She, realizing that Jesus was not an ordinary man, propounded unto him the age-old question concerning the right place of worship. Again Jesus surprised her by not contending for Jerusalem as the place of worship. In other words, he informed her that the time was at hand when the place of worship would be immaterial—that they would no longer have to go to Jerusalem in order to worship God acceptably. The tabernacle and the temple had only been typical of the house of God not made with hands, the church of the living God, which is now the "habitation of God through the spirit." (Eph. 2:22; I Peter 2:5-8)

When Christ died upon the cross the veil of the temple, which separated the holy from the most holy, was rent, signifying that all children of God are priests and that the way to heaven through Jesus Christ, our great high priest, has been opened; that wherever Christians may be upon the face of the earth they are in the holy place and have access to the most holy through him who is now at the right hand of God. "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) In a sense, then, the place of worship is immaterial. Wherever God's people may choose to meet, as long as some other principle of the New Testament is not violated, is acceptable to God.

They no longer need to go to Jerusalem in order to worship him. The place of worship has largely been left up to the judgment of his worshippers. This must always be determined in such a way as to violate no principle laid down in the Scriptures. By way of illustration, when God's people have decided upon a place of worship, it is wrong for a part of them to break off and begin worshipping across the street, for in doing this, division, which is sinful, is prevalent.

There are times and places where congregations need to "swarm"; but this must always be done peaceably and for edification. Members of the body of Christ should constantly be on the look out for locations for other congregations that are strategic to the evangelization of the world. While we are stressing the fact that the place of worship is no longer material, we do not want to overlook one thing that God's people *must* assemble *somewhere* in order to worship him acceptably. Worship for the individual is not denied under the new economy but at the same time congregational worship is emphasized.

"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. For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under

(Continued on Page Four)

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If Not Christ, Who?

FLANOY ALEXANDER

"... Lord, to whom shall we go? thou hast the words of eternal life."—John 6:68.

Just previous to the utterance of the words of our text by Peter, Jesus had fed the multitude from a few loaves of bread and a few fishes. The people became wild with enthusiasm and wanted to make Him King. They perhaps thought they had discovered a fine opportunity for solving the problem of food supply and other temporal needs. They indeed had found the kind of leader they would like to follow.

But Jesus knew their motives. He knew they misconceived the nature of his mission, so he took advantage of the occasion to teach them a lesson. He told them not to be concerned for "the meat that perisheth, but for that meat which endureth unto everlasting life." He declared Himself to be the bread of life which came down from heaven; and to better convey his meaning, said to his followers, "Except you eat the flesh of the Son of Man, and drink His blood, you have no life in you." At this many of them turned away in disgust, and even many who had followed Him said, "This is a hard saying," and "from that time went back and walked no more with Him."

This was a trying sermon the Master had preached, and as the many turned their backs upon Him, He turned to the disciples and said, "Will ye also go away?" and then it was that Peter, speaking for all of them, said, "Lord to whom shall we go? Thou alone hast the words of eternal life."

At this time I am tempted to use this text as it relates itself to present-day national situations. I am fully aware of the fact that our America was conceived in a struggle for religious liberty. In a famous case plead before the United States Supreme Court by Daniel Webster it was decided that this was a Christian nation and that "Christianity is the common law of the land." In fact, we inscribe our coins with the declaration, "In God We Trust," and in our National Hymn we declare our faith in Almighty God.

But a mere profession does not constitute Christianity. "By their fruits ye shall know them," and **HOW MUCH EVIDENCE DO WE GET OUT OF AMERICAN**

LIFE THAT THIS NATION AT HEART IS REALLY CHRISTIAN? It has been well said that Christianity has never failed, because it has never been tried. We have been trying about everything else, and these are the things that have brought us trouble. When we find the cause of the world's deplorable condition, we will find it in the same thing as Thomas Carlisle found it in back in the middle of the last century He said, "The trouble with us is that men have forgotten God." We are told that, "Righteousness exalteth a nation", and that that nation is called "blessed", "whose God is the Lord", whereas the nation that forgets God, we are told, "shall be turned into hell."

And yet among the proud and boastful dictators of the day, "who stride the earth like giant Colossi," which one has ever had anything to say to his people about the will and the authority of God or the principles of His kingdom? In our own nation how much place do we find in the deliberative councils of our nation for the influence of the Man of Galilee? Little, if any, while the political powers that be, in seeking the way out, turn rather to the so-called experts, fresh from the halls of college, and look to exorbitant taxation and revenue from whiskey and beer to foot the bills.

If Isaiah were living today, I am sure he would still be saying, "Woe unto them that go down to Egypt for help. and rely in horses and trust in chariots."

"I'VE BEEN TO WORSHIP"

(Continued from page three)

two or three witnesses: Of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, and unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again. The Lord shall judge his people." (Heb. 10:25-30)

When Must We Worship?

Another question which is also important is, "When must we worship God in order that our worship may be acceptable to him?" Some are of the opinion the time of worship has been left to the convenience of men, and, therefore, worship him only when they are in the mood; as a matter of expediency; as a matter of convenience; or when they feel they are in grave danger. It is hardly conceivable that men who believe in God enough to feel the need of him, or that he can protect them from danger, would have so little faith in him as to refuse to believe his word—it is hard to think of such having no respect for what God has said as to the time of worship. Perhaps there was never a time when God did not have set times for worshipping him. Under the law they were required to come before the Lord at specified times as well as specified places. Under the New Covenant God has also given us specific examples of worship as to time. We read that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them..." (Acts 20:7).

We are taught by example as well as precept. We have an example of Paul and the early disciples coming together on *the first day of the week*. "Breaking bread"

was the observance of the Lord's Supper. The early Christians observed the Lord's Supper regularly. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers." (Acts 2:42) Paul participated in such worship. To the Corinthians he said, "Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." (I Cor. 4:16, 17) They were commanded to follow him. He met on the first day of the week, with the disciples, to worship God. Then, by this example, they were taught to do likewise. Not only the church at Corinth, but all other congregations. He told the Corinthians that Timothy would bring to their remembrance *his* ways ("my ways"), which, as he said, "I teach." Not only which he taught; but which he taught "every where" and "in every church." Paul taught by example *everywhere* and in *every* church that Christians should meet on *the first day of the week* and worship God.

In addition to the observance of the Lord's Supper on the Lord's day there are other things peculiar to the Lord's day worship. One is the giving of our means as we have prospered. This, too, was practiced on *the first day of the week*. Hear Paul again: "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." (I Cor. 16:1, 2) Here we have an item of the worship specifically commanded to be rendered upon *the first day of the week*. Then as often as the first day of the week comes we are to do this. The original language bears out the command was to be obeyed on *every first day of the week*. When we meet on the first day of the week and worship God we not only follow the example Paul set, but we are also obeying the command by him given.

How Must We Worship God?

There are three elements in acceptable worship. The three elements must regulate every item of worship. The three elements are set forth in the language of Jesus to the woman at the well in Samaria, recorded in the fourth chapter of John. Hear him: "God is a Spirit: and they that worship him must worship him in spirit and truth." (John 4:24) *God* is the first element; *spirit* is the second; and *truth* is the third. All acceptable worship must be directed to God—we must worship *Him*. That worship must be in the right spirit—it must be "*in spirit*." The worshipper must be guided by the *truth*—he must worship "*in spirit and in truth*."

Since God alone must be worshipped, the worshipping of a man, or even an angel, will not suffice. When Cornelius fell down at the feet of Peter to worship him, he told him to "Stand up; I myself also am a man." (Acts 10:26) When John fell at the feet of the angel, the angel said, "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:8, 9) Paul said, "Let no man beguile you of your reward in a voluntary humility and worshipping of

angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." (Col. 2:18).

God, and God alone, must be worshipped; but he must be worshipped in the right spirit. Reverence, love, and humility must characterize the worshipper. He must be honest, sincere and devoted. His spirit must be free from hatred, guile, envy, and hypocrisy.

To worship God in truth is to worship according to his word. "Sanctify them through thy truth; thy word is truth." (John 17:17) No one can worship him in truth when he does not follow the word of God.

God's word teaches that we should sing. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19).

God's word teaches that we should pray. "Be careful in nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6) "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (I Tim. 2:8) The Jerusalem church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers." (Acts 2:42)

God's word teaches us to study. "Let the Word of Christ dwell in you richly in all wisdom . . ." (Col. 3:16) "I charge you by the Lord that this epistle be read unto all the holy brethren." (I Thess. 5:27) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15).

God's word teaches that we should observe the Lord's Supper, as has already been shown. (Acts 20:7; 2:42; I Cor. 11:23-30; 4:17).

God's word teaches that we should give of our means as we have been prospered, as has already been shown: (I Cor. 16:1-4; chapters 8 and 9).

When we, in spirit, do these things as worship unto God, upon the first day of the week, we had just as well doubt the Divinity of God and the authenticity of the New Testament as to doubt that God accepts such worship. Let us, then, worship Him "in spirit and in truth."

Where Is The Profit?

FLOYD J. SPIVY

When you talk with a business man regarding certain merchandise or a business transaction of any kind he will invariably think in terms like this: How much profit can I make out of this transaction? There are two questions in the mind: 1. What will it cost me? 2. What will it profit me?

These are good, sound, sensible questions. Questions that every business man must consider if he desires to make a success. But there are things of more value than making a success in the business world.

One time Jesus asked a question in regard to profit: "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a

man give in exchange for his soul?" (Matt. 16:26) This is the most searching question ever asked a man. It is the question of the ages. It is a question that faces every generation. It stands before us today.

Suppose we gain many things, and in gaining them we lose our soul? Where is the profit? Suppose we gain all the worldly wisdom that it is possible to obtain, and in so doing lose our soul? We have indeed lost all. Listen to the wise man: "For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool." (Eccl. 2:16).

Suppose we gain worldly wealth, and in so doing we lose our soul? We have indeed lost all. Hear the apostle Paul: "For we brought nothing into this world, and it is certain we can carry nothing out." (I Tim. 6:7) Thus we will have lost all; our soul, and in death we lose our wealth, for we leave it all behind.

Suppose we gain worldly fame and honor, and in gaining it we lose our soul? Again we have lost all. Listen to John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (I John 2:15-17)

There is only one thing that is important in this life, and that is... **MAKE OUR CALLING AND ELECTION SURE.** If we fail in this, we are a complete and eternal failure. The material things are but for a moment, they soon fade away. Only the eternal things will endure. Let us hear Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversations and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:10-13).—In Center Shots.

The Same Image

LLOYD E. ELLIS

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II Cor. 3:18).

By looking at one continuously and keeping that one constantly in mind, we may become like him, or even partake of the same appearance and characteristics. It is said that a husband and wife, living together for many years may become much like each other in many ways.

In the faces of the travelers from time to eternity, we may read the kind of life that is lived. One who constantly

beholds that which is evil and indulges therein will exhibit in his face a reflection of that seamy side of life. One who engages in filthy conversation and listens to it all the time, will likewise be marked.

On the other hand, if one looks at that which is good at all times, he will be found acting accordingly and partaking of the nature of that which is good.

If we keep our eyes upon the Lord at all times we may become like him. Whatever else the apostle had in mind, or may have been talking about in the above quotation, we can learn this lesson at least. By looking at the Lord and his desired qualities at all times we may acquire like qualities.

Knowing that the Lord is loving and kind, and realizing something of the value of these, then we may keep our eyes ever upon them and make them a part of our lives. He is a loving Savior, and if we look at him all of the time—keep his image before us—we too will make love a controlling force in our lives.

He was obedient; looking at him and following him, we too will become obedient. He is not only our Savior but our example as well. Just talking about Christ as our example is not enough, we must make the qualities in his life a part of our lives. There would be no benefit to us in the obedience of Christ, unless we become like him in being obedient also. If we only hear of his obedience and then turn away, forgetting him, then we cannot become like him. But keeping him ever before our eyes and endeavoring to become like him, obeying as he obeyed, loving as he loved, being kind, even as he was kind, so we may become like him—we shall have the same image.

There certainly is no mystery to the fact that we are great imitators. We strive to become like someone we know and esteem highly. This is true whether the character is desirable or not, and to be what we ought to be it is highly important that we keep the proper image before us. Let us look ever on Him that we may become like Him.

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CALL THEM BY NAME

Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness let us say, "My temper," or "untruthfulness," or "pride," "my selfishness, my cowardliness, indolence, jealousy, revenge, impurity." To recognize our sins we must look them in the face and call them by their right names, however hard. Honesty in confession calls for definiteness in confession.—Unknown,

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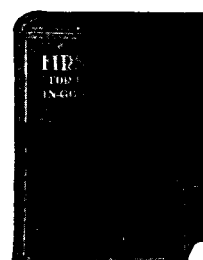
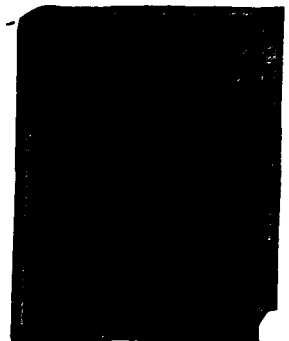
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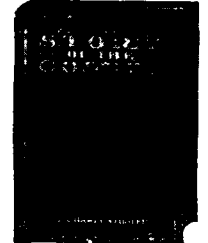


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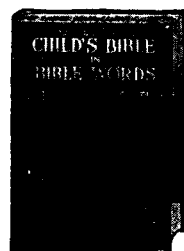
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NOTES—REPORTS

Need Help at Leola, Arkansas

A few faithful members at Leola, Arkansas, need some help to buy a building for worship and repair it some. Send any donations to Mrs. Des-sie Reid, Box 115, Leola, Arkansas—James L. Neal.

Branch, Arkansas Needs Help

The few members of the body of Christ at Branch, Arkansas, need some help to complete their house of wor-ship. I am acquainted with some of these members. Send donations to Paul Dunn, R. F. D., Charleston, Ark.—James L. Neal.

A FAR AWAY CALL

The church of Christ in Honolulu, Hawaii, has bought a building for a house of worship at \$35,000.00, pay-ing ten thousand dollars down on it. They must have help from the U. S. A. to meet the \$25,000.00 balance due. Brother Myrl E. McConnaughy, one of our boys in the armed forces, there sends me this word. Myrl is one of the very best boys in the world. Send any help for this call to the Church of Christ at Ferris, Texas, c-o F. H. Mover, Pres. T. & M. State Bank, sponsors for the Honolulu work.—James L. Neal.

Alma, Arkansas, November 11: The meeting at Bakersfield, Mo., came to a close with a full house. The attendance was fine. I enjoyed the meeting a lot. Four were baptized. I promised to re-turn next year. They supported me well. I have time for one more meet-ing, any one needing me write me soon.—Tillman B. Pope.

Houston 3, Texas, November 13: Tom Ingram, preacher and school teacher, placed membership here at West End church, yesterday. We worked together in East Texas several years ago. Ellmore Stern, also of this congregation, preached at night at my request. It was my home congregation and not a college that first encouraged me to preach the gospel. Last week I preached five nights at Woodboro while visiting former schoolmates, Brother and Sister J. C. Robinson. Several preachers in that section at-tended the meeting and good was ac-complished.—Walter W. Leamons.

Jonesboro, Arkansas, November 6: The work goes well here. Recently, with the help of the church at Bono, we have been able to establish a new congregation in one of the rural districts in this country at Aymes School house. There are prospects for other congregations in this section on this same plan and we are working to that end. The churches in this section are uniting in their efforts to support an evangelist to give full time to mis-sion work for 1945. Any preacher that is interested in doing missionary work and that would be willing to come to this section please write us at once. W.

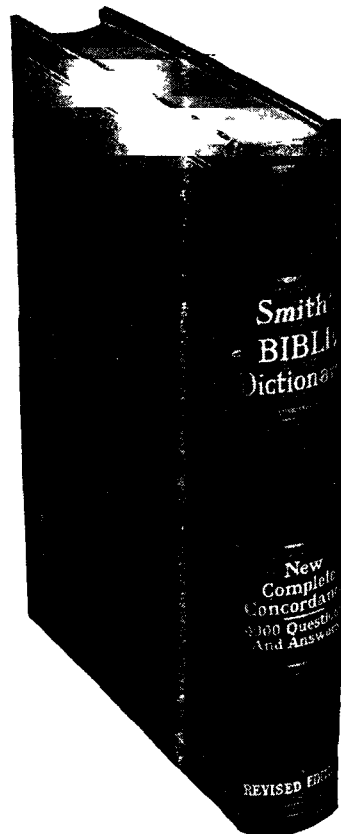
Curtis Porter of Monette begins a series of meetings here November 13. I will meet H. T. Hewitt (Seventh Day Advent) in debate here December 4 and 5. The proposition will be: 1. The Scriptures teach that the seventh day of the week (the fourth of the ten commandments) is the Lord's Day of the New Testament and should be ob-served by Christians today. Hewitt af-firms and I deny. 2. The Scriptures teach that the first day of the week, as the Lord's Day of the New Testa-ment, is enjoined upon Christians in this age of the world as a day of wor-ship. I affirm and Hewitt denies. The discussion will be held in the court-house and sessions will begin at 7:30 p. m.—Gussie Lambert.

Lincoln Park, Michigan, November 6: J. T. Alexander of the Harper con-gregation in Detroit has just closed a fine meeting with the Mt. Vernon con-gregation in Detroit. I have just finish-ed two years and a half with the Mt. Vernon congregation (fourteen months full time) and began with the Lincoln Park congregation October 29th. My work with the Mt. Vernon congrega-tion was very pleasant and we left some very dear friends there but we feel that we are with another congre-gation also, that has a mind to work. The Brethren are all of one mind and interest in the word of God. I am open for meetings in the coming year.—Doyle F. Earwood, 2928 Chandler Ave.

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AHU'MAI. Son of Jahath, Judah (1 Chr. iv. 2). AHU ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).

AHUZ/ZATH (possession). The "friend" or "fa-vorite" who was with Abimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word

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The Gospel Light

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

VOLUME 14

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NUMBER 50

The Watchful Leaders

GLENN A. PARKS

"Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17) This has always been an exhortation of real importance in respect to the leadership and those trusted to their care among churches of God. Under the details of this exhortation there seems to lie a reference to the shepherding of sheep. The word "pastor" as applied in the New Testament Scriptures is "poimen" in the Greek language, and carries the meaning of shepherd. The word is used some eighteen times in the New Testament and is used to denote keepers of sheep. Example: Lk. 2:8, 15, 18; applied to Christ in his relationship to Christians, John 10:11, 14, 16; Heb. 13:20; I Peter 2:25. Then the term "pastor" is applied to the elders of the church, Eph. 4:11. The word "poimen" in the Greek from which we get the word "pastor" denote the care and interest as well as the responsibility of feeding and "tending the flock" of God, the church.

It is not my disposition in this article or in any that shall later appear to be extremely critical of the work of that group of men who have been selected and appointed as elders in the congregations of Christ. I believe too many things have already been said of that nature. Yet, I think none would take the position that sin, carelessness, indolence, "and such like" are to be "laughed off" when displayed by elders of churches. But the purpose and theme of this article is to view them under a different heading. Your attention is invited to:

I. The Shepherd's Authority

To say that elders have no authority is to speak loosely and dangerously. No, no, surely not the authority of a dictator to "lord it over God's heritage," but authority in enforcing the written word of truth upon the hearts of those within his sphere. Christians must maintain the liberty wherewith Christ hath set them free, but at the same time there is a discipline also to be maintained, a provision and protection to be accepted. Few are the Christians that can do without counsel, comfort, and spiritual supply from those who in various ways are qualified to give these. In this field the shepherd surely functions orderly and sanely as he patiently and carefully leads the flock of God. As the wise and benevolent parent admonishes, rebukes, corrects, and chastens his children so must the elders admonish, reprove, rebuke without respect of persons all transgressors under their charge. If all means of reformation should fail they must with the concurrence of the congregation "with-

draw themselves from every brother that walketh disorderly." (II Thess. 3:6).

II. The Shepherd's Fidelity

He remembers that he has to give account. If any of the sheep be lost or slain he has to explain how it happened and show that the blame did not lie with him. This makes a true shepherd ever vigilant and foreseeing, always ready to suspect danger under an appearance of the greatest safety. With all my heart I believe this part of the shepherd's work is often missed or excluded from our examinations of the study. I wonder does it account for the laxity upon the part of elders in matters of disciplining the evil doer? When this phase of the responsibility placed upon the shoulders of elders is thoroughly understood and accepted a new day will have dawned upon us in matters of Christianity. When I am responsible for anything in my care I am the more watchful. So it is with watchful leaders of the church of God.

III. The Shepherd's Difficulty

The literal shepherd of literal sheep has difficulties enough. He has to do with stupid sheep that have to be watched continually. But, then, he can always employ main force. The spiritual shepherd on the other hand, deals with human beings. They have to be taught. They have to be persuaded. They have to be warned. If they are bent upon going into pastureless and dangerous places, then the shepherd cannot stop until he has exerted every available means granted him in God's truth to restrain them. He warns, he expostulates, he entreats, with tears in his eyes again and again conscious all the time of the peril directly set in the path of him who would defy the way of duty and right. The task often is so hopeless of results that they give up in despair and ask God to relinquish them of the responsibility of being held to account. Brethren, how they need your sympathy, support, and encouragement as they deal patiently with the morally debauched, the weak and unformed, and the worldly minded! Often have I seen the shepherds as they went with heavy hearts to exhort rebuke and warn the unsuspecting, the rebellious and headstrong, morally impure brethren allotted to their oversight and care. Then too, I have heard of that weak, poorly informed disciple that gave encouragement to the evil doer, adding his weight to the course of the offender. Pitiful picture. No, indeed, their task and responsibility is not an easy one and not coveted by many who would shun the care and

(Continued On Page Six)

Three Salvations

J. A. COPELAND

The subject for our discussion at this time is, "Three Salvations." Salvation is defined as, the act of saving, preservation from destruction, etc. The three salvations that we shall investigate here are: 1. Physical salvation. By this we mean to be saved from death or calamities here. 2. Salvation from sin. In other words, when the sinner complies with the Lord's plan of salvation, he is saved from his past or alien sins. 3. Eternal salvation. That is to be saved in Heaven, the Home of the Soul.

