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The Gospel Light

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

VOLUME 15

DELIGHT, ARKANSAS, JANUARY 4, 1945

NUMBER 5

Take Time To Be Holy

FRANK J. DUNN

"Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (I Peter 1:13-16). When we refer to God as holy, we have in mind one who is revered, worthy of veneration. When we speak of God's people as holy, however, we mean those set apart for God, to be exclusively his, pure, upright, and sinless. Paul states that Christ "chose us in him before the foundation of the world, that we should be holy and without blemish before him" (Eph. 1:4). Again he said, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (I Cor. 3:16, 17). To the disciples in Rome he wrote, "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" (Rom. 12:1).

We often sing the grand old hymn, "Take Time To Be Holy." Despite God's teaching and our own realization of the need for holiness in our daily lives, we often allow worldly cares to crowd God out. Most of us today have greater demands made on our time than we have ever had before. We work long hours, help with first one drive and then another, until we have little time left for our families and no time at all for God. It is important therefore that we take time to be holy. We must plan God into our lives, or we will surely crowd him out.

When one becomes a Christian, he is set apart for God. This is the greatest profession in all the world. And yet, many who enter it give very little thought and time to it. We would not be as negligent of any other profession. To be successful as a physician, one must spend many years in careful preparation, and then continue to study that he may keep pace with the advancement of medical science. To succeed at law requires the same care, time, and effort. Success in business, teaching, engineering, or any other profession requires diligence. This is equally true of the *Christian life*. To live successfully for Christ requires constant study, growth and application. God does not thrust holiness and spiritual development upon us. All of us must take time to be holy.

First, let us take time to be alone with God. When

we are alone with him, we should allow him to speak to us. The manner in which God speaks to men today is through his word, the Bible. Thus we read that we receive light and understanding through the word of God (Ps. 119:105), that faith comes by the word (Rom. 10:17), that we are born again through the word, and we are saved by words (Acts 11:14; Jas. 1:21). Study of the Bible is therefore essential to godliness. Hence Paul said, "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).

When we are alone with God, we speak to him in prayer. There is an occasion for public prayer; in fact, it is a part of Christian worship. There is also great power in secret prayer. To his disciples Jesus said, "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Mt. 6:6). Someone has said, "Private prayer is our refuge from troubles. High above the beating waves, and near heaven, it is our fortress. What sometimes would become of us, if we might not shut the door upon mankind, and find repose, entering his citadel, says, like persecuted David, 'I give myself unto prayer.'" The greatest men in history have been men of prayer.

We should also spend much time alone with God in thought and meditation. Paul said, "Finally, brethren, whatsoever things are honourable whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). People not only need to think but they need to think on the right things. Thus David said, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer" (Ps. 19:14).

Second, let us take time to add the Christian graces. The apostle Peter wrote, "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Peter 1:5-8). These attributes are

(Continued on page five.)

Is The World Getting Better?

W. C. GRAVES

We are sometimes asked if we do not think that the world is getting better. Our answer is, "No." The world is not getting better but will continue to get worse as time goes on. This may sound foolish and pessimistic, but we not only have the Scriptures to prove it but unmistakable signs of it before our very eyes. Nothing good in morals and things that are spiritual came out of World War I, and nothing good in these things will come out of this present war.

The Scriptures plainly teach that as time goes on the world will get worse: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." (II Tim. 3:13). We could rest our case right here. Who is it that can't see that this Scripture is being fulfilled the world over? The world today is pretty much like it was in the days of Noah: "And God saw that the wickedness of man was great in the earth," and who is it that can't see that such is the condition of the world today? "and that every imagination of the thoughts of his heart and was only evil continually." (Gen. 6:5). Nothing but the gospel of Christ preached and received in the heart and lived will change the picture of the world today. But that won't be done for the Scriptures say that it won't. Of course this doesn't mean that there is no salt on the earth now, for there is, but we hardly think there is enough to save the world from complete moral corruption. One brother has said, "the utter dissolution of humanity is latent in the un-generated heart." (Rom. 3:10-18). A dark picture but the Scripture teaches it.

When Jesus was here he said, "Nevertheless when the Son of man cometh, shall he find faith on earth?" (Lk. 18:8). It is clearly implied that there will be but little faith on this earth when Christ comes. As time goes on faith in God, in Christ, will wane. And when the Lord comes he will find but little faith on this earth. This leads us to say again, as time goes on the world will get worse, not better.

The following is a picture of the human family, especially the church, given by the inspired Apostle Paul, as time goes on: "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, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." (II Tim. 3:1-5). Here are nineteen things that Paul said would characterize the church in "the last days," as time goes on, and among these we notice particular the following two: (1) Lovers of pleasure more than lovers of God. Of course it is to be assumed that the world loves pleasure more than it does God. But what about the church member? And (2) Having a form of godliness, but denying the power thereof. The world does not profess a form of godliness, but the church member does. "Denying the power thereof," that is, not allowing the power of the gospel to reform their lives. Such is the state of the church in the

"last days," as the time of our Lord's coming draws nearer. And since these things are characteristic of the church, most certainly would they be predominant in the world. Who then can believe the Bible and his eyes and believe that the world is getting better or will get better?

But again: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving of they that believe and know the truth." (I Tim. 4:1-3). "Doctrines of demons," doctrines inspired by demons, the devil, the doctrines and commandments of men. The world will be full of them in the "last days." Many of them are here now and others are springing up right along. These doctrines of demons, the doctrines and commandments of men, are inspired of the devil. They have just enough Bible doctrine in them to pull the wool over the eyes of the people and make them think that they are from heaven. These demon doctrines are for the purpose of keeping people from obeying the doctrines of Christ and being saved.

Is the world getting better? Will the world get better? In Rev. 20:7 we are told that "when the thousand years are expired, Satan shall be loosed of his prison." And in verse 8 we are told the purpose and the size of his army. "And shall go out to deceive the nations." And where are the nations? "which are in the four quarters of the earth," that means the whole earth. And after having deceived them what is he going to do with them? "To gather them together to battle." And that tells us the purpose of Satan deceiving the nations. He is going to use them in a battle. What is the size of his army? "The number of whom is as the sand of the sea."

And now if you can figure out the number of the sands of the sea, then you have a pretty good idea as to the size of Satan's army. And remember that this is as time goes on. But who is Satan going to use this wide-world army against? Verse 9 "And they went up on the breadth of the earth"—the whole earth, "and encompassed the camp of the saints about, and the beloved city." So now we have it. Satan is going to use his wide-world army of evil men who wax worse and worse, the number of which is as the sand of the sea, and throw them in his last battle against the church of the living God. But his defeat is sure and his doom is certain. "And fire came down out of heaven and devoured them." This is when the Lord comes: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his might." (II Thess. 1:7-9) How can the world be getting better when Satan's army is said to be in number as the sand of the sea?—In The Way Of Life.

Redeemed By His Blood

(Eph. 1:7)

EARL DALE, Mt. Pleasant, Texas

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19).

In every age God has required blood, which is the life (Gen. 9:4), as an offering for sin. From the fall of the first family in Eden until the offering of his Son on the cross, God required the offering of the blood of animals as a substitute sin offering for the transgressions of the first family in Eden, as well as all transgressions subsequent to that time. This "blood of animals" offering was not sufficient; but only served as a substitute atonement until the fulness of time could come, at which time God would send his "only begotten Son" into the world to make atonement with His own precious blood, thereby purchasing eternal redemption for all who would make application of that blood.

I. THE BLOOD OF ANIMALS NOT SUFFICIENT.

"For it is not possible that the blood of bulls and goats should take away sins." (Heb. 10:4) "But in those sacrifices there is a remembrance again made of sins every year." (Heb. 10:3) Once every year the high priest took the blood of animals and went alone into the Most Holy place and offered that blood as an atonement for his own sins and also for the sins of the people. (See Heb. 9:7-10) The conscience of the worshippers were not purged in the offering of these sacrifices "for then would they have not ceased to be offered?" The "blood of animals" offering only served as substitutes, "shadows", types", "figures", until the true sacrifice—the blood of Christ—could be offered as the atonement. (See Heb. 10:1, 2).

II. THE BLOOD OF CHRIST IS SUFFICIENT.

When the fulness of time came, God sent his only Son into the world ;and after a busy ministry of approximately three and one-half years, Jesus, the true sacrifice, poured out his blood of the cruel cross of Calvary as the permanent atonement for the transgressions of mankind against the justice of Heaven. (See Gal. 4:4; John 19:34; Rom. 5:11) After bursting the bars of the Hadean world, Jesus came forth and spent forty days on the earth teaching his apostles concerning the kingdom he was to establish shortly. Then, as our great high priest, he took—not the blood of bulls and goats—but His own precious blood and ascended into the most holy place not made with hands; but into Heaven itself, there to obtain eternal redemption for us. (See Acts 1:9; Heb. 9:11-15; Heb. 9:24, 25; Psa. 24:7-10; Dan. 7:13, 14) Note: Luke says "he was taken up and a cloud received him"; the psalmist describes His approach to Heaven thus: "Lift up your heads, O ye gates: be ye lifted up ye everlasting doors; and the King of glory shall come in." Daniel describes His arrival at the Eternal city "coming in the clouds of Heaven" and that "they brought him near before him"—God. Paul said that he had his blood with him (Heb. 9:12), which he offered to God for an atonement for sins and sat down on the right hand of God. (See Heb. Ch. 9 and 10) After this offering, God gave him "dominion, glory and a kingdom."

III. THE POWER IN CHRIST'S BLOOD. "Without the shedding of blood, there is no remission of sins." (Heb. 9: 22) The blood of animals cannot take away sins. (Heb. 10: 4) Therefore, the blood of Christ is the only element that can remove sins. (Col. 1:14) Let us note, briefly, some things that the blood of Christ can accomplish:

1. His blood justifies. (Rom. 5:9)
2. His blood redeems. (Eph. 1:7; I Peter 1:18, 19)
3. Remits sins. (Col. 1:14)
4. Makes peace. (Col. 1:20)
5. Cleanses from sin. (I John 1:17)
6. Saves from wrath through him. (Rom. 5:9; Cf. Ex. 12:13)
7. Makes robes white. (Rev. 7:14)

In view of these wonderful truths, the next point naturally is:

IV. HOW DO I COME IN CONTACT WITH CHRIST'S BLOOD? The Bible answer to that question is: By obedience to the gospel of Christ. Proof: Christ shed his blood in his death (John 19:34); the gospel of Christ is: his death for our sins, his burial, and his glorious resurrection (I Cor. 15:1-5); the penitent believer is baptized into Christ's death (where the blood was shed) (Rom. 6:3-5), where he comes in contact with the redeeming power of the blood, thus having his soul redeemed with the precious blood of Christ 'as of a lamb without blemish and without spot.' Again, Christ purchased the Church with his own blood (Acts 20:28); the church is Christ's body (Eph. 1:22-23); the penitent believer, upon his faith in Christ, a repentance of sins, and confession of the faith, is baptized into Christ's body which is the church. (Gal. 3:27; I Cor. 12:12, 13) Therefore, since his blood is in the body—the church, one comes into contact with the redeeming blood of Christ in baptism "for remission of sins." (Acts 2:38; Col. 1:14) "Being now justified by his blood, we shall be saved from wrath through him." "When I see the blood, I will pass over you." Have you applied that precious, redeeming cleansing, and justifying blood to your sin-sick soul? If not, the church of Christ (into which his blood went, Acts 20: 28) invites you to obey the voice of the master and be numbered with those who have washed their robes and made them white in the blood of the Lamb." (Rev. 7:14).—In The E

Houston 3, Texas, January 1: The Gospel Light is one of the best of the many papers that come to my desk. For its editor, writers and readers, I pray God's richest blessings throughout the year. My family and I had some part in making the year 1944 the best in the history of the West End congregation, which meets at 718 Malone. The passing of my mother and several dear friends, some in the service of the nation, serves to remind us of the fleeting nature of this life.—Walter W. Leamons, 1637 San Felipe Courts.

Nathan, Arkansas, December 12: We are moving along well in our church work. Probably could improve. Brother Austin preaches for us the third Sunday afternoons. Brother Neal Watson will be with us the first Sunday in January in the afternoon. We hope for a good service each time,—T. L. Henderson,

THE GOSPEL LIGHT

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Practical Christianity (No. 2)

TED W. MCELROY

This is the second in a series of lessons from the book of James, the first appeared some weeks ago in the Gospel Light.

(1) THE GOODNESS OF GOD

James had stated that evil temptations did not come from God, but from the devil's enticement and man's lust (Jas. 1:13); now as an incentive to Christian living, he states that all the good things come from God. "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (vs. 17). By realizing that all the good things come from God, men are encouraged to do His will. God is called "the Father of lights," that as the sun is the source of our light and energy and is the center of the solar system, so God is the source of our spiritual light, all our blessings, and is the central and controlling power of our existence. That God is permanent and that His law is unchanging is pointed out in the words, "with whom can be no variation, neither shadow that is cast by turning."

The greatest of all the blessings we receive from God, is brought to view in vs. 18—"Of his own will he brought us forth (begat he us A. V.) by the word of truth, that we should be a kind of first fruits of his creatures." This teaches that God has a will, i.e. plan of salvation, and through obedience to it we become His children. The importance of the truth, or will of God, in conversion was stressed by Jesus in these words, "Ye shall know the truth and the truth shall make you free" (John 8:32). False teaching will not save; but God in His goodness and love has revealed the truth in the New Testament, and by obeying it we are born into the family of God.

(2) PATIENCE AND SELF-CONTROL

Patience and self-control are essential to Christian living. James said, "Let every man be swift to hear" (vs. 19), in these words he encouraged folks to be willing to learn and to maintain an open unprejudiced mind. To "be swift to hear" does not mean that we should make our ear a funnel for gossip, but that we should be ready and willing to hear and study to learn God's will concerning our lives.

In contrast with "swift to hear", anxious to learn; James said, "slow to speak" Christians are to reach decisions only after due deliberation and then to be careful in their expression. Barnes Commentary quotes two ancient sayings on this subject that are worthy of mention here, "Men have two ears, and but one tongue, that they should hear more than they speak." "The ears are always open, ever ready to receive instruction; but the tongue is surrounded with a double row of teeth, to hedge it in, and to keep it within proper bounds." Lack of control of the tongue is said, by James, to nullify one's religion, note vs. 26—"If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain."

Next James commanded Christians to be "slow to wrath", and in vs. 20 he cites a reason for the instruction, "for the wrath of man worketh not the righteousness of God." Hasty anger does not provoke good; either on the part of the one who is angry, or on the part of the person whom the anger is against. The tendency is that the emotional spasm of one party will provoke a similar outburst from the other party. Uncontrolled outbursts of anger destroys homes by divorce, breaks long-standing friendships, divides churches, causes murders and many crimes to be committed against society and against God. Self-control and patience will avert much evil.

(3) LAY ASIDE AND RECEIVE

Some things are absolutely incompatible with the Christian life and must be laid aside in order to be pleasing to the Lord. James said, "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls" (vs. 21). Defined: "filthiness" means sin of an immoral nature; "overflowing of wickedness" (ft. note "malice") means sin of the mind, such as hate etc. Sin must be put away, but that does not mean that man's life is left empty, there is something to take the place of the sin that is purged. "Receive with meekness the implanted word," sin is put out that the word may come in. Note the things attributed to the word, it is an "implanted word"—that means that it is a living and life giving word. Jesus affirmed the same truth, "The words that I speak unto you are life" (John 6:63). (See also Heb. 4:12). James also said concerning the word, "which is able to save your souls," it does not need a mysterious, unscriptural, imaginary, and unreal aid of a direct operation of the spirit in order to save.

(4) BE DOERS

Deception is from two sources: (1) someone misrepresents a thing and thereby deceives us, a person thus deceived by another will probably sooner or later catch on and uncover the deception; (2) self-deception, one just deceives himself, this is the worst kind because one is less apt to uncover his own mistakes than to see the deception of another. The worst kind of deception is brought into view by James, "But be ye doers of the word, and not hearers only, deluding your own selves." To fail to live as the "word" directs is to defeat the very purpose of "hearing", which is to influence and regulate the life. The position of those who are thus self-deceived and resting in false security is illustrated by the apostle, "For if any is a hearer of the word and not a doer, he is like unto a man

beholding his natural face in a mirror; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (vs. 23, 24) The one would not be benefited by the mirror, and the other would not be benefited by the word. James continues the illustration showing that the word of the Lord is the mirror of the soul, "But he that looketh into the perfect law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing" (vs. 25). The purpose of the mirror is to depict faults and show how to make correction, so also the Bible as the mirror of the soul, it shows the flaws in one's character and then prescribes the correction; but to be blessed at all by the mirror the corrections must be made.

(5) PURE RELIGION

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (vs. 27). The writer did not mean that everything essential to pure religion was comprehended in this verse, because worship and obedience to God are certainly necessary; but he did mean that in order to be acceptable to God one must perform these simple duties. Defined: "to visit the fatherless and widows in their affliction" means to aid them and supply their needs; "to keep oneself unspotted from the world" means to refrain from the vices and corruptions that are popular in the world. (See also Romans 12:2; I John 2:15-17).

TAKE TIME TO BE HOLY

(Continued from page one)

not acquired overnight. The development of them requires much time and effort. When these qualities have been attained, however, the result is evident, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Furthermore, if we do these things we make our calling and election sure, and Peter says, "Ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:10-11). "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (verse 9).

Third, let us take time to worship God. Many people look upon the worship as a duty. While the items of Christian worship are clearly set forth in the word of God "and we are admonished to worship God "in Spirit and in truth," the adoration of God is more than an obligation. It is the greatest privilege in all the world. Man alone of all the creatures in the universe has the right to call upon God as his Father. Our forefathers came to this country that they might worship God in freedom, and our constitution guarantees the right that they cherished. Truly all over the world men are giving their lives that we may continue to enjoy this great privilege. Yet many regard it lightly and others take it for granted. The necessity for worship is set forth in the words of the apostle Paul. "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (Heb. 10:25).

The purpose of Christian worship is the glorification of God and the edification of the participants. In Col. 3:16 we have this twofold purpose set forth in connection with our singing. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with Psalms and hymns and spiritual songs, singing with grace in your hearts unto God." Thus, we are to teach and admonish one another and at the same time worship with grace in our hearts unto God. Neither of these can be accomplished if we forsake the assembly upon the Lord's day.