It seems that many people think that wherever they find the word saved in the Bible that is always refers to the same salvation. In this they are mistaken. That the word saved in the Bible sometimes refers to a physical salvation is seen in the following scriptures. "But the midwives feared God, but did not as the king of Egypt commanded them, but saved the men children alive." (Ex 1:17). 'The children of Israel were multiplying so rapidly in Egypt that the king was afraid they would become more powerful than the Egyptians, so he commanded the midwives to kill the male children of the Israelites, but they were afraid and saved them alive. It is easy to see that this refers to salvation from physical death. When Paul was on his voyage to Rome they had a shipwreck. At a certain time the shipmen were about to leave the ship, so Paul said, "Except these abide in the ship ye cannot be saved." Paul did not mean they could not be saved from sin, nor did he mean they could not be saved in Heaven, but meant they would be drowned. So that was a temporal salvation.

The second salvation of our lesson is salvation from past or alien sins. Now let us read Matthew 1:21. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Now by looking at a few other passages we can learn how people can be saved from their sins. The jailor at Philippi said to Paul and Silas, "Sirs what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." (Acts 16:30, 31) Now let us read Acts 3:19. "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." Here the apostle did not use the word saved, but said, "That your sins may be blotted out." If their sins were blotted out they were saved from their sins. In Romans 10:9, 10 we read, "That if thou shalt confess with thy mouth the Lord Jesus, 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." Paul said, "Thou shalt be saved." Also, "Unto Salvation." Salvation means, being saved, or the act of saving. Jesus said, "He that believeth and is baptized shall be saved." When one complies with the above named conditions he is saved from the old account of sin, but he is not yet saved in Heaven.

The third salvation of our lesson is salvation from trials, temptations, and sin, when we reach the Home of the

soul. That will be when we are saved in Heaven. When one accepts Christ as his Savior, he is saved from all of his past or alien sins, but he is not saved from the trials, persecutions and sins that will come up before him in the future. Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) Here are a few passages that will make it clear as to when we receive that eternal salvation. Jesus said to the apostles, "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." (Matt. 10:22) "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." (Heb. 3:14) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10)

Some say when the sinner accepts Christ he receives eternal life, therefore he is eternally saved. When we become children of God we receive spiritual life through Christ. And spiritual life is eternal life conditionally. Spiritual life is eternal life when man retains that life. In other words, when one accepts Christ he has spiritual life. And if he remains faithful all of his life here he still has spiritual life at death. The spirit goes back to God who gave it. But since man lives on in spirit through the intermediate state, and this man has spiritual life, then he lives on spiritually until the judgement in that state, and then lives in the resurrected body eternally in the home of the soul. Spiritual life here is conditional. Spiritual life will remain with us if we remain faithful. Spiritual life is in Christ. See I John 5:11, 12 "And this is the record, that God hath given to us eternal life, and this life is in his son. He that hath the son hath life; and he that hath not the son hath not life." Then eternal life is in Christ, but if we do not abide in Christ, we are severed from eternal life. Now note what the Savior himself said, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them in the fire, and they are burned." (John 15:6)

We have eternal life on conditions here, but we have it really and fully in the world to come. Note the following scriptures: (Mark 10:28-30) "Then Peter began to say unto him, lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that have left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold 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 10:28-30) "These shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 25:46) "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." (Romans 5:21) "Fight the good fight of faith, lay hold on eternal life." (I Tim. 6:12) "And this is the promise that he hath promised us, eternal life." (I John 2:25) Yes, that eternal salvation is in the world to come.

Converting Sinners

T. B. CREWS

(II Corinthians 4)

Our soul's salvation depends upon our ambition as working children of God. Every now and then I hear some one try to excuse themselves from working in the vineyard by saying they do not know how to talk to people. I am very much afraid that too many so-called church members know far too much about gossip and very little about Gospel. One thing impressed deeply in my mind early in life was this old saying: "You can't be a success without someone following and if you are a failure you are a misleader." I sincerely believe that no one can go to heaven without taking some one and I do not believe anyone desires to send others to a devil's hell, but they leave that impression.

Paul clearly sets an example or a fine set of rules to follow in the chapter used as text. When one reads this he can no longer say he does know a procedure to follow. Of course this chapter is not fully complete or even near to being the all informing chapter as to what one must do to be saved, but it is certainly a great aid in what plan to follow.

1. II Cor. 4:2, "But have renounced the hidden things of dishonesty."

Dishonesty is shrouded in secrets, and is kept hidden from the eyes of truth and sincerity. Many thousands of honest souls belong to a body called the ----- Church. In order to reach someone who is trapped in the clutch of sectarianism we must first renounce the hidden things of the dishonest branch to which that someone belongs. If the party you may be interested in is not a member of any church then it is up to you to convince that party that they are being dishonest with themselves and that things they should know have been kept hidden by their hitherto lack of interest in their souls welfare. Being a member of a denomination or being an alien sinner is like a pair of scales that are off balance. If the scales are off balance they are of no use to anyone and dishonest weight is given. "A false balance is an abomination to Jehovah, but a just weight is his delight." (Prov. 11:1). Paul's method was to put the scales in working order by renouncing the thing that keeps dishonesty going, "secrecy."

2. Not handling the word of God deceitfully.

It is an easy matter to prove almost anything by the Bible by handling its inspired passages in a deceitful manner. Certain dishonest denominational preachers spend a life time at deceiving people by using parts of the Bible to fit their particular belief. By a little deceitful handling I can prove that it is not wrong to steal, and by the same passage prove that it is wrong. Eph. 4:28 says, "Let him that stole, steal no more." Handle this passage deceitfully and stop short as sectarian preachers do and we cut off the "no more" and get this: "Let him that stole steal."

Again we find that Judas went and hanged himself and on another occasion Jesus speaking to his apostles said, "Go do ye likewise." Shall I go hang myself as Judas did? If I interpret passages which are not privately inter-

short, misplace and misapply and make some people believe almost anything but a truly converted person is converted by no dishonest tactics and without deceitfulness.

3. Walking in craftiness.

Our over cunningness is far from being a converting power. Many used various witch craft methods to fool people in early days and many today are still claiming some supernatural power. None of the apostles ever used a method which could not be understood by the most ignorant class of people as well as the most educated. When a miracle was performed they merely said, "In the name of Christ does this thing take place." (Note Acts 4) People knew them as Christ's followers and understood their action or else denied what they knew was right. We have faith in all these things (John 20:30-31), and we need no craftiness to convert people but rather we need to know more about the only converting power left for us. (Rom. 1: 16-17)

In the days of Christ men tried to trick him with their own cunningness but never did he fall into their false fronted efforts. (Luke 20:21-28) The wolves in sheep's clothing today are very numerous. Let us not use men's but rather God's. We need not society filled pews to convert people, we need not soft singing choirs, loud sounding pianos, robed preachers, attendance prizes, etc. God's method will convert, man's methods will mislead.

4. "For we preach not ourselves but Christ Jesus the Lord." (vs. 5)

How many of us approach the outsider with high sounding praises of what I have done and how few use the meek approach of our Savior. Paul said, "I am determined to know nothing among you save Christ and him crucified." (I Cor. 2:2) He also said, "If we or an angel from heaven preach any other gospel than that which I have preached unto you let him be accursed." (Gal. 1:8) And before this he had said, "I am not ashamed of the gospel for it is the power of God unto salvation." (Rom. 1:16) Some college teacher taught his class it was a misinterpretation to place a "the" before gospel but as for me the word is there and I shall not be guilty of removing it. After Paul had preached Christ crucified, the gospel without shame, he could say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only but unto all them also that love his appearing." (II Tim. 7-8)

Will you, will I, be able to say this.

5. "We are troubled on every side yet not distressed; we are perplexed but not in despair, etc." (Verses 9-10)

"Let us not grow weary in well doing, for in due season we shall reap if we faint not." (Gal. 6:9) "Blessed is the man that endureth temptations." (James 1:12) We may be despised, persecuted, ridiculed and thoroughly mistreated but never like Paul. Let us never grow weary, the great reaping time will come. Let us endure all temptation and

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THE Way vs. A Way

R. A. . HARTSELL

Rather than to take the conditions of the way of life, as is the common way of teaching this lesson, I wish to call attention to the various statements in the Bible pertaining to the way. We can best learn a thing by studying the statements which deal directly with the thing to be considered.

"I am the way, the truth and the life." (John. 14:6) This is the way about which we are to study. Any road has a beginning point, and a destination. It also has a direction, and a specific location. Highway number 66 is one of the most extensively used in the nation. At certain points highway 75 is near to it. But I cannot say that I am traveling "sixty-six" and at the same time be on "seventy-five." Why? Each highway has its specific location; its individual starting point and destination. I thus cannot be in Christ and out of him at the same time.

Christ is specifically located. In John 15:18-197 Christ shows that the way is apart from the world. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are NOT OF the world, but I have chosen you out of the world, therefore the world hateth you." "I am the way." You are to follow the Lord. "You are not of the world; for I have chosen you out of the world." Where does this place Christ? Not of the world: apart from it. So the way is not of the world; but apart from it. We, therefore, cannot look among worldly, human institutions to find it.

Lord, since you are the way, and you are apart from the world, just what kind of a way are you? God speaking to Israel concerning his way informs them thusly: "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal? Christ tasted death "for every man;" this making him an equal way. If a way makes men unequal in service, it is man's way; not God's, A system of religion which creates distinction is a human way. It does not have Christ in it.

Not only is Christ's way an equal way; but it is truth. Referring to it, Peter says: "Many shall follow their per-

nicious ways; by reason of whom the way of truth shall be evil spoken of." No wonder Jesus said, "I am the truth." The way of truth is a balanced way —EQUAL.

Turning to prophecy concerning this way, we are instructed by Isaiah on this wise: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isa. 35:8) Several things are of interest to us in this statement. (1) It is a "highway." It puts us on a higher plain of living. The man whose spiritual status is not raised, is not on the way. To enforce this fact, Isaiah says: "The unclean shall not pass over it."

(2) This makes it "The way of holiness." Holiness is a condition of life; not a name for God's people. In Christian sacrifice, man is to present his "body to God a living sacrifice, HOLY acceptable to God, which is his reasonable service." (Rom. 12:1-2) When one has entered the way, we could say he is holy; not that his name is holiness.

(3) This way is for a specific people: —"WAYFARING men." Such words as "travel, journey, camping, excursion, expedition, tour; etc., are kindred words. The word "men" in this statement means mankind. Truly mankind is taking a tour through this life. This way is offered so that we may not tour aimlessly along. There is therefore purpose in the way.

(4) It is plainly charted. "Though fools shall not err therein." Wayfaring men, though unlearned can find it. If man will study God's map of the way, he cannot miss it. Thomas wanted to doubt that he knew the way. Here are his words: "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" Even though Christ had just said; "And whither I go ye know, and the way ye know," Thomas wanted to make the way appear hard to find. Friend, there are a lot of Thomases in the world today. Every one who tries to make the way of Christ beyond the understanding of men is a doubting Thomas.

(5) While the way is accessible to all; only the "RANSOMED" shall travel it. I like the word ransomed better than redeemed. To me it is a stronger term. "Ye are not your own; you are bought with a price." (I Cor. 6:20; 7:23) Those who have been purchased from the bondage of satan walk therein. The ransomed price has been paid, but man must avail himself of it.

(6) It offers its reward. "They shall obtain JOY and GLADNESS." To his disciples Jesus said; "Rejoice and be exceedingly glad; for great is your reward, which is in heaven." (Matt. '5:12) (We now have Isaiah's picture, a simple outline of the 'way of life.')

Not wishing to slight other prophets, we add a statement from Jeremiah. "And they shall be my people, and I will be their God: And I will give them ONE HEART and ONE WAY, that they may fear me for ever, for the good of them, and of their children after them." (32:38-39) What an outstanding thought. Isaiah tells us that God ransomed those who travel the way. Jeremiah offers the reasons. (1) They shall be the people of God, and God promises to be their God. (2) God's people, or the people on this way are of ONE HEART. Paul said to be of "one mind and of the same judgment." God's way makes his people of equal status and of one mind. (3) ONE WAY. Not just any way

one wants to travel. Not a network of highways to heaven; but one simple (plain) way. (4) That fear of God cultivated may be for the good of God's people.

We can now begin to understand why Paul referred to the way as, "a more excellent way." (I Cor. 12:31) It is the only way which can offer the condition of life which has been studied. Furthermore, it is the only way that leads to redemption. It is the only way for which the ransom price has been paid.

Another phase is now open unto our study. "Strait is the gate, and narrow is the way." We are told that in that time public highways were sixteen cubits wide; while private roads were four. Belonging to the public one could take any kind of vehicle he wished to use on the sixteen cubit highway. But only by permission of the owner could one travel upon the private road of four cubits. Christ's lesson signifies private ownership. Belonging to Christ, man is forced to travel it at the direction and pleasure of its owner. You will have to use only what you are directed to use as you travel it. If you have some special humanism you want to take, you will have to get on the other way.

Next, it is a way that is evil spoken of. (Acts 19:9) Note who spoke evil of it. "But when divers were hardened, and BELIEVED NOT." People who harden their hearts and try to follow ways of their own; thereby becoming unbelievers, have always, and always will speak evil of the Lord's way. Furthermore, we are told that the way creates "NO SMALL STIR" when it is presented. (Acts 19:23) How often gospel preachers have gone into communities preaching the gospel and great has become the "stir" within the community.

Before we contrast THE WAY with A WAY, let us consider another statement. "For my thoughts are not your thoughts, neither are your ways my ways." I do not know of any statement that could more clearly tell man that his ways of religion are not recognized by the Lord. When men make ways of their own, they are not only kidding their own souls but the souls of all who follow. Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23) Man has not the ability to direct his own steps, therefore, God will not accept his ways.

But, we must consider more of the statement of Isaiah. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9) When man thinks on the human plane, he originates human ways. To see the "HIGHWAY" which the Lord has provided, man must think on God's plain of thinking. When you hear a person say, "I just can't see it," you can know that he is thinking on a human plain. To see the way of life, you must "lift up your eyes" —raise the plain of your thinking.

The Lord's way is presented as "The Way." It is not just another way among ways. It is not "a philosophy," but it is the philosophy. It is not a plan of life, but it is the plan of salvation and hope. It is the road of deliverance in a maze of wreck and ruin.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12) "I feel like it is all right." Weigh this statement. Is it not the same as saying: "It seems right?" You can take anything

you wish along as baggage. You can travel any way you wish, but the end thereof is death. You can kiss the toe of the pope, sprinkle babies, toot a horn, preach a falsehood; yes, just anything you want to do; there are no restrictions. But what about the destination? "But the end thereof are the ways of death." "Wide is the gate and broad is the way that leads to destruction." Yes, it has a destination. The destination of "A WAY" is hell.

There is no comparison; but there is a broad contrast. The narrow way, privately owned by the Lord, leads to life. The big crowd is not on it, and you may not be widely advertised if you travel it, but you will have to if you reach life everlasting. There is no short-cut or detour.

Christ Our Only Hope

JAMES A. ALLEN

All hope of happiness, here and hereafter, is in Jesus of Nazareth. No one can look to any other for salvation or for a tangible and dependable hope that all will be well in the world to come. Before the Jewish Sanhedrin, assembled in Jerusalem, Peter declared: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12) The declaration of the apostle on that dramatic occasion remains unchallenged and undisputed till this day. The learned senators would have pointed to some one else in whom the world could find an intelligent hope, if there was such an one. But the fact remains, and shall remain unto the end of the world, that all those who do not have faith in Jesus, put themselves in a position where their only alternative is to live without God and to die without hope.

It is a fact, then, that does not admit of evasion or equivocation, that only in Christ can the world hope for satisfaction and happiness in this life and for eternal life hereafter. No system of theology, no system of merely academic education, no sociological theories, can offer the help without which the world is lost and undone. Men must accept Christ or have no one on whom they can rely. Can they build their hope of salvation on Mohamet, or on

Confucius, or on Joe Smith? Can they build their hope for all eternity on the so-called great scientists? No man of any intelligence can conceive of such a thing. When men do not accept Christ, they have nothing and can have nothing. They stand on nothing, rely on nothing, have no one else to whom they can look. "Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6:67, 68).

Satan, through his emissaries, attacks Christ in whom only man can find hope, and endeavors to turn people from faith in Him as the divine Son of God, as God manifested in the flesh. With great subtlety and skillful cunningness he worms his way into the schools and colleges, and into churches, and in private and clandestine ways endeavors to destroy faith in Christ as the Saviour. The professors, the teachers, in the colleges to which thousands of unsuspecting fathers and mothers are sending their sons and daughters, in many instances, are rank infidels. It is strange, but true, that many of them are

"ministers," clergymen who occupy pulpits and also "chairs" in "Schools of Religion." But they do not believe in God as a real Person who has an actual existence and that He is the Creator in Whom we live and move and have our being. They do not believe that Jesus is the Christ, the Son of God. They do not believe that the Bible is the Word of God. It seems strange, indeed, that such an insinuating, underhanded attack should come through schools and colleges whose very existence was made possible by the influence of the Bible.

What do these men offer, let me ask, as a substitute for the divine Christ? Nothing! Absolutely nothing! There is nothing to offer. It is Christ or nothing. Youths, whose faith in Christ has been destroyed by these godless professors, are set adrift on life's sea, without chart or compass and are left to live and die without God and without hope. It is an awful thing to contemplate. And we are face with an actual reality.

Surely some one ought to do something about it. But who? and what? The colleges are honey-combed with these infidel professors, —many of whom are preachers, professional clergymen, officials in "Schools of Religion," sitting in endowed "chairs," from which it is almost next to impossible to dislodge them. And it is a most thankless and precarious task confronting any one who ventures to expose them. They are so firmly entrenched behind the prowess and prestige of the colleges, and are so bitterly and haughtily resentful, at personal persecution, of any effort to warn against their dreadful influence upon the youth under their control, and, withal, are so secretive and clandestine in disseminating such teaching, that any man who calls attention to it immediately calls down upon his head, all the odium they and their friends can command.

In my opinion, if I may kindly express it, there are few, if any ways, in which a parent or guardian could do greater harm to a young man or a young woman than to send them to a school that has infidel teachers on its faculty. It seems to me that fathers and mothers commit an unspeakable crime against their own flesh and blood in so doing.

And it also seems to me that Christians and churches are sadly amiss in their duty, and in regard to the obligation they owe society, when they sit supinely indifferent and make no effort whatever to warn against the deadly influence of the modernists in our colleges, who are undermining the character of thousands of young people, who have been inadvertently committed to their care. Those who are thus guilty can have no possible excuse for their failure to call in question the wicked work of these men. Although they boast of modernism and eulogize science, the things they are teaching are neither modern nor scientific.

When these teachers in our schools assume that there is no such Being as God, but that God is merely a figment of human imagination, and that, in creating this figment of imagination, man made God, instead of God having made man, —I say, in making this assumption, do they have any proofs? Have any facts been discovered that sustain such an assumption? No, none whatever! The entire absence of any proof, or of any facts upon which they could base their assumption is what makes the things they are teaching youth uncalled for and so indefensible? On the other

hand, real investigation and real science has demonstrated that human imagination has no creative power, and that man could not, by imagination have originated the idea of God. Human imagination may combine, in odd forms and shapes, ideas that are already in existence, but it cannot originate an entirely new idea. The idea of one true God can be corrupted and distorted by imagination but imagination cannot create the original idea. Yet, contrary to all true science, the modernist in our schools, suggests to the unwary pupil that the idea of God is a figment of imagination! And should he be allowed to pose as a scientist? Shame on the supine and lethargic indifference that would silently permit it!

And when he clandestinely suggests that Jesus of Nazareth was a great man, —the greatest and best that the world has ever known, —but that He is not the divine Christ, the Son of God, the Saviour of the world, —I say, has he discovered, by investigation and research, anything that would justify and sustain such an assumption? Emphatically not, certainly not, nothing in the least! Many infallible proofs, many unimpeachable evidences and testimonies, of every variety, in every classification under which competent proofs and testimonies may be classified, amounting to a greater certainty than can be reached through mathematical demonstration, sustain and demonstrate the fact that the Risen Christ is God's only begotten Son. Before any man can pursue the course that is pursued by these modernistic teachers in our schools, he must pass the pale of all good sense, of all reason, of all science, and of all evidence and proof, and brand himself as wholly unworthy of the honorable position he fills as an instructor of youth.

We wish to very kindly but earnestly submit that one of the most imperative necessities of our time is that our colleges and universities have a thorough house-cleaning. We just as earnestly and kindly call attention to the incontrovertible fact that any man who does not believe in God, and Christ, and the Bible, is wholly unfit and unqualified to occupy the position of teacher. We would not impinge upon the personal freedom and liberty of these men. This is a free country and every man is free to choose his own course, provided he does not lift his hand to his neighbor's injury. But the rights of the public demand that such men shall not be allowed to occupy positions as teachers in our schools. —In Apostolic Times.

THE WATCHFUL LEADERS

(Continued From Page One)

charge imposed upon the faithful shepherd.

IV. The Shepherd's Account and Reward

The faithful shepherd can keep the day of account before him with a calm and ready heart. He can justify himself for every sheep committed to his trust. But all this will not keep him from bewailing the sheep that are lost. Only those allotted to his faithful trust who would listen to no counsel and who believed in no peril will suffer the pangs of separation from the loyal and obedient of the flock. His reward will consist of an entrance into the home of the soul as a faithful servant of God together with no doubt, the joy that will be his upon the entrance of many others for whom and with whom he has labored and prayed. Great duty! Happy privilege! Abundant blessings!

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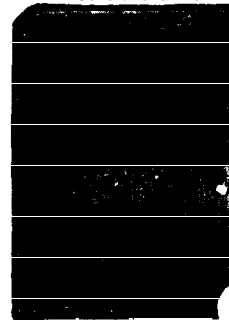
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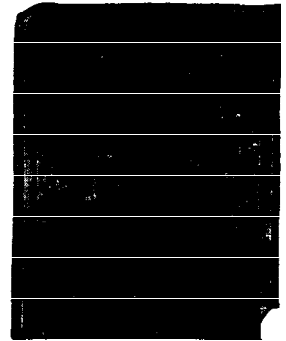
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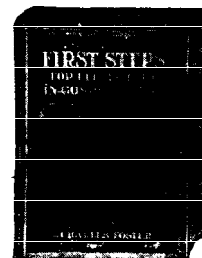
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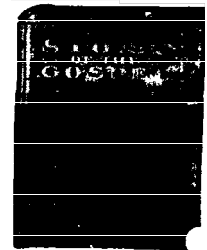
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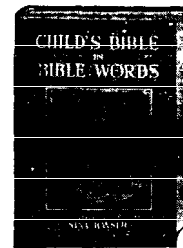
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NOTES—REPORTS

Vichy, Mo., October 31: Just a few lines to let the readers of the paper know that our meeting at Mount Hope, Mo., has closed, amid rain and muddy roads our meeting there was without any visible results, but we trust that there was much good done other wise, but just how much good was really done will have to wait till the judgement to know. I am now engaged in a meeting here at Vichy, Mo., it is my first meeting here and I would like to say just here that I am very favorably impressed by these brethren, our song service is the best we have had this year, and our drill work is progressing fine. Our attendance is above the average. The meeting house was full Lords Day night and we are looking for a good attendance throughout the meeting. I had the opportunity while home of hearing two good talks by Brother Coy Porter who is doing local work for the Casseville congregation at the present. I will go from here to the Corinth congregation in Arkansas, near Rodgers. Brethren pray for us. —I. D. Ames.

* * *

Newkirk, Oklahoma: Work with the new congregation at Newkirk, Okla., is moving along in a very fine way. A gradual increase in attendance and fellowship is being experienced. —A. H. Bryant.

* * *

Clarksville, Ark., Wants Preacher
The congregation at Clarksville, Arkansas is in need of a preacher to do local work. Any preacher interested should contact either T. H. Warren or O. C. Harding, Clarksville, Ark.

* * *

Alma, Arkansas: I went from Bakersfield, Mo., to Sycamore, Mo., for a meeting. Here I baptized three and the crowds were fine. I enjoyed my stay there. I am now at home for a needed rest. —Tillman B. Pope.

⋄

Houston 3, Texas, November 20: West End church, 718 Malone Street, rejoiced yesterday when a married woman, teacher in one of the schools of the city, obeyed our Lord in baptism. Our work is going along in a good way, with growing attendance of local people and numerous visitors from other towns. —Walter W. Leamons.

* * *

Bakersfield, Calif., November 15: Began a series of gospel meetings last Lord's day with the church at Lamont, California. The meeting is scheduled to run through three Lord's days. Though we have only gone three days, interest is good and increasing every night. —John W. Wilson.

* * *

Coming, Arkansas, November 24: Closed a singing school Sunday night near Dorena, Mo. The school wasn't so well attended, but those who did attend manifested a fine interest, and

made splendid progress. Congregations everywhere should use fall and winter months to improve their talents to sing. —C. E. McCord.

* * *

Hope, Arkansas, November 21: The church here just closed a fine singing school of ten days duration. C. E. Smith, Maynard, Arkansas was the splendid director of this school. His fine work here was greatly appreciated. Two ladies were baptized Sunday night. The church has recently painted the exterior woodwork of the building, installed song book racks, and purchased 100 nice song books. —Waymon D. Miller.

STATE SANATORIUM NOTES

HOWARD CASADA

Four more precious souls have been baptized into Christ since our last report. One of these was a nurse in the Hamp Williams building. Another was the husband of one of the patients and an ex-patient himself. The other two are patients in the Nyberg building.

Gospel preachers who have recently visited in the Sanatorium are brother Farrar, minister of the church at Russellville and brother Haile, minister to the church at Atoka, Oklahoma.

Brother Dan J. Ottinger of Searcy, Arkansas has recently presented about twenty-five volumes of good books to the patients library. Among the lot was several Bibles and other books to be given to the patients. This is a gift that will be of great value indeed!

Sister Cora Baker of Lone Oak, Texas also sent us several good books to be read and used by the patients, our patients library is growing fast now.

Brother Hannon, one of the faithful members of the church and a patient in the Nyberg building recently passed away. He had recently lost a son in the war and the shock caused him to take a turn for the worse. We regret his passing and the family has the sympathy of all.

The Junior Bible Class of Rector, Arkansas has recently presented the patients five large print New Testaments. We still need more of these Testaments.

From McAllen, Texas comes three large boxes of gospel literature by express. Other fine gospel literature recently came from Buckskin, Indiana; Dallas, Texas; Lone Oak, Texas; Justin, Texas; Rector, Arkansas and Charleston, Missouri.

We are glad that other congregations are becoming interested in this great work in a financial way. Remember that this work is carried on by voluntary contributions. All cash contributions should be sent to the church at Poplar Bluff, Mo. Send all literature to be distributed direct to me. We solicit the prayers and encouragement of Christians everywhere.

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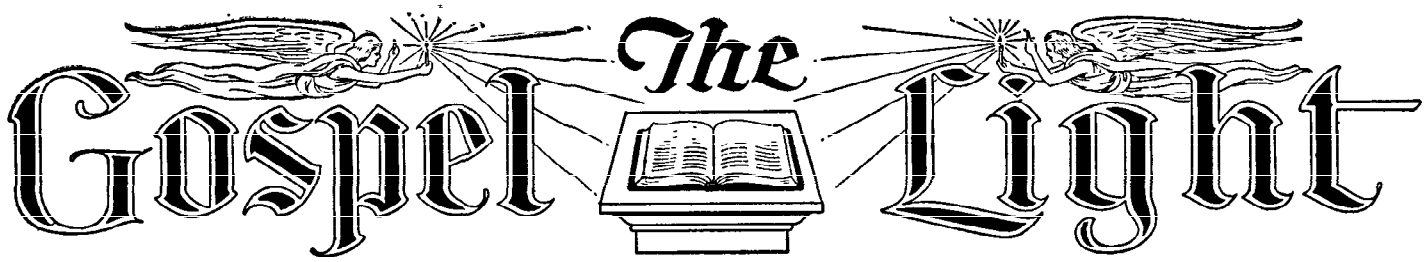
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATHWAY." —PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, NOVEMBER 30, 1944

NUMBER 1

The Work Of The Holy Spirit

FRANK J. DUNN

The work of the Holy Spirit is a confusing subject for a great many people. Some have the idea that the Spirit operates in some mysterious manner, better-felt-than-told. Jesus said concerning the Spirit, "He shall not speak of himself." (John 16:13). Perhaps this is why we do not know any more about it than we do. However, the manner in which the Spirit operates among men today is understandable if we will simply accept God's teaching upon the subject.

In order that we may properly understand the way in which the Holy Spirit operates today, we must first understand the manner in which He has worked in times past. In the New Testament we find the Holy Spirit operating in three distinct degrees or measures. Each served a different purpose, and therefore they should not be confused with one another. They may be described as (1) the baptismal measure, as in the case of the apostles on Pentecost and the household of Cornelius some ten years latter; (2) the miraculous measure, which was imparted through the laying on of hands by the apostles and (3) the common measure which is promised to all who obey God.

Let us first consider the Baptism of the Holy Spirit. The first mention of this is found in Matthew 3:11, where John the Baptist says, "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire." Please note that John was speaking to a mixed group, consisting of both believers and unbelievers. In verse 10 we read, "And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." The baptism in fire mentioned in verse eleven refers to the same thing; that is, the final punishment of the wicked. Nowhere in the Bible do we read of the righteous being baptized with fire, but it is used in reference to the punishment of the wicked. Just as the baptism in fire did not apply to all of John's hearers so the baptism in the Holy Spirit was for only a part of them. On the night before his crucifixion, Jesus explained to his apostles that they were to receive the Holy Spirit. "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach, you all things, and bring to you remembrance all that I said unto you" (John 14:26). Again he said, "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 go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and

of judgment" (John 16:7, 8).

Just before his ascension, Jesus said to his apostles, "John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5). In the second chapter of Acts we find an account of the fulfillment of this promise. Ten days after Jesus' ascension, on the day of Pentecost, the apostles "were all together in one place. And suddenly there came from heaven a sound of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). The purpose of the outpouring of the Spirit upon the apostles was twofold. It was to convince the audience assembled in the temple that they were men inspired of God, and to enable them to do the work for which Christ had chosen them. On the night before his crucifixion when Jesus had promised them that the Spirit would come, he said (1) "He shall testify of me" (John 15:26); (2) "He shall teach you all things" (John 14:26) and "guide you into all truth" (John 16:13); (3) "He shall bring all things to your remembrance, whatsoever I have said unto you" (John 14:26), and (4) "He will convict the world in respect of sin, and of righteousness, and of judgment" (John 16:8). These facts were accomplished on the day of Pentecost when the apostles received the Holy Spirit, and by his guidance preached the Word of God, in response to which about 3,000 of those present were convicted of their sins and obeyed the conditions of salvation stated by them.

There is one other instance recorded in the New Testament of baptism by the Holy Spirit. This is the case of Cornelius and his household given in Acts 10:44-48. "While Peter yet spoke these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." Please note that the purpose of Holy Spirit baptism here, as in the other instance, was not to bring about conversion, for we read in Acts 11:14 that Peter spake unto them words whereby they were saved. Thus, they were saved through obedience to Peter's words, and not by the

baptism of the Spirit. From the context we learn that the purpose of this outpouring of the Holy Spirit upon the first Gentile converts was to convince the Jews present that God is no respecter of persons and that the Gospel is for the Gentiles also. Peter said, "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how He said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life" (Acts 11:15-18).

These two instances—the outpouring of the Holy Spirit upon the apostles and then upon the household of Cornelius—are the only cases of Holy Spirit baptism recorded in the Bible. When the gospel of Christ had thus been confirmed to both Jews and Gentiles, its purpose was accomplished and the baptismal measure of the Holy Spirit ceased.

In the second place, let us observe the miraculous measure of the Holy Spirit. There are a number of instances given in the New Testament of Christians receiving a miraculous gift through the laying on of hands of the apostles, or of one specially empowered to confer the gift. In the eighth chapter of Acts we read of the Samaritan Christians receiving the Holy Spirit at the hands of Peter and John. "Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: Only they had been baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit" (Acts 8:14-17). In the ninth chapter of Acts we have an account of Paul receiving the Holy Spirit at the hands of Ananias, and in the nineteenth chapter the Ephesians at the hands of Paul. Please note that in all these cases, the gift of the Holy Spirit had nothing to do with their conversion, but in every instance they were converted before they received the gift.

What, then, was the purpose of the miraculous operation of the Holy Spirit in the early church? Paul gives the answer in Eph. 4:11, 12. "And he gave some to be apostles; and some, prophets; and some, evangelist; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." In apostolic times, the recorded word of God was still in preparation. Therefore the church did not have a complete guide for faith and practice, and special gifts were necessary that they might teach and prophesy and confirm the word with signs and miracles. It was a temporary arrangement, which was to continue only until the church had attained the full-grown state. Paul makes this clear in his first epistle to the Corinthians. He says, "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know

in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away." (I Cor. 13:8-10) Please note that Paul says these gifts were to cease when "that which is perfect" was come. Jesus speaks of the law of liberty—that is, the Christian system—as the perfect law (James 1:25). When the inspired scriptures were complete, the church then had a perfect law by which "the man of God may be complete, furnished completely unto every good work" (II Tim. 3:17), and the special gifts ceased, being no longer necessary.

Finally, Let us note the common gift of the Holy Spirit. When Peter told the Pentecostans to repent and be baptized for the remission of their sins, he also promised them the gift of the Holy Spirit (Acts 2:38). This was neither the baptism of the Spirit nor the miraculous measure of the Spirit which were given only to a few, but it was a common gift, promised to all who obeyed the command to be baptized. Peter again refers to it in Acts 5:32, when he says, "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." And in Gal. 4:6 we read, "Because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Thus, there is a gift of the Holy Spirit which is given to all who obey God.

Now let us see just how the Spirit operates today. We have learned that when the perfect law had been given in its entirety, the miraculous operation of the Spirit ceased. Since that time there has been no direct operation of the Spirit upon the earth. Never the less, Paul says the Spirit speaks (I Tim. 4:1). He speaks not by direct revelation, but through the word of God. Thus, we read that one must be born of water and the Spirit (John 3:5), yet we are begotten of the gospel (I Cor. 4:15) and born again through the word of God (I Peter 1:23). Similarly, we are quickened by the word (Ps. 119:50; Eph. 2:1), receive faith through the word (Rom. 10:17), and are saved by the word (Jas. 1:21). Furthermore, in John 17:17 we read that the word is truth, and in I John 5:7 that the Spirit is truth. Therefore all that the Spirit does today, he does through the word of God. Hence, to receive the gift of the Holy Spirit, we must obey the word. When we do so, "the Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8:16). Just as the Spirit speaks to us through the word of God, so it is that he bears witness through the testimony he has recorded in the scriptures. There he says that all who believe on the Lord, repent of their sins and are baptized become children of God and heirs of all the promises both in this life and the life to come. Thus we have a constant witness that when we obey God we become members of his family and partakers of all his blessings.

As long as we continue to obey the Lord, the Spirit dwells within, gives us spiritual strength, enables us to bear the fruit of the Spirit, and imparts to us all the blessings of God.

There are pillows wet by tears; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures seared and separated and walking their lonely ways with hope dead and memory but a pang; there are cruel misunderstandings that make all look dark—these are but a few of the sorrows that come from the crimes of the tongue.—Unknown.

Is Pouring Or Sprinkling Baptism?

T. B. WILKINSON

"I indeed baptize you with water but he shall baptize you with the Holy Spirit and with fire." This, we are told, proves that pouring is baptism because the Holy Spirit was poured out on the apostles. What John said he did with water, Jesus would do with the Holy Spirit. But Jesus poured out the Holy Spirit when he gave it to the apostles. Therefore, John poured out the water when he baptized the people with it. Therefore, pouring is baptism.

Did Jesus pour out the Holy Spirit like a liquid? Is that the idea which we have of the Holy Spirit? Jesus said, "I will send him unto you, and he shall abide with you forever." Also we read of the Spirit. "He shall not speak of himself but whatsoever He heareth that shall He speak." Joel prophesied that God would pour out of His Spirit upon all flesh, and Peter said on the day of Pentecost that it was the fulfillment of this prophecy. What happened on the day of Pentecost is called the baptism of the Holy Spirit according to John and Jesus. But the Spirit was poured out upon them.

But Joel did not say the Holy Spirit would be poured out, he said God would pour out of His Spirit upon all flesh. God poured out of His Spirit the power which came upon the apostles that day. The Spirit was the source of those powers that Joel said would be given to them on that day.

To baptize with water according to this argument is to do all with the water that Jesus did with the Holy Spirit. But Jesus filled them with the Spirit, therefore he must fill them with the water. A few drops will not do in this case, you must drench them with the water, and you must fill them as full of water as the Lord filled them with the Spirit.

One more argument I want to call attention to in this connection. That is the meaning of the word baptism in the Greek, the language in which the Lord spoke. *Baptidzo* is the word, and while it is admitted by all scholars it also means to wash, to dye, to color, and while these are known as secondary meanings they prove that it does not always mean to immerse, necessarily. It might take one of these secondary meanings.

But which one? Call on your Methodist friend to take his choice, which meaning he wants to apply to the word. Suppose we take the word, wash, does that imply something less than an immersion? The man who would say, yes, must know very little about washing clothes. I used to help my mother wash the clothes, and what she did to them in the water was much more than a mere immersion, or dipping. She immersed, and she dipped them, and she soaked them, and she chugged them, and then she soaped them, and scrubbed them on the old rub board. This is what the word wash means, and I know I would not want a Methodist preacher to baptize me by this mode.

But try the word, dye, or color. It takes more than a mere immersion to dye things, or color them. It takes a good soaking in every case, and even that is not enough, they must be kept in the water steaming hot, and boiled for many minutes, like boiling a soup bone. If they want that definition for their mode they can take it for me, but their converts won't have any hide left when they come

out of the water. A simple immersion is all I want.

The primary meaning is the one that always governs in the meaning of words, the secondary meanings must correspond to it. It can't mean less, but it might possibly mean more. Thus while the word *baptidzo* means to dip, plunge, immerse, the words wash, color, dye, imply a continued immersion, and all the other things I mentioned. A simple dipping in the water will not wash clothes, nor dye them, or color them, it takes much more than a dip.

What a sprinkler ever expected to gain from making this argument has always been a mystery to me. A sprinkling copious enough to wash clothes, or dye them, would strangle their converts, and drown them, and that is the only kind of sprinkling that would get the job done. But no Lexicon can be found which gives sprinkling as a definition of the word, this is admitted by all scholars, even those who practice sprinkling and pouring instead of baptism.

I use the words, instead of baptism, advisedly, for sprinkling and pouring never could be baptism regardless of what you called them. They come from different words both in the Greek, and in the English, and apply to different kinds of acts. In baptism you baptize the man, the subject, but in pouring and sprinkling you act upon the element, you sprinkle and pour the water.

In the English we have dip, sprinkle, pour, while in the Greek they had, *baptidzo*, *Rantidzo*, and *Ek Cheo*. and the words are never used interchangeably. They refer to different, independent acts. You can't sprinkle by dipping any more than you can dip by sprinkling or pouring. To sprinkle means to scatter in drops, and refers to the element sprinkled, the word pour means to cease to flow in a stream, and also refers to the element. To dip means to plunge under the water, and refers to the subject who is baptized, or dipped.

Thus while a Methodist preacher sprinkles or pours water, a gospel preacher baptizes men and women. The three words are not even akin, much less can they be applied to the same act, and no greater mockery was ever perpetrated on the earth than to sprinkle or pour a few drops of water on the head of man or woman and call it baptism. The authority for sprinkling and pouring came originally from the pope of Rome who claimed he had power to change the laws of God.

What the apostles and other inspired men thought on the subject is shown by what they practiced. To them baptism was a burial and a resurrection. In it the body was washed with pure water according to Paul. He probably got this idea from Ananias who first used the phrase, Arise and be baptized and wash away thy sins, calling upon the name of the Lord. To the Lord it was a birth of water, an idea which probably came to Him when he came straightway out of the water after he was baptized of John in the river of Jordan. To Phillip it was going down into the water, baptism, and coming up out of the water. There is no need for me to remind you that none of these ideas are suggested by the words sprinkle or pour, — In Bible Banner.

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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 characteristic; 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 hindrance 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; Luke 10:13), "miracles" (I 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 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; II 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 of the Holy Spirit, according to his own will." To illustrate this feature: A badge is worn by a policeman to

identify 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).

Jacob's Review Of Life

BEN F. TAYLOR

Unbounded joy filled the hearts of Jacob and Joseph when they met in the land of Egypt. For approximately twenty-two years Jacob had mourned the supposed death of Joseph. Now, to his unspeakable joy, he beholds him alive. Like the father of the prodigal he could exclaim, "For this my son was dead, and is alive again; he was lost, and is found." What could have been more touching than this reunion of father and son?

The father, an old man of many years, now forced by famine to send into Egypt for food. Humility bathed his countenance and filled his heart. He is no longer the proud Jacob of former years. A grief stricken, broken old man.

The son has risen from a slave cast into prison to a position of high rank in the government. His position is second only to that of Pharaoh. Position did not deaden his love for father nor create malice seeking revenge against brothers. People of large capacity are not inflated by position. Only little minds allow rank to make them self-centered. People possessing great capabilities see the responsibilities of service and not pomp in position. Joseph was sufficiently great to know that his attainments were not the result of self strength but came through the goodness and the blessings of God.

With proper filial love Joseph presents his father to Pharaoh. Pharaoh asked, "How old art thou?" "And Jacob said, unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my Fathers in the days of their pilgrimage."

As we reflect on these words of Jacob we may wonder why a man one hundred thirty years old would say, "Few . . . have the days of the years of my life been."