Fourth, let us take time for Christian fellowship. One of the greatest joys of the Christian life is association with the people of God. From the very beginning of the New Testament church, the disciples "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers . . . and all that believed were together and had all things common" (Acts 2:42-44). Fellowship here refers primarily to the common treasury, but it also includes much more than that. It means that they shared all things—their love, poverty, wealth, trials, persecutions, sorrows and burdens. Thus Jesus said to his disciples, "This is my commandment, that ye love one another, even as I have loved you" (John 15:12), and John said, "He that loveth not abideth in death" (I John 3:14). We cannot love one another if we do not know each other, and we cannot know each other if we do not come together in our worship, in our homes, and in our everyday life. We need Christian fellowship. There is greater value in mutual affection, admonition, comfort and strength than many of us realize. There is an old legend, of a general who found his troops disheartened. He believed it was because they did not realize how close they were to the other division of the same army on account of a dense growth of small trees and shrubbery. Orders therefore were given to "Burn the underbrush." It was done and they saw they were not isolated, as they had supposed, but were part of one great army. The result was that their courage revived, and they went forward in triumph. Let us likewise burn the brushwood that is between us—the brushwood of prejudice, mistrust, separation, and indifference. Let the brushwood be burned away in the glow of united song, in the enthusiasm of common worship, and in the strength of Christian fellowship.

Fifthly take time to do good. Christians are to be lovers of good—good people, good conversation, good deeds, good literature and good thoughts. We are to be ready at all times to do good. Thus Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). All of us have opportunities for deeds of kindness and love that we often pass by. When such opportunities occur, it is our duty to accomplish the task to the best of our ability. The greatest opportunity of all is teaching men and women the gospel of Christ. This must be done not only in the church, but in our homes, in our visitation, and in our daily contacts, with those about us.

Sixth, we must take time to obey the gospel of Christ. In II Thess| 1:7-9, we read that at the revelation of the Lord Jesus Christ, he shall come "From heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the

gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." The time to obey him is now. Our stay upon earth is short at best, and after our journey here is done, it will then be too late to prepare to meet him. Thus Solomon says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). After one has obeyed the gospel of Christ. God will acknowledge him as his own. We are then set apart for God, and are to be holy in all manner of living.

THINGS TO KEEP IN MIND

C. M. STUBBLEFIELD

- (1) To become Christians, become children of God, sinners must undergo a deep moral and spiritual change a change so radical as to be likened to a "birth" (Jno. 3:1-8), to a "creation" (II Cor. 5:17), and to a "death, burial, resurrection" (Eph. 2:1-8).
- (2) This "change", this "conversion", this "new birth", is wrought by the Holy Spirit, not mysteriously, not miraculously, but through the gospel of Christ, patiently taught, intelligently believed, and earnestly obeyed.
- (3) Forgiveness of sins takes place, not in the human heart, but in the mind of God; and its evidence is not a physical feeling, but a plain statement of Holy Writ.
- (4) When persons believe with the whole heart on Christ, experience godly sorrow for sins, reform their life, and are "buried with him by baptism," they are forgiven, they are "born again," and are, therefore, God's children.
- (5) Sects, parties, denominations should not exist, but all God's people should be "one" (John 17:20); there should be "no divisions among" them, but should "be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).
- (6) Oneness of Christians is both right and possible, else Jesus would not have prayed for it; divisions among them are wrong, else Paul would have condemned them.
- (7) The only possible basis for oneness is the belief of precisely, but only, what the Scriptures teach, and the practice of all, but only what, they enjoin.
- (8) The purpose of Public worship is not to entertain, but to both glorify God and to mould Christian character. (Col. 2:20-23). From which it follows that man-made items of worship are both vain and sinful (Mark 7:1-13).
- (9) Christ's gospel should be preached in "all the world," to "every creature," not through human organizations, but through the church, it being "the pillar and support of the truth" (I Tim. 3:15).
- (10) The terms, "kingdom of heaven," "kingdom of God," "household of faith," "house of God," "body of Christ," "church of the living God," and other similar expressions all refer to one and the same thing. Hence, when John the Baptist said, "the kingdom of heaven is at hand," he meant exactly what Jesus meant when he said, "I will build my church." Those who become Christians, also become citizens in God's kingdom, children in his family, members of his church, and at

the same time and by the same means.

We proffer you the Bible as an all-sufficient rule of faith and practice; and the church named in it as an all-sufficient organization through which to do God's will on the earth.

LETTER FROM BROTHER CURTIS

We have just received the following letter from Brother Geo. B. Curtis, one of our associate letters, which is appreciated by us and we are sure will be by our thousands of readers:

Box 431, Winslow, Arizona, Dec. 30, 1944.

Dear Brother Alexander:

Enclosed \$2.50, mail bound copies of Gospel Lights when ready. I am completing a job that has taken all my time for 7 months. I shall be back with my Gospel Light friends early in 1945. May God's Blessings rest upon you and yours in 1945. Brotherly, Geo. B. Curtis.

We are returning to Brother Curtis the amount sent for the bound volume of Gospel Lights. A copy has already been reserved for Brother Curtis, as well as for each of our Associate editors, as listed in our mast-head. We appreciate more than we are able to express the time and effort these men have given, and are giving in the presentation of Gospel articles for publication. We are sorry that we are unable to remunerate them in a financial way for their efforts. The reason is well known by all religious newspaper publishers, and we hope that all will understand. Theirs is a work of love in presenting to you these fine messages through the Gospel Light.

To all our friends, who have been so loyal and true during the past year, may we say, THANK YOU, and may the Lord bless the faithful. We hope to merit your good will and friendship throughout 1945.—Flanoy Alexander.

LIFE IS SO SHORT

Let's smile and be kind—life is so short
And most of the way so rough,
The times are trying, the road upgrade,
And always trouble enough.

Yesterday's hurts we'll try to forego—
And to-morrow's cares can wait,
To-day with diligence let us keep
Our hearts from the stain of hate.

Life is too short for spite and revenge
And paying back wrong for wrong—
Try patience and love and forgiveness,
Meet slights with a smile and a song;
The said world with all its repining,
Its bitterness, care, and tears,
Needs the wealth of your loving kindness
To sweeten the sin-soiled years.

"Yes, life is too short to be hateful

Or scorning any you meet,
Then strive to be pleasant and gentle,
To always smile and be sweet;

For the sunshine of love is needed
To warn the world with its light
And to shed abroad its effulgence

To bless humanity's night.—Selected.

* * * * *

NOTES—REPORTS

* * * * *

Prosser, Washington: For the time being and until further notice this will be my address, except for cookie funds for the Southern Christian Home, please, address me in care of the Home Morrilton, Arkansas. I am preaching half time for the church at Prosser and Brother William Ellis who lives here preaches the other half. In the past months I baptized a Naval Aviator who was home on furlough, conducted one funeral and there have been several who confessed wrongs. Brethren from Kennewick came to Prosser and requested that Brother Ellis and I assist them in building up the cause there. At the present time they meet at 7:30 p. m. Sundays only, in the Legion Hut. I have an appointment at 7:30 next Lord's day. These brethren want to establish the church either in Pasco across the Columbia river, or Kennewick. Pasco is the gateway to the great Hanford Du Pont defense plant that covers an area of seventy miles in length by forty miles in width. It has by far the largest undertaking of any plant in the world, and pre-war plans are that it will be turned to peace time products after the duration. Thousands of members of the church of Christ have without doubt come to work in this plant. A few brethren are meeting at Hanford near Pasco. The members being composed of defense workers, it is more or less a temporary arrangement. Pasco is not temporary and although it will be a struggle to establish the cause and erect a suitable church building. I will be willing to undertake this location provided I can be sustained while I labor at the task. I established the 3400 Asher Ave. church of Christ in Little Rock, Arkansas and I can establish one in Pasco. Brethren will you help me do it. It is a great opportunity let us take advantage of it.—J. B. Redd, P. O. Box 456.
* * *

Russellville, Arkansas, December 23: "Baptized one here last week."—Lucian M. Farrar.
* * *

Houston 3, Texas, December 25: We received three adult members by transfer at West End last week. Bible and singing classes gaining in interest and attendance. Singers of the Houston area met with us yesterday afternoon. I have promised to speak on the Alvin lectureship, night of January 17, and at a mid-week service at Highlands, February 8. We are to broadcast a 30-minute service over KXYZ-1320 kc, January 20, 10 p. m.—Walter W. Leamons, 1637 San Felipe Courts.
* * *

Memphis, Tenn., December 21: I am writing you to tell you that I deeply appreciate the Gospel Light. It has been of valuable assistance to me in my work during the three years that I have spent in Western Arkansas and South-East Oklahoma. It is widely read and deeply appreciated by the brethren in those parts of the country. I spent two happy years with the church

in Idabel, Oklahoma. They have a splendid congregation, a nice home for their preacher and are on the lookout for a man to locate with them. If you know a good man, put him in touch with them. I delivered my final message in Idabel, and accepted work with the Pine Church of Christ, Florence, Ala., December 10th. Between the time of its becoming known that I was leaving the church at Idabel, and my acceptance of the work at Florence, I had ten calls in six different states for local work. There are evidently more churches than there are preachers. During the three years that I spent in the section covered by the Gospel Light, I conducted 31 series of meetings with more than 450 responses to the gospel invitation from all sources, besides the work with the local church. I think that this is not a bad showing for just an ordinary preacher, such as myself. I feel that much credit is due the Gospel Light, for the success of my work.—F. O. Howell, 3385 Coleman.
* * *

Alma, Arkansas, December 29: I conducted nineteen meetings during 1844. In many respects, it was the best year of my preaching life, made many new friends and renewed the friendship of many. I have done my best to preach the Word of God just as it is written; that I have made mistakes and often sinned is freely confessed to God and man; but I trust in him who is able to save. During the past year three of my very warm friends have passed on. Brother H. O. Norris of Seneca, Mo., an elder of the Hottle Springs congregation. I have baptized 44 persons in the congregation there and I always made my home with him and Sister Norris. Brother Fred Roberson of Poteau, Oklahoma. He, too, was an elder in the congregation in Poteau. I have preached much for that congregation and my home was always with him and his family. Carl Taylor of West Plains, Mo. Carl talked but little and in a public way did not take much part; but in paying and serving the church in many other ways and his very Godly life made him one of the outstanding members of the congregation in West Plains, Mo. In my way of thinking, we had no better men than these three. I loved them dearly and I fully believe heaven will be the eternal home of these good men. My time for 1945 is booked from April 1st to October 1st. I am at home for the winter; although if any congregation wants to launch a "winter offensive" against the devil I'll be glad to come with my sword and shield of Faith and assist in the "drive."—Tillman B. Pope, Box 217.
* * *

"NOTICE"

The church of Christ of Davenport, Iowa, located at 1117 E. Dover Court has been established for some years by the deceased J. C. Estes. The church owns its own building, seats about 80 people and located in this progressive city, with a population of 75,000 people. We are small in membership, with 12 to 15 women and two men, we desire families or men to move here

to help increase the membership and work with us. The Tri-Cities represents a population of 160,000 people and has many manufactures and we can get them work with good pay. If interested, write H. J. Criner, 1301 Bridge Avenue, Davenport, Iowa, and give full information regarding self and work you can do.

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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.

Gospel Light Publishing Co.
Delight, Arkansas

**WEST SIDE CHURCH OF CHRIST
LOOKS AHEAD**

The West Side Church of Christ, 5247 West Madison Street, Chicago, is growing. Our location on the west side is convenient to reach by street car, bus and elevated trains. If you know some one living in the Chicago vicinity who should be attending services, write them and write us.

We are looking ahead to much missionary work, by way of distributing a great deal of appropriate literature, training some Bible teachers, etc., in addition to the Chicago Gospel Broadcast work. With some trained workers, a most effective gospel meeting can be conducted in the heart of the great West Side, within the next year—a meeting that will, in connection with our gospel broadcast effort, do wonders to further the cause of New Testament Christianity in Chicago.

A plan such as the brethren have followed in Salt Lake City, Cincinnati and other mission fields can be used on a very large scale. We are looking forward to such a meeting by the fall of 1945. We invite preachers, singers and personal workers who are interested in helping put over such a missionary campaign to write us.

I am now in a most interesting song revival at Frederick, Oklahoma. The Chicago Gospel Broadcast is being carried on by means of electrical transcriptions while I am away. Christians, pray for our work in Chicago.

Vernon M. Spivy,
Box 765,
Chicago 90, Illinois.

STATE SANATORIUM NOTES

HOWARD CASADA

Two more of the patients were baptized into Christ the past few days. Several more are expected to obey the gospel soon.

About six of the patients admitted during the last month are members of the church. One of these is Brother Risener, a gospel preacher.

Among the congregations that have stated their intentions to contribute regularly to this work during 1945 are Hope, Arkansas and Coalinga, Calif.

Among those who have sent nice lots of large print New Testaments recently, or money to buy them with, are Sister Amy Rolf of Pratt, Kansas and Sister Heasley of Batesville, Arkansas. However we need more Bibles and Testaments and can use many more than we are receiving. The Gospel Light Publishing Company has some large print Testaments that are ideal to distribute among the patients. They may be had for one dollar each. We could use lots of Bibles also.

Brother Will Young of Clever, Mo., recently sent us six copies of *The Great Controversy*, by Ashley Johnson. This is fine reading matter for the patients.

We need lots more of gospel papers and literature for distribution.

Sister Vela Butler, a faithful member of the church recently passed away at the Sanatorium. I preached the funeral sermon in the church building here at Booneville. Sister Butler was the daughter of Brother D. L.

Haile who is now minister to the church at Atoka, Oklahoma.

The speaking system in the Nyberg building has been out of order for about three weeks. Repairs were hard to secure, but it is fixed now and we shall continue the study of the book of Acts over the system this week. This system provides a great opportunity to teach the patients and we appreciate its use much.

Many of the patients who are members of the church were sent nice boxes of food and gifts from their congregations back home. These gifts at Christmas time made their hearts glad.

Remember that this great work is sponsored by the church at Poplar Bluff, Missouri. Please send all cash

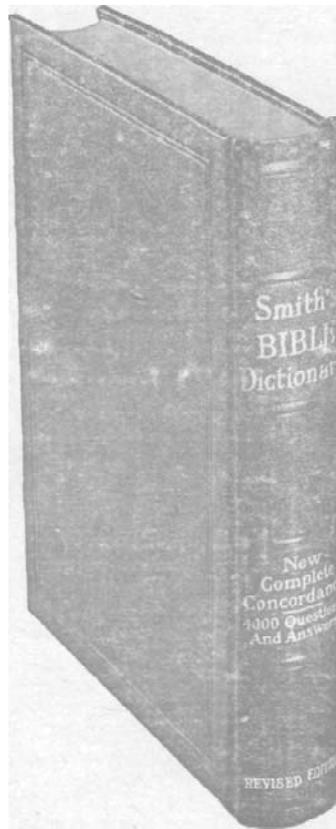
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AHU'MAL Son of Jahath, Judah (1 Chr. iv. 3)
AHU ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).
AHUZZATH (*possession*). The "friend" or "favorite" who was with Abimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word

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

VOLUME 15

DELIGHT, ARKANSAS, JANUARY 11, 1945

NUMBER 6

The New Testament Church (No. 1)

FRANK J. DUNN

"WHAT IS THE NEW TESTAMENT CHURCH?"

At this time I should like to introduce the first in a series of lessons on the New Testament church. The first discussion will deal with the various figures used to describe the church.

We have become so accustomed to thinking in terms of denominationalism that when we speak of the New Testament church it is often difficult for us to distinguish between them. Many people cannot conceive of an institution that is not of human origin. Hence, we often fail to appreciate the true nature of the New Testament church. However, if we will put out of our minds all preconceived notions of organized religion and examine carefully the New Testament picture of the church, we will have no difficulty in grasping its beauty and meaning.

When we read of Christ building his church, we do not think of denominationalism at all, but of a sacred institution conceived in the mind of God and established by the Lord. We do not think of the apostles contending for denominationalism, nor of the disciples as members of opposing factions. They were all united—members of the same body. When division arose, the apostle Paul said, "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). No one argues that denominationalism existed in New Testament times, but all religious groups agree that division is of human origin. Hence, when we speak of the New Testament church, we do not have in mind some human institution, but the church that Jesus built, of which the apostles and all other Christians in apostolic times were members. It is the greatest institution in all the world—as far superior to human organizations as the heavens are higher than the earth.

Since the church is a divine institution, unlike any other in the world, it has been presented to us by a number of figures that we might better appreciate it. These terms are not used to describe different institutions, but are different aspects of the same institution. The angle from which we view it determines the figure used. Let us now notice some of these figures.

I. It is the church. Before his crucifixion, Jesus said, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Mt. 16:18). This was accomplished, through the apostles, on the first Pentecost

after the resurrection of Christ. Thereafter the church was spoken of as a reality—something already in existence.

In its original meaning the term "church" signifies a called out congregation. The ancient Greeks applied it to a political body. Stephen applied it to the Israelites in the time of Moses, calling them "the church in the wilderness." While the word "church" signifies no more than a called out congregation, the church of Christ means much more. When the Lord speaks of his church, he has in mind an institution composed of his followers, who have been called out of the world by the gospel of Christ. Thus all the saints—all those who have obeyed the gospel—are members of the New Testament church, where they have fellowship one with another, and worship God "in Spirit and in truth."

II. It is God's building. The apostle Peter says, "Ye also, as living stones, are built up a spiritual house" (I Peter 2:5). Paul said, "Ye are God's husbandry, God's building" (I Cor. 3:9). Again, "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2: 19-21).

Let us not mistake our Lord's house for a material structure. When the church is spoken of as a building, a spiritual house is meant. We often refer to our place of meeting as the "church"; but this is an "accommodated" use of the term. The New Testament church is a spiritual house, in which Christ is the "chief corner stone" and the members are the "living stones" that compose it.

III. It is a royal priesthood. In this same passage, the apostle Peter says, "Ye . . . are built up a spiritual house to be a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ. . . Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light" (I Peter 2:5, 9).

Just as all Christians are built into a spiritual house, they are also priests who offer spiritual sacrifices to God within God's building. The "spiritual sacrifices" denote Christian work and worship. Under the law of Moses the

priest entered the house of God to offer sacrifices. Likewise, we must be in God's spiritual house before our worship—our spiritual sacrifice—is acceptable. The church, then, is spoken of as a holy and royal priesthood, in which every Christian is a priest. No order of priests, however, would be complete without a high priest. We have no man as our head, but our "high priest forever after the order of Melchizedek" (Heb. 6:20).

IV. It is a kingdom. Whether we speak of the church as the kingdom of Christ, the kingdom of God, or the kingdom of heaven, we have in mind the same institution. Jesus said, "All things that are mine are thine, and all thine are mine" (John 17:10). Hence, the kingdom of Christ is the kingdom of God, and the kingdom of God is the kingdom of Christ. It is called the kingdom of heaven because it is from heaven, rather than of the world.