When the span of the years of life are viewed as a whole they seem but few. When we single out the events of life and count the intervening years, then the years seem to be many. So swiftly run the sands of life that the pilgrimage seems short though the years many have multiplied.

"Few and evil have the days of the years of my life been." Some have translated it, "Few and hard." Many of the recorded events of the life of Jacob could so be called. One has to but remember his escape from the wrath of Esau and his journey into a strange land. There we find

him as one who toils only to be deceived by Laban and is married to the undesired Leah. He continues his labors only to find a change in the conduct of Laban toward him and Jacob said to Leah and Rachel, "Your father hath deceived me and charged my wages ten times." In my reflection I cry, Behold the deceiver is being deceived! I think of the words of Jesus, "And with what measure ye mete, it shall be measured to you again."

Additional wrath fills the heart of Laban when Jacob gathered all his possessions and left for Canaan. On the journey the fear filled Jacob trembles at the prospects of meeting Esau. The birth-hour of Benjamin brings joy only to be turned into sorrow over the death of his beloved Rachel. In sadness a pillar was raised to mark her resting place near Bethlehem.

Behold an old father of one hundred eight years, mourning the supposed death of Joseph. With tear-dimmed eyes he must have gazed again and again upon the blood soaked coat of many colors endeavoring to re-enact the scene of the supposed death of wild beasts. For twenty-two years he mourned the death of the first born of his beloved Rachel.

The defiling sin of Reuben and his disappointment in Levi and Simeon were other thorns in an aching heart. The retention of these, and doubtless others, in the mind of Jacob would cause him to say, "Few and evil have the days of the years of my life been."

Perhaps the most of us would label the years of our pilgrimage as evil or hard days if we should review and possibly magnify, the disappointments, the deceptions, the heart aches, the weary toil, the heavy burdens and the hardships we have experienced in our journey. If these alone were to be experienced in life's days, how very sad and disappointing and unwitting life would be.

But these are not all. Disbursed among the reverses of life are numerous blessings, enduring joys and sustaining hopes that enrich life. In the average life there is more sunshine than cloud, more calm than storm, more sweet than bitter, more happiness than sorrow, more smiles than tears, more rapture than melancholy. God is good. He blesses beyond our poor power to deserve. When we consider how longsuffering he is to usward; how forgiving he is; how his loving kindness ever attends us, we are want to cry aloud as did David, "My cup runneth over."

Perhaps we should sing more often that song that says: "Count your blessings, count them one by one. Count your many blessings, see what God has done." —In Christian Leader.

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 any way be a mistake on the part of those whom assume that they want to be saved as was the thief? How many have expressed a desire to be crucified as was the thief during which time they would be privileged to utter in the same death agony as the thief, "Lord, remember me when thou comest into thy kingdom?" How many do you know who

are yearning earnestly to go through the same ordeal in order to be permitted to make the same request as did he? Some have gone back behind the cross to this thief (Mk. 23:42-43) as an example of one who was saved without baptism. Who can show that this man was not baptized and later became a thief or backslider? There were backsliders during the days of Christ's personal ministry. (Matt. 10) There were backsliders during the days of the apostles. (Acts 8:22; I Tim. 2:19; II Tim. 4:10) Gentle reader, please do not let the following slip your attention. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him ALL the land of Judea, and THEY of Jerusalem, and were ALL baptized of him in the river of Jordan, confessing their sins." (Mk. 1:4, 5) "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?" (Lk. 3:7) "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptized 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 baptized, he baptized "All of the land of Judea, and they of Jerusalem." (Where did the thief live and where was he crucified?) And "A multitude," he baptized "in Aenon, near Salem, because there was much water there: and they came, and were baptized." But Jesus made and baptized .more disciples than John (Though Jesus baptized not, but his disciples). Here are some scriptural statements of the baptizing that occurred during the lifetime of the thief. Was the thief guilty of rejecting the counsel of God against himself, "being not baptized of John?" (Lk. 7:30)

The thief died before the New Testament went into force, therefore, his case is not a case under the last will and testament of Christ. There are other examples before the cross: The man sick of the palsy (Matt. 9:1-8; the sinful woman who anointed the feet of Jesus (Luke 7:37-50); and the woman found in adultery. (John 8:3-11) None of these can be cited as examples for those 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 endowed 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 thousands of examples this side of the cross rather than rely upon examples under the law of Moses. All are subject to the gospel of Christ now whereas Jews were subject to the law of Moses.

Is it honest to go back behind the cross ignoring these thousands of examples under the Great Commission and

the preaching of the apostles? Observe how the Pentecostians by the preaching of Peter were pricked in their hearts and cried out and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit . . . Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls. (Acts 2:37-41) When the Samaritans believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. (Acts 8:12) Simon, the eunuch and Saul were all baptized. (Acts 8, Acts 9) Cornelius and his household were baptized. (Acts 10:48) Lydia and her household, the jailor and his household, and many of the Corinthians hearing believed, and were baptized. (Acts 16; Acts 18:8) Those disciples at Ephesus, who had been baptized unto John's baptism were baptized into the name of the Lord Jesus. (Acts 19:1-5) Baptism is in every case of conversion in the New Testament. Jesus commands every creature to be baptized or to be born anew if he would enter the kingdom of heaven. (Mk. 16:15, 16; 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)

Houston, Texas: My sister, Miss Jonnie Lee Leamons, and George F. Marable were married at my home on the evening of November 22, 1944, the writer officiating. — Walter W. Leamons.

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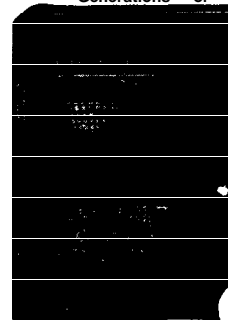
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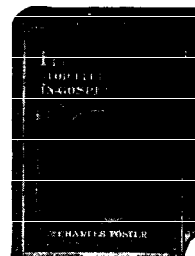
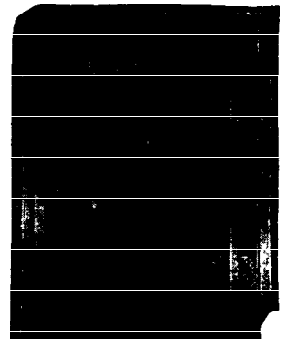
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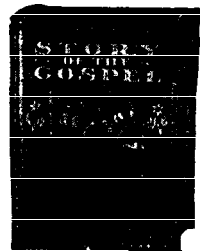


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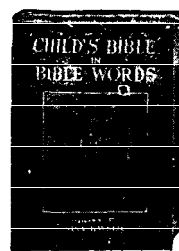
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* * * * *
NOTES—REPORTS
 * * * * *

Houston 10, Texas, November 29: Our work with the Kashmere Gardens church goes forward with interest. Two fine families placed membership recently. We plan to remodel our church building in the near future. — A. E. Findley, 4605 Lockwood Drive.
 * * *

Huntington, Arkansas, November 27: On the twenty-ninth of October I closed a very pleasant meeting with the church at Saratoga. Two were baptized. Went next to Waldron for ten days. A good meeting there. Two were baptized and two restored. Am now in Ripley, Oklahoma. My time is fully open for meetings from now until the middle of next May. If I can be of service to you write or call me. Brethren, the Word is just as powerful in the winter time as in the summer and many will never live to hear it next summer. Now is the time. —H. H. Dunn.
 * * *

Springdale, Arkansas, November 27: Rue Porter of Neosho, Mo., just closed a fine meeting at Wesley, Arkansas, with eight baptisms and one restored, and the church there launching out to build a new house of worship. Brother Porter preached for us here yesterday morning and evening. He is very fine. His 11:00 a. m. sermon on the Position of Christ was a master piece of work. He is to conduct meetings here and at Johnson next year. I baptized one here recently and also a fine young man at Siloam Springs two weeks ago. The young congregation at Siloam Springs has the brightest prospects of real growth now of any place I know. Brother and Sister F. S. Hiso live four miles north of Soloam Springs, and worship with the saints there when they can go. Brother Hiso is growing gracefully old now and is almost blind. He preached the gospel of Christ to a lost world for a long, long time; ten years of which was in the section around Clayton, New Mexico, in the pioneer days, for which he received ten dollars and five cents for his pay, his train fare on one occasion costing him \$2.05 of that. Brother and Sister Hiso's life crown will seem mighty sweet on shores eternal after while. Wife and I enjoyed a happy noon meal in the pleasant home of Brother H. D. Hubbard and family at Siloam, being accompanied by Brother and Sister Hiso. —James L. Neal.
 * * *

Russellville, Arkansas, November 27: "Baptized one at Plainview yesterday." —Lucian M. Farrar.
 * * *

Bakersfield, California, November 27: This is my first report for quite some time, however I have been busy in the Master's service, working with the brethren here, in the local work. We are looking forward to a building of our own in the future, as we have a lot and about thirty-two hundred dollars (\$3200) in the building fund. We are conducting a thirty minute radio program every Lord's Day afternoon

over station KPMC 1560 kilocycles. Have conducted two meetings since August 1st. One with the church in Salem, Oregon, with three baptisms; two of these from the Christian church and one from the Church of God. In some respects this congregation is the most outstanding church I ever saw, especially in regard to attendance and giving, this is due largely to, the very fine work of Brother L. L. Freeman, who preaches the gospel without fear or favor. The other meeting was with the church in Pixley, California, where Brother Hulon Briley preaches, he is a fine co-worker, and is dearly loved by the church. Visible results were ten baptisms and two restorations. This church has a fine chance for growth, as they own their own building, but are sorely in need of class rooms, which I am sure will be added soon. — W. C. Harrison.
 * * *

Porterville, California, November 28: Sunnyside and Belleview work is showing gradual improvement. Every phase of the work looks very good. One has confessed sins and one baptized since we came here. We have some fine folks here and they are pushing the work. If you have friends here write us. —Tillman Prince.
 * * *

SUMMARY OF NOVEMBER LABORS

South Side Church of Christ, 148 Carroll St., Youngstown 2, Ohio. Sermons preached (included 2 by radio) 10; Lord's Day Bible study 4; Wednesday Bible study 5; House to house calls 271; Other calls (Nurs. Home) 3; Serial tracts distributed 282; Other tracts and gospel papers 155; Radio cards 35; Bibles 3; Testaments 7; Gospels 2. Many cold, stormy days made our task more difficult, but I found a warm welcome in many more homes than heretofore. Some few refused to accept O. P. Baird's tract No. 6. Others offered to pay for our literature. I decline to accept pay so as not to be confused with "Jehovah's Witnesses" who sell their papers. Visitors from the neighborhood continue to come. Many who have not come are listening in to our gospel broadcast over WRRN Saturdays at 8:30 a. m. PRAY FOR THIS WORK AND ITS NEEDS; TELL OTHERS. —Gus Winter.
 * * *

Houston, Texas, November 27, 1944: Five confessions and baptisms, yesterday, here at West End congregation, 718 Malone Street. One of these came forward at the evening service, conducted by Brother B. W. Snider, one of the members of the congregation. We are to broadcast a 30-minute program over KPRC 950 ky., December 9 at 1:15 p. m. —Walter W. Leamons.
 * * *

The gum-chewing girl and the cud-chewing cow
 Are somewhat alike, yet different somehow.

What difference? O yes, I see it now —
 It's the contented look on the face of the cow. —Clipped.

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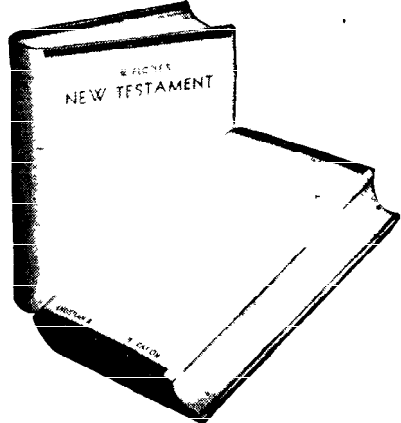
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATHWAY."—PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, DECEMBER 7, 1944

NUMBER 2

The Truth About Catholics: Exposed!

WALLACE W. THOMPSON

These articles will expose the tract published by the "Catholics" which has a circulation of some 2,260,000. That the Bible uproots, anticipates, and overthrows this chronic, erroneous teaching is clearly seen through the "perfect law of liberty." The blackest night that ever reigned over the mind of man is no darker than the veil of Roman Catholicism. Millions are duped into the thores of this grotesque religious monoster that even now is raising its ugly head in nearly every department of learning, to gobbling of Calendar holidays, growing because the "sects" of Protestantism are not PROTESTING against her ruthless teaching. For this reason they are being directed back under the veil of darkness and calamity.

PAGE ONE TESTED

Quote, "Four hundred years ago all English speaking people were Catholic. Many of the greatest minds of the age . . . have become convinced that the Catholic Church is the Living Representative of The Greatest Mind of all time, Jesus Christ, The Son of God. ARE THEY RIGHT OR AM I?" End of quotation. If Catholicism were such a grand system of religion four hundred years ago, why has it produced so many "sects" all PROTESTING against the Catholic church? What the Catholics must prove is this: that above 1900 years ago when Christ established his church that he and his apostles and the members of that company of believers were Catholics and thus designated by the scriptures.

Quoting from page 1: "Jesus founded a Church to teach all nations and to endure to the end of the world." Then Matthew 28:19, 20, is quoted to prove the point they teach, "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." They do not believe this to be true for in practice they baptize "infants." The Bible does not authorize "infant baptism", therefore, they claim the "church" is the only correct interpreter of the scriptures. In Romans 6:3, 4, baptism as taught by Paul (Whom they say was a Bishop) is immersion, a burial into the death of Christ. The Catholics, in turn, contradict him, who, they say, was a Bishop in the Catholic Church, and sprinkle or rub the water on an infant.

THE CHURCH OR THE BIBLE?

This draws the exact point of difference. In this tract, "TRUTH ABOUT CATHOLICS" Rev. (?) Joseph B. Ward, asserts, "Not the Bible but the Church of God" to know the things he has taught. (Page 2). Notice further, "For if

God had intended that man should learn his religion from the Bible surely God would have given that book to man." (Ibid.). We ask, "Is the Catholic Church composed of men, or angelic beings?" Who gave them the Bible, God or the Devil? Another quotation, "Jesus never wrote a line of scripture nor did he command his apostles to do so, except when he directed St. John to write the Apocalypse 1:11, but ordered them to 'teach all nations,' (Mt. 28:19)." This is a stab at the Inspiration of the Bible. This however admits that Jesus directed the writing of the Revelation of John. In Rev. 1:6, "And hath made us kings and priests unto God and his Father." Rev. 1:8, speaks, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." All are kings and priests and are subject unto the Alpha and Omega. John, who is endorsed by the Catholics in more ways than one, writes again in Jno. 20:30-31, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book; But these are written, that ye might believe that Jesus is the Christ, the Son of God. . ." We turn the proposition around toward them: "Did the writers of the New Testament write God's Will, or the Devil's or their own? And, what they wrote was it the truth? Did they sin in writing it?" If so, Peter (the first Pope they claim) sinned, Paul and John. A great deal of palaver is made regarding the need of an educated society to assist people in understanding the Bible. The prophet Isaiah predicts, ". . . the wayfaring men, thought fools, shall not err therein." (Isa. 35:8). If just plain ordinary fools or foolish men can understand it, like your or me, the rest of the world does not need a society such as the Catholic organization to reveal it!

On page 4 of this pamphlet, "And the Son of the living God has pledged His word that his Supreme Court is infallible in Faith and morals." Thus the Bible, God's perfect standard, is ignored, the Church composed of human beings prone to sin and change with time's passing is accepted. Anything it decides is correct, no matter what the Bible says! Friends, this introduced people into the blackness and hysteria of the dark, appalling ages when the Bible was taken away from the people and placed in the hands of a greedy, select few. Where the Book is, light is! Where the Book is not, darkness is! This is the flagrant challenge of Catholicism to the world. If you enjoy total darkness, care not for the blazing sunrise of light, do not feel the warmth thereof, but desire to perish in the cor-

ridors of eternal night, then accept Catholicism!

EXAMINING NEW TESTAMENT CHURCHES

If the Church be infallible, notice the condition of some of them. Church at Corinth was in a divided state, carnal, sensual, idolatrous, drunken and for it was condemned. (READ I Cor. 1, 16 chapters). The Church at Galatia removed unto another gospel. (Gal. 1). The church at Ephesus had left her first love. (Rev. 2). And was commanded to repent and do the first works! The Church at Pergamos was dwelling in Satan's seat and held the doctrine of Balaam and was commanded to repent. (Rev. 2). The Church at Thyatira was following the prophetess Jezebel. (Rev. 2). The Church at Sardis only had a few names that had not soiled their garments. (Rev. 3). The church at Laodicea was neither hot nor cold, and the Lord threatened to "spue thee out of my mouth". (Rev. 3). Here are several churches in a terrible condition. The Mother church(?) could not be in Rome, for the first center of Christianity was in Jerusalem. In fact there is no such thing as "mother church" mentioned in the Bible. It is emphatically important to note that JESUS directed the teaching through Holy Spirit endowed apostles and NOT THROUGH THE CHURCH! But, TO THE CHURCH, thus showing the Church is under his Headship and leadership.

ORGANIZATION AND APOSTASY

The term, "Catholic" when applied to Christ's Church, is in itself the very suggestion of a human order of religion. No reference is thus made in the Bible; it is simply, "Churches of Christ" or Church of God" with all the man-made terms left off. A great deal is made of the ONENESS of the Catholic Church, but division stalks her ranks. The "Greek Catholic Church" is the older, and the doctrines taught by the "Roman Catholic Church" the words thereof have a true Greek origin, thereby older than the Latin.

The term, "Mother Church" as applied to the Romish Church is contradictory to the scriptures. "Jerusalem which is above is mother of us all." (See Gal. 4:26). Toward this turning away into sin and the doctrines of men Paul writes in anticipation of a system of popery, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exhalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (II Thess. 2:3, 4). The New Testament (by one of the Bishops Catholics say) hereby denounces the position of the "pope" or anyone that assumes the authority of Christ. In Matthew 23:9, "And call no man your father upon the earth: for one is your Father, which is in heaven." But "Catholics" avow the "pope" to be their religious father! 'Tis no wonder they teach the Church is infallible in her teaching, so she can contradict the Sacred Scriptures. Her organization (Catholic's) from the "pope" to the "monk" is foreign to that of the New Testament. The New Testament thus speaks, "And he is the head of the body, the church". (Col. 1:18) Speaking of Christ. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints (BUT CATHOLICS WOULD HAVE US BELIEVE THE CHURCH DID IT) for the work of the minstry, for the edifying of the body of Christ: Till we all come IN THE UNITY OF THE FAITH. . . . UNTO

A PERFECT MAN." (Eph. 4:11, 13). The "pope" is left out, the "cardinals", the "monks", the "nuns", yes, even the "catechism".

Bear constantly in mind that Paul declared the "perfecting" of the saints was not yet, and that the unity of the faith would be brought about by the gifts and work of these just mentioned in Eph. 4. If the Church is infallible now, it surely was then! But Paul declares IT WAS NOT IN UNITY OF FAITH! "But whoso looketh into the perfect law of liberty, and continueth therein. . . . this man shall be blessed in his deed." (Jas. 1:25). People are "made free by the law of the Spirit of life", "Made clean through the word" (John 15:3), "Thy word is a lamp unto my feet, and a light unto my pathway" (Ps. 119:105), "Born by the word of God" (I Peter 1:23) and not the Catholic Church and her invented doctrines!

THE ROSARY

"The Rosary helps Catholics to learn the Sacred Scriptures with the right spirit and enables them to know God better. Prayers in the Rosary, as in the Mass, are taken from the Bible, and are therefore a more perfect expression of our minds to the mind of God." (From Truth Catholics, Page 10). If the CHURCH BE THE INFALLIBLE SOURCE OF AUTHORITY why appeal to the Bible? If the Bible can give a more "perfect expression" in prayers, why can it not reveal more perfectly in everything else Sacred? There is no authoritative example in the New Testament that commanded this human design, and Catholics admit it is adopted because of TRADITION that Mary appeared in a vision to St. Dominic in the 13th Century and asked him to spread the doctrine. Such folly, to adopt tradition into the Church, but this is the constant custom and practice of Roman Catholicism.

THE CONFESSION

"Confession was instituted by Christ on the day of his resurrection when He said to the first pastors of His Church: "As the Father hath sent me I also send you." (John 20:21). . . . "Whose sins ye forgive they are forgiven them." (John 20:23). (From Truth About Catholics, page 11). Where, by the authority of Christ, is the command for the "confessional" or both that the priest may receive the confession of men? This distinction between "priest" and "laity" is no where found in the New Testament. But all are priests. (Rev. 1:6).

Confession is to be made before men (Mt. 10:32). In James 5:16, we read "Confess your faults one to another, and pray one for another, that ye may be healed." To support "Catholic doctrine" it should read, "Confess your faults to the priest, and the priest will pray for you that you may be healed." Repentance always precedes forgiveness. (Lk. 17:3, 4). All the binding and loosing, retaining and forgiving that the apostles engaged in was through the gospel. Even they condemned "man worship" and "angelic worship" declaring they were only men. (Acts 10:26; Rev. 22:9). Matthew 23 condemns title wearing names such as, "master" or "father." Matthew 24 condemns the "secret chambers." Long robes and the love of greetings in the markets and highest seats in the synagogues are condemned by Christ. (Lk. 20:46, 47).