People often attempt to distinguish between the kingdom and the church; but both terms refer to the same institution. Jesus said, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mt. 16:18, 19). Here, as elsewhere in the New Testament, "church" and "kingdom" are used interchangeably to denote the same institution. Thus, when Peter used the "keys" to the kingdom on the first Pentecost after the resurrection of Christ, to make known the terms of entrance into it, he announced the terms of entrance into the church at the same time. Similarly, when Christ instituted the Lord's supper, he said to his apostles, "I shall not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Mt. 26:29). A short time later we find the apostles observing the Lord's supper in the church (Acts 2:42; 20:7; I Cor. 11:20-34). Since Christ instituted his supper to be observed in his kingdom, and since his apostles understood this to mean the church, it is evident that the church and kingdom are one and the same institution.

V. It is the family of God. To the youthful evangelist Timothy, Paul said, "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" (I Tim. 3:14, 15). The term "house" here signifies "household" or "family." It is used in the same sense as in Acts 10:2, where we read that Cornelius "feared God with all his house," and in Acts 16:31, where the Philippian jailor was told to believe on the Lord Jesus with all "thy house." The meaning in each of these instances is family, or household.

In conversion man is pictured as being "born again." Thus Jesus says, "Except one be born anew, he cannot see the kingdom of God." (John 3:3). In referring to Christians—those who have been born again—Paul says, "Ye are sons," or "children" of God" (Rom. 8:12-17). Thus, by the new birth man becomes a child of God, and by the same process he becomes a member of God's household or family. We may join the institutions of men, but we enter the family of God only by the new birth.

VI. It is the body of Christ. Speaking of the exaltation of Christ after his resurrection, the apostle Paul says

that God "put all things in subjection 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 Paul says of him, "He is the head of the body, the church" (Col. 1:18). These passages show clearly that the church is the body of Christ. Hence, when the New Testament speaks of his body, it refers not to the physical body of Christ, but to the spiritual body, which is the church. In referring to the spiritual body of Christ, Paul says, "There is one body" (Eph. 4:4). Since there is but one body, and that body is the church, there can be but one New Testament church.

Let us note in passing that: (1) All Christians are in Christ; (2) All who are in Christ are in his body; (3) All who are in the body of Christ are in his church; (4) Therefore, all Christians are in Christ's church.

When we view the church from the various angles presented by the New Testament, we are better able to appreciate its beauty and comprehend its divine nature. If we have in mind a group of Christians who have been called out from the world and who assemble themselves together to fellowship one another and worship God, it is called the church. If each individual Christian is thought of as a necessary part in a great structure, then it is a building. If we think of every Christian being authorized to offer spiritual sacrifices to God, with every Christian a priest and Christ the high priest, then it is a priesthood. If we think of Christ as our King and all his disciples as his subjects, it is a kingdom. If we have in mind the Fatherhood of God and the brotherhood of man, it is a family. If we think of Christ as the head of a great spiritual organization and all Christians as members of it, then it is a body. These figures are employed by the New Testament writers to enable us to gain a clear conception of the New Testament church. When we see it as it is—so far superior to all human institutions—we marvel that anyone should be misled into denominationalism by the devices of men.

No Place For My Word

PAUL D. MURPHY

The caption of this article is suggested by the words of our Lord: "I am the seed of Abraham; but ye seek to kill me, because my word hath no place in you." The Jews to whom the Lord was thus speaking were God's chosen and specially favored people. They, of all people, should have, therefore, been willing and ready to receive the word of the Lord; but then, as now, in the very place, and among the very people, where the word of God should be received it is too often rejected. But the word of God is man's only hope of salvation; when, therefore, it is rejected, it matters not how highly favored we are among men, nor how cultured or refined we may be, nor how much wealth may be ours, if we do not admit the words of the Christ into our hearts and lives and let them be our guiding star throughout life, we'll be weighed and found wanting in that day of all days—the judgment. Because the word of God found no place in their hearts the Jews sought to kill the blessed Christ. Many today seek to destroy the word of the Lord,

and crucify his spiritual body, which is the church, because His word finds no room in their hearts.

WHAT PLACE SHOULD THE WORD OF GOD HAVE IN OUR LIVES?

The place that the word of God should have in our lives can be seen by considering what it will do for us. It will cleanse. "Now ye are clean through the word which I have spoken unto you." (John 15:3) It will purify our souls. "Seeing ye have purified your souls in obeying the truth . . ." (I Pet. 1:22) It will save. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (Jas. 1:21) Next, we should receive the word into our hearts because of what it is. It is the word of God and, as such, is mighty and powerful. "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) "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12) It is indestructible. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (I Peter 1:24, 25) Now inasmuch as the word is from God, and is mighty, saving and indestructible, it ought to obtain an inside place. David said: "Thy word have I hid in mine heart, that I might not sin against thee." (Ps. 119:11). Paul said: "Let the word of God dwell in you richly. . . ." (Col. 3:16) My brother, have you hid the word of God in your heart or in your trunk? Does it dwell in you richly or poorly? Furthermore the word should have a place of honor and reverence in our lives. We show our reverence for the word of God by our attitude toward it. In Isaiah 66:2 we have this very significant statement: ". . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The individual that has that sort of respect and reverence for the word of the Lord has only to know it to do it. No man will quibble at any commandment given by the Lord if he honors and respects it. More than that, the word of God should have a place of trust in our heart. Nowadays we hear much said about trusting God, but no man can truly trust God and ignore his word.

To trust man is to trust his word. Even so to trust God is to trust his word. Some people put more trust in man and his word than they do in God and his word. "God cannot lie." (Tit. 1:2) "God has spoken to us through his Son." (Heb. 1:1) We ought never to distrust God's word. "Let God be true and every man a liar," ought to be the attitude of us all. Moreover, the word of God should have a place of rule in our lives. "Let us walk by the same rule," said Paul in Phil. 3:16. Walking thus, unity will be the happy result and disunity impossible. It is walking by man-made rules that causes us to walk astray. And, of course, everyone will agree that the word of God ought to have a place of love in our hearts. It should be loved above all earthly objects. Like Job, we ought to esteem it more than our necessary food. (Job 23:12) Like David, we ought to de-

sire it above gold, yea, than fine gold: it ought to be sweeter to our taste than honey and the honeycomb. (Psa. 19:-0) It should also have a place of delight in our hearts. (Psa. 1:2) Can a man thus love the word of the Lord, and take delight in its meditation, and spend more time reading the "funnies" than he does the word of the Lord, and snore through the sermon? Finally the word of God should have a permanent place in our lives. It is not enough to hear the word preached; it is not enough to read it; it must be kept in our memories and lived out in our every day lives. The blessed Christ put it this way: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) Thus abiding in Christ, and having his word abiding in us, our prayers shall be answered, and thus we shall bring forth much fruit and glorify the Father, and so shall we be true disciples. My brother, how much room do you have in your heart for God's word?

Is your heart like the inn in Bethlehem when Christ was born—no room in it for Christ and His word?— In The Evangelist.

"THUMPTY JUMPTY"

"Thumpty Jumpty" in the form of a book
Came into the church one day,
Understanding and truth, the members forsook
And learned to "thump" in the modern way.

We argued, its good for practice and fun,
And upon such songs, we were fed—
Then into the worship on Lord's Day morn,
These "thumpty" songs were lead.

It just seems to me that if we loved our God,
And wanted to teach his word,
We'd spend some more time in practicing songs,
That would worship our Risen Lord.

We sing, without notice, the "Thousand Year Reign."
No truth do we teach nor show,
Of glory land skies; and mother's dear eyes,
And a place where the "Still Waters Flow."

"Thumpty Jumpty; Jazzy and sweet,
Can you see the Christ smile upon you?
When we assemble, our Savior to meet—
And go Thumpty and doodle de-do."

We ought to be sorry and hang
Our heads down in shame,
To go "Jumping and Thumping"
In our own Savior's name.

We're a dignified people,
Let us sing as we pray
And prepare for singing
Up in Heaven some day.

Mrs. John W. Wilson

3318 Monterey St.
Bakersfield, California.

The hope of the Christian is a sure hope (Heb. 6:19); a living hope (I Peter 1:3); a blessed hope (Titus 2:13); a glorious hope (Titus 2:13).

"Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim, 4:13).

THE GOSPEL LIGHT

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The Safe Course

If it turns out in the end that the Bible is false, and that Jesus Christ was an impostor, then the Christian has lost nothing. If there is no God, no Christ, no Holy Spirit, no truth in the Bible, no heaven, no hell, but only eternal nothingness, the Christian certainly will fare as well as others.

But, if it turns out that the Bible is true, as many infallible proofs demonstrate it to be, then what? Those who have not believed it, and conformed to its holy teaching, must lament their eternal suicide, world without end.

* * * *

If it turns out that people do not have to take the Bible for just what it says, but that just most any old thing is acceptable in the sight of God, then certainly those who conscientiously endeavor to go by what the Bible says have nothing to lose and will certainly fare as well hereafter as others. God cannot be displeased by a man's striving to do what His Word tells him to do.

But, if it turns out that every word in the Bible is true and steadfast, and that God actually means exactly what he says, then what a predicament are those in who have taken the Bible loosely, and who have thought that just any old thing in religion would do!

* * * *

If it turns out that it does not make any difference what church a man joins, but that he may join any church of his own choice, then the man who chooses to be a member of the ancient, apostolic, New Testament church, that Jesus built upon the Rock and that every Christian was a member of in New Testament times, certainly has nothing to lose. If the Lord does not care what church a man is a member of, certainly the man who belongs to the primitive, New Testament church, has nothing to lose.

But, if it turns out that God, in his judgment, will recognize just one church and that this one church is the church spoken of in the Bible, then what about those who live and die as members of other churches, which the Bible does not even mention? Jesus said: "Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 14:13). It will be a desperate thing for a man if the judgment finds him in a church that the heavenly

Father did not plant.

If it turns out in the judgment that sprinkling or pouring will do as a substitute for baptism, then the man who is immersed can lose nothing. All agree that immersion is baptism. Jesus was immersed. All of the apostles and early Christians were immersed. Paul says, "We were buried" and "raised," as Christ was buried in Joseph's tomb and raised from the dead. (See Rom. 6:4).

But if it turns out that God will not accept a substitute, and that those who have had a few drops of water sprinkled or poured on them have not been baptized, then what? Jesus commands every creature to believe and be baptized. Is it safe to go to the judgment unbaptized in direct violation of the commandment of Him who will be the Judge on that dread day?

* * * *

"And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." (Rev. 21:12). Every man must face the Bible in the judgment. Hence every man, if he values his eternal destiny, had better become familiar with the Bible. Something might be in it that he does not know is there. And again he might think something is there when it is not. He cannot plead ignorance, because if he is ignorant, he himself is responsible for it. God has given him the Bible and commands him to study it. If he will study the teachings of the inspired apostles he will find his duty made so plain that "the wayfaring men, yea fools, shall not err therein," "that he may run that readeth it."

* * * *

There is, then amidst all the confusion and uncertainties of the religious world, a course that men may follow that is infallibly safe. This course is to read and study the Bible, believe and do what it actually says, and refuse to have anything to do with anything that cannot be found therein. "If any man speak, let him speak as the oracles of God." (1 Peter 4:11).

* * * *

Under the preaching of the apostles every one who believed in Jesus was commanded to "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." There was not one exception. All penitent believers were baptized. Then God added them to the church. They were in the fold, saved and safe for time and eternity. To pursue any other course is to build upon the sinking sand.—James A. Allen, In Apostolic Times.

The Acceptable Preacher

It is not essential that a preacher of the gospel be endowed with superior talent in order that he may be of service in winning souls. He may or may not possess mental powers above the average individual. It is a matter of the proper exercise of his intellectual and spiritual powers and faculties. We hear much of the "educated ministry." This may be easily overdone. To preach the gospel does not require a high degree of education of the worldly sort. It is

by no means necessary that a gospel preacher be "college bred." Colleges are, indeed, intended to give a wide vision of life and to afford important means of preparation for service. Some who have been through college are good preachers, and others seem to have been spoiled rather than benefitted by college life. No college can make a gospel preacher. The environment about some schools is helpful in the line of Scriptural aims and purposes that should control the heart of one who desires to preach the gospel, while in many schools there is little or nothing to encourage. It is far from being true that college men, simply by reason of their having attended college, are the best preachers. It is my conviction that it is a waste of time for a man who is successful as a gospel preacher to suspend his work for four years and go through college taking many courses of study that will never be of any practical value to him, simply to "take a degree;" that, in this respect, he may be like some other preachers whom he may chance to know. It is not always the case that such a course makes him a better preacher. I have heard it claimed in some instances that they are not as good preachers "after taking" as they were before. A devotion to preaching for four years would give them no small measure of improvement. The preacher who is acceptable in the sight of God is the one who knows the word of God and does it; who is willing to practice what he preaches; whose behavior is consistent with the profession he makes; who lives a clean life; who is consecrated to the service of God; who preaches the word. A man may know much of the word of God and not be "educated" in the sense in which the world uses the term. To preach the gospel a man must study the Bible. He will not be true to the obligation he has assumed if he does not. The divine book should be his constant companion. It should be persistently, and thoroughly studied. Its holy precepts should be his constant meditation. Daily, yea, hourly, he should revolve in his mind the glorious, sublime and wonderful truths of revelation. The principal thing for a gospel preacher to learn is the thing he proposes to teach—the word of God. It is folly to suppose that a man must be a college man in order to preach the gospel of Christ. It is equally foolish to suppose that no one who has been to college can preach. To preach the word in a way that is pleasing to God one must be a lover of God and of men. He must be faithful to him whose message he proposes to carry to those who sit in darkness and the shadow of death.—G. H. P. Shwalter, In Gospel Proclaimer.

UNITY

CHESTER ESTES

Christ prayed for his disciples, and for all others who might believe in him, that they might all be one, in order that the world might believe that God had sent him. "Neither pray I for these apostles alone, but for them which shall believe on me through their word (the word of the apostles); that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." If it is not possible for believers to be one, why did Christ pray this prayer? If he did not *will* for them to be one, why did he pray this prayer? Since it is the *will*

of Christ that all believers should be one, and is *possible* for them to be one, *why do preachers thank God for religious division?* Is it because they are more concerned about their own will being done that they are about the will of God? Whereas the Savior prayed against denominationalism, denominational preachers now pray for denominationalism. They often come together in union meetings and thank God for their divisions, so that every one can belong to the church of his choice. Christ did not pray just to be uttering words; but revealed to the Father the sincere desire of his heart. He wanted his followers to be united in himself, that they might also be one in God. "That they also may be one in us."

One reason Christ wanted his disciples to be one was "That the world may believe that thou hast sent me." When all professed believers in Christ become one, then infidelity will cease to wave its black flag of infidelity. When the missionaries of the different denominations went to an old Indian chief, in order to convert him and his tribe, the old chief said, "Go back and agree among yourselves and we will listen to you." The world is saying, "First agree among yourselves." People of the world are saying, "We do not know what is right." True, people must study for themselves in order to know the will of God, and will be held accountable for not knowing what the Bible says—they should "search the Scriptures daily; whether those things are so"; but the divided religious sectarianism that has plagued the world keeps people from studying the Bible, and, therefore, keeps them from knowing the will of God.

If all the religious bodies on earth are right, then why not belong to all? Why, the truth is when you become a member of one you are excluded from the other. Suppose A belongs to church B, is a "Christian," a follower of Christ. A learns of church C, which church is also made up of followers of Christ. He then reasons that if both churches are made up of followers of Christ, he should belong to both. Immediately he joins church C. Church C accepts his membership readily, for church C wants all the members possible. However, as soon as church B learns that A has joined church C, church B withdraws from him heresy. It is right for all to belong to different churches, for all churches are of God, and all in them are Christians; but one cannot be a Christian and belong to two different churches at the same time! Such is the folly of denominationalism. You can see that it is possible for all the various religious bodies to be wrong; it is also possible for one to be right and the rest wrong; but it is not possible for even two to be right when they differ. Anything that differs from the truth is not the truth; anything that differs from right is not right.

In order that the prayer of Jesus might again be answered, believers must be united in doctrine and practice—they must teach and practice the same thing. In this they are "endeavouring to keep the unity of the Spirit in the bond of peace." One has no right to teach more or less than that which the Bible teaches; has no right to believe more or less than that which the Bible teaches; has no right to practice more or less than that revealed in the word of God. One has no right to teach

or practice that which I have a right to object to; and, I have no right to object to anything any one else has a right to teach and practice. These rules followed will bring about unity. Also, I am under obligation to defend every thing that any one else has a right to teach and practice; and you are under obligation to defend every thing that I have a right to teach and practice, for we must defend that which is right, and no one has a right to teach and practice more or less than that which is right. If every man's teaching and practice are right, then I am under obligation to defend every religious man on earth. But every man's doctrine is not right, and I am not, therefore, under obligation to defend every man's doctrine—only that which is right.

Paul further warns against division in these words: "There is one body, and one Spirit, even as you 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. 4:5, 6) "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 the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (I Cor. 1:10-13) Paul calls them "carnal", "fleshly", "not spiritual," "walking after the flesh," as 'men'-sinful: "For ye are yet carnal: for whereas there is among you envying, and strife, and division, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. 3:3,4) "For ye 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 by one Spirit are we all baptized into one body." (I Cor. 12:13) "But now are they many members, yet but one body." (I Cor. 1:20) The body is the church (Col. 1:18, 24), and Paul says there is *but one*—only one—then, *only one church*.

Both Christ and the apostles condemned division as of the flesh and sinful; both prayed for and worked for unity. Where is the weight of your influence?—In The Evangelist, Sheffield, Alabama.

SOME QUESTIONS ANSWERED

MRS. JENNIE SPIKES

(653 W. Sherman, Paris, Texas)

Q.—What is the Church?

A.—Christ's bride. (Rev. 22:17).

Q.—Are there any saved people out of the church?

A.—No, the Lord adds all the saved to the church. (Acts 2:47; John 15:6).

Q.—Are there any sinners or lost people in the church?

A.—No, it is a glorious church without spot or wrinkle. (Eph. 5:26, 27). Now is the time he washes the church; therefore now is the time it is spotless—not after the re-

surrection or judgment day. When Christ comes back he will take all of his church—all that are in Christ not part of them, so shall they ever be with the Lord. (I Thess. 4:16:17). He is the Savior of the whole church. (Eph. 5:23).

Q.—Are there any hypocrites in the church?

A.—All hypocrites, liars, back biters, etc., are the children of the devil; therefore in the devil's kingdom, (John 8:44; I John 3:8; Rom. 8:9). They may have been baptized and have their names on some church record, but remember you can't live in Christ's kingdom and work in Satan's kingdom. Not even Satan has any children out of his own family—No one in God's family belongs to Satan.

Q.—Do Christians, God's children, ever sin?

A.—Yes, (I John 1:8) A child of God is one who though he might sin or err from the way, always stands ready to repent and pray, A child of God must offer special prayer both night and morning (see the alter of incense) the type of our prayer (Ex. 30:7, 8) In this way one's sins go on before to judgment. (I Tim. 5:24).

Q.—If a child of God falls from grace, goes back to the world, how may he get back in relationship with God?

A.—By repentance and prayer (Acts 8:22). This is all, to add anything to or take anything from is to violate God's commands. (II John 1:9).

Q.—By what names is the church called in Heb. 12:22, 23?

A.—Mount Sion, City of God, Heavenly Jerusalem, A company of Angels, Messengers, General Assembly and Church of the First Born. All these have their names written in heaven.

Q.—Where can I find a description of this church, the Bride, the Lamb's Wife?

A.—Look with me to Rev. 21:9, 10 here the angels tell John he will show him the bride, the Lamb's wife or the church. Then beginning with verse 10 closing with verse 27, we have a most glorious description of the church. Yes, friends the angel said the city here described, this New Jerusalem (Rev. 21:2) was the church. Would I dare change what He said without being guilty before God.

Q.—How may one become a part of this family of God, this pure church. (Eph. 3:15)?

A.—By faith (Heb. 11:6); Repentance (Luke 13:3); Confession (Rom. 10:10); Baptism (Gal. 3:26, 27).

THE CHURCH OF CHRIST IS WORTH INVESTIGATING

1. The Church of Christ pleads for unity of all believers in Christ, in keeping with his prayer.—John 17:20, 21.

2. It is not a denomination, nor a group of denominations, but the body of Christ.—Col. 1:18.

3. You may read of it in the Bible.—Matthew 16:18, Romans 16:16.

4. It has no creed but the Bible, binds no name on its members but Christian.

5. It teaches that scriptural unity can be attained on all disputed doctrinal questions.

6. Its acts of worship are patterned solely after the New Testament.—John 4:24.

7. It exalts Christ as the head of the church—Col. 1:18.

8. It does Bible things in Bible ways, calls Bible things by Bible names.

9. It speaks where the Bible speaks, is silent where it

is silent.—I Peter 4:11.

10. Its aim—to convert sinners by preaching the Gospel of Christ, and to restore New Testament Christianity.—I Corinthians 15:1-4; Galatians 11:6-9.

No doubt when you picked up this little leaflet and glanced at its heading, the first thought coming into your mind was—"Just another denomination"—; but you are mistaken, dear Reader, because we are not a denomination, and disavow the classification. We are Christians—disciples—brethren—content to wear any name identified with the New Testament Church as designating God's people, who, in the aggregate compose the Church of Christ.—Acts 11:26; I Peter 4:15, 16.

We deplore the divided state of Christendom, and brand denominationalism as the most devastating evil confronting the people of God today.

The New Testament Church was not a denomination. It included and consisted of all Christians, speaking the same mind; whereas denominationalism divides the professed followers of Christ into opposing factional institutions, and because of these things they war with the very spirit of Christianity.

"Is Christ divided?" (I Cor. 1:13).

"Can two walk together except they have agreed?" (Amos 3:3).

Christ commanded His apostles to go into all the world and preach the gospel to all alike, offering the same blessings to all upon identically the same conditions. All were instructed to obey the same commands and were repeatedly warned against going beyond the word of God. The apostles went forth preaching the gospel and all who heard, believed and obeyed were added to the Church. They were simply Christians and all walked by the same rule.—Acts 2:47; Phil. 3:16.

WE BELIEVE:

1. That the Bible is the inspired word of God, and that all scripture "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).

2. That the Church of Christ actually came into existence on the first Pentecost after the resurrection of our Lord. (Acts 2nd chap.)

3. That all who hear, believe and obey become members of the Church, and as such are enjoined to follow the precepts and examples revealed in the New Testament. (Mk. 16:15-16; Acts 2:38).

4. That baptism is immersion and a test of obedience, typifying the burial and resurrection of Christ (Rom. 6:3-4) and a new birth (John 3:5).

5. That Christ is the head of the Church. (Eph. 1:22, 23; Eph. 5:23).

6. That the Church is all-sufficient to "carry on" (Eph. 3:10-21).

7. That Christians are enjoined, by scriptural precept, to meet on the first day of the week (Acts 20:7; I Cor. 16:2), our worship consisting of the singing of spiritual hymns, of prayers and exhortations, the observance of the Lord's Supper (I Cor. 11-28); and giving of our means as we have been prospered (I Cor. 16:2).

8. That the Christian life is a life of activity, develop-

ment and service (Matt. 25:14-30; Matt. 25:35-40).

Such we are—simply Christians—with no creed but Christ, no discipline but the New Testament, contending with all our souls for the restoration of the divine order established by Christ and His apostles.—A Tract.

JUST WHY SHOULD IT BE?

(You answer)

A. H. BRYANT

Should some one come to you by chance,
And ask a reason why,
Does America drink, carouse and dance
While her sons must fight and die?
Our government builds her war plants
While near her alley doors
The liquor traffic raves and rants
With lusts upon its floors.
On the air announcers strangely vie,
"Buy bonds and keep America free.
Keep the fighting men's courage high,
Support them on land or sea."
Suddenly the voice has changed its plea,
"Be sure you dance, drink and brawl."
They urge to a sensual, ruthless spree,
At a swanky mid-night ball.
Its drink and gamble and adultery too,
Fun and music, sensual and gay.
Its places of revelry, mantled with brew
While our sons plead with us to pray.
Be sure, we reap the seeds we sow,
Wanton pleasure is rewarded with pain.
The reward for such folly is misery and woe,
And our sons will have died in vain.

TO MY DEAR LORD

PAULINE HARTSELL

You are an unseen friend of mine
Worth more than all the world to me,
When my friends forsake, you are kind,
The way of life you make me see.
You give me, "the wealth of the world,"
Understanding, Wisdom and Peace,
Noble banner to me unfurled,
I shall drink deeply of your lease.
You give me truth that stands the test,
On solid foundation I stand,
Scriptures of pearl I do not wrest,
Are given by your unseen hand—
To me you've said you'll not forsake,
How grand to have a friend like you.
You, who never make a mistake,
My heart's desire you grant me too—
Thank you Lord, for all your blessings
For all these riches I did yearn,
Sin won't pay, I learned my lesson
May I your wealth Lord never spurn.
Then I shall dwell at peace an earth.
With joy, honor and glory too,
In eternal life, oh what mirth,
To have such blessings Lord with you.

NOTES—REPORTS

*** * * * * *

Alameda, California. December 31: The year closed in a fine way with the Alameda church. Some New Years revelers took the hall where the Central congregation in Oakland meets and Brother Darling and members came over to Alameda Sunday evening. Brother Darling then invited all to come to his house and the remainder of the evening was spent in singing and the New Year welcomed with a prayer. The congregation in Alameda enjoyed a greater attendance at the Sunday evening and Wednesday evening services during December than any previous month, which is encouraging.—Lloyd E. Ellis, 1504 Fernside Blvd.

* * *

Mena, Arkansas: Your paper is thoroughly appreciated and makes me stronger in the faith. I could hardly do without it. Keep up the good work you are doing. The church here is not doing so well. We are without a preacher. We would like to have a preacher, but would not be able to use an expensive one. If you could help us in that way it would certainly be appreciated.—Felix Voigtlander.

* * *

Just received a shipment of Nichol's pocket Bible encyclopedia. Price 50c. Your order filled same day received.

* * *

Large Print Testaments No. 326

As we go to press (January 10) our supply of the popular Large Print Testaments, No. 326, is exhausted. We are rationed on this number, but a supply is expected from the publishers very soon. We will hold all orders received and ship when our supply arrives. If you want a copy from the next shipment we receive we would advise you to send in your order now.

* * *

Ozark, Arkansas. January 4: We held our opening services in the new building here December 24. Brother James L. Neal of Springdale preached at 11:00 o'clock on "The Blood-Stained Pattern of the Christ." The afternoon services consisted of singing, led by Brother Kyle McElroy, and visiting song leaders, and short talks by Bro. Leo Swearngen of Paris, Brother Pickartz of Ozark, and Brother Neal. The services were well attended. In the afternoon there were visitors from Paris, Russellville, Cicil, Coal Hill, and Alma. We wish at this time to thank each and every one who had any part in making this service possible. Without the many donations from different congregations and individuals, the building could not have been built and ready for use. There will now be regular services here in Ozark, and any one passing thru is invited to stop and worship with us.—Earl Gibson.

Fort Smith, Ark., January 2: The meeting in Combes, Texas, closed without visible results. It was my second effort with them. 1944 has come and gone. It was a busy year

with me. I taught nine singing schools and assisted in twelve meetings and established two new congregations. 28 were baptized. My work carried me into eight states. This leaves me in a very interesting singing school in Miami, Oklahoma. I taught for them four years ago. I will preach five days in Prescott, Arizona, beginning Jan. 10th and then to San Diego, Calif., for a meeting. I have fourteen weeks work in California. I have some vacant dates for 1945. I'd like to be kept in good old Arkansas and Oklahoma, the two states in which I have spent my life except six years in Texas. Brethren, I think you for every kindness.—Will W. Slater, Station A.

* * *

Damascus, Arkansas: I spent the last week of December 1944 with brethren over in Kentucky and Tennessee. Preached at Mt. Harmon Church of Christ, Hickmon, Kentucky, Sunday, December 24. A fine congregation and I love and appreciate them and their work there. We are looking forward and praying for greater work to be done in this part of Arkansas. Brother Voyd N. Ballard and Brother Harold L. Sharp will hold two meetings each for congregations I am laboring with here in Van Buren county.—Roy Henderson.

* * *

OBITUARY

God in his wisdom and mercy saw fit to call our loved one, Mrs. L. F. Delaney of Beebe, Arkansas, on December 10, 1944. She leaves to mourn her passing her husband, four daughters, one son and a host of relatives and friends.

She suffered for eleven months and twenty days. She bare her suffering and pain without one word of complaint. She never gave up until the end and now rests with our Savior. She was a faithful member of the church of Christ for nine years and she was always found at the house of worship when ever her health would permit. We miss her so much, but we must live for God and meet her in His wonderful home.—Hazel Delaney, her daughter.

* * *

Houston, Texas, December 31: The congregation meeting in the Houston school building met in our new building in Barclay place on Laurakoppe near Holmestead. In spite of war time restrictions we have a neat, comfortable building. It is small but will suffice for the present and immediate future. There is plenty land left to enlarge it or build another separate unit. We are thankful for the unity and personal sacrifices that help make this possible.—L. B. McClevey, R. 10, Box 1879 A.

* * *

Corning, Arkansas, January 3: During the month of December, I preached at the following places: first Sunday at Reyno, Arkansas. We lived at Reyno four years in the past. It was a real treat to meet with them again. Second Sunday at McEray, seven miles N.E. of Ronendensprings. One restored at 11:00 service. Third Sunday at Biscoe, Ark. A very small congregation at Biscoe but very interested. Fourth Sunday at

Walnut Grove. Fifth Sunday I meet with the congregation here in the new building. It is not quite completed but near enough to use. I'm teaching a class in vocal music here. I have some open dates for meetings next summer. If you need me write me.—C. E. McCord.

* * *

Wilkinson, Miss., January 2: The meeting at Eden, Idaho was from Nov. 19th to Dec. 1st. They really believe in singing. The meeting at Jerame, Idaho, was from December 3rd to 17th. Brother Owen Aikin is the local preacher and song leader. He is a busy man for the cause. I preached at Corinth near here the 24th and 31st. I also went back to Eden, Idaho on Lord's Day afternoons of Dec. 3, 10 and 17th. The cause is growing in Northwest. If you need me in radius of 300 miles of here write me.—David M. Owens.

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NOTES



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Gospel Light Publishing Co.

Delight, Arkansas



The Gospel Light

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

VOLUME 15

DELIGHT, ARKANSAS, JANUARY 18, 1945

NUMBER 7 7

PRACTICAL CHRISTIANITY (No. 3)

TED W. MCELROY

This article is based on the first 13 verses of the second chapter of the book of James. The aim of the entire book is to show that true religion consists in obeying the law of God; in this passage the apostle forbids partiality and teaches that complete obedience to all God's laws is necessary to Christianity.

PARTIALITY

James, in simple language, states the prohibition, "My Brethren, Hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons", (ch. 2:1). Many able critics and commentaries say that in the original this is in the form of a question. Defined "respect of persons" means, "literally, reception of faces, regard to external circumstances" (Pulpit Commentary); "partiality, respect to the outward circumstances of men and not to their intrinsic merits" (Thayer). Faith is put for the whole of religion, and the passage teaches that any partiality or preference, based on external reasons, is inconsistent with the religion of Christ. Respect of persons may be based on (a) riches, (b) nationality, or (c) for advantage. Respect of persons may be manifested by showing more courtesy toward, or by failing to rebuke a person's sin.

(a) Partiality for the rich. In New Testament times, as in our own day, folks were inclined to show undue favoritism on account of wealth and apparel. James condemned such preference, "For it there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts?" (vs. 2-4). Their thoughts were evil, because they were swayed solely by worldly attire; their distinctions were sinful, because their respect was measured by a man's wealth without regard to his character.

In the next five verses James shows the folly of partiality to the rich and gives further proof that it is sinful. In the first place, note, "Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man." (vs. 5-6). Their conduct was shown to be wrong, because it was in direct contrast to God's disposition toward the poor. One of the distinguishing marks of the new covenant was, "the poor have the gospel preached unto them" (Mt. 11:5; Lk. 7:22). But they had dishonored

the poor, who came to their assembly, instead of preaching the gospel to them. A second proof is stated, "Do not the rich oppress you, and themselves drag you before the judgment?" (vs. 6). The persecution of early Christians was mainly from rich unbelieving Jews, hence it was extreme folly to give preference to the rich when they attended the assembly. A third reason is given, "Do not they blaspheme the honorable name by which ye are called?" (vs. 7). The rich Jews blasphemed Christ's name and opposed his religion; hence they, as a class, did not merit favoritism.

The above is sufficient to show that partiality to the rich, either in the church or out of it, is wrong, and sinful. "If ye have respect of persons, ye commit sin" (vs. 9). It is wrong to extend a bigger welcome to rich folks than to poorer people, who attend our service. It is wrong for a rich brother to either take, or be given, greater voice in control of the affairs of the church than less fortunate brethren of equal knowledge and spirituality. However, there is to be no stigma attached to the possession of wealth. A rich sinner is as much a gospel subject as any man, and a wealthy brother who is spiritually minded can do much to the upbuilding of the church. The point is that riches is not to become the standard of our regard for people.

(b) In New Testament times the Jewish Christians were inclined to show favoritism to those of their own nation. This defection was manifested by Peter in Antioch, when "he drew back and separated himself" from the Gentiles and the "rest of the Jews dissembled likewise." Their partiality was based entirely upon nationality, and Paul "resisted him to the face, because he stood condemned", (Gal. 2:11-13). Seemingly the hardest lesson that the Jewish Christians had to learn was, "that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is acceptable with him" (Acts 10:34-35; Rom. 2:11).

(c) Probably the most prolific source of "respect of persons" in the church today is that rebuked by Jude, "their mouth speaketh great swelling words, showing respect of persons for the sake of advantage" (Jude 11). False teachers used the tools of flattery and partiality to beguile men into advancing their selfish designs. By partiality a man may build a clique about himself to promote his personal advantage, and pull the church down to the plane of a political party where it will be governed by the gang

(Continued on page five.)

THE GOSPEL LIGHT

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

MANPOWER SHORTAGE AND THE "LIQUOR HOLIDAY"

Under the above heading the "Arkansas Methodist" of January 11 carries an editorial which could well serve as a warning of "things to come" in these tragic times. The editorial is occasioned by the fact that the nation's distilleries have been released from their vital job of making alcohol for the war effort to engage in making whiskey during the month of January.

Although a large per cent of this whiskey the distillers are to make during the month of January is "earmarked" for our armed forces abroad, we are still unable to see any consistency whatever in the order. To us the move is capable of even more tragic results when we know that our sons (and daughters), who are supposed to be fighting for the very existence of our liberties, are to be given the stuff. We are of the opinion that this news will be cause for rejoicing in Berlin and Tokyo. We print the editorial from the Methodist here:

"Logic and reason seem to have some place in governmental planning until we come to deal with the liquor question. When that question comes up, logic, reason and sensible conclusions pass out and almost anything may happen.

"We are being told that there is a great man-power shortage hence it is impossible to produce enough tires for both the war requirements and civilian needs. THEREFORE civilians must wait until war needs are met; a logical conclusion. We are told that the manpower shortage and the increased needs of our armed forces have created a new shortage in food supplies. The army must, of course, have necessary supplies. THEREFORE many food coupons must be invalidated and many food items again must be rationed; again a logical conclusion. We have a manpower shortage and a transportation shortage. THEREFORE, concludes the government, horse racing and dog racing in America must be stopped for the duration; this is also a logical, rational conclusion.

"Then up comes the demands of the liquor traffic for special consideration. The preliminary argument must, of course, follow the same pattern. There is an acute manpower shortage; so critical in fact that 4F's must be drafted and many farm labor deferments canceled, despite the shortage of vital food supplies. THEREFORE—and here

any semblance of sequence or of a logical conclusion goes haywire. THEREFORE, concludes the government, the liquor business should be given a "liquor holiday" through January in which the entire manpower of the liquor industry, engaged in making alcohol for the war effort, is released from this vital work and turned to making whiskey and in that process to use tons of vital food supplies. Accepting the premises given but by the government as true, it would be hard to realize how a group could conjure up a more indefensible, unexpected conclusion.

"In the face of all the noise about manpower and food shortage, this decision, to release to the liquor interests the tremendous manpower it is now using to make alcohol for war purposes and tons on end of vital food materials for the making of whiskey, is so illogical, so unreasonable and inconsistent that it leaves a great body of Americans intellectually nauseated. This irrational, discriminating action, so favorable to the liquor traffic is a disgusting, irritating insult to a great body of loyal, patriotic American citizens."

Freedom or License

From Church Chimes comes the following description of four freedoms as practiced in America:

We have freedom from want, and use it to eat junk, drink liquor and wear zoot suits.

We have freedom of speech, and use it to tell foul stories, to deal in malicious gossip and to take God's name in vain.

We have freedom of the press, and use it to run moronic comic strips, to conduct Hollywood gossip columns about the fifth husband and the seventh wife, and to retail the most vicious and villainous crimes.

We have freedom of worship, and use it as freedom from worship, never going to God's house to give gratitude to Him for His many and great blessings.

(The author must have had an attack of dyspepsia before he wrote this, but there is too much truth in it for comfort.)

REMEMBERING GOD

Young folk are preparing for future years in this world. They are getting high school, college, and university education, preparing for business and professional careers. But too many of them forget, or have never read the admonition of the wise man, who said, "Remember now thy 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." God has permitted us to be here, and He expects us to get the best out of life. Therefore folk need education; they must pursue a livelihood; but in preparing for time they should remember eternal interests. Days will come when those without God will find no pleasure in them.