THE DOCTRINE OF "PURGATORY"

Catholics believe in a certain degree of punishment, in a "middle state where they may be purified by a cer-

tain degree of suffering." (Truth About Catholics, Page 12). As usual the New Testament scriptures are as silent as the tomb regarding this invented ritual. Matthew 12:32 is used in support of this doctrine, asserting that the sin against the Holy Spirit shall not be forgiven in this world or that to come, therefore, there are some sins to be forgiven in the world to come. True, indeed! But this language was uttered in the "age" or world of Mosaic law, and the sin spoken of should not be forgiven in that age nor in the Christian age. I Cor. 3:15 is another favorite text, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The Corinthian church was part of Paul's work. If they should be burned his work should be lost, but he himself shall be saved even by the fire that destroyed the "wood, hay, stubbles" in that the gold, silver and precious stones is indestructible. Catholics rely upon II Mach. 12:43, 46, to support this theory. These books are in the "Apocrypha." The word itself means, "of doubtful origin" therefore could not qualify as an Inspired canon. These books are not accepted because of their contradictory teaching, conflicting with those books about which there is no question.

Catholics think more of these books of "doubtful origin" than they do the books universal accepted, due to the fact that much of their teaching is found in them. New Testament teaching on punishment is, "everlasting punishment" (Mt. 25:46), "everlasting destruction from the presence of the Lord and the glory of his power" (II Thess. 1:7, 9). At death the unpleasurable "Gulf" that separated the "rich man" from "Lazarus."

THE ADORNATION OF MARY

"Tis true Catholics retain pictures and statutes of the Virgin and Saints as a loving mother the pictures of her dear departed ones. 'Tis also true that Catholics honor the blessed Virgin and invoke her intercessions, believing she has the power to hear their prayers and help them." (Truth About Catholics, Pages 12, 13). It should be enough to say that God never commanded such worship toward "Mary". Rather, the Mother of Jesus extolled the Lord and her spirit exulted her God. (Lk. 1:46, 50). As the Catholics pray prayers from the Bible (Truth About Catholics, Page 10) where is the prayer in the Bible prayed to the Virgin Mary? It is not thus recorded. Christ is the one who makes intercession for the saints. (Rom. 8:27). Christ it is that condemns and makes intercession for us at God's right hand. (Rom. 8:24). Surely, it was a blessed (happy) mother that brought the Saviour into the world, and she is highly esteemed for her virtue, but so far as worshipping her as an act of faith the Bible does not authorize, but rather condemns it!

DOCTRINE OF CELIBACY

This teaching deals with a "single life" of praises and Bishops and "popes". Catholics take Christ and Paul as their examples in this. Strange, they fail to follow the apostle Peter who was an elder or bishop. (I Peter 5:1; I Cor. 9:5). To show the fallacy of "Catholic organization" one of the qualifications of a "bishop" is "to be the husband of one wife", "one that ruleth well his own house, having his children in subjection with all gravity". (I Tim. 3:1, 5). No dodge or argument they make will receive their false position along this line of Biblical teaching. Much is made of the King James Version edition that translates the word "yuniaka" wife; Catholics insist this is a mis-trans-

lation to support a false theory, another instance where the interpretation of the "Catholic Church" must be accepted as infallible! Paul here insists that they had as much right in the sight of God to lead about a sister, or wife, or woman as the other apostles, and Cephas or Peter is specifically mentioned WHO WAS A MARRIED MAN! It indeed takes a clouded mind not to understand this passage. "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4). Thus, the doctrine of Celibacy is of Catholic origin.

The Bible An Authority Only In Catholic Hands!

This is the position of Catholics. (Truth About Catholics, Page 15). This question is appropriate, "Is the Bible an authority in EVERY Catholic's hands?" And the answer is a blunt "no". In whose hands? They say only in the hands of the "successors to the apostles", such as the "pope", "bishops", "arch-bishops", "cardinals", and "priests". There are, admittedly, above 350,000,000 Catholics in the world. These compose and make up the "Catholic" or "Universal" church according to them. Their position is that the "church" is infallible! But the "Catholic Church" in government and Biblical interpretation is narrowed down to less than five per cent! Astonishing is it not that the BIBLE IS AN AUTHORITY ONLY IN THE HANDS OF THAT FEW compared to the many in the Catholic Church. Therefore, the CATHOLIC CHURCH is NOT CATHOLIC or UNIVERSAL, but narrowed to a political few that claim to be the successors to the apostles. BUT THESE OFFICIAL MEMBERS ARE NOT SUCCESSORS TO THE APOSTLES! They cannot measure up to the requirements, such as an eye witness to the life and death of the Son of God, raising the dead, speaking with new languages, raising the sick, BUT THEY INVENT A DOCTRINE TO PRAY FOR THE DEAD! Why not raise them? These things were done to "confirm the word". The rest of the world does not believe that the Bible is an authority only in "Catholic" hands, therefore, to confirm the Word in the fashion of their teaching, let them demonstrate by raising the dead, giving sight to the sightless and a pure skin to the leper! Until this they can do we refuse to believe them!

This question is raised, "How can the Bible be an authority only in hands of Catholics, when the Bible does not so speak of such an organization with the "pope" as the ecclesiastical head, the arch-bishops, bishops, cardinals, the priests, the monks and the "nuns" as lesser heads"? Another question, "Did the Word of God produce the "church", or did the church produce the Word of God"? If the Word of God produced the "church" then the authority is God and His Word that governs it; if the "church" produced the Word of God then it is HUMAN and therefore greater than God Himself. Truly, this depicts the weakness of the "infallibility of the church". Of course, what they really teach is the "infallibility of the "pope" as God's human representative on earth, but they deny this when pressed and accept the other.

Departure Of Non-Catholic Bodies From Apostolic Teaching!

This chart or outline of the above caption is found in (Truth About Catholics, Pages 16-19). (Departure No. 1) Leaving the teaching of the Primacy of Peter. "The Catholic Church gives the primacy of honor and jurisdiction to

(Continued on page five.)

THE GOSPEL LIGHT

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Spiritual Growth

J. A. COPELAND

In the second chapter of first Peter, the first and second verses, we have the following scripture. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies and all evil speakings, As new born babes, desire the sincere milk of the word, that they may grow thereby." This scripture was addressed to children of God, and Peter told them certain things to do, that they may grow thereby. Then God wants his children to grow. We are God's children in the spiritual sense, and He wants us to grow in the spiritual life. When one becomes a child of God, whether he is fifteen years old, or seventy five, he is represented as a babe in Christ.

He is not a babe in the physical sense, but he is a babe in the spiritual sense. We are born into the Kingdom of God, therefore babes. When a babe is born into the world, he is helpless, and needs the help of the family, that he might live and grow. When a babe is born into the family of God, he is in a measure helpless, and he needs our help that he may live and grow. There are three ways for children here to grow, to become complete men and women—to be what God wants them to be. God has blessed us with physical, mental, and spiritual powers; and no one is just what he should be unless he grows in body, in mind, and in spirit. How would we feel if a babe were born into our family and did not grow in body? We watch him until he is a year old, and we find that he has not grown any. He gets to be five years old, ten years old and twenty, and he is still an infant. Oh you say that would be an object of pity. That's right. Then suppose a babe is born, that does not grow in mind. At twenty years of age he still has the mind of a little child. Again you say an object of pity, and indeed it is. But what about one born into the family of God that has never grown spiritually? It may be he has been a member of the church five years, ten years, twenty years, yea forty years, and he is still a babe in Christ. He has been a baby a long time, has he not?

I preached at a certain place on this subject years ago, and a brother who heard me, moved into another community later, and he wrote me a letter inviting me to come to his new location to preach, and in the letter he said, "I think we especially need your sermon on spiritual dwarfs,"

Brother are you a "Spiritual Dwarf?" Then I remembered seeing a lesson in a school reader, in which a small people was pictured, and they were going about trying to discharge the duties of life, but the school book called them, "Little Brownies," and so I wondered; how many Little Brownies there are, in the church.

Why Is Growth Necessary?

First, we need the strength that comes by growth to render service, or to bear burdens. There is much work to do, much service to render, yes many burdens to be borne. If we never grow mentally and physically we could not labor for the necessities of life, and in fact we could do nothing worth while here. So also we need the strength that comes by spiritual growth, to discharge our duties to God, and to our fellow man.

Second, we need the strength that comes by growth, to resist opposition. That is true physically. If we never grew, nor gained strength, we could not resist wild beasts, or any wrong that man might impose upon us. So it is in the spiritual realm, if we never grow nor gain spiritual strength, we are not strong enough to resist the devil, and if we do not resist him, he will devour us. (I Peter 5:8, 9). But if we resist him, he will flee from us. (James 4:7).

Third, we need the strength that comes by growth to care for the dependent ones. That is true physically, for if we never grew nor gained strength we would be dependent ourselves. We sometimes have in our families little children dependent upon us. Also some have aged fathers and mothers who cannot care for themselves. If we had never grown we certainly could not care for them. This is also true spiritually. If we never grow spiritually, we cannot care for those babes in Christ that so much need our encouragement, teaching, and admonition.

Things Necessary To Growth.

Food is necessary to growth. Take food away from the growing child and he will not only cease to grow, but will soon die. Another thing important is the right kind of food. Some food is good for strong men and women, that is not best for babes. If instead of giving a small child the right kind of food they are given poisonous drugs, they would not grow. Now turning from the physical to the spiritual again let us note our first text. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As new born babes, desire the sincere milk of the word, that ye may grow thereby." Malice is not good food for a child of God. It is poisonous to the Christian system. Neither is guile the right kind of food for a child of God, nor hypocrisies, nor envy, nor evil speaking, so the apostle Peter said lay them aside. What kind of food then should babes in Christ take? Peter said, "Desire the sincere milk of the word, that ye may grow thereby. The word of God is food for the Christians. The babe in Christ needs the simple part of God's word that he can receive first, and as he learns more, and grows more he can receive the more difficult part. The writer of the Hebrew letter said: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principle of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilled in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have

their senses exercised to discern both good and evil." (Heb. 5:12-14). This shows that there were some that did not grow. But instead of growing and becoming teachers, they needed to be taught the first principles of the oracles of God. No doubt they had failed to feast upon the word of God. That is, failed to read and meditate on it. The writer said, "Strong meat belong to them that that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Note the expression, "Who by reason of use have their senses exercised." It does not only take food to help us to grow but it takes exercise, use, also.

How can we exercise, or use ourselves in a way that it will help us grow spiritually? Jesus said, "I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me." When Lord? "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Much more could be said but space forbids. Brethren are we growing?

THE TRUTH ABOUT CATHOLICS: EXPOSED!

(Continued From Page Three)

Peter and to his successors, the popes". (Ibid.). This language concludes that Peter was the first "pope". The Bible does not so teach, but contrary "the Lord set some in the church, first apostles" speaking of "rank". They are said to "sit upon thrones judging the twelve tribes of Israel". Peter had a wife. (I Cor. 9:5). He rebuked the idea of "human adoration". (Acts 10:26). He was withstood to the face by Paul. (Gal. 2:11). The mother of Zebedee's children sought pre-eminence for her sons and was refused; in this instance Jesus taught the greatest was the 'minister' and the chief was the "servant". (Mt. 20:20, 28).

Truly, the Lord said to Peter he should give unto him the keys of the kingdom of heaven. (Mt. 16:19) But they did not open the "Catholic Church". As truly the Lord said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23) speaking to the apostles as a group. Peter was to "bind and loose"; the apostles were to "remit and retain" exactly the same thing. One was equal with the other. All the apostles were "endued with power from on high"; they all "spake with tongues as the Spirit gave utterance" and when Peter's discourse was concluded they said to "Peter and the rest of the apostles, men and brethren what shall we do"? If the doctrine of Catholicism were true they doubtless would have said, "Father, Peter, and apostles what shall we do?" It was upon this day they began to "bind and loose" and to "remit and retain" by the gospel.

(Departure No. 2). Leaving the teaching of the infallibility of the Church. Catholics maintain they alone, "of all Christian communions, claims to exercise the prerogative of infallibility in her teaching. Her ministers always speak from the pulpit as having authority and the faithful receive the implicit confidence what the church teaches, without once questioning her veracity." (Truth About Catholics, Page 16). To prove this doctrine they quote scripture and mis-apply it as they nearly always do. But why quote scripture to prove any teaching "if the church be infall-

ible"? The apostles taught through the Holy Spirit. (John 14:16, 17; John 14:26). Paul, an apostle born out of due season, teaches, "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). The same writer Catholics quote says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding TO MARRY, and commanding to abstain from meats" . . . (I Tim. 4:1, 3). Catholics forbid to marry, and at seasons command to abstain from meats. Thus, Paul assets they have "departed from the faith", and thereby speak lies and have a seared conscience. The Church of Christ has a perfect foundation and Head in Jesus Christ, (I Cor. 3:10, 11; Col. 1:18) and a perfect law, the Bible by which she is directed (Jas. 1:25) and are perfect examples to follow (I Peter 2:21, 25). But no human being is "infallible" and the only way a church can be infallible in teaching is to "follow the infallible guide, the Bible" God's revelation of His will to wayfaring man.

(Departure No. 3). Leaving the apostolic doctrine of confirming the newly baptized. (Truth About Catholics, Page, 18). Their quotation, "Every Catholic Bishop, as a successor of the apostles, imposes hands on baptized persons in the sacrament of Confirmation, by which they receive the Holy Ghost." (Ibid.). What the Catholics should be able to show is a biblical example where the apostles "Christened" babies! Where is this found? No where in the scriptures. Can the Catholics expressly show in the Sacred Record anyone else save the Apostles possessing the power of imparting the Holy Ghost by the imposition of hands? They cannot. Nor does the record in Acts 8:17 state this was done to "confirm them". But as Catholics claim the "superiority of the church" above all things else, why the miraculous gift of the Holy Ghost? Had the 'church' been infallible they should not have needed supernatural direction. This claim defeats the doctrine of "infallibility". In fact, Simon, the sorcerer, could not even buy this power of imposition from the apostles. Philip, the minister, (Catholics would affirm he was a Catholic minister or Bishop) did not even possess the power to CONFIRM THEM! Strange! all Catholic ministers possess this power now! And, too, the Holy Spirit did not come upon them miraculously simply by an imposition of hands; prayer as well played a part in this instance. When people in New Testament days obeyed the gospel they were "added to the church" and not the Catholic Church!

(Departure No. 4). Forsaking the doctrine of "Transubstantiation" is the Catholic charge. Hear their own admission to the doctrine: "The Catholic Church teaches with our Lord, and His Apostles, that the Eucharist contains really and indeed the body and blood of Jesus Christ under the appearance of bread and wine". (Truth About Catholics Page 18). They thus teach that the bread and wine contain the "actual body and blood" of Christ. That the Lord's Supper commemorates the death of Christ, no one can successfully deny. A memorial is a tribute to the dead. That the Lord's Supper is a memorial read Paul's teaching, ". . . . this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 11:25). The Church of Christ believes it represents the actual body that was broken, and

the actual blood shed, but still know the Bible does not teach the prayer of a "priest" will change it into the actual body and blood of the Son of God. This false teaching is just some more human invention.

Conclusion: Darkness or Light?

The Bible, God's Book Divine, is the sunlight glow in the center of religious endeavors; what light it does not contain, it promises to afterward reveal; what glory it does not bestow, it promises to after awhile shower upon faithful followers. It is the only correlation of facts that reveal God, the Word, the Holy Spirit and man as they were, as they are, and as they shall ever be. It anticipates all error and throws it into the corridors of darkness to perish eternally; It upholds all truth on the lofty pedestal of Divinity, and the followers are led from the thorns of a cursed earth, the waves of a raging sea, and the pains of an earthly life into the paths of peace and joy, to the Throne of God and the radiance of His love to bask in eternal day. To accept Catholicism is to accept the darkness and hor-

rors of the darkest night of 1200 years the earth has ever known, during which period untold numbers were burned at the stake, killed in cold blood for their religious profession. This same Monoster that once gripped the world is ever threatening to reduce peace and prosperity and the pursuit of happiness into a dream of ages past and throw us upon the mercy of a political priestly few, and thus command the Bible that dispels darkness and gloom to be forever closed and listen attentively, yea, "never questioning her veracity." That America, to say nothing of the church of Christ, is threatened should not be alarming knowing (Catholic) her doctrines and terrors of past history. But friend or foe, with the Sword of the Spirit unsheathed as it is today, and the Light of Christianity gleaming as it is, the mists and clouds of darkness fade away and we trust in the "Book" to lead from the fitful scenes of pain and wickedness to the glory, love, eternal light, and blissful joy! Follow the Bible and to Heaven it shall lead!

Obituary

MRS. EMMA WATKINS

Emma Hardy was born near Lumpkin, Georgia, February 14, 1855 and died at Texarkana, Arkansas, May 31, 1944. She was married to Willie C. Watkins at the age of seventeen. To this union was born eight children; four boys and four girls. Her husband, one daughter and two sons, preceeded her in death. The living daughters are: Mrs. S. W. Watson, Texarkana, Arkansas; Mrs. J. A. Copeland, Delight, Arkansas, (At present of Arp, Texas); Mrs. J. J. Delaney, Prescott, Arkansas. The living sons are: Alto Watkins, Stuart, Oklahoma, and Wilson Watkins, Bonham, Texas. The dead are Mrs. J. C. Beavert, Walter Watkins and Harmon Watkins. At the time of her death Mrs. Watkins had thirty-nine grandchildren, seventy-nine great-grandchildren, and six great-great-grandchildren. She leaves behind one sister, Mrs. Laura Kelley, Murfreesboro, Arkansas and one brother, Harmon Hardy, Nashville, Arkansas. She has a host of nephews, nieces and other relatives and friends in whose minds "Aunt Emma" will be cherished for years to come. She moved from Georgia to Arkansas in 1880.

Her husband passed away in the prime of life, leaving her to fight the battles of life with eight children, the oldest of whom was twelve years old. Times were hard, money was scarce, and they had no way to make a living except to dig it out of a rocky hill farm. About three years before her husband died, the oldest girl had a fever that settled in the limbs of one side of her body, leaving her a cripple the remainder of her life. With this crippled girl and seven children younger, mother Watkins had to stem the tide of life, and keep the wolf from the door. She managed them well; they all learned to work and sacrifice; grew up to be honorable men and women, and the greater part of them, devout Christians. Mother Watkins had been a member of the church of Christ

about fifty years and was faithful all of this time. She always took time to visit the sick, and it was said that she spent more time with sick folk than any other woman in her community.

About two years and a half before her death she had a bad spell of sickness, and a stroke that left her unable to walk the rest of her days. She was very patient during this time and worried very little about her condition. But the end came when she had been on earth eighty-nine years, three months and eighteen days. She had been a blessing to her children and the communities in which she lived. The faithful in Christ will meet her in a better world.

(This should have been published four or five months ago, but I was very busy at that time, and once we begin to put off a thing, it seems to be hard to find the time. Besides I thought some one else might write that could do better than I.)—J. A. COPELAND, a brother in Christ, and a Son-in-law to the deceased.

FRED M. ROBERSON

Fred M. Roberson was born September 10, 1889 near Rome, Georgia. He died November 21, 1944 at Poteau, Oklahoma at the age of 55 years two months and twelve days. Brother Roberson was the second child of a family of eleven children.

Brother Fred moved with his father and mother to Texas in 1895 and after 10 years in Texas came to Greenwood, Arkansas in 1905. He taught in the public school at Greenwood for two years. It was at Valley View near Greenwood, Arkansas that he obeyed the gospel. He later moved to Cowlington, Oklahoma where he married Miss Nellie Dodson December 8, 1919. To this union three children were born. One son, Mervin, who is in the U. S. Service in San Antonio and a daughter, Montez, who teaches school near Hugo, Oklahoma.

Brother Roberson was truly a great man in every respect. It was through his influence and the labor of Dr. Billingsley of Fort Smith, Arkansas, that the church was established at Cowlington, Oklahoma. He was in-

strumental in the establishing of the congregation here in Poteau. We will miss his able counsel and his sweet prayers.

Brother Roberson is survived by his wife, two children, his father and mother, three brothers and six sisters and a great host of friends and brethren. We sorrow not as those who have no hope for Brother Roberson was a Christian and faithful in the discharge of his duty as such.—By those who loved him, M. L. GUTHERY and JACK HUFF.

Memphis, Tennessee, December 6: We have had additions at Coleman and National the last four Sundays—a total of nine. Three of these were baptized, one was restored and five came to us by membership. We have had above one hundred present several times recently for our mid-week service of Bible study, singing and prayer.—D. H. Perkins, 3411 Coleman Avenue.

* * *

Alameda, California, December 4: Yesterday was one of the most encouraging days we have yet had in Alameda. The attendance Sunday evening was the greatest since I have been here and the contribution was the largest since in October. We are ready to go ahead with the remodeling of our building as soon as permission from WPB board can be obtained. 48 additions since February. Please send me the names of those who come this way.—Lloyd E. Ellis, 1504 Fernside Blvd.