Our ears are very important. Things enter our ears and pass on down into our hearts. If those things are good, they will make our heart good. If they are evil, they make our heart evil. Jesus said, "Blessed are the pure in heart." If we want pure hearts we must *not* let our ears listen to that which is unclean,

The Church That Belongs To Christ

LLOYD E. ELLIS

When Jesus said, "upon this rock I will build my church," he clearly indicated that the church would belong to him. He called it his church, and this is true in a number of respects.

In the first place, the church belongs to Christ because he purchased it himself. After Jesus had gone, and men were working in the church of the Lord, Paul told the elders of the church in Ephesus to watch over those belonging to the church at that place—the church which Jesus had purchased with his own blood. Yes, the church belongs to Christ because he paid the price for it which no other could pay. He died for all and purchased unto himself a people for his name, who would be desirous of following him all of the way, who would be willing to give themselves to good works.

The church belongs to Christ, and he is the head over all things to this church, which means that men who would live in the church must look to Jesus for the directions concerning all that they do in that instruction. When he tells them what to do, then that they must do if they are to be Christians, for if they begin to turn away from his commandments, they immediately begin to follow someone else and not the Christ. But if men refuse to do what the Savior says for them to do, they are not working in the church that he built, for he is the authority in that church. Men who will not obey the authority under which they live are in rebellion, so those who claim to be following Christ, and refuse to listen to him are in rebellion to him.

If the church belongs to Christ, and we are in the church, or part of it, then we too belong to him, and this is true. Those who have turned away from the world and have turned unto Christ are no longer their own, but they are bought with a price and belong to the Lord. The duty of such individuals is to glorify the Lord of Glory with their bodies, that is, they are to live such lives here in the world as will show forth the praises of him who died for them.

If one belongs to a worldly organization which the Lord did not establish, then that one does not have any right to expect eternal life from Christ, for the gift of God is eternal life, but this gift is through Christ and not through man-ordained ways. Men have no right to set up their own systems of religious worship, ignore what the Lord has said, and then expect something of the Lord.

When men become members of the church that belongs to Christ, there is no necessity for them to exercise themselves in determining in councils and synods just what they will do in the matter of worship, or how they will receive others into their membership, for the one who did all things well has already determined just what ought to be done, and the principles controlling these activities.

Instead of trying to formulate systems of their own, men need only to learn what the Lord has said concerning the various matters pertaining to his church, and then resolve and determine to live by what he has said.

In the church that belongs to Christ there is salvation and there is salvation in no other. There is no other name by which men can be saved, for in Jesus Christ alone is

salvation. Men who wear other religious names are not honoring the Christ, but someone else. They will have to look to the one whom they honor for their reward, for they have no claim upon Christ and he has promised them nothing in the name of someone else. Those who are honoring Christ are in his church and turn away from vain glory and honor. They seek the glory and honor that is in Christ Jesus, they glorify him by wearing his name; follow him in obedience to whatsoever he has said, and have the promise of eternal life in the end.

PRACTICAL CHRISTIANITY (NO. 3)

(Continued From Page One)

that can make the most noise. A group of preachers might form a ring, and exchange favors—showing "respect of persons" among themselves for the sake of the advantages or benefits they mutually derived. Corrupt political patronage is not good for any institution, and should never be practiced in the church.

After forbidding favoritism, James stated our duty toward all men regardless of external factors, "Thou shalt love thy neighbor as thyself" (vs. 8). This attitude we must maintain toward all, regardless of nationality, wealth or rank. Respect of persons is prohibited, but regard to character is essential. God does not respect persons, but he accepts character (i. e. "he that feareth him and worketh righteousness"). For obvious reasons we cannot show the same disposition toward a propagate that we do toward a Christian—and when we make a difference we are not showing respect of persons, but regard for character. Members of the church are special objects of our service, "Let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10).

COMPLETE OBEDIENCE

The false idea that some commandments were more important than others was current in Bible times, and many today still think that some commands must be obeyed while other commands are non-essential. James rebuked this false notion in these words, "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (vs. 10). Then he showed the reason that this is so, "For he that said, Do not commit adultery, said, also, Do not kill. Now if thou doest not commit adultery, but killest, thou art become a transgressor of the law" (vs. 11). The law rests upon the authority of God, the lawgiver, and to violate or ignore any command is equivalent to defying the authority of the lawgiver. Secularians violate the lesson when they say that faith is essential to salvation, but another of God's commands, "to be baptized," is not necessary. Some Christians violate the principle by carefully doing their duty in one line and neglecting it in another. For example: a man might be diligent in visiting the sick, but if he neglects the Lord's Day assembly he is guilty of all. Let us examine ourselves and be sure that we are obeying all God's commandments, for if we are lacking in one we become guilty of all.

Who Is A Liar ?

FLOYD J. SPIVY

Paul said in Romans 3:4, "Let God be true, but every man a liar."

I have no desire to take a passage of scripture out of its proper setting. But there are times when a principle is stated in speaking of one thing, that will apply in many other things. In the book of Romans, Paul is carrying on a dialogue between himself and a Jew. He is showing that the law of Moses has fulfilled its purpose and the gospel is now in force, and if the Jew does not obey that, he will be lost. The Jew argues that God will save him regardless of his unbelief and disobedience. So he asks the question in verse 3 "For what if some did not believe? shall their unbelief make the faith of God without effect?" Paul answers in verse 4. "God forbid: yea, let God be true, but every man a liar."

God is true, regardless of what man may say about His dealings with the human race. When He says or does a thing, that thing is true, just, and right. By what right does man, who was Created by the Lord, question His ways? When the Lord says I must do a certain thing in order to be saved, that is true, even if I do question it.

Let us turn to His Word and see what instructions have been given to man.

1. In the book of Mark, chapter 16, verse 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Who said that? The Lord Jesus Christ. Men have and still do question that statement of the Lord. They say: "Baptism is non-essential." Now, who is a liar? Is it possible that the Lord, the One who has all power in heaven and upon earth told a falsehood about the matter? Can it be possible that His wisdom was so limited that He could not see what was necessary for a man to do to be saved? "Let God be true."

2. Jesus said: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:41) Then we find Paul speaking: "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) Again in I Tim. 4:1, "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."

From these passages we learn that it is possible for a child of God to fall, depart from the faith. In spite of these and many other plain verses along the same line, there are men who say, "You can't fall." In effect they tell the Lord: "You don't know what you are talking about, you are going to save me in spite of my disobedience." This is the same argument that the Jew put up to Paul. But Paul told the Jew he would be punished for his unbelief and disobedience. He also told him that God was TRUE, and if there is any one who is a liar, it will be man and not God.

3. In Acts 20:7, we find that the disciples came together upon the first day of the week. Then in Heb. 10:25, we are admonished not to forsake the assembling of ourselves together. Many of my brethren seem to think that it is not necessary to assemble on every first day of every week. Who is a liar in this matter, God or man?

chapters 8 and 9, we find that God's people are admonish-

4. Let us be careful about this. In I Cor. 12:2; II Cor. ed to give of their means. We are to give liberally, cheerfully, and systematically. A number of my brethren seem to think the Lord is all mistaken in this matter. I say this because I judge the tree by its fruit. (Matt. 7:20) By their work they say to the Lord, "Lord I can use ten dollars for my pleasure and luxury, but ten cents is enough for you." Who is a liar?

5. In Eph. 5:19, The Lord says through Paul: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." He said SING, but men say, "Lord, we need to play." Now who is a liar in this? It is a sure thing that the Lord is TRUE.

We might go on and on, but this is sufficient to show the principle expressed in Rom. 3:4. When the Lord commands a things, that thing must be done, regardless of how foolish it may seem to us. If we try to add to it, or evade it, we will be found a liar before him. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6)

The fate of the liar is horrible to contemplate. John says they shall have their part in the lake of fire. (Rev. 21:8) The only safe course is just to take the Word of the Lord as it is, believe what it says and obey what it commands.—In Center Shots.

MARKS THAT PROVE

Briefly, what are the marks that should prove that we are the followers of the Lord Jesus Christ? What is there in our lives to show that we have consecrated ourselves to the service of the Master? There should be the actual renouncing of sin. It is impossible for us to be Christians in the true sense of the word and live the unrestrained life of men of the world. We cannot be Christian and seek and indulge in worldly pleasures of every kind. We should earnestly and consistently strive to become more like the Master, to learn of Him who is meek and lowly of heart, and not only to learn but to emulate Him. We should grow from day to day in Christian grace and knowledge and strength. We should seek first of all His glory in all that we do and endeavor to spread His Gospel. We should have the missionary spirit which endeavors to make Christ known at home and abroad. These are marks that prove.

In Christ we are the shrine of God,

The Scriptures plainly say,
For God the Holy Spirit dwells

Within these walls of clay.

O wondrous truth! that I may have,

This treasure in my heart,

To live in me, and walk in me,

And ne'er from me depart.

—Isaac Page.

True Happiness

The greatest happiness that can come to anyone in this life is being a Christian, a follower of Christ, walking in His foot-steps, doing as He did, speaking as He spoke, and being faithful to Him as He was to His Father.

People deceive themselves in thinking that "going the full gait" and "having a good time" is happiness. Such is worldly happiness and leads to death—eternal separation from God—from Christ—from all that is pure, lovely and good. Whereas, Christian happiness leads upward—to Christ—to God—to the "spirits of just men made perfect"—to that there is no sickness, no sorrow, no nothing to mar one's happiness—where there is one eternal day of joy in the presence of God and Christ and the redeemed of the ages. Let us reflect upon these things until our love for God so deepens as to permeate our lives and leads us onward toward those everlasting planes of light and love where angel hosts join with the redeemed of earth in hymns of praise to Him whose infinite love makes bright the path of life and glories in the joy of Heaven.

We are sorry to know that we have preachers that will tell the people that Baptism is non-essential to salvation. We are sorry that any man will put himself above the teachings of the Bible, for Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16). (See also Acts 10:48; Eph. 4:5 and I Peter 3:21). Which is your choice—God or man?

We are sorry that we have preachers who will tell the people to join the Church of their choice, that one church is as good as another, when our Savior prayed that they all may be one like He and His Father were one. (John 17:21).

The Church of Christ has no earthly head, is not a denomination, has no man-made creeds. It speaks where the Bible speaks and is silent where the Bible is silent, calls Bible things by Bible names. It was established in Jerusalem in the year 33. It used no mechanical instruments in the worship then and does not use them now.

We believe that Christ died for the Church, purchased it with his own blood and that his purpose in establishing this divine institution was to provide the way of salvation for all—not to any denomination but to everybody.

We know that the New Testament should be our only rule of faith and practice. It contains a perfect law (Jas. 1:25) in which are given all things that pertain to life and godliness. (II Peter 1:3).

Human creeds only serve to keep us divided and defeat the very unity which God desires us to maintain. No man can be saved by following the doctrines and commandments of men. (Matt. 15:9.) No man can be saved without obeying the commandments of God. (Heb. 5:9).

The Churches of Christ carry on their worship in simplicity in the name of Christ. Our song service consists of praise rendered by the whole congregation in psalms, hymns and spiritual songs. Mechanical and man-made instruments are not used since God has commanded us in the New Testament to sing, but has not told us to play. (Col. 3:16).

In keeping with our Savior's request and in harmony

with the example of the apostolic churches, we meet each Lord's Day to remember Christ and His sacrifice. The simple memorial of the loaf and the wine are used to "show the Lord's death until he comes." (I Cor. 11:23-30).

The members of the One Body "Lay by in store upon the first day of the week as God has prospered them." (I Cor. 16:1, 2).

We are happy to state that we can all have the privilege of worshiping with any congregation of the church of Christ wherever it may be located.

Jesus said, "Every plant which my Heavenly Father hath not planted shall be rooted up." (Matt. 15:13). If we are wrong on these questions here, we will be wrong when we come to die. Then let us not teach anything religiously that the Bible says nothing about. This is the safe way. Mankind does the obeying and God does the adding to "the church, (Acts 2:47) which is "His" church—the one He built. (Matt. 16:18). Time and opportunity are rapidly passing. So the thing for us to do is to see that these matters are true and in accord with the Bible.

If you are not a Christian, you need to learn your duty to God, hear His word, believe His truth, repent of your sins, confess your faith in the Christ and be buried with Him in baptism and raised to walk in newness of life. God will then add you to His CHURCH—not to any man-made institution, and if we live faithfully, He will give us a crown of life. We can all agree and be one in faith and practice only when we are willing to limit ourselves to the teachings of the New Testament.—R. W. Comer, In Apostolic Times.

" * * ONE ANOTHER "

In unity there is strength. God's people are exhorted to unity and humility by the example of Christ the perfect One. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:1-5).

"Use hospitality one to another" (I Peter 4:9).

"Love one another" (John 15:17).

"Consider one another" (Heb. 10:24).

"Comfort one another" (I Thess. 4:18).

"Serve one another" (Gal. 5:13).

"Receive ye one another" (Rom. 15:7).

"Exhort one another" (Heb. 3:13).

"Confess your faults one to another" (James 5:16).

"Submitting yourselves one to another" (Eph. 5:21).

"Pray one for another" (James 5:16).

"Above all things have fervent charity among yourselves: for charity shall cover a multitude of sins" (I Peter 4:8).

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Peter 4:10).

A sham religion will neither save nor keep the rising generation.

SUMMARY OF DEC. LABORS

Gus Winter, Evangelist, So. Side Church of Christ, 148 Carroll St., Youngstown 2, Ohio. Sermons (inc. 2 by radio) 12; Lord's Day Bible study 5; Wed. Bible study, 4; House to house calls, 136; serial and other gospel tracts and papers distributed 252; Radio cards 112; Testaments 5; Dec. was featured by the worst blizzard in several years with over 19 inches of snow and some very rough weather. But encouraging reports that many are listening in to our Saturday 8:30 a. m. gospel broadcast over WRRN (1400 kc) continue to pour in. Several have made repeated promises to attend our meetings.

NOTES—REPORTS

Naihan, Arkansas, January 12: For the last six months our church work has been progressing. The interest is fine and we hope to continue to do more in the new year, 1945. We hope the war will soon be over so our boys can be back to worship with us. Brother Neal Watson was with us the first Sunday afternoon in January. We all enjoyed his talk very much and invited him back again in the near future. We all enjoy the Gospel Light. We wish all the writers and editor a happy New Year.—T. L. Henderson.

LECTURESHIP

January 14-21
CHURCH OF CHRIST
 Alvin, Texas

David O. Griffith, Minister

1. "What the church can do in its original and divine order."—J. Porter Wilhite, Houston.
 2. "The Christian attitude of the church toward all the members."—Oscar Smith, Houston.
 3. "The need of Reconciliation of the members of the church."—Walter W. Leamons, Houston.
 4. "The blessings in a Cooperative church in all its work."—B. C. McCauley, Galveston.
 5. "What it takes to make a strong church in all its divine work."—M. Roy Stevens, Houston.
 6. "What is the scriptural discipline of the church?"—Eldred Stevens, Houston.
- Song director, Johnny Anders, Angleton.

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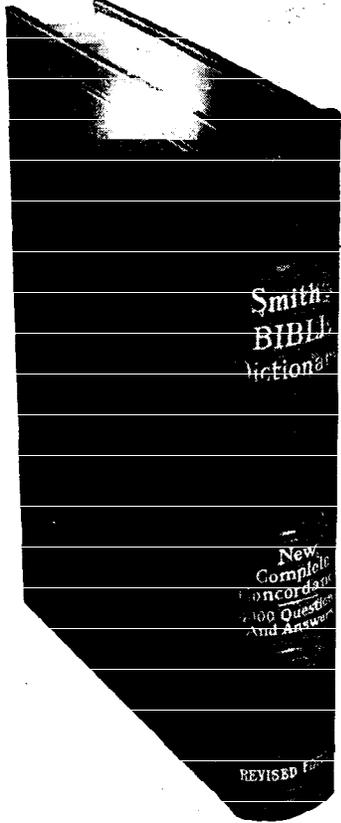
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AHŪ'MAI. Son of Jahath, Judah (1 Chr. iv. 2).
AHŪ ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).
AHUZ/ZATH (*possession*). The "friend" or "favorite" who was with Abimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word



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The New Testament Church (No. 2)

FRANK J. DUNN

THE BEGINNING OF THE CHURCH

The beginning of the New Testament church is a subject of vital concern to all men. Unless we find its beginning, we cannot know its constitution and governing laws. A mistake concerning the time and beginning of Texas as a sovereign state means the difference between our constitution and that of the Texas Republic or of Spain. The territory now included in Texas has been under five flags—yet no Mexico, Spain, France, or the Texan Republic to determine the constitutionality of a law today. When the Republic threw off the yoke of Spanish rule, it denounced every vestige of its authority. Similarly, when it became a part of the United States, it became subject to the Federal Constitution. In like manner, there have been three principal ages in the history of man, and in each the people of God have been subject to a different system of law. The first began with Adam and ended when the law was given to Moses at Mt. Sinai. The second began with the giving of the law of Moses and ended when Jesus died on the cross. The third and last age began at the cross and will continue until the end of time.

God's plan of dealing with man in every age has been the same. He has always demanded faith and obedience. The conditions in the plan—i. e., the specific laws governing man's relation to God and his fellow man—have differed in every age. Hence, we must find the beginning of the church in order to understand the terms of entrance into it, and the laws regulating Christian worship and Christian living.

When, then, did the New Testament church begin? Let us first note that it could not have been before the death of Christ. If it began prior to Christ's death, it was established under the law of Moses, for during his lifetime Christ observed the Mosaic law and taught his disciples to do likewise (Mt. 5:17-20). But when the law of Moses was fulfilled in Christ's death on the cross, it was removed. Thus we read in Col. 2:14, "He hath taken it out of the way, nailing it to the cross." Had the church been established before the cross, it would now exist without a law since the economy then in effect was taken out of the way. No kingdom can exist without a system of law. Therefore the church could not have been established prior to the death of Christ.

As the law of Moses came to an end when Jesus died on the cross, a new and better law was given to take its place. Thus we read that Christ is "the mediator of a 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 the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth" (Heb. 9:15-17). The new covenant is the constitution of the New Testament church. It went into effect after the death of "him that made it"—our Lord Jesus Christ, and it is to continue until time is no more.

Moreover, the beginning of the church could not have occurred after the time of the apostles. Paul says, "The Father delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love" (Col. 1:13). In the eleventh chapter of I Corinthians he gives instructions concerning the manner in which the Lord's supper is to be observed in the church, which Christ instituted to be observed in his kingdom. The terms, "kingdom" and "church" are used interchangeably throughout the New Testament to denote the same institution (Mt. 16:18-19). These and similar passages show that the apostles spoke of the church as a reality, already in existence; that they were already in it; and that the church was assembling to partake of the Lord's Supper, which was to be done after the establishment of the kingdom.

In the light of these facts, I would not want to entrust the salvation of my soul to an institution which claims to have existed on earth before the death of Christ, or with an organization which has come into existence since the time of the apostles.

The exact date of the beginning of the New Testament church is so definitely fixed by Christ and the Old Testament prophets that no room for doubt is left. About 700 B. C. the prophet Isaiah stated the time, place and conditions for the establishment of the church. "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 let us go up 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, 9). In Micah. 4:1-3 we have almost identically the same language. Joel prophesied concerning the coming of the Holy Spirit which was to accompany the establishment of the kingdom, stating that it would take place in "the last days" (Joel 2:28). The expressions, "the Lord's house" and "The house of the God of Jacob" signify the church of the Lord Jesus Christ. Thus Paul says, "The house of God . . . is the church of the living God" (I Tim. 3:15). The term "mountain" signifies government (Ps. 2:6; Dan. 21:35, 45). The government of the Lord's house was to be established above all human governments. The time was to be "the last days"; the place, Jerusalem, and the conditions, "all nations" would be included.

In 26 A. D., John the Baptist, preaching in the wilderness of Judea, commanded the people to repent "for the kingdom of heaven is at hand" (Mt. 3:2). The time for the establishment was drawing near. But it did not take place during the lifetime of John, for several months after John's death, Christ spoke of the church as yet in the future, when he said to Peter, "I will build my church" (Mt. 16:18).

Some six to eight months before his death, Jesus said to his disciples, "There are some of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power" (Mk. 9:1). From this state-

ment we learn: (1) that the kingdom had not yet come; (2) it was to come during the lifetime of some who were then present; (3) that some would probably die; (4) that it would "come with power." Unless we wish to admit that some of the apostles are yet living, we must agree that the kingdom has been established. We may note also that both Jesus and Judas died soon thereafter. If we can find the exact time when the "power" came, we will have located the time when the kingdom came—because the kingdom and the power were to come together.

Shortly before his ascension Christ told his apostles to "tarry ye in the city (Jerusalem), until ye be clothed with power from on high" (Lk. 24:49). The disciples then asked, "Lord, dost thou at this time restore the Kingdom to Israel?" Jesus replied, "It is not for you to know times or seasons, which the Father has set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts 1:6-8). Now turning to the second chapter of Acts we read, "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one 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 apostle Peter said, "This is that which hath been spoken through the prophet Joel: And it shall come to pass in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17). Luke states that "there were dwelling at Jerusalem Jews, devout men from every nation under heaven" (Acts 2:5), and Peter said that the promise was to them, and to their children "and to all that are afar off (Gentiles) even as many as the Lord our God shall call unto him" (Acts 2:39).

Herein we have the fulfillment of all the prophecies made concerning the beginning of the church: (1) the power came upon the apostles as promised by the Lord; (2) the gospel which was for "all nations" began to be preached on this day; (3) Jews "from every nation under heaven" were present, and Peter said the promise of the gospel was also "to them that are afar off;" (4) Peter referred to the occasion as being the fulfillment of Joel's prophecy, and the time as "the last days;" (5) eleven of the apostles, who were present when Christ foretold the coming of the kingdom with power during their lifetime, witnessed the beginning of the church; (6) "the word of the Lord"—i. e., the Gospel which Peter preached—went forth from Jerusalem, the proper place. The apostle Peter preached the first gospel sermon in the name of the resurrected Christ, and in response to it, three thousand souls were added to the church that day (vs. 41). Later Peter refers to the event as the "beginning" (Acts 11:15).

In the light of these facts, it is certain that the church was established on this particular occasion, the first Pentecost following Christ's resurrection, in 30 A. D., at Jerusalem.

In conclusion, let us observe the terms of entrance into the church as set forth in Peter's sermon on this occasion. After his resurrection, Christ said to his disciples, "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" (Lk. 24:46, 47). Here, on the first Pentecost after the resurrection of Christ, Peter said to those who believed, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). On this day then, the gospel for all nations—the constitution of the New Testament church—began to be preached. When the apostle Peter announced the conditions upon which God offered the forgiveness of sins, he used "the keys of the kingdom" which had been given unto him by the Lord Jesus Christ (Mt. 16:19). Hence, the law of entrance which he here announced was bound in the courts of heaven, and made compulsory on all subsequent generations who would enter the Kingdom of heaven. No man from that day until now has been privileged to alter the law which was here given.

The word of the Lord which went forth from Jerusalem on this occasion is spoken of as "the seed of the kingdom" (Mt. 13). Sown in the hearts of these men and women, it brought forth obedience. "Then they that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:41). So it was that the church began, and so it is perpetuated. No religious institution in existence today can make a valid claim for an unbroken chain of succession from the New Testament church until now. However, seed planted in one generation will bear the same kind of fruit as when planted in any other. The gospel is the seed; the church, the fruit. Such was true 1900 years ago when the church began. When planted in the hearts of men today, the gospel produces the same fruit. Thus, by submitting to the conditions that Peter announced on Pentecost, men today receive remission of sins, become members of the church of our Lord Jesus Christ, and share in all the blessings of God.

The Bible, as no other book, is the world's book. Some part of it has been translated into over a thousand languages—the whole of it into 184. In it lies the one hope for the world—in it lie the answers to many daily, perplexing problems.

The person who pities himself is grooming himself for failure and will never grow up to be a real man until he buckles into work with his head up and saves his pity for the other fellow.—Unknown.

Every one needs a friend; be sure to be one to somebody, and remember always that God sent Christ into the world to be the friend of every man.

"Believe not half you hear; repeat not half you believe; when you hear an evil report, halve it, then quarter it and say nothing about the rest of it."—Spurgeon.

Fortune does not change men; it only unmasks them.



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

VOLUME 15

DELIGHT, ARKANSAS, JANUARY 25, 1945

NUMBER 8

The New Testament Church (No. 3)

FRANK J. DUNN

The Creed of the Church

The primary meaning of the term "creed" signifies "a formally phrased confession of faith." It is also used to denote a formula or summary of principles adhered to. In neither sense does the New Testament church have a creed of human origin. It has a divine creed. If we think of the creed of the church as a confession of faith, our confession is Christ. If we think of it as a set of rules or principles for the church, it is the gospel of Christ. The fact that Christ is the Son of God and the author of our salvation is enfolded in the creed of the New Testament church. In the one sense Christ himself is the creed of the church; in the other, he is the author of its creed. In either case, Christ is the basis of authority in the New Testament church.

Our confession of faith is that Christ is the Son of God. The apostle Peter was the first man to make this confession. Jesus asked his disciples, "Who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the loving God" (Mt. 16:15, 16). This fact was revealed from heaven at the baptism of Jesus, when God declared, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17); and again; on the mount of transfiguration a voice was heard, saying, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). Jesus has promised a blessing to those who make this confession and has fixed a curse upon those who refuse to do so. Thus he says, "Everyone therefore who shall confess me before men, him will I also confess 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, 33). Salvation is based upon our confession of Christ, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). When the Ethiopian eunuch presented himself to Philip for baptism, the evangelist instructed him to first acknowledge his faith in Christ, and we find him making this great confession: "I believe that Jesus Christ is the Son of God" (Acts 8:37).

To confess that Jesus is the Christ, the Son of the living God, is the greatest statement man can utter. It cost the Savior his life to make this statement. The apostles and many of the early Christians were put to death when they acknowledged the Christ. While we do not endanger our lives to the extent they did in making this confession, we have the same commandment today, and may expect the same blessings if we obey it. Of course, to merely utter the words apart from faith would avail nothing. Paul said,

"Without faith it is impossible to please God" (Heb. 11:6). The confession must be made sincerely out of a pure heart, in humility and faith. To acknowledge Christ as the Son of God is to accept him as Lord, King, Judge, Law giver, and Savior. It means that we accept him as Divine, God incarnate; that we look to him for instruction in all matters of religious faith and practice, and that we will seek to do his will in all things.

Please note that the creed of the church is not a confession of faith as formulated by some human system, but the simple fact to which God himself bears witness that Jesus is the Christ the Son of the living God. It was made by Peter and the rest of the apostles and by all other Christians in New Testament times. It is our privilege today to make this simple confession, upon which Christ has promised to own us in the presence of the Father.

There have been numerous attempts by men to formulate their own creeds. The result is a multiplicity of conflicting authority, strife and division in the religious world. As long as men follow human creeds, articles of faith, manuals, prayer books, catechisms, keys to the Scriptures, and such like, division will continue to curse Christendom. We can never have unity among the followers of Christ until we are willing to discard human systems and accept the gospel of Christ as a common basis of authority. The Bible says nothing about human creeds, except to condemn them. If we are willing to accept Christ as our only creed, acknowledging him alone as our Savior, we will have no difficulty in understanding the religious system of which he is the author.

Paul said, "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" (II Tim. 3:16, 17). The scripture which God has inspired . . . i.e., the gospel of Christ—is all we need to make us complete in righteousness, or perfection. James says, "It is the perfect law, the law of liberty" (Jas. 1:25). It is presumptuous on the part of man to attempt to improve upon that which God regards as perfect. In fact, it is impossible for us to improve upon it. A thing that is already perfect cannot be improved upon, but will, with any alteration, become imperfect. It is for this reason that God condemns all human creeds. They attempt to improve upon the gospel of Christ, but they only succeed in perverting it.

David realized the importance of accepting the word of the Lord in its purity and simplicity. He said, "The law

of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Ps. 19:7); and again, the word of God "is a lamp unto my feet, and a light unto my path" (Ps. 119:105). The sooner all men to-day are willing to accept the divine creed of the church with the same faith and dependence upon it that David here expresses, the sooner we will be able to convert the world to Christ.

A creed is of value only as a source of common instruction. But if the instruction be not in harmony with the gospel of Christ, it is a curse rather than a blessing. The purpose of God's instruction is the salvation of all men. The source of this common salvation is the creed of the New Testament church. Thus we read in Jude 3 that "the faith which was once for all delivered unto the saints"—i.e., the gospel of Christ—is the source of "the common salvation." If we fail to abide in this teaching, we cannot expect the blessings of God. Thus John says, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (II John vs. 9). It is impossible for one to abide in the teaching of Christ and at the same time subscribe to some human creeds.

God has placed a grievous curse upon any person who alters in any way the gospel of Christ. Paul said, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:8, 9). Let all who claim to have received "some special revelation from God, as well as all others who pervert the gospel of Christ, take warning from Paul's curse here pronounced upon all who devise innovations. The Words Paul spoke were not after men, but of God. "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught, it, but it came to me through revelation of Jesus Christ" (Gal. 1:11, 12).

To accept Christ as the creed of the church means to neither add to nor take from his word. John says of the last revelation of the Lord, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22:18, 19). We must not therefore, go beyond the word of God as revealed to us through the Divine inspiration of the New Testament writers. Likewise, we cannot afford to minimize the importance of any of his commandments. Hence, Peter said, "If any man speak, let him speak as the oracles of God" (I Peter 4:11).

Perhaps someone is now ready to suggest that we must have human creeds in addition to the Divine creed of the church in order to understand the word of God. Some people regard the Bible in much the same way that they think of an income tax return. To them it is so complicated that they must have a book to explain it; and then another book to explain the first one, and finally, some man to lead them out of their confusion. It is not so with

the gospel of Christ. It is simple and easy. None of us will have any difficulty in understanding it, if we will read it and accept it as it is. Isaiah said, "The wayfaring men, yea fools, shall not err therein" (Isa. 35:8). Human creeds do not enable us to gain a clearer understanding of the scriptures, but always result in confusion, discord and division.

Another says, "I believe in accepting just what the Bible says, but we must have creeds to suit the particular needs of the various churches." If we accept the Bible, and the Bible alone, as our guide in all matters of faith and practice, we will not have a multiplicity of churches. All the followers of Christ will be one, even as he prayed and the apostles admonished.

Still another contends that human creeds are all right as long as they do not alter any essential commandment of the Lord. Now let us ask, Who is to decide which commandments are essential and which are non-essential? Christ makes no distinction in his commands, but James says, "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (Jas. 2:10). Furthermore, if the man-made creed does not alter the Divine creed in any way, what purpose can it serve? If it teaches more than the gospel of Christ, it teaches too much. If it teaches less, then it does not teach enough. If it teaches just what the Divine creed teaches, then we do not need it for we have the inspired creed of the church in all its purity and simplicity in the gospel of Christ.

The apostle Paul said, "I shrank not from declaring unto you anything that was profitable . . . For I shrank not from declaring unto you the whole counsel of God" (Acts 20:20, 27). Again he said, "Woe is unto me, if I preach not the gospel" (I Cor. 9:16). If we accept Christ as our creed we must accept his gospel as our basis of authority in all matters of religious faith and practice. Paul said, "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). The gospel of Christ is God's power to save. There is no other. It is the perfect creed of the New Testament church, by which we are saved and through which all men become one in Christ Jesus.

ARE WE ASHAMED?

Are we ashamed of the name, "Church of Christ"? One would think so if we were to judge by the large number of our church buildings over the nation that bear no name.

Rural and small town churches are especially negligent in this matter. They might have been forgiven in the "horse and buggy days." Then everybody in the community knew where each religious body met. But today strangers by the score drive by these buildings in their automobiles. Many people might drop in to worship if they only knew? their brethren were meeting there.

Under any circumstances the name of the church standing out bravely over the door or on a bulletin board visible to all who pass by is a testimony to the New Testament faith of those who worship therein. Let's put up the name and live up to it.

What I gave, I have; what I spent, I had; what I kept, I lost.—Old Epitaph.

The Harvest Is Past

R. A. HARTSELL

"The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20) Israel heard the announcement of their fate. Two questions are asked by the Lord before he announces that the harvest is past. These questions point out the reason why His people had allowed opportunity to knock and leave unaccepted. "Is not the Lord in Zion?" Sure, but they had overlooked that fact. And a second question: "Is not her king in her?" By overlooking these two important facts, the people had wasted the opportunities extended to them by the Lord.

We are informed in chapter three that Israel had become a backsliding people. In verse six the Lord asks: ".....Hast thou seen that which backsliding Israel hath done?" And in the close of the verse, God announces one of the sins: ".....But went and played the harlot." Again in verse eight we find: "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away." And in verse twelve, the Lord tells how they did this. "And ye have not obeyed my voice, saith the Lord."

In chapter two the Lord said: "Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria." (v. 36). They turned from the Lord to follow the ways of the gods of Assyria, becoming ashamed, they turned to Egypt, and its false ways. Thus, Israel became the gadding, backsliding bride of the Lord. The people allowed the harvest and summer to come and go without doing anything about it. They had become so indifferent to the presence of the Lord among them that they could not see him, because of the ways of those about them. They compromised and sold the Lord and his cause out to idolatry. Gadding backsliding and changing the way of the Lord robbed them of the harvest.

While this is not a "New Year's article", it is well to consider the passing year, at least with a question. Can I say I have used the summer and harvest of 1944? Can the congregation answer yes? Or must we say that we did not recognize the presence of the Lord, our king among us; therefore, we gadded, backslid, compromised and changed the Lord's plans? There is only one reason for reviewing the past of life; and that is to be able to mend our ways for the future.

But, we are interested just now in a closer study of Jeremiah's stunning announcement. He brings Israel face to face with a fact which we must not overlook. "Why have they provoked me to anger with their graven images, and with strange vanities?" This tells the full story. All of us know that an image is an idol. But what about "strange vanities?" Webster says vanity means: "love of indiscriminate admiration; empty pride or conceit; fruitless desire or endeavor; idle show; emptiness." When a person or congregation reaches the place where it does not care by whom it is adorned, just so it has an admirer, or the admiration of the multitude; it is then filled with empty pride and conceit. It or he, finds itself with the harvest past and the summer ended.

Note just here the last statement of the prophet in this

connection. "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" When we allow the opportunities of life to pass unused by us, we provoke the same question. Is there no balm? Is there no cure? Balm means, "Anything which deals or soothes pain." When we pass the opportunities of service to God by, we have lost the connection with that which soothes the soul's pain; and, therefore, our spiritual health has become impaired.

While considering "harvest," it is well to mention that the great harvest is the "end of the world." (Matt. 13:39) This is the harvest of all things. But, there are other harvests, which we must not overlook. Most of us act as if we recognized but one—the judgment. Note this one: "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few." There was a ripe harvest all around the disciples at that time. It was a harvest of lost souls. The difficulty lay in the fact that "The laborers were few."

Enlarging upon this harvest, Jesus said: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The waiting time is over. Look in any direction, brother; for you will find a harvest. Few to labour makes no difference; for the Lord expects you to work at the job anyway.

Haven't you heard persons say: "We can't; for we are so few in number?" That excuse has been answered nineteen-hundred years ago. You are too late with that one. To these very people the Lord has spoken thusly: "But when the fruit is brought forth, IMMEDIATELY he putteth in the sickle, because the harvest is come." (Mark 4: 29) When the true Christian sees the harvest, he immediately goes to work at the task, regardless of the small number to help.

There are some things in these statements which we need to observe very closely. They are: (1) The harvest is now. (2) The fields are ripe (white). (3) It is also plenteous. (4) We need to lift up our eyes. (5) Look on the fields. (6) Then IMMEDIATELY thrust in the sickle. But if we go gadding and backsliding, we will not see the responsibilities before us.

In question form, Christ presented another thought of value. "Say ye not, There are yet four months, and then cometh harvest?" Sure, they were indifferent about it. "We have plenty of time." This is often the cry of the church today, too. "Let us put the matter off; for there is no hurry about it." When this is our attitude, we are asleep. To this condition, Paul addressed this language: "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light." If we cannot see the opportunities about us, it is because we are spiritually asleep. Indifference has robbed us of our vision, and will cause us to stand just as Israel did..... With summer ended and harvest past.

There is a sowing essential to harvest. "That both he that soweth and he that reapeth may rejoice together,"

(Continued on Page Four)

THE GOSPEL LIGHT

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

PUT AWAY LYING

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (Eph. 4:25).

The Apostle Paul was decidedly fond of the figure of speech which likens **the** church to a living body, and certainly the simile is apt and singularly well chosen. As the body of a human being is made of thousands of cells, each one a complete and living individual in itself, but finding its perfection only in functioning with others to complete a large life, so the church which is Christ's "Body" is also a living organism. We who became a part of that body live a separate entities in our own life, but are joined together to be a higher company and unity. Wherefore whatever affects one of us affects all of us, and any harm we may do to each other hurts us equally as much. And since no man of sanity would poke out his own eye, tear off his own ear, and deliberately break his own arm, it is to be expected that every Christian will be equally careful not to harm any other Christian. The word "neighbor" is to be taken as a "fellow colonist," which is the exact Greek meaning in the original text, and refers to those who dwell in proximity and mutual interest, as the heart and the liver dwell, "neighbors" in the same biological colony, or common-wealth.