* * *

OUR MAIL BURNED

All mail that would have reached The Gospel Light Monday, December 4, was completely destroyed when the Terminal Post Office at Gurdon, Arkansas was destroyed by fire in the early the morning of 4th. This loss consisted of all mail that ordinarily would have reached us Sunday and Monday, which is always heavy. We have no way of determining just what our loss was. Anyone who sent us mail of any kind that should have reached us on either of the above days will please take note,

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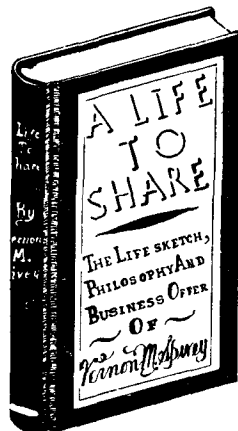
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The Gospel Light

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

VOLUME 15

DELIGHT, ARKANSAS, DECEMBER 14, 1944

NUMBER 3

The House Left Desolate

R. A. HARTSELL

Addressing a stunning rebuke to the Jews for their hypocrisy Christ climaxes his address in Matthew chapter twenty-three by saying: "Behold your house is left unto you desolate." The people had a deep traditional love for their temple, and if anything should happen to it, disaster would over take them. To tell them that, "your temple shall be no more, and your service and worship is no longer to be recognized," was a deep blow to their pride. They felt the challenge to the extent that they sought every way possible to destroy this man who had the courage to tell them of their fate.

There are a number of reasons why fate held such disaster in store for them, Christ forcefully sets these reasons before them. It took courage and daring to say to the masters of a race what the Lord said to these people and their leaders. Even then it touched off their hearts to murder rather than to repentance.

ASSUMED AUTHORITY

The first charge which the Lord brought was that of assumed authority. "The scribes and Pharisees sit in Moses' seat" They had no God-given right to occupy this position. The examples of the past should have been sufficient to tell them this, but they paid no attention to the history of their own nation. Some people profit by the history of events, but not this people. They still loved their greetings in the market place "to be called Rabbi." Lovers of title rather than lovers of God. Lovers of the uppermost seats in the synagogues rather than the service humanity owed to its maker. They were binders of heavy burdens upon the people which the Lord had not designated for them to bear.

This is always true of those who assume to be something when they are nothing. Authority was vested in God's law. This lesson was deeply impressed by the case of the rich man and Lazarus. "They have Moses and the prophets; if they will not hear them, they would not hear one who went unto them from the dead." They wouldn't even respect new authority, though I should give it unto them. In Matthew 13:15, Christ drew their picture again. "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." In other words "they have rejected my authority and set up their own." Men have done this in their creeds, manuals, Book of Mormon, etc. And sometimes men in the church of our Lord do the same thing with their hobbies... But this was one of the reasons why their house was left desolate.

SAY AND DO NOT

A second reason is found in verse two. "... But do not ye after their works: for they say and do not." They could not say that we have established our own authority because we do not know the word of the Lord. The very fact that they would say and do not was sufficient to prove that they did know the authority of the Lord. They knew it, but had no respect for it. That is like a lot of our preaching and teaching in the church today. We say "Take care of the widows and orphans," but do nothing about it. We say that the gospel should be preached to every creature, but do nothing about it. We say that we should be regular in attending the Lord's day services, but many do nothing about it. This puts us in the same class with these persons.

CLOSING THE KINGDOM

A charge is made against them of closing the kingdom of God against men. They professed to be followers of God. They claimed to have the way to citizenship in God's family. They felt that they had the keys to the kingdom, but they were not in it; nor would they allow others to enter who might be desiring to do so. God had a nation then, but it had been corrupted, and had lost its favor with the people and its place among nations. In the face of this situation there was but one thing left to do. "Your house is left unto you desolate." It shall be destroyed. A new system shall be given.

PRETENDERS

They devoured widows' houses while professing to protect them. They took away their substance while pretending to support them. For the second time Christ calls the hypocrites. Because they professed authority where they had none, said and did not, closed the way to God while professing to open it, pretending to support widows in their distress while robbing them, they were hypocrites.

In addition to this they for a pretense made long prayers. The first thing a person who wants to fool the people does is to put on a long face, make a religious profession, offer a loud prayer and take a long title unto himself. (Such as reverend, pope, priest, pastor, father, etc.) But Christ said of such persons. "They shall receive GREATER DAMNATION."

PROSELYTERS

"Ye compass land and sea to make proselyte." First, their authority was self imposed, their doctrine was false, and their practice was nil. Because of this they made

proselytes of those who responded. When one is led out of a false system into the light of truth, he is not a proselyte. But when he is lead into a doctrine which is false, he is a proselyte.

But Christ informed them of the destination of the convert to their false system. "And when he is made, ye make him TWO FOLD MORE THE CHILD OF HELL than yourselves." All sectarian bodies are false. Thus, when they lead people into them, they proselyte them. The results are clear.

BLIND GUIDES

The charge of being blind guides is followed with the words: "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is debtor." In this they made the gold greater than the temple. By so doing they were making gold first, worship second. Those who put material things first and God second are blind guides.

Again in verse 24 they are called blind guides for "straining at a gnat, and swallowing a camel." How many of us are in the same class in this respect. Is it not a fact that the small things, which are wrong, which we see in others are enlarged by us; and yet, we overlook major mistakes in our own lives? When we do this we are blind guides.

We also note another expression in this connection. They are called "fools and blind." This was hard language; yet it pointed out another reason for the destruction of their house, and the desolation which actually prevailed in things spiritual. When men leave the spiritual for the material, they are fools and blind; their lives are desolate, and they go desolate, empty handed and rejected in the judgment.

HYPOCRITES

All of these things added up to one conclusion: They were hypocrites. Jesus likened them unto the whited sepulchers, which were clean and beautiful on the outside, but filled with the bones and corruption of the dead on the inside. Furthermore, they were "full of hypocrisy and iniquity." They washed the outside of the cup, leaving filth within. They built the tombs of the prophets, while saying "we would not have helped our fathers kill them." Because of these things Jesus said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The Lord informed them that he would send them prophets, wise men, and scribes, but they would reject, kill, crucify, scourge and persecute them from city to city. Also, because of this attitude there shall come upon those who do these things the blood of righteous people from Abel to Zacharias. It is, therefore, easy to see why their house should be left desolate.

MERCY REJECTED

"I have called, ye have refused; I have stretched out my hand, but no man regarded it." How true this was, and how true it is, of those who stand in the condition described. They are rejectors of the mercy of God. How fitting are the words of verse thirty-seven. "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." They were a stubborn people, who wanted to have their own ways.

They knew what the Lord directed them to do, but wanted to go in their own ways. People who do so today will find their religious house in the same kind of disorder and chaos in the day of judgment.

WHAT TO DO

In the long ago a king found his house out of order when he had been warned of God concerning the future; and that we may fully appreciate the incident, let us turn to it and study the statement and setting. "In those days was Hezekiah sick unto death, and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, SET THINE HOUSE IN ORDER; for thou shalt die, and not live." (II Kings 20:1) Thus if we find our religious house out of order; if the things which have been pointed out in this lesson are found to be our own situation, we must set our house in order. Otherwise it shall be left unto us desolate.

(Reader: This proves one other thing too. THE JEWISH HOUSE WILL NOT BE RESTORED AT THE SECOND COMING OF CHRIST.)

Lifting Up Christ

JOSEPH F. JONES

"And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die." (John 12:32-33).

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life." (John 3:14-15).

Jesus knew beforehand all about His death, and its profound significance in God's plan of salvation. He realized fully that the pouring out of His blood was for many, unto the remission of sins. (Matt. 26:28). Knowing this while on the earth, He could declare with great power the eternal words, "And I, if I be lifted up from the earth, will draw all men unto myself."

Our Lord here states His glorious purpose to unite all men upon a common basis—that of belief in Him as the Christ, the Son of God. (John 3:15). Up until this time there had been class or racial distinction. There were the Jews and Gentiles. But Jesus came to "brake down the middle wall of partition, . . . that he might create in himself of the two one new man, so making peace, and might reconcile them both in one body unto God through the Cross." (Eph. 2:14-16). Jesus had reference to His death on the cross when He said, "If I be lifted up from the earth, I will draw all men unto myself." Now the beloved Paul declared that "through the cross" he hath made us all one. In another passage Paul states that the gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Rom. 1:16.) The Apostle Peter declared, "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." (Acts 10:34). "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female; for ye are all one man in Christ Jesus." (Gal. 3:2:8.) How grateful we ought to be that in Jesus' being "lifted up from the earth," we by faith in Him can become Sons of God—regardless of our social, economic, or

political standing.

"Jesus is the core or center around which all men are drawn. And I, if I be lifted up from the earth, will draw all men unto myself." He is the Alpha and the Omega of Christianity. He is not only the author of our faith, but the finisher as well. Christ is the Object of Saving faith, the only Guide and Teacher for His disciples. Oh that men to-day would desire to be drawn to the Savior, rather than giving heed to the pleasures of sin.

We have been speaking of Jesus' statement before His cruel sufferings on Calvary. But now let us picture Him there on Golgotha's heights, writing in pain and anguish. What does this awe-inspiring, heart-breaking scene show to the world?

First, it shows clearly Jesus' mission to the earth, as stated by the angel to Joseph, "And thou shalt call his name Jesus: for it is he that shall save his people from their sins." Jesus was determined to carry out his mission, to seek and save the lost, although it meant his death.

Secondly, it shows God's divine love for the world. "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." God gave Christ not only to live in the world, but gave him to die for the world." But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) Yes, the matchless and everlasting love of God for the world is certainly shown forth in Christ being "lifted up from the earth."

Thirdly, Christ's supreme love is seen in his death on the cross "Who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." (Heb. 12:2). It was for the joy of redeeming lost souls, and cleansing from sin in His blood, which led Jesus to the cross. "Greater love hath no man than this, that a man lay down his life for his friends."

There is a strong drawing power in love. Children are drawn to their parents because of love—love which is expressed in deeds of kindness, mercy, and helpfulness. So when sinners see the love of Christ for them, which caused Him to sacrifice His life in their behalf, there is power which draws them to the cross on which He died. Love draws!

Finally, as we behold Christ uplifted from the earth we see the grave danger of sin and also the safety of the Christian. Sin must be paid for, and the "wages of sin is death." (Rom. 6:23.) But thanks be to God, that, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (II Cor. 5:21.) We must flee for refuge to the cross of Christ, or pay the price of iniquity ourselves. Sinner friend, which will be your choice?

Now we can better appreciate and understand Paul's statement, "But far be it for me to glory, save in the cross of our Lord Jesus Christ through which the world hath been crucified unto me, and I unto the world." (Gal. 6:17).

When preachers today preach Jesus "lifted up from the earth," Jesus and him crucified, and the cross of Christ, they are preaching a power which will unite all who will hear and believe it. They are preaching the power of God unto salvation.—In Apostolic Times,

"Come Ye To The Waters"

LLOYD E. ELLIS

Weary men in a thirsty land have as one of their greatest desires, water. A thirsty land is a dry land, a desert, and how men do rejoice when they find in the midst of such a place a fountain of living waters. They may slack their thirst and be filled. They may rejoice that God has so provided for them, and thank him for his goodness.

Men are passing through a desert land—a land that of itself does not afford living water. But in the land is to be found the fountain that never goeth dry. Men of their own wisdom and thoughts can never locate the source of the water of life, but when they turn to the Book that God has provided for them they may drink of that water of life which will quench the thirst of the soul.

When Isaiah uttered the invitation quoted above, he was pleading with everyone who is athirst to come and drink of the waters whether he had money or not, for this water may be had without price. In the following verses it seems to be clear that the prophet is referring to the day when men might listen to Christ and be saved. True it is that Christ is the living fountain from whence comes the water that brings life. There is salvation in no other and to him must men ever look for the only thing that will give them hope beyond the grave.

All men need salvation, and without the salvation that is in Christ Jesus, all are lost. The rich cannot purchase salvation with his money, and it is not denied to the poorest among men. Certainly it is taught in the scriptures that one should use his means in living his Christian life, but one cannot buy his salvation.

Another admonition is to seek the Lord while he may be found. This implies that a time may come when it will not be possible to find him. He is near to each of us as the Apostle Paul declares, but he may be near and yet so far. If one will not come, he cannot find him. If the wicked will not forsake his evil way he cannot find God, and it is not possible for him to drink of the living water. To drink of those waters so much to be desired one must turn from his own thoughts to think the thoughts of the Lord. His thoughts are not our thoughts and his ways are not our ways, but are far above ours. All men should begin to think the thoughts of the Lord, and to do so, they must come to the consideration of the Bible where are recorded the thoughts of the Lord concerning us. We must learn of his ways and conform our lives to them.

Let us do all that we can to encourage men to come to the living waters.

Don't try to fight against God until you have measured his strength.

Happiness comes from within, depending on what we are rather than what we have.

"It's all right to have a train of thoughts, if you have a terminal."

"The fool hath said in his heart, There is no God."—Ps. 14:1.

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The Duty Of Man

J. A. COPELAND

In the twelfth chapter of Ecclesiastes and in the thirteenth verse you will find the following scripture. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." Every person on earth that is accountable to God should want to discharge his duty. The word duty means, That which is due: That which one is obligated to do. If one keeps the commandments of God, he will pay that reverence, homage, and service he owes to God; and he will also discharge the duties that he owes his neighbor. Then what does man need that will help him to discharge his duty. The answer is love. When the lawyer asked Jesus the question, which is the greatest commandment of the law? Jesus replied: "Thou shall love the Lord thy God with all thy soul, with all thy heart and with all thy mind. And the second is like unto it, Thou shall love thy neighbor as thyself. On these two commandments hangs all the law and the prophets." (Matt. 22:37-40) It is also true under the Christian dispensation, when we love God supremely, and love our neighbor as ourselves, we will discharge our duty to God, and to our fellowman. The commandments of God cover that ground, so we understand how Solomon could say, "Fear God and keep his commandments: for this is the whole duty of man." In connection with this let us read from Titus 2:11, 12. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world." This shows our duty has a threefold nature. "We should live soberly." That expresses duties that we owe to ourselves. Every individual owes it to himself to live a sober life. In failing to be sober he injures himself. If one indulges in drunkenness or other dissipations, he becomes his own enemy, and is certainly not discharging his duty.

We also should live righteously. In the passage given, no doubt this refers to our duty to our fellow man. We not only have duties we owe to ourselves, but we also have duties we owe to our neighbors, or those with whom we come in contact in this world. This would embrace such duties as feeding the hungry, clothing the needy, visiting the sick, etc. (Read Matt. 25:31-46; Luke 10:30-37). But

remember Paul said, "We should live soberly, righteously, and Godly, in this present world." Then it is not enough to discharge our duties to ourselves and to our neighbors, but there are duties that we owe to God. A godly life, is a life of service to God. I have noticed a definition of the word godliness like this. "A strict reverence for God, for His character, and precepts." Acts of worship directed to God, are acts of Godliness. Then prayer, thanks giving, the Lord's Supper, and singing praises to Him with the spirit and with the understanding, are acts of godliness.

Now let us note again two of the passages I have given. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." Why keep his commandments? Why do our duty? Now read the next verse. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Eccle. 12:13, 14) Then since it is our duty to keep His commandments, and we must give an account to him in the judgment, what does our duty embrace?

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and Godly in this present world." Then what may we expect? What can we look for? See next verse. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14) Are you doing your duty?

FAITH

R. J. FRIZZELL

"Oh ye of little faith." As I think of these words which were spoken by our Saviour himself, I think how true they are today. When we read of the many blessings we are promised, if only our faith is sufficient to carry out his commandments. We read in God's word, recorded in the book of Genesis, of two outstanding examples of faith. First, we find in Genesis the sixth chapter, where the world had become so sinful that God was grieved and it repented the Lord that he had made man, and he said he would destroy him. But he found grace in Noah and it was through this grace that the Lord told Noah to build an ark. It was the faith which Noah had in God's words, that strengthened him through the many years in preparing the ark. How different it is with us today, when there are so many who show by their daily living that they are without any faith whatsoever. Then there are those who claim to have faith in God's words, but when their faith is tested, it is found wavering.

Again, In the 22nd chapter we read of Abraham's great test when he was commanded to offer up Isaac, his only son, for a burnt offering. What greater test could any man have, than to give his only son? I often think just how many today could, or would have faith to go as far as Abraham did in carrying out the commands of God. Again I am made to think, "Oh ye of little faith." Then, In John 11:20-32. We again read of an example of great faith, as Christ comes to Martha and Mary. When Lazarus their brother had passed away, we see Martha's faith in Christ,

as she said, "Lord, if thou hadst been here, my brother had not died." We read in the 25th verse Christ's answer, and what a wonderful answer it was. As he answered and said, "I am the resurrection, and the Life; he that believeth in me, though he were dead, yet shall he live."

Friends, this answer includes you and I, and to all of them that shall come after us if we will only believe in him and do his commandments. Then when we come to the end of this life, we shall be as Lazarus, though we are dead, yet we shall live.

I am passing on to you a poem I have, which teaches a good lesson on faith, I hope those who read it receives the lesson from it as I received myself.

MARTHA AND MARY IN SORROW

Martha ran to tell the Master
When her brother passed away;
Mary sat within her chamber
Mourning in her quiet way.

Martha hurried out to meet him,
Quick, impulsive, full of vim?
Mary waited till He called her,
Then she quickly came to Him.

Martha trustingly approached Him,
Faith triumphant over death;
Mary wept. Hope died within her
At her brother's dying breath.

Martha climbed the "if" and conquered,
"EVEN NOW" he can be whole;
Mary at the "if" fell weeping,
Losing all her self-control.

Yet the Master kind and loving
Had for neither any blame,
For he fully understood them,
And he loved them both the same.

The Deception Of Magic

HOYT BAILEY

Magic and religion have been closely associated in the minds of the unlearned for many centuries. Teaching has brought about a differentiation in the civilized nations. Due partially to the influence of witchcraft and partially to quacks in religion, some people place religion on the level with magic. It was believed that the means of producing supernatural effects was with the assistance of evil spirits. There has been such belief from the time of Moses and Pharaoh. "Then Pharaoh also called the wise men and sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: But Aaron's rod swallowed up their rods." The magicians also turned the water into blood and caused frogs to come up in bread trays, beds, and everywhere as Aaron had done. The magicians tried to make lice from the dust as Aaron did, but they could not; Then the magicians said unto Pharaoh, "This is the finger of God."

In the book of Samuel, we read of the witch of Endor. Saul went to this witch and influenced her to call Samuel up from the dead. Saul talked with Samuel after the witch brought him up. Samuel pronounced the doom of

Israel and Saul.

Phillip found a sorcerer in Samaria. This sorcerer was attracted by the miracles performed by Phillip. Simon, the sorcerer, believed and obeyed the gospel... After he saw that through the laying on of the apostles' hands believers received the Holy Spirit, he offered money for power to impart the Holy Spirit. From this we may conclude that some believed the key to magic could be bought.

Paul found Elymas, the sorcerer, at Paphos on the island of Cyprus. Elymas was against Paul's preaching. Paul gives us an insight into the character of a sorcerer. Paul said to Elymas, "O full of all guile and all villiany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Paul pronounced Elymas blind for a season. The sorcerer could not withstand the power of God.

In Philippi of Macedonia, Paul cast out of a maid a spirit of divination. This spirit was supposed to have come from Python or Apollo according to fable. It has been referred to as a "Divining demon." Persons under the influence of this spirit became greatly inflated and gave answers in a sort of frenzy.

"Adran was exceedingly addicted to curious arts, and practiced divination and magic." Mr. Adam Clark said, "These practices prevailed in all nations of the earth."

God wrought special miracles by the hand of Paul in the city of Ephesus. There were many workers of magic in this city. The seven sons of Sceva sought to cast out an evil spirit in the name of Jesus whom Paul preached, "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, so that they fled out of that house naked and wounded." These sons could not work miracles or magic either by the power of God or the evil spirit. Magic workers in Ephesus acknowledged their inferiority to the power working with Paul, "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed."

Paul informs us that those who practice witchcraft "cannot inherit the kingdom of God." Christians are to keep themselves from such practices." (See Gal. 5:19-21).
—In The Evangelist.

WHAT A PITY!

In most of the churches now some one or two have all the say about the affairs, and the rest are about like figure-heads—only they do not figure much nor use their heads. These may not always be elders, but feel fully qualified to tell the elders what to do. Some feel that if they do not suggest a thing it is no good. When the church does decide against such a one's wishes, he may say: "I have decided to let them go on in that." Some think no one can originate anything worth while but themselves. But, as a rule, such a fellow's originator does not work very often; and when it does, it had about as well have been still. What we need is a group to work together with the Lord. Put self out and cooperate for the good of the church.—Virgil Bentley, In Way of Life.

THE SEVEN "ONES" (Eph. 4:3-6)

W. A. BLACK

The apostle Paul wrote to the Ephesians to set forth the fundamental principles of Christianity. He gave them the platform for unity. Not only did he give them the platform for unity; but this platform must be the one upon which we are to build today.

Most of the people have an idea that just anything will do in religion. They say, "One church is as good as another; one faith is as good as another; and one baptism is as good as another." You could say by the same process of talking (we will not say reasoning, because such is not reasoning) that one Lord is as good as another; one god is as good as another; and one spirit is good as another. Such talking would not make third class non-sense. But such is engaged in by many. It is not what one thinks; but what does the Bible say.

"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:3-6) Notice the word "Endeavoring." This means "to try," "make an effort." Not many are trying to keep the unity of the Spirit. There are too many, who want to keep the unity of their own spirit instead of the unity of the Holy Spirit. The sectarian world wants you to unite with them on their man-made creeds. Many brethren want you to unite with them on their cranky hobbies. But let us notice the things on and in which Paul says for us to be united.