The basic excuse for lying is generally **fear**. Men lie to escape from embarrassment, punishment, pain, or blame. The second reason is the hope of some profit. In the light of this thought, why **should** Christians lie to one another? Of course, there are some who are harsh in their judgments and quick to censure, and they sometimes drive the weak and timid brother into untruthful statements as well as deceitful conduct. This does not excuse the liar, it merely broadens the blame to take in also the one whose lack of charity and consideration gives rise to the occasion of offense. There should be no such condition in Christ's Body, but, alas, it is not an uncommon occurrence. Even where love actually exists the natural tendencies of fallen men cast their bleak shadows grimly over our relationships. We have known of wives who were really devoted to their husbands, who nonetheless nagged at them so insistently and continuously that the husbands developed into smooth and capable liars just to keep out of disagreeable arguments with the women they loved and lived with!

In that same fashion some Christians have developed a habit of falsification in self-defense against those of our same company who pick on the faults of the brethren; forgetting that the sin of censoriousness is one of the most despicable faults of a Christian! It is the old case of the mote and the beam—it all depends upon whose eye is under examination!

What chaos would happen in the human body if all its many "members" failed to tell the truth to each other! Suppose the eye lied to the feet as to what lay ahead, and let the feet walk into a trap that broke the legs! Suppose the stomach lied to the mouth about its capacity and contents, and the mouth went right on cramming food down until a fatal rupture occurred in the digestive organs! Or suppose the ear did not tell the truth about an approaching danger and let the rest of the body be overwhelmed in an accident that caused suffering and death!

In just this fashion the entire church depends upon the integrity of its every member for the well-being of the complete body. It is highly imperative that we speak truth one to another, that all may prosper together.—Selected.

THE HARVEST IS PAST

(Continued From Page Three)

Where there is no sowing, there can be no reaping. I wonder, do we expect the seed to sow themselves? As I watch the action of the church many times, I decide that this is our attitude. But let us note the next statement of the Lord in this respect. "And herein is that saying true. One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: Other men labored, and ye are entered into their labours." Jesus did not say: "Other men laboured, and ye entered into their reward." I cannot receive reward for the other man's labour. I can enter into his labour, by harvesting from his sowing.

Moses allowed the harvest of entering Canaan to pass, because he wanted to take the honor of bringing the water from the rock unto himself and his brother. Also, he went beyond the law of God, doing more than God directed him to do.

Adam rejected the knock of the harvest of life and joy in the Garden of Eden to slip away, because he accepted the doctrine of the devil. "You do not have to obey God's commandments," was the substance of what satan said. How often is it the case that religiously minded people allow the same doctrine to rob them of salvation?

The young man of Matt. 19, permitted riches to steal his hope of the eternal harvest. "Only one thing lackest thou," is the thing which hindered him. The test commandments of the Lord often stand in people's way.

The case of Felix is some different to the others which we have noted. He thought that there was always time enough left to be concerned about his soul. "Some more convenient season, I'll call for thee.

Be sure you put your feet in. the right place, and then stand firm.—Abraham Lincoln.

The silly when deceived exclaim loudly; the fool complains; the honest man walks away and is silent,

MARK 16:16

BOYD D. FANNING

This is one Verse of Scripture that has been only half quoted more times than any verse of Scripture in the Bible. Mark 16:16. He that believeth and is baptized shall be saved: Some stop there but here is the rest of the verse. **But he that believeth not shall be damned.** It doesn't say that he that is not baptized shall be damned. But he that **Believeth Not Shall Be Damned.** So, my friend, don't trust in baptism, works, church memberships. Put your faith and trust with the Lord Jesus Christ.

The author of the above statement overlooks the difference between a condition of salvation, and a condition of damnation. Mark 16:16 contains Christ's own words: "He that believeth and is baptized shall be saved." If words have any meaning at all, belief and baptism are conditions of salvation to the lost. Then follows the condition of eternal damnation: "but he that believeth not shall be damned."

Baptism is not a condition of damnation, but a condition of salvation to those **already lost.** If a man were drowning in the Cuyahoga, and you threw a rope to him, would that rope cause him to be lost? No, he is already lost. But it would cause him to be saved if he took hold of it. Man was **already lost** in **sin** when Jesus said, "He that believeth and is baptized shall be saved." This "life line" thrown out by Christ will not cause any man to be lost. It was thrown **out to** men because they were **lost.** According to the promise of our Lord, all of the **lost** who lay hold **on** this "shall be saved."

SUPERFLUITY

Why did Jesus not say, "but he that believeth not and is not baptized shall be damned?" Because Jesus did not make superfluous statements. Suppose I say, "He that eats and digests his food shall live; but he that eats not and digests not his food shall die." Such a statement would be superfluous, for if one did not eat, there could be no digestion. Likewise, if one does not believe he cannot be baptized. Both eating and digestion are necessary to life. But the only thing necessary for one to die is to refuse to eat. Belief and baptism are conditions of salvation. But the only thing necessary for the lost sinner to be finally damned is disbelief.

BAPTISM OF JESUS

It **is** true that Jesus was not baptized to put away His sins. It is equally true that He was not baptized because His sins had been put away, for He had never sinned—had never been lost. When Jesus came to be baptized, John, at the first, refused to baptize Him. (Matt. 3:14) **Why?** Because John preached baptism "for the remission of sins." He baptized men for the remission of sins. He knew that baptism belongs to repentance. Proof: "John did baptize in the wilderness, and **preach** the baptism of **repentance for the remission of sins**" (Mark 1:4). He knew that Jesus could not be baptized "for the remission of sins," hence his reluctance to baptize Him.

A CHRISTIAN DUTY?

Some refer to baptism as a "good work" or a Chris-

tian's "duty." But a man can be Scripturally baptized **but** once. "There **is one** baptism" (Ephesians 4:5). Would it **not** be a strange "duty" or "good work" that a Christian could perform only **once** during his whole life? Why not **produce** the **Scripture** that declares baptism to be a "good work?" **Chapter and Verse, please!**

RETROSPECTION

In the Beacon Journal under date of December 5, 1942, page 5, I said: "In **every place** in the **Bible** where baptism and salvation are mentioned in the same connection, baptism is **always** mentioned **before** salvation." As examples I cited the following Scriptures: Luke 3:3; Mark 16:16; Acts 2:38; Acts 22:16. This statement remains **unchallenged.** Why?

CONCLUSION

"But the Pharisees and lawyers **rejected** the counsel of **God** against themselves, being not baptized of him" (John (Luke 7:30). These were not converted for the very reason that they rejected this command of **Almighty God.** Commands do not save. But Christ saves **obedient** believers. "He became the author of eternal salvation unto **all** them that **obey** Him" (Hebrews 5:9). Don't be deceived my friends. You cannot put your trust and faith in the Lord unless you **obey** Him. If you do not obey any command of God, you reject God's counsel.—In The Evangelist.

GLEANINGS

WALTER W. LEAMONS

ONE DOLLAR

"\$1 spent for a lunch lasts five hours.
\$1 spent for a necktie lasts five weeks.
\$1 spent for a cap lasts five months.
\$1 spent for a car lasts five years.
\$1 spent for water power or a railroad grant lasts five generations.
\$1 spent for the service of God lasts for eternity."—Babson.

YOU WILL NEVER BE SORRY

"For living a pure life;
For doing your level best;
For being kind to the poor;
For hearing before judging;
For thinking before speaking;
For harboring clean thoughts;
For stopping your ears to gossip;
For standing by right principles;
For asking pardon when in error;
For being square in business dealing;
For promptness in keeping your promises;
For leading some souls to Christ."

The use of strong drink produces more idleness crime, disease, want and misery, than all other causes put together.—London Times.

"It often shows a fine command of language to say nothing."

"Are There Few That Be Saved?"

LLOYD E. ELLIS

The disciples of the Lord asked him this question one time, and he replied by telling them to strive to enter in to the right way through the straight gate. He said that many would seek to enter in but would not be able.

We might think for a moment upon why they were not able to enter in. Since they seek to enter in, it would seem to us that they might be able to enter in, but the Lord said that many would not be able so to do.

Perhaps those who seek to enter in and fail, are trying to take too much along with them. They have learned to like a number of things in this world and believe that they can serve the Lord and still retain everything else that they desire in this life. Like the little boy who put his hand into the candy jar, grasped all that he could, and then found that he could not withdraw his hand and still retain all the candy he had in the hand, so these will learn, too late, that it was not possible for them to be saved and still retain all the fleshly pleasures that have made a part of their lives. If they would enter into the straightened way, then they must discard those things which are contrary to the will of the Lord, for these things will not go through the straight gate.

He who would climb to the mountain top cannot spend his life always in the valley, and he cannot take all along with him. The climber that reaches the top will find it necessary to discard many things with which the sojourners in the valley may be pleased to keep. Just so, the one who would be a true follower of the Christ, must lay aside many things which hinder. These may be sins in which the majority of mankind engage. It may be that one is lazy, careless and indifferent, but to win in the race for eternal life, he must put these aside. One must strive to enter in, and one who is indifferent is not striving. To strive means that one must put forth every effort within his power. The entire strength of the individual is required in performing the work of the Lord.

Perhaps this will assist in understanding that comparatively few will be saved. Not many love the Lord sufficiently to turn away entirely from their worldly pleasures to serve him. Not many care to put forth the effort required. To look at the figure again, they would sit in the shade in the valley, rather than climb the mountain height.

Jesus taught in the streets of many in his day who would not turn from their ways to follow him. The gospel is preached in the presence of thousands today who turn cold shoulders and vacant minds to the pleading of a crucified Lord. They are too busy with their little affairs to be much concerned about things religious. To them the Lord will say, "Depart, I know you not." How little and fruitless and worthless then will seem their love and hates, their pleasures and careless lives, and how much would they give to have an opportunity to live again, but it will be too late. In vain do the soldiers of the cross plead with such to turn now, while they live, for they believe that they may do as they please and still be all right. But the Lord shows that few will be saved.

He turns none away who will come to him, and there

is room for all, but he has no room for pleasure seekers. He wants clean, true men who will live for him. He will have nothing to do with unfaithful ones—except to plead with them to turn from unfaithfulness. The man who believes that just because he is a "good man" in the eyes of his neighbors that he will be saved, is among the ones who seek to enter in but shall not be able. The denominationalist who believes that he may take along with him his various creeds and disciplines, and who thinks that something else is just as good as what the Lord has commanded, will be among those who sought but failed to enter in. The Christian who argued long and loud that one must be baptized in order to be saved and then turned away and refused to live for his Lord will also be among those who are disappointed.

For, not only must one be buried with his Lord in baptism in order to have the remission of his sins, but he must also strive to live a righteous, obedient life during the remainder of his earthly days.—In The Evangelist.

CHURCH OF CHRIST

GEORGE B. CURTIS

(This is a reproduction of one of a series of articles by Brother Curtis which appeared in a Wilslow, Arizona daily newspaper last year).

Life is too short, death is to certain, judgment too sure, hell too horrible, and heaven too precious for men to go thru this life mistaken religiously. We pass this way but once, and if we make the mistake of following the course of man's doctrines and miss heaven, it is too great a price to pay for holding to denominationalism. The Lord established one church. Eph. 4:4, 5; Col. 1:18, 24; 1 Cor. 12:20. According to the religious census of 1936 there were 257 religious bodies in the U. S. Not all of them are right. Only one can be. The church of Christ has never contended, nor boasted as some claim, that we are the only people under the sun who are right. Our claim is that God is right; Christ is right; the Holy Spirit is right. And if we, or any one else, depart from the God-given pattern, we are wrong. Our plea is, and has ever been, to return to Bible standards in all things. We believe that God's way is safe, and that man's way is unsafe. We have never asked any people to come to us. We urge all to come to Christ. He is all and in all. We are not concerned about father's church nor mother's church. We realize that if father or mother had a church it was not the New Testament institution. The church the Bible speaks of was bought by the blood of Christ. It belongs to Him. (Acts 20:28). Our plea is: "Back to the Bible." The Bible accepted by all would mean the destruction of every denomination in the world and the answer to Christ's prayer for unity. (John 20:20, 21). Friends, are you willing to lay aside every preconceived idea of religion, give God's word a fair investigation and his system a fair trial? There can be nothing wrong with a program **of this kind,**

STRANGE PEOPLE I HAVE MET

People who talk about prayer, but who never pray.

People who wish to belong to the church, but who never attend or support the church.

People who say that the Bible is God's word to man, and yet who do not read it.

People who criticize others for things they do themselves.

People who stay away from church for trivial reasons, and then sing, "O How I Love Jesus!"

People who repeat a scandalous rumor, while declaring they do not believe it is true.

People who would rather hear something bad about another than something good.

People who say they believe in heavenly rewards, but who never do anything to gain such rewards.

People who say that eternity is of more importance than time, but who live for this present life only.

People who say that a man reaps what he sows, and then sow sin, disloyalty, and disobedience.

People who follow the devil all their lives, but expect to go to heaven when they die.—Selected.

You cannot help men permanently by doing for them what they could and should do for themselves.—Exchange.

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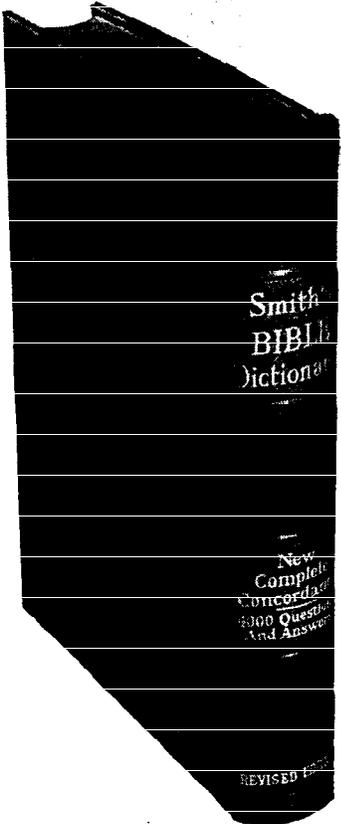
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AHŪ ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).
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NOTES—REPORTS

Houston, Texas, January 15: West End church had the largest Bible school attendance in its history, yesterday. One baptism at the evening service. One restoration on the proceeding Sunday.—Walter W. Leamons, 1637 San Felipe Courts.

Searcy, Arkansas, January 15: I desire regular appointments with one or two Ark., churches beginning March 18. I must continue to live in Searcy for sometime. Any quarter of Arkansas would be acceptable for these appointments. In so far as possible I would render other services besides pulpit work. I would expect each church to be "reasonable" in its support, yet pay is not the chief motive for this plan. I would be happy to hear from anyone this appeals to.—Dan J. Ottinger, 700 N. Main, Box 408.

Idabel, Oklahoma, January 22: The church here in Redland is still in progress. We are doing some mission work. But with a very said regret I will announce the death of our son, Pvt. John D. Green, who was wounded on the 17th of September in Germany and died December 15th from wounds received in action.—R. L. Green.

A Report From The Field.
Eugene, Oregon, January 18: I closed about six weeks gospel work, conducting song drills and preaching in Idaho last Friday night. I labored with three congregations while in Idaho. Brother Ivan Wilkerson is the faithful minister at Caldwell, Brother Clyde Teel is the minister at Nampa, and Brother Lyle Dalzell is minister at Weiser. I came to La Grande, Oregon and preached last Lord's day and night. I am now at Albany, Oregon to begin a song drill.—Ira Y. Rice.

Idabel, Oklahoma, January 16: For several months of 1944 I helped the church at Campbell and second street, Broken Bow, Oklahoma. I preached some for the church here in Idabel. The people here are fine and are doing a fine work. They have no regular preacher.—Adam D. Deck, P. O. Box 587.

Coalinga, California: Since coming to the state of California last June I have not done as much reporting to the papers as I did while I was engaged in the work at the State Sanatorium at Booneville, Arkansas. This does not mean that I have been idle. In fact I have been so busy that I have not taken the time to do much reporting. I am working with the church here. Has a membership of 77. We have been doing quite a lot of mimeograph work. Have just finished a directory of this congregation. Each week we publish a church bulletin which we call the "Gospel Visitor." We mail out a number each week, if any reader of this would like to receive the bulletin we will be glad to send it to you if you will write and ask for it. There is no charge. I want to thank the many friends and brethren

who have written me since I came here. I always appreciate hearing from my friends, and I hope that you will continue to write.—Voyd N. Ballard, Box 64.

Greenville, Texas, January 17: During the year 1944 I preached 327 sermons, including radio and meetings. I baptized about 100 people. The largest number of additions for one meeting, during the year, was at Lake City, Arkansas where 19 were baptized and five restored. For the past two months I have been preaching each Sunday for the Madison Street church in Camden, Arkansas, making a 500 mile trip each week end. The work in Camden is progressing very favorably. The church is at peace and growing. The Madison Street church is building a home for the preacher. I am preaching for them only until they get a minister moved there. I shall begin my meetings for 1945 in March. Much of my time is engaged, but I have some time available. Our radio broadcasts each Sunday over KWKH, 1130 kc, Shreveport, 8:15 a. m., and KRRV, 910 kc, Sherman, Texas, 12:45 noon, are being received. They are sponsored by the Portland Avenue church of Christ, Shreveport and College Church of Christ, Cunter, Texas, with fellowship of other churches. Our broadcast may also be heard on an Illinois station very soon. Letters and cards have come from 15 states, as far away as Wyoming, where a lady writes requesting grape juice. She wishes to start a church meeting in her home, but no grape juice available there.—V. E. Howard, 3720 Washington.

D. H. Perkins Improved
Brother D. H. Perkins, minister of the Coleman Avenue church in Memphis, who has been ill and confined to a hospital for several days is improved and recuperating at his home. He hopes to return to the pulpit first Sunday in February.

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VOLUME 15

DELIGHT, ARKANSAS, FEBRUARY 1, 1945

NUMBER 9

The New Testament Church (No. 4)

FRANK J. DUNN

The Doctrine of the Church

The term "doctrine" signifies the leaching of the church, especially as it relates to the terms of entrance into the church; the conditions upon which salvation is obtained, and the principles by which one remains saved. **Let us first consider the terms of entrance into the church.** We have observed in previous discussions that salvation is in Christ (II Tim. 2:10). To be in Christ is to be in his body; to be in his body is to be in his church, for Paul says that the church is the body of Christ (Eph. 1:22, 23). Therefore, all the saved are in Christ's church. Salvation cannot be obtained outside that Divine institution. Hence, the terms of entrance into the church and the conditions of salvation are the same.

The terms of salvation were stated by Christ shortly before his ascension, when he gave the great commission to his disciples. Matthew's account of the commission reads, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). According to Mark, the commission reads, "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" (Mk. 16:15, 16). Luke's account says, "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 24:46, 47). Summarizing the terms of salvation given here by the Lord, we find that in order to receive salvation, or the remission of past sins, one must hear the gospel, believe, repent, and be baptized in the name of Christ.

On the first Pentecost following the resurrection of Christ—the day on which the New Testament church began—the apostle Peter, filled with the Holy Spirit, preached the first gospel sermon in the name of the risen Lord. Those who heard the gospel on this occasion were persuaded to believe in Jesus as the Christ, the Son of the living God. Many of them were guilty of the blood of Christ, and were now convinced of their sin. Therefore, "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? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ un-

to the remission of your sins; and ye shall receive the gift of the Holy Spirit. . . . They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2:37-41). Now let us note just what took place. Peter had been given the keys to the kingdom of heaven (Matt. 16:19). He had also received the Lord's commission to preach the gospel to all the world, stating the terms of salvation. Now, guided by the Holy Spirit, he preached the gospel, and in response to it, three thousand souls believed, repented of their sins, and were baptized in the name of Christ. They were promised the remission of their sins upon their obedience to the gospel. But the scriptures state that they were also "added" together, signifying they were added to the church upon the same conditions and at the same time that they received the remission of sins. Again we see that the conditions for salvation from past sins and the terms of entrance into the New Testament church are identical. In Acts 2:47 we read, "And the Lord added to them day by day those that were saved." Hence, they did not "join" the church, but the **Lord** added them to it when they obeyed His gospel.

In the two preceding discussions it was shown that both the **constitution** and the **creed** of the New Testament church are enfolded in the gospel of Christ. Let us now observe that the gospel also constitutes the **doctrine** of the church, especially as it relates to the conditions of salvation. It will be in order at this time, then, to see just what the gospel is, and what constitutes obedience to it. The term "**gospel**" means good news, or glad tidings. In the fifteenth chapter of I Corinthians, the apostle Paul defines the gospel of **Christ**. "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that **Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures**" (I Cor. 15:1-4). The gospel then, is that Christ died for our sins, was buried, and was raised from the dead on the third day. This is good news, indeed! Through the death, burial and resurrection of Christ we have remission of sins and the hope of everlasting life.

While the death of Christ was for the sins of all mankind, only those who obey the gospel can be saved. Thus, Paul says that when Jesus returns, he will appear "with

the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus" (II Thess. 1:7, 8). Now let us ask, What is there in the gospel of Christ that must be obeyed? In the sixth chapter of Romans, Paul gives the answer. He says, "Ye have obeyed from the heart that form of doctrine which was delivered unto you" (Rom. 6:17). Now, the doctrine, or teaching, which they had received was the same as that delivered to the Corinthians, namely the gospel—the death, burial, and resurrection of Christ. In the passage just read, Paul says, "Ye have obeyed from the heart that form of doctrine" that is, Ye have obeyed a form, or type, of that doctrine. Therefore these Roman Christians had obeyed something which was typical of the death, burial and resurrection of Christ. Upon the basis of that obedience they received the remission of their sins and became members of the body of Christ. What, then, had they done which was a form or type of the gospel of Christ? In the third and fourth verses of this same chapter we find the answer: "Or 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 from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:3, 4). Thus, the baptism of a penitent believer constitutes obedience to the gospel, for burial in water symbolizes the death, burial and resurrection of Christ. Similarly, it signifies our death to past sins and our resurrection to walk in newness of life—i.e., a new relationship, as children of God. Thus Paul says, "For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27).

Does this mean that baptism alone constitutes obedience to the gospel? Not at all. Paul's teaching here is in perfect accord with that of the Apostle Peter. In the Hebrew letter Paul says, "Without faith it is impossible to please God" (Heb. 11:6). He also said, "God . . . now . . . commandeth all men everywhere to repent" (Acts 17:30). Furthermore he said, "With the mouth confession is made unto salvation" (Rom. 10:10). Thus, when Paul speaks of one being baptized into Christ, he has in mind a proper subject for baptism—the penitent believer who has publicly confessed his faith in Christ (See also Matt. 10:32, 33).

In summary, let us note: (1) That the doctrine of the New Testament church is the gospel of the Lord Jesus Christ; (2) the gospel is the good news of Christ's death, burial, and resurrection; (3) obedience to the gospel includes faith, repentance, confession of Christ, and baptism; (4) through obedience to the gospel we receive remission of sins and become members of the church; (5) it is God who remits our sins and adds us to the church; and (6) he does both simultaneously, at identically the same time. Thus one becomes a Christian.

Our next question is. What must one do after becoming a Christian? In the first place, he must wear the name of Christ. Paul says, "And what soever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17). Secondly, Christians must continue steadfastly in worshiping God. From the first, the disciples who constituted the church when it began in Jerusalem "continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers . . . and praising God" (Acts 2:42, 47).

Thus they continued in the five items of worship provided by the Lord for the church—the apostles teaching, the contribution, the Lord's supper, prayer, and singing praises to God. Third, Christians must study the word of God. In 2 Tim. 2:15 we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Fourth, we must be steadfast in the work of the Lord. Paul says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord (forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). Fifth, we must add to our faith the Christian graces. "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto knowledge of our Lord Jesus Christ" (II Peter 1:5-8). Sixth, we must remain faithful unto death. Jesus said, "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10).

In conclusion, what must one do if, after becoming a Christian, he is unfaithful and falls away? Again we find the answer in the inspired doctrine of the New Testament church. To Christians John says, "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9). Whereas one who has never become a Christian receives the remission of past sins by baptism, the Christian who sins is not to be baptized again, but is simply to repent of his sin, confess it to God and pray to him for forgiveness. We then have the promise that "he is faithful and righteous to forgive us our sins and to cleanse us from all righteousness." In this way the blood of Christ not only cleanses us of past sins when we become his disciples, but it continues to cleanse throughout the Christian life. 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" (I John 1:7).

Religious Review

R. A. HARTSELL

LEADERS—PREACHERS

I recently received a letter from a diligent brother who is interested in the church being as it was in its beginning. While I am not interested in church fusses, my interest is keen in keeping the work of the Lord on the straight and narrow way. Whatever the background of the situation mentioned in his letter may be, I feel that there are certain truths connected with his inquiry which need to be known and acted upon by the church. For that reason this article embracing some of these things which his letter conducted. It is desired that similar situations may be avoided by gospel teaching.

As in most cases leadership and preachers constitute the issues at stake. It seems that some years back a preacher who had been preaching for this church caused a division. Some four years went by and another preacher appointed "leaders" in this congregation, then left the

work. Upon his leaving, the preacher who had made the trouble in the past, returned. "What shall we do with the situation?" Is the question.

Having no reason to doubt or affirm the background, we shall pass that part by; and adjust ourselves to a study of the two matters involved. Taking them in order, we would have the appointment of "leaders." It must be concluded to begin with that a gospel preacher knows that there is no position in the church of our Lord designated "leadership" or "leader." It is true that bishops in the church are leaders. But the fact remains that aside from bishops, deacons and saints (Christians), the New Testament is silent. Hence, if men are ordained to something other than bishops and deacons, a new position is created by man.

It is just as sinful to create one new position as another. There is just as much authority for the office of pope as there is for the office of "leader."

In Tit. 1:5, God gave authority to the evangelist to "ordain bishops in every city." (In Acts 14:23, "And when they had ordained bishops in every church.") Turning now to I Tim. 1:3, Paul instructs an evangelist to abide in Ephesus in order to lead the church into the proper teaching. Turning now to chapter three, the qualifications of both bishops and deacons are set forth. The instruction is clear as to the duty and limits of the preacher in matters so grave. He was not instructed to appoint "leaders;" neither are there any qualifications set forth for such officers in the church.

Men assume that if the material at hand does not meet the demands of I Tim. 3, they have the right to create a new office and install men into it. The cart is being put before the horse in this case. What is needed in such cases is diligent work on the part of the preacher in training and developing the church to the point where its material meets God's demands.

Men can be brought to the requirements of God's plan, or God would not have made the plan. And, until men meet the requirements of the plan of the Lord, they are not what the Lord would have them to be. Just because a man is named elder by a preacher does not signify that he is. And certainly, since there is no such office as "leader" in the church we have no right to create one. Such is substituting for the plan of God. We haven't the material for elders; so, let us substitute "leaders" is the position, is the attitude.

I would say, therefore, that the first thing essential in the case offered by our brother, as well as others, is to teach those men so installed that they have been kidded. That since the Bible knows no such office as that held by them, they must back up and get themselves right. Then start a training program that will train these and other men for the God given position—BISHOPS AND DEACONS.

Why teach the world to "Speak as the oracles of God speak," and then speak the language of Ashdod ourselves? Why teach the world the sinfulness of substitution, then do the very thing ourselves? Such is not even akin to consistency. Such conduct breaks down the very effort we are putting forth.

Another foolish thing to me is: A congregation of from ten to fifty years of age, crying; "Oh, we haven't any qualified material for the eldership." Who is at fault?

Why haven't you? There is only one answer: "WE ARE NOT DOING WHAT THE BIBLE DIRECTS US TO DO—'Teach them to observe all things, whatsoever I have commanded you'."

Trouble comes to most congregations, and there is almost always a preacher involved. They are just human like yourselves. Some may act as if they thought themselves to be some great person, but such need to get their feet on the ground, and say as did Peter: "I myself am a man." Then too, preachers ought to have the cause of Christ at heart enough to move on when trouble comes as a result of some minor detail concerning them. In fact they will, if they love the church.

Above all things, one ought never to return for work at a place where his usefulness has been destroyed by division; especially so, when harmony has been restored. Preaching the gospel is more than just a job. It is a dignified, God ordained work. It is a part of the program of the church for which Jesus died. It is not a petty, political, catch as catch can matter. When men make such of it, they are breaking down the influence of the Lord and the church. But, I have known of situations where I was reminded of a checker game. Christians (?) watching others to see just when, how, where, etc., they moved, so that they would be able to cut off the move and carry their point. When the work of the church and the ministry of the word gets on that plain, my chair will be vacant.

Our interests in the Lord's work should be deeper than our own personal interests. It is true that we will make mistakes—We all have; but we ought to be BIG enough to recognize each other as being on the same plain of human weakness, and be broad enough to lend the essential encouragement to lift, rather than lower each other.

But, coming again to the matter of leading the church, men who are big enough to direct the affairs of leading the church, are at the same time large enough to adjust details of the Lord's work so that all will be doing useful work. When all are working at the job of Christianity, there will be little place for strife. Elders, if you cannot keep the larger per cent of the church at work, then you are too small for the job. Too, if there is fussing envy, then you are a failure in the work you are trying to do; and it is time for you to move over, finding a work you are qualified to do. Preacher brother, this goes for us too. If the people receive us not, "shake the dust of that place from our feet and move on."

The church of our Lord is larger than any one man; or even any clique. It was not designed to provide for our personal likes or dislikes. It exists to train and develop the souls of men, and to equip them for eternity. So, our material matters must look to another source to be satisfied. If we are looking for an avenue to promote our personal likes and dislikes, then we should turn to politics; not to the church of the Lord. We should be political, not religious.

"Better is a dry morsel, and quietness therewith, than an house full of sacrifice with strife." (Prov. 17:1) Little comment is necessary for us to observe Solomon's point. However, we might let him enlarge upon it with another statement. "A forward man soweth strife." (Prov. 16:28) "He loveth transgression that loveth strife: and he that ex-

THE GOSPEL LIGHT

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the
Post Office at Delight, Arkansas under Act of March, 1879.
Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light
Publishing Company, Delight, Arkansas.

Look At The Label On Your Paper

While most of our subscribers are prompt in sending in their renewal to the paper, there are some who we are sure just neglect doing so. We would like to call your attention to the date just opposite your name on each issue of the paper you receive. This first number is the month in which your subscription expires and the last is the year. Thus, 12-44 would mean that your subscription expired in December, 1944, and that you should send in your renewal.

If the date is any time previous to 2-45, please send us a dollar to advance your time another year. This will assist us greatly at this time and help us to give you a better paper. Thanks for your cooperation.

A Paper Shortage

The Mill of the Minnesota and Ontario Paper Company which has been furnishing us the paper on which the Gospel Light is printed has just returned our order for paper for the first quarter, 1945. They write as follows:

"Our present contract commitments coupled with the 35 per cent Government reservation will take up all of the paper that we can possibly produce during the next three to four months, and so we will have no tonnage at all to offer for spot sale.

"As a matter of fact, the weight you need is not now permitted by the W. P. B. unless for use in publication of school books, and in that instance, the order must be certified." So writes the paper mill.

Since we are out of the paper we have been using it is necessary that we make other arrangements. Therefore, we are using *newsprint* this week, and will continue to do so until W. P. B. regulations are changed, as we cannot certify to the government that we are printing school books.

We have sufficient allotment of newsprint to take care of our needs and we trust that our readers will understand. This emergency measure is only temporary, we hope.

Folk who do not believe in missions, usually believe very much in themselves and very little in the Lord.

Baptists Love Campbellites-?-!

E. C. FUQUA

(This article is a reprint from THE VINDICATOR of December, 1944. Following the letter written by the Baptist preacher to one of our brethren in an army camp in Tonkawa, Oklahoma is a reply to same by Brother Fuqua. The Gospel Light is widely read in that section and the article is reprinted by request.—F. A.)

The following letter was not written for my eyes to scan, but since the Vindicator was involved, I thought it good to pass it on to my readers, that they might see how the Baptists foam—and cower—where the Vindicator is freely circulated.—Ed.

Cpl. Carl C. Collier. Station Hospital.
Camp Tonkawa, Okla.

Dear Sir:

Your letter was received, and I am frank to say I am glad to know that my advertisement was noticed and read so much.

I perceive, my brother, that you are a Campbellite. Being such, I further can easily understand why you like to take a slap at Baptists. All Campbellites hate Baptists. Baptists love Campbellites, because they remember that Jesus said, "Other sheep have I that are not of this fold," and they also remember that Jesus said for us to love our enemies, and pray for such as despitefully use us. We don't like to fight, but when a fighting bunch takes after us we just pray for them, and go on about our own business.

Speaking of that fighting business, you know Campbellites have been fighting Baptists ever since your daddy, Alexander, started your sect—maybe you do not like the word "denomination," but I think it as good as "sect," and Alexander started your "sect"—and you have been fighting us on down the line until your modern Fuqua and birds like you.

I should like to ask you two questions, Brother Collier: First, Why do you have electric lights in your houses? You claim the reason you do not have music is that you have no Biblical authority for it; well, then where is the chapter and verse where you are authorized to install pews, electric lights electric fans, carpets, etc? Second, would you mind to tell me just WHEN, WHERE, and by WHOM the first Baptist church on earth was constituted? You seem to know everything—or think you do—so I thought maybe you could tell me that. Now, I will take no personal opinions; I am not asking you what you THINK; I am daring you to find an authoritative, reliable, competent historical source that will unquestionably date the first Baptist church on earth anywhere this side of Jesus Christ.

You said out at the Camp one day, when we ministers were there, that the Bible has nothing to say about "Protestantism," "Catholicism," etc. Right you are, Sir. But, remember, BAPTISTS ARE NOT PROTESTANTS. Baptists never were Protestants. We were never a part of Rome, and hence, did not come out of Rome. You birds are Protestants. Your daddy, Alexander Campbell, protested against the heart-felt, dynamic, Holly Spirit Religion of Baptists, and set out to initiate the movement that has resulted in the growth of your "sect" now known as Campbellites.

Do you want the facts? Then here they are: The first Baptist preacher on earth was John the Baptist. He was a Missionary Baptist, too. I say he was a Missionary because he was sent from God; he was a Baptist BECAUSE HE BAPTIZED, hence, a Missionary Baptist. He baptized Jesus, hence that made Jesus a Baptist. Jesus instituted HIS church, with its first charter members being disciples of John, whom John had baptized, and made Baptists, hence the first New Testament Church on earth was a Missionary Baptist Church, with nothing in its membership except men who were baptized by a Baptist Preacher.

You fellows fight us for CLOSE COMMUNION. We.

are not half as narrow between the eyes as you are. And we are a lot more consistent. For example, I was in one of your churches one Sunday and when the "Lord's Supper" was administered, "ALL CHRISTIAN PEOPLE" were invited to participate. That is what is called "Open Communion." Yet, you will turn right around and say everyone is going to hell except your little band. How do you reconcile that?

If you fellows are the only ones that are going to heaven, then I pray God to send me to hell, for I don't want to have to spend eternity in a place where there is nothing but a bunch of hell-raising fighters, always wanting a "spute." I love all SAVED people everywhere, and am willing to work with them in carrying out the teachings of the Book, and when I die, I am going to heaven, to a heaven where there will be no one except those "whose names are written in the Lamb's book of life," and "whose robes are made white in the blood of the Lamb." I'm glad to trust in Christ's saving blood and not creek water to get me there, too.

I seldom write anyone as I have written you. In fact, I take no stock in such issues with anyone except Campbellites, and I never say anything to them except when attacked. You asked for it, you got it.

The Scriptures you cited had no bearing on the subject you tried to attach them to. That is the way with you folk, you extract every verse you ever use completely out of its context; that is the only way you can prove a point.

You remind me of a verse of Scripture, too, "THE DUMB ASS SPEAKING WITH MAN'S VOICE forbad the madness of the prophet." (II Peter 2:16). Read also II Pet. 2:17, it fits you folk.

Sincerely,
J. M. GASKIN.

Pastor First Baptist Church.
Tonkawa, Okla.

The plight of the Baptists is profoundly pitiful. In one breath the disciples of Christ (blasphemously called "Campbellites") are admitted to be "other sheep" of Christ, and in the next, the author *prays* God to *send him to hell*, rather than to heaven with them!! Judging by the spirit of the letter, the author will get his wish *without the bother of prayer*. Wonderful love the Baptists have for the people who have *obeyed Christ alone* and who *wear His name only!*

The "daddy" of God's children he says is Alexander Campbell. That is an insult thrown into the face of the Father of the Lord Jesus Christ, for to save his life he cannot show that the people he calls "Campbellites" have ever obeyed any leader but the Son of God. And while he is "daring" Brother Collier to fix the date of the first Baptist church, this paper *dares him*. to name *one step* taken by the members of the church of Christ in becoming such, which *Christ did not command* them to take. I *defy* the whole Baptist fraternity to name such a step taken or defended by us; and until they do, they stand convicted of *persecuting Christ's disciples* by stigmatizing them under the name "*Campbellites*"—a name designed as a *reproach to Christ for commanding* us to take the steps we have taken. Until *they name* a step taken by us *without* the authority of Christ, they advertize the Baptist church as a *dwelling-place* of Satan from which he *fights the religion of Christ through Baptist preachers*. Take your medicine, gentlemen.

Here is our ultimatum—which every Baptist in the whole world *is afraid to meet*. It is—

THE VINDICATOR PROPOSITION

"The Baptist church was originated, and today exists, without Divine authority; and being a spiritual institution,

its author and head is Satan; and all who enter it, thereby commit sin; and all who remain in it till death will be lost."

That answers the question of the *origin* of the Baptist church—and renders unnecessary the *prayer* of