"There is one body." (Eph. 4:4) "But now are they many members, yet but one body." (I Cor. 12:20) "For as we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and every one members one of another." (Rom. 12:4-5) "For we being many are one bread, and one body..." (I Cor. 10:17) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body..." (I Cor. 12:12-13) "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:14-16)

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:15) Now let the Bible tell us what this one body is. "And he is the head of the body, the church..." (Col. 1:18) "... And gave him to be the head over all things to the church, which is his body..." (Eph. 1:22-23) This settles it beyond a shadow of a doubt. The one body is the church. It therefore follows with all the force of a plain divine truth that there is one church and only one church. This is just as true as there is one God and one Lord.

This one church is the church you can read about in the Bible, the church of the Lord, the church of Christ, the church of God. (Acts 20:28 R. V.; Rom 16:16; I Cor. 11:

16) Hence, it follows that the Baptist, Methodist, Presbyterian, Catholic, Advent, etc., churches are not this one church; **neither are they a part of this one church.**

"There is one body, and one Spirit." (Eph. 4:4) This one Spirit is the Holy Spirit. This one Spirit guided the apostles and others into all truth as it is revealed in the New Testament. There are different measures of this Spirit revealed in the Bible. Christ was the only person to receive the Spirit without measure. (John 3:34) The apostles received the baptismal measure; and the household of Cornelius. (Matt. 3:11; Acts 2:1-6; Acts 10:44) There was another measure given by the laying on of the apostles hands. (Acts 8:14-18) This measure was not for all Christians or at least not all Christians received it. We know that the Christians at Rome had not received it at the time Paul wrote the letter to them, because he said, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." (Rom. 1:11) They had no spiritual gift because no apostle had been there to impart this gift unto them. But they had the measure of the Spirit which all children of God have. Paul said to them, "But ye are not in the flesh, but in 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) Hence, the measure possessed by Christians today is the measure spoken of in Acts 2:38-39: "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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Also Gal. 4:6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." We are led by this Spirit when we follow the Bible. He that does not follow the Bible is not led by the Spirit. This one Spirit revealed the Bible unto man and confirmed it by the signs and wonders he did by and through inspired men. The Bible is complete and confirmed. Therefore, we do not have the supernatural operation of the Spirit today. But we do have the Spirit in our hearts.

There is **"One hope."** (Eph. 4:4) This one hope of all the blessings that God has for us here, and the hope of heaven at the end of this journey, is an anchor of our souls both sure and steadfast. (Heb. 6:19). This hope leads us on; hence, we are saved by hope. (Rom. 8:24).

"One Lord." This one Lord is the Lord Jesus Christ, the divine Son of God. He existed from all eternity with his Father, he came to this earth in a fleshly body. He came to save man from his sins. To accomplish this he died upon the cross, was buried, arose the third day, gave the world wide commission to his apostles, then ascended on high. There in Heaven he became the head of the church. He sent the Holy Spirit to guide the apostles into all truth. He is now seated on the throne of David ruling and reigning over his kingdom, the church, here on the earth. He commands all men, through his word, to believe, repent, confess him before men, and be buried in baptism into him unto the remission of their sins. He will then add such to

his church. Live faithfully and Heaven will be your home.

"One faith." Not two hundred; but one faith. This one faith comes by hearing the word of God. (Rom. 10:17) This is the only source of faith. Since the Bible is the source of faith, it logically follows that, if you believe the Bible and I believe the Bible, we both believe the same thing. It is impossible to have different faiths as long as we all believe the Bible. This one faith is a working, obedient faith. (Rom. 16:26; Gal. 5:6) It leads one to obey all that Christ commands, like Christ commands.

"One baptism." We read in the Bible of the baptism of John the immerser, the baptism of the Holy Spirit, the baptism of fire, and the baptism of the great commission as commanded by Christ. The baptism of John fulfilled its purpose when John baptized people as the fore-runner of Christ. He was preparing material for Christ. When the baptism of Christ began to be preached on the first Pentecost the baptism of John was no longer valid. (See Acts 18:24-28; Acts 19:1-7) Those evidently had received John's baptism after the day of Pentecost, hence had to be baptized with the one baptism which Christ authorized. The baptism of the Holy Spirit was to the apostles and the household of Cornelius. When the apostles were given the power to reveal and confirm the word, and the Jews were convinced that the gospel was for the Gentiles as well as the Jews, then the baptism of the Holy Spirit ceased; that is no more received this power by the baptism of the Holy Spirit. This does not mean that those who had received the baptism of the Holy Spirit previous to Paul's writing the Ephesians in A. D. 64 ceased to have the power which the baptism of the Holy Spirit gave them at the time they received it. In so far as I know the apostles retained the power of the Holy Spirit which the baptism of the Spirit gave them until they, the apostles, died.

Thus no more cases of Holy Spirit baptism were recorded after A. D. 64. The baptism of fire is in the outer world, and no one wants it, because it is that which burns up the chaff. (Matt. 3:12) Therefore, there is only one baptism for people now and that is the baptism which the apostles could and did administer at the command of Christ. The only baptism which the apostles could administer was water baptism (Matt. 28:18, 19; Mk. 16:15, 16; Acts 8:36-39). This one baptism is a burial in water. (Rom. 6:4) This one baptism is for or unto the remission of sins. (Acts 2:38) This one baptism places one into Christ, which is the only way to get into Christ. (Gal. 3:27; Rom. 6:3, 4) This one baptism saves or leads man to the place where God saves him. (Mk. 16:16; I Peter 3:21).

"One God and Father of all." This is the one God who created all things and without him was nothing created. He holds the planets in their orbits by the word of his power. He loved man to such an extent that he sent his only begotten Son into this sinful world to die upon the cross for the sins of the world. He has given you the plan of salvation by his grace. Will you accept it and be saved.—In The Evangelist, Sheffield, Alabama.

Every Christian is a stone in God's temple. He has his place, different from all others, and important in its own way. Everyone counts with God.

"I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

BACK IN ALABAMA

CHESTER ESTES

After almost eight years of local work in other states we are back in my native state of Alabama, being now located in the Tri-Cities area. I am working with the Highland Park church of Christ, the congregation established by Brother C. C. Burns, and with which he labored for five years. While Brother Burns labored with this congregation, they constructed a very fine church building, which is a credit to any congregation. This congregation has a very promising future. Brother C. C. Burns is now with the Sixth Street church in Port Arthur, Texas.

In the spring of 1937 we moved from Winfield, Ala., to Corinth, after working with the church at Winfield, about nine years. The first day of 1942 we moved from Corinth, Miss., to Longview, Texas, after being with the church at Corinth about five years. We worked with the church at Longview two years. I have done local work with the Johnson Street church, Greenville, Texas and general evangelistic work during 1944, with the exception of about 10 or 12 weeks of local work with the church at Pauls Valley, Oklahoma.

In leaving Texas we realize that we have left some of the closest friends that we have ever had, and some real Christians, and in our hearts there will always be a warm place for them. Time cannot erase the memory of the loyal Christians at Longview. We shall always love the church there. They have been a help to us in time of need. Our stay at Greenville was of less duration; but the loyal Christians there will not be forgotten. The elders and deacons of the Johnson Street church compose a fine group of men, who love the Cause of the Lord and are firm in their opposition to evil. They have commended me and my work to the brethren in many places. I commend them to whomsoever they may choose to labor there. At present Brother Gayle Oler, Superintendent of Boles Home, is preaching for the congregation, and doing a good job of it.

Even though former ties that were dear have been severed for the time being, we have been able to enlarge our circle of acquaintances in the Tri-Cities area as we labor with the fine group who compose the Highland Park congregation and to renew our association with many of those with whom we have been thrown together in days gone by. We are happy to be associated with the fine group of preachers who work with the some six or seven congregations in the Tri-Cities. Then, too, we are only about 50 miles from the places of our nativity, and about the same distance from Corinth, Miss., where we lived before going to Texas. However, the greatest compensation for giving up other fields of labor and severing former ties is the thought that we shall be able to accomplish greater things for the Cause of Christ. Remember us in your prayers to that end.—Sheffield, Alabama.

The word 'flesh' has been defined as being "That touchy thing in you". Another has said that "If you will drop the 'h', and then spell it backward, you will know what the word of God calls 'flesh'."

A Christian is a mind through which Christ thinks—
A Christian is a heart through which Christ lives—
A Christian is a voice through which Christ speaks—
A Christian is a hand through which Christ helps.

Jonesboro, Arkansas: Lord's Day December 3rd marked the beginning of a new church in Jonesboro. The new congregation is meeting in the auditorium of the old high school building located on South Church Street. When the new house is built our church home will be on the corner of Main and Oak Streets. This new congregation is an outgrowth from the church that meets on North Fisher Street and has long been needed. With the two churches we can preach the gospel more effectively to this town. There is also a colored church that meets at E. Washington and Patrick. December 4 and 5 I met F. H. Hewitt, Seventh Day Advent, in debate here. This was his first debate and I am sure that it will be his last one. W. Curtis Porter moderated for me.—Gussie Lambert, 305 Madison.

TO WHOM IT MAY CONCERN
The Church of Christ at Hope and Orchard is not soliciting funds. For the past year the premillennialists have been soliciting funds with which to build a premillennialist church building in Alexandria, Louisiana. The impression is being left with many of our brethren, that this is the true Church of Christ and possibly contributing to this effort, as they are doing this in the name of the Church of Christ. Any one visiting or moving to this section of Louisiana is cordially invited to meet with us.—E. S. Hughes, Minister.

Fort Smith, Arkansas, November 30:
The singing school in Weslaco, Texas,

was poorly attended, not much good accomplished. Closed meeting in Elsa, Texas, last night. Good meeting in many respects. The brethren wanted me to do local work with them, but I could not accept. Promised them another meeting. Our thanks are due to Brother Jack Fike and the Edcouch brethren for their hearty co-operation in the meeting. They dismissed their Sunday night and Wednesday night services and attended the meeting. This leaves me in a meeting at Combes, Texas. I was here some two years ago. I am to begin a meeting in San Diego, California, January 24. I have some 12 weeks work in California.—Will W. Slater, Station A.

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AHŪ'MAL Son of Jahath, Judah (1 Chr. iv. 2).
AHŪ ZAM Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).
AHUZ'ZATH (*possession*). The "friend" or "favorite" who was with Abimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word

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The Gospel Light

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

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OUR PLEA

PERRY B. COTHAM

The religious body of people, distinct from other religious organizations, and commonly known as the "churches of Christ" (Rom. 16:16), have an important plea to make to the religious world. Our position is to restore the church of our Lord as it existed during the first century, and to maintain that condition of conformity to the New Testament pattern in all phases of worship, organization and practice.

No one will question the fact that the church spoken of in the New Testament was as the Lord would have it to be in name, organization, practice, etc. (The characteristics of this divine institution are mentioned in the New Testament, and by careful study of this Book we can learn all about the Lord's church. No other book on earth is needed for this purpose.) Had the people of this institution remained true to the Apostle's doctrine all down through the ages, with no changes in organization, worship and practice being made, and with no human rival churches coming into existence, we would have today the same church AND NO MORE. (What a great blessing this would be to all!) But there was a departure from the original faith. Paul and others saw it coming and warned against it. (See II Thess. 2:3-7; I Tim. 4:1-3; II Pet. 2:1). The divine order of things were gradually changed, until something wholly unlike that institution spoken of in the New Testament came into existence. The worship was corrupted by additions from Paganism and Judaism, the form of church government was changed, and many human creeds were written. This apostasy was bad, and after many years men tried to reform things, but this resulted in the formation of a number of organizations, with each of them containing some of the very same false doctrines and practices of the old apostate church.

Finally, but slowly, men of honest convictions saw the possibility and the necessity of restoring the original church. They proceeded on the basis that the word of God was the "seed of the kingdom" (Lk. 8:11) and that it would produce the same thing today that it produced in the days of the apostles. Hence, they dropped all things human and took the Bible, and the Bible only; to believe and practice those things divinely revealed, and to work and worship according to the New Testament pattern. This work at first met with much opposition, but the movement grew. The people realized it was the only scriptural thing to do. Within the last fifty years in our nation many people have given up the erroneous teachings of men to take only the word of God as their rule of faith and prac-

tice, and hundreds of congregations have been established according to the Divine Guidebook.

This is our teaching today. We ask of all to lay down their human creeds, and their human names, and their human practices, and do only those things contained in the New Testament. We know that this plea is in harmony with the will of our Lord. We are asked to walk "by faith" (II Cor. 5:7) and faith comes by hearing "the word of God" (Rom. 10:17). We are told to contend earnestly for the faith once for all delivered unto the saints. (Jude 3, A. S. V.). A curse rests on those who would in any way change the gospel (Gal 1:6-9), or the word of God (Rev 22:18, 19). We are not asking people to come to us, but to come to the Bible; to go back to the divine pattern, and do as it directs. This plea is like the one Jeremiah of old made to the people of Israel during their period of many departures from God's will (Jer. 6:16). But Israel would not. Many today "will not" return to the New Testament either, but still the same plea is a just one to make.

This plea heeded will mean the breaking down of all denominational walls, the leaving off of all human names and practices in the worship, the abandonment of creed making, and a complete return to the faith, worship and practice of the original church. We therefore plead for a restoration of New Testament Christianity and not for the churches, doctrines and practices started by men. No other kind of work will meet with God's approval. The Lord's church on earth today will be like it was in the first century before any human changes were made. It will possess the same characteristics. Whenever and wherever you find a body of people following the New Testament pattern, a church having all of the marks of identity of the Lord's church, you will have found the true church in that community, and you should become a member of it and live faithful until death. What made Christians in New Testament times will make Christians today. What made "churches of Christ" during the days of the apostles will make churches of Christ today. May God help some erring soul to return to the divine order of things, leaving the doctrines and commandments of men, before it is eternally too late.

(Note—The foregoing article appeared in the June 13, 1940 issue of The Gospel Light. We have had several requests of late for articles of its type. We think it very worth while, and reprint it here.—A.)

"For where your treasure is, there will your heart be also."

The Fall and Rise of Man

JAMES L. NEAL

(Gen. 3; Acts 2)

God created Adam from the dust of the earth and breathed into his nostrils the breath of life, and Adam became a living soul. (Gen. 2:7) From Adam's side God took a rib and created Eve for a life partner. Adam and Eve, earth's first pair, were placed in the Garden of Eden, earth's first paradise. They were placed in this lovely garden to dress and to keep it. They were free from sin there and their happiness was complete. Every kind of food needed for the body grew in the garden, and the tree of life was in the midst thereof; and there too, was the tree of knowledge of good and evil. They could eat the fruit of all the trees, except that of the knowledge of good and evil. How sweet life must have been in first estate with God! No sorrow was there to bring tears; no pain to bring suffering; no sin to bring death!

If man had remained faithful to God's first orders, these happy conditions would still exist upon the earth. Peace among men would reign supreme and the joys of life would be full. Harmony would prevail everywhere and everybody from Adam till now would be living. There would be no grave yards in the land; no crime, no jails, no moral shame, no murder nor any wars.

But, man fell from his happy estate with God, He disobeyed God's law, which brought sin, which brought death and all the horrors that follow sin! He ate of the forbidden fruit. We shudder to think what the world would be today without sin, as compared with what it is in sin! Man was created a free agent—a being of choice; and, he still is just that. He could not be otherwise without his nature being changed. In his highly exalted state before sin, man was the greatest thing upon the earth. He was king of the world! Who can measure the magnitude of a sinless man! It cannot be done by men. He was like God, with God, and God talked to him! In his fallen state in sin and shame man is the lowest of God's creation. He is as filthy rags, unfit to die and unworthy to live. He is the only creature that made God sorry of His creation. How pitiful! Why should the highest of earth choose to do wrong? It was not for lack of understanding. Jehovah's instructions were plain and simple. Mother Eve understood them well, and so did Adam.

Old Satan entered the holy realm of man's first purity and brought some different instruction. His doctrine was contrary to that of God. He was a false teacher. He told mother Eve that she would NOT die to eat of the forbidden fruit, when GOD had said plainly that she would. The woman heard his teaching, she believed it and then she obeyed it. The devil's appeal to the lust of her flesh, eyes and life was too much for her. She ate and gave to her husband and he did eat. They forsook their great Maker and thus fell from their sinless state; and great was the fall thereof! How awful! What a disgrace Fallen man! A sinful world! Death to all the millions for all time! Oh, why does it have to be? Who is to blame? When will it end? Where will we spend eternity? What is the remedy?

The devil is to blame for all sin, sin is to blame for all sorrow and Christ is the only remedy for all of earth's

ills. There never was a lie but what the devil was the father of it. There is no heartache except that sin is back of it somewhere. And all joys must come through the Lamb of God that taketh away the sins of the world

When Adam and Eve heard and obeyed the sinful teaching of Satan they had to be driven from the Garden of Eden, lest they continue to eat of the trees of life and thus live on in sin forever. They died a spiritual death that very day by separation from God, and they died the physical death as soon as the ravages of time in a sinful world could beat their bodies back to the dust, from whence they came. We can see here that sin brings double death—spiritual and temporal. It still does the same. (Gen. 3:22-24) Sin and iniquity separates us from God.

For forty centuries the world groped in the darkness of sin, without a cure for the awful disease of sin and without a resurrection from the tomb. Oh, the ENORMITY of sin—its weight—its consequences! God created the world and all in it in six days; but, it took Him four thousand years to bring to fallen man heaven's redemptive plan. With every fiber of the soul we should grasp the plan and cling tenaciously to it till death.

The Only Remedy For Sin

Jesus was crucified upon the cruel cross tree, and shed his blood there for the sins of all the world for all time. (Matt. 26:26) He died for our sins according to the Scriptures, was buried and arose again the third day according to the Scriptures. (I Cor. 15:1-4) When the great stone was rolled away from the tomb of our Lord and he came forth, conqueror over hell, death and the grave, bringing life and immortality to light through the gospel—his gospel, he brought to the world in reality the only remedy for sin.

Man heard, believed and obeyed the devil and fell into sin and death; but now he can hear, believe and obey Christ and be saved—healed of sin. (Heb. 5:8, 9) The devil's word was powerful—plunged the whole world into sin and death for four thousand years without a remedy. Christ's word is more powerful—cures the sin-sick soul, puts one back into covenant relationship with God and gives him hope of a sinless, deathless land on life's other side. But it takes obedience to the gospel of Christ to reach the soul-cleansing blood.

For nearly twenty centuries now the fountain of blood has been open to heal all sin, for every soul that will apply the blood. One in sin must hear the Christ (Matt. 17:5), believe his word (Heb. 11:6; Rom. 10:9), repent of all sins (Acts 17:30), confess Christ before men (Matt. 10:32, 33), and be baptized in his name in water for the remission of sins. (Acts 2:38; Rom. 6:3-5; Acts 8:37, 38) By obedience to this gospel man rises from sin into the church or body of Christ, where the fellowship and blood of Christ continues to keep the soul clean till death; when it goes to paradise-rest and waits till the great resurrection day, when soul and body are reunited to go on home with God, to live with Him forever in heaven. In the church the Christian adds virtue, knowledge, temperance, patience, Godliness, brotherly kindness and love to reach the bond

of perfection, for entrance into the everlasting kingdom of God. (II Pet. 1:5-11) If one does these things and is faithful in duty, he will never fall again. One should never miss a Lord's day service, nor any meeting of the church. (Heb. 10:25-29) Man's Lofty Rise In Christ

Man heard, believed and obeyed the devil and thus fell from his high and holy place with God, into a low and sinful state. But, when he hears, believes and obeys the Christ, he rises to high and heavenly places upon this earth. We sit together in heavenly places with Christ Jesus.

Notwithstanding this highly exalted state of man is somewhat below his first Edenic paradise; yet nevertheless, if he lives right and presents his body a living sacrifice unto God until death (Rom. 12: 1, 2; Rev. 2:10), he will reach lofty heights in heaven, the final home of the soul, that are even far above that in the beginning! There can be no pain, no sorrow, no tears, no death, no graves, nor any sad farewells in heaven. (Rev. 21:4) Life, love and liberty will be perfect over there! I want to go to heaven when I die, and I want you to go there too! —Springdale, Arkansas.

Conversion Of A Business Woman

J. C. MURPHY

The first Christian convert on European soil was a woman at Philippi. She was in the business of selling purple, a business that required the handling of large sums of money. Purple was an expensive commodity. Lydia was a well-to-do lady. She was three hundred miles from home, yet on the Sabbath she went out where prayer was wont to be made. Some one has said, "Character is what you are away from home." Today when many leave the old home community for the big city they leave off living the Christian life. No doubt Lydia was making much money but she did not forget God as so many Christians who have moved to the war works, making big money, forgetting God and going to perdition. Lydia was not a Christian but she desired to worship God.

Paul and Silas were forbidden of the Holy Ghost to preach the word in Asia. "After they were come to Mysia, they assayed to go into Bithynia but the Spirit suffered them not." (Acts 16:17) They came to Troas. There in a vision Paul saw a man who said, "Come over into Macedonia and help us." They left immediately. They said, "Assuredly gathering that the Lord had called us to preach the Gospel unto them." (Acts 16:10) One must remember this was in the days of miracles. No New Testaments were in print for all of it had not been revealed. There were certain miraculous manifestations that attended the unfolding, development and presentation of the Gospel to the world that did not become a part of the permanent plan. Paul after having been directed miraculously to Philippi, went down by the river where a group of ladies meet for prayer, sat down and spake. Lydia was there. Since he spake what he came to speak, he preached the Gospel. (Acts 16:10) The facts of the Gospel contain the death, burial and resurrection of Christ. (I Cor. 15:1-5).

Lydia heard. She did not turn a deaf ear to the facts of the Gospel. The Lord opened Lydia's heart. How? By the preaching of Paul. There is nothing to indicate here or elsewhere that it was opened any other way. "Seeing ye have purified your souls in obeying the truth through the spirit." (I Peter 1:22) "Ye are washed, sanctified, justified in the name of Lord Jesus and by the Spirit of our God." (I Cor. 6:11) The Spirit washes, sanctifies, justifies by the word. (Eph. 5:25-27; John 17:17; Rom. 10:17). The Holy Spirit operated in Lydia's conversion and in all others through the instrumentality of the word Paul spake. Lydia heard. (Rom. 1:16; I Cor. 4:15) "Whose heart the Lord opened."

The heart here is the mind for no one will argue this

operation on the heart was a physical surgical opening. The heart thinks (Matt. 9:4), understands (Matt. 13:15), and intends (Heb. 4:12). The heart or mind was opened, taught, enlightened by the words, intelligent statements. (I Cor. 2:12) Yet Lydia heard Paul preach the Gospel. Then it was that she attended unto things spoken. What things? The commands of that which Paul preached, the gospel, namely faith, repentance and baptism. "When she had been baptized." (Acts 16:15). —In The Evangelist.

"WHAT THE METHODIST DIDN'T KNOW"

When the Methodist decided that "sprinkling"
Was just as good as God's plan,
They forgot one little inkling
You cannot sprinkle a man.

When they decided it much better
To pour it from a can,
They forgot one little matter
You cannot pour a man.

Now doesn't it seem strangely
That man, wiser than inspiration,
Did you know that mortals
Could not survive much operation?

To define the word "sprinkle" (scatter in drops)
Wise Methodist didn't know,
That to scatter a man would be a crime
And to the pen he'd go.

Neither can they pour a man,
If they could 'twouldn't be Baptism
'Twould be just another doctrine
Of man-made Methodism.

He is the one to be Baptized,
Baptized into Christ the door.
They just can't sprinkle a man into Christ,
Neither can they pour.

—Mrs. John W. Wilson
415 Nile St.
Bakersfield, California

Bradford, Arkansas, Rt. 1: I have moved from Oliphant, Arkansas to the above address. Any one wishing to correspond with me will please note the change of address. — I. N. Pendleton,

THE GOSPEL LIGHT

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OUR LAST ISSUE OF YEAR

This issue of The Gospel Light, December 21, is our Fiftieth and last for the year 1944. Our next issue will carry the date of January 4, 1945.

Our subscribers will please note that we do not publish a paper during the last week in December.

BOUND VOLUMES OF GOSPEL LIGHT

We are this week sending to our binders 100 copies of The Gospel Light for the year 1944, which are to be bound in a beautiful cloth bound volume. They should be finished and ready for mailing by February 1.

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"Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). -

Where is he that is born King of the Jews? (Matt. 2:2).

The Music Of The Church

LLOYD F. FILLIS

Christians, like others, enjoy music, and music in the worship services is highly to be desired by all, but there ere a number of considerations that must be taken into account.

In the first place, the object of worship is to praise God and glorify him, and the things which are done must be such as will be pleasing to him, if acceptable to him. Certainly the participants ought to be pleased and enjoy what they do, but the first consideration is whether God has authorized the activity. If he has not so authorized, then no one can know whether he is pleased with what is done or not.

Men enjoy doing many things which are contrary to the will of the Father, and to say that men enjoy something in the worship is no criterion by which to judge the desirability of that thing.

Music is a generic term and there are a number of ways of making music. So then, if we should look into the New Testament and learn just what kind of music has been authorized to be used in the Christian worship, then we might know what would be pleasing to God.

Men enjoy instrumental music, especially when they are trained to appreciate it, and the music is good. But does God want it in the worship service? We look into the pages of the Bible and do not find any place where he has directed his servants to play on instruments of music in their worship to him. We do not find where any Christian used instruments in his worship in the days of the Apostles. This very silence in the matter would bring to us a note of warning in the matter.

Singing is another way of making music. This is also enjoyed by men, particularly when trained voices are performing the singing. Would this sort of music be pleasing to God? Likewise we look into the New Testament and investigate the matter. If we can find where the record says that God authorized singing, or singing was approved in the activity of the early disciples, then we have authority for making this kind of music.

We find at least nine passages which mention music in the New Testament and each time the kind of music mentioned is singing. The language of these passages indicate that there was a gathering of disciples, or a congregation, and these songs are used to teach and admonish one another as well as to praise the Lord.

We may sum this up briefly then, by observing that God has authorized singing, but he has not authorized playing the instrument. We ought to be pleased with what pleases God.

'Jesus, The Light Of The World'

P. D. WILMETH

All nature is exhausted of its rich resources to properly portray to us the character, work and office of the Son of God. He is compared to the Lion of the Tribe of Judah; the Lamb of God; a Rock; the Good Shepherd etc. But most suggestive of all the figures used concerning him is that of **light**. Some think it is very finest of all the New Testament symbols by which he and his word are describ-

ed, as well as his followers. There is more to some of these figures than the surface would indicate. Let us observe.

I. THE NATURE AND FUNCTION OF LIGHT

1. Light is Universal: —Light shines everywhere in the world. It shines upon the rich and the poor, the ignorant and the wise, the reputable and the disreputable, upon the countryside and the palace. In like manner Jesus is the light of the world; not of one nation but all nations. "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God . . ." (John 1:11, 12). Jesus commissioned his disciples to "go into all the world" (Matthew. 28:20).

And more still, there is a ray suited for every type of being. Vast is the difference in the eyes of God's creatures. Some see afar off, others see only at close range. In like manner Jesus is for all men. He equally satisfies and fulfills the highest good in men of all races and colors. He's the world's one universal personality. He cannot be claimed by any one class, race or nation. He is Savior and Lord of all.

2. Light Is Revealing: —Light uncovers both the good and the bad. Two evils grow out of one's being in the dark. (1). One may be kept in fear of dangers which do not exist. (2). One may rest in false security. For example a doctor may reveal that a man is near death, whereas the man did not otherwise know it. "And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all" (I Jno. 1:5). Moses found the face of God too bright for him to behold. So wherever light shines it is revealing. Jesus demonstrated this fact to Philip when he said, "Show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, show us the Father?" (John 14:8-9). The Hebrew writer declares him to be the "effulgence of his glory" (Heb. 1:3). What higher vocation could one have than to reveal to the world, a little of the loveliness of Jesus?

3. Light Has Variety: —The theory of light is that light travels over ether waves —some longer than others. The optic nerve can only discern of them in color, e. g., from red to violet. (The red are longer wave lengths and violet are the shortest sensations). Light is best understood in its component parts of variety by means of the prism which breaks into the beautiful color of the rainbow.

All nature with its combined ten thousand features is constantly saying to us: "I am what I am because light is what it is and has painted me thus." Ask the red rose where she got her beautiful red face, or the green grass her garments, and the answer is "from the light."

How like Jesus. There is no end to the variety of life that he can give. He masters every kind of human temperament. Look at John, at first an ambitious, mercenary, hot-tempered man, transformed into a loveable, even tempered person. A Saul of Tarsus, who was haughtily, self-willed, slayer and persecutor of Christians could come forth a man of usefulness and peer among his fellows in God's service. Yes, Jesus appealed to the moral, the intellectual, the child and the sinner. All shades of beauty coming from Jesus are finding themselves woven into a crown for the crowning

of Jesus our Savior.

4. Light Is Pure and Purified: —It is said by biologists that the worst tubercular stomach if exposed to the rays of sunlight for only three (3) minutes, that the germs would not be able to survive, hence purified. Light from the sun must pass through 93,000,000 miles of germ infested air, yet it is not contaminated.

In a similar way Jesus, the light of the world was pure and purifies and purges. Many are the statements of inspiration confirming this thought. John says, ". . . If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (I John 1:7). Jesus said to his disciples, "ye are clean through the word" (John 15:5). In Acts 15:9 we read "that hearts are purified through faith." But faith comes by hearing and hearing by the word of God. (Rom. 10:17).

5. Light Is Both Gentle and Severe: — Nothing else is more gentle and soft. It travels at the terrific rate of 186, 000 miles per second, yet it falls so gently that it is not discernible by touch, yet concentrate those same rays through a magnifying glass and they become severe enough to burn. So Jesus was like that in his gentleness. Such was seen as he dealt with the adulterous woman. (John 8:1-10) Ah, he said, "let him that is without sin cast the first stone." No, he never condoned sin, neither did he censure and condemn people, but he liberated them from their sins. He blessed little children with a gracious touch and gentle accent. (See Matt. 18:3; Mk. 10:14). But Jesus was also severe. He who could weep with the brokenhearted sisters of Lazarus and who could bless little children, also pronounced most scathing invectives against the hypocritical Pharisees. (See Matt. 23). He will be stern and severe in the last day when the people of the earth will stand before the judgment bar and be judged. (John12:48).

6. Light Gives Life: —We know that physical light is essential to life. (Gen. 1:3). We learn that God created light and that, before there was plant or animal life upon the earth. Light has been described as "radiant energy" and this energy or light comes from God. It is a positive force in the world which cannot be ignored and without which no life could exist. So close is this relationship between light and life that John in his inimitable prologue says, "In him was life . . ." (John 1:4). Life from Jesus is not temporary, but permanent. (John 17:3).

7. Light Dispels Darkness: —Darkness has been defined as the absence of light. In darkness there is sin, ignorance and unbelief. In light there is righteousness, illumination and faith. It is light that dispels the powers of darkness which ever war against the forces of good. Paul's mission to the Gentiles was that he might "turn them from darkness to light, from the power of Satan unto God" (Acts 26: 18). Wherever light shines, it cannot be ignored. The night cannot say: "I am not going to pay any attention to the sun, I am not going to give an inch." When the sun rises the darkness gently vanishes away.

II. OUR RESPONSE TO THE LIGHT

1. Accept and Believe the Light: —Jesus said, "While ye have the light, believe on the light, that ye may become sons of light." (John 12:36) If we are the children of the light, we must partake of the parent light. As we learn from the story of the blind man, who was told what to do,

Jesus did his part and then the responsibility rested upon the blind man to do his part. When the conditions were met then we find the beautiful expression of sight.

2. Walk in the Light: ". . .for ye were once darkness, but are now light in the Lord: walk as children of light . . ." (Eph. 5:8). Again, "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." If we have walked in the light then we have renounced the "hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience is the sight of God." (II Cor. 4:2). "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him" (I John 2:10).

3. We Must Diffuse the Light: —The Lord has laid the joyous privilege and responsibility of the church serving as the dispenser of the light. He said in the marvelous Sermon on the Mount. "Ye are the light of the world, a city set on a hill cannot be hid." He elaborated on this by saying, "Let your light so shine that others seeing your good works may be constrained to glorify your Father which art in heaven." (Matt. 5:14). There is no other hope for a sin-darkened and sin-cursed world than this. —In Firm Foundation.

Why Study The Bible?

ROY E. COGDILL

There are many reasons, high and holy, for studying the Bible. One does not need to rely upon any of the secondary reasons that are often advanced for investigating its pages, such as, because of its value as literature, its influence upon civilization, etc. Beyond and above all of these there are some considerations that belong to the Bible that should challenge attention to it and demand enough concern to cause men to carefully and prayerfully study that they might learn its message and know its teaching.

WE SHOULD STUDY THE BIBLE BECAUSE IT IS A DIVINE MESSAGE FROM GOD TO MAN. It is hard to understand why men will neglect the study of the Bible when they believe it to be divine and therefore a message from God to man. Why would one who believes in God, in the eternal nature of his own soul, and realizes the need of salvation, neglect studying a message that God has given? The only hope of salvation God has ever held out to the world is his Word. Paul said, "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth." (Rom. 1:16). Again we hear Paul, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of Truth."

Upon the individual God has bound the obligation to learn the Truth for himself. Ignorance is no longer excusable. (Acts 17:30) God has made the truth available to man and if man does not learn it, no one can be blamed but man himself. We can know the truth if we want to know it. Paul declares that the Holy Spirit was sent into the world in order that men might know the mind of God. (I Cor. 2:12).

WE SHOULD STUDY THE BIBLE BECAUSE IT REVEALS THE WILL OF GOD AND MAN'S DUTY. The

Bible should be regarded as a message from God to man making known God's will and therefore man's duty. This is its very purpose. (Deut. 29:29). It is the only means of learning God's will. All men know about God's will and pleasure is found therein. Nothing can man learn of how to obey God, worship or serve God, or how to live acceptably in His sight, from any other source but the Bible. Any conclusion concerning such matters that is not justified in the Word of God is purely presumptuous. Truly, "The entrance of thy word giveth light." We should study the Bible then, because it is the only means by which we can learn God's will.

WE SHOULD STUDY THE BIBLE BECAUSE IT IS GOD'S FINAL MESSAGE TO MAN AND BY IT WE SHALL BE JUDGED IN THE LAST GREAT DAY.

Jude says, "Contend earnestly for the faith once for all delivered unto the saints." What is the meaning of the expression "once for all" if it does not set forth the completeness and finality of God's message. The very respect God demands for His Word emphasizes its complete finality. Jesus said, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spoke, the same shall judge him in the last day." (John 12:48). The Bible is not only our standard of living and serving here but it is the standard by which we shall be judged in the last great day. We shall stand or fall, be lost or saved, according to the way we have lived in accordance with it.

To study the word of God with the right attitude is evidence of nobility of character in the sight of God. "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so (Acts 17:11). First of all in this remarkable statement we should note the attitude with which the truth was heard — "all readiness of mind." Then we should notice that they put their confidence not in what they heard but what the word of God said. They examined the scriptures and this they did daily. It was a matter of importance to them, not to be trifled with or neglected. Finally, it is significant that they are commended in the Word of God for the fact that they checked the preaching of the great Apostle Paul by the word of God to see if it was the truth. If it is commendable to check Paul's preaching by the Word of God to see whether or not it is the truth, how much more noble is it for men and women today to check every thing they hear taught by every preacher in this land by the Word of God and determine for themselves whether or not it is the truth?

Supreme As Authority

The Bible is supreme as our authority. It is not simply a guide; it is, under the Holy Spirit, the only guide. It is not merely a rule of faith and practice; it is "the sole and sufficient rule of faith and practice." Philosophy may reach false conclusions. Hierarchies may issue dangerous encyclicals. Councils may decree untruths to be the very word of God. Traditions utterly perverse and pernicious may become affixed to the sacred page and be regarded as inspired. Personal taste may discount some of the essentials; personal preference may choose the lightest and vainest superficialities without the slightest regard for fundamentals; and personal convenience may often ignore plain duty and pass serenely by on the other side. Yet, alas, how many individuals and how many churches have followed these

blind guides? Back to the Bible, we say; back through creeds and traditions, back above councils and hierarchies —back to the Bible as our supreme authority in doctrine and in deed. —In Truth In Love

Praying Through

W. CURTIS PORTER

The mourner's bench system of "praying through" has long been in use among religious people. Sinners have been exhorted to "come to the altar to pray and to be prayed for." They have responded by hundreds; some of them have given "an experience of grace" that was taken as evidence that they "got religion", but others have sought for weeks, months and years without ever finding, and many of them turned away in disgust. In recent years many city churches of the denominations have discontinued the use of the system, but still it is used extensively.

And yet a system like that is entirely unknown in and foreign to the divine record. We have in the Acts of the Apostles a history of the work of the apostles of Christ as they labored under the great commission and carried the gospel to all the world, but we have no account of such meetings as denominations conduct. We never read that "numbers were gloriously saved, and many were left seeking salvation." Mourners were never left seeking to be saved; they were always told what to do, and if they were sincere about it, they did it. And in all their meetings we never read where any inspired man told praying sinners to "keep on praying" with a promise that they would "get it after awhile." In fact none was ever known to "pray through" to salvation. On the day of Pentecost when convicted sinners cried out to know what to do for salvation, Peter simply said "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38). The meeting did not close with hundreds at the altar, but "they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts 2:41).

In the twenty second chapter of Acts we have the record of a praying sinner who was not advised to continue his prayer. The Lord had told him to go to Damascus and he would be told what he must do. He went and waited for the information. The Lord appeared to Ananias, a certain disciple, and sent him to Saul to tell him the thing he wished to know. When he came into the presence of the sinner he found him engaged in prayer. But the man of God did not instruct him as false teachers would instruct him today; he did not tell him to "pray on." But he stopped the prayer then and there, by saying unto him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Saul arose immediately and was baptized. He was not left an inquiring, praying sinner. And the language plainly shows he was not saved before baptism. If so, then he was saved before his sins were washed away, and that is absurd in the extreme. Baptism stood between him and the washing away of his sins. If I should go to the altar service of some denomination today and tell a praying sinner to do just what Ananias told Saul to do, I would be shown the door or arrested for disturbing religious worship. I wonder why.

M. S. GABBARD WRITES

Brother M. S. Gabbard, long time resident and gospel preacher of northwest Arkansas, now of San Jose, California, where he now has a home and where he and wife and one son have lived for more than a year, writes that he plans to spend a couple months in Arkansas next summer —June 1 to August. He wants to spend this time preaching the gospel of our Lord. Brother Gabbard has had extended experience in the evangelistic field, has sacrificed a great deal for the cause of Christ, loves the church and can do good where he goes. Call him at once and use him freely. Remember the fields are white unto harvest and that the blood of all those whom we can reach with the saving gospel will be on our hands at the judgment, if we fail now to carry it to them while we can! (Ezek. 3:18, 19; John 4:35) Don't wait till the war ends to have a gospel meeting. It may be too late then! Enough gospel meetings launched now over the world will postpone the next carnal war! —James L. Neal.

Murfreesboro, Arkansas, December 20: I am now preaching for the church at Glenwood each second and fourth Sunday, at Kirby each first- and at my home congregation in Murfreesboro the third Sunday in each month. I am at Antoine each fifth Sunday. In the afternoon of the first Sunday at Langley and the afternoon of the third Sunday at Nathan. On Sunday, December 24, the congregation at Glenwood will make a special contribution for the benefit of their building fund. They plan to build just as soon as conditions will permit. Also, the church at Kirby is planning to start construction on a building at once. There are but few members there but they are interested in the Lord's work and have a splendid opportunity for growth. They will appreciate any contributions. —Harold Austin.

Nashville, Arkansas, November 23: I have just closed a week's meeting at Ball's Chapel, near McCaskill, Arkansas. My throat and body held up fine and we had a good meeting. The brethren were strengthened, and their neighbors as well. The crowds were small compared to what we used to have but were about an average for now. If able, I will hold their meeting next summer or fall. What a difference it makes when we have a war going on. Young men on the firing line, others in the arsenal of our country and mothers' and fathers' hearts on their sons and grandsons in the army. I press the need of religion and close relationship with God more than ever before. Let us all work harder and pray more earnestly, if possible, than before. Continue to pray for me that I may be with you. —John F. Reese.

Antlers, Oklahoma, November 24: I have not written to the paper in a long time, but am continuing in the Lord's work. Preach from one to three sermons each Lord's day and have conducted some meetings in reach of me. On account of my health we farmed last year, but have sold out and moved to Antlers, where I am working with the church here, at Snow, Rattan and some other mission points. I have some time for meetings next summer and fall. If you want me for a meeting write me at Antlers, Oklahoma. —R. Monroe.

NOTES—REPORTS

Camden, Arkansas, December 4: Brother Gilbert Copeland closed our fall meeting November 26th. Much and lasting good will come from the splendid lessons he taught us from night to night. It was the writers privilege to preach for the church in Nashville the two Sundays Brother Copeland was with us in the meeting. Our work with the Washington Street congregation continues to be the most enjoyable part of our life. Peace and harmony prevails between the two congregations here and much can be accomplished by our combined efforts for a common cause. We will be glad to have you visit us when coming our way.—W. M. Grooms.

Caldwell, Idaho, December 11: I left home November 30th, after a short visit with my wife and daughter, and arrived here December 2nd. I came to Idaho to conduct some gospel work, arranged by some friends I met in Oklahoma a few years ago. I preached and lead song drills here. If the Lord wills I will go to Oregon for some work there.—Ira Y. Rice.

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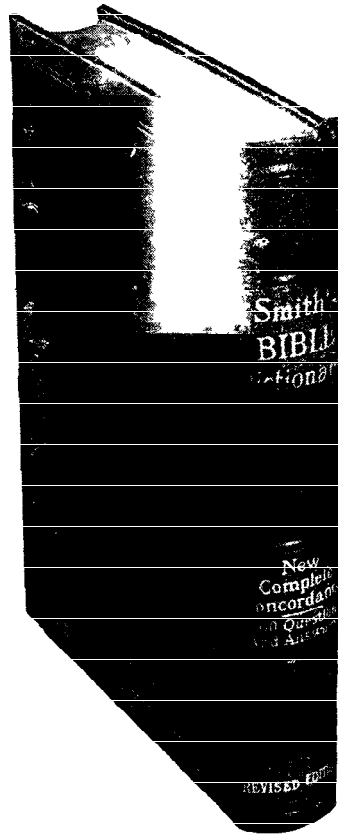


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AHU'MAI Son of Jahath, Judah (1 Chr. iv. 2)
AHU ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6V)

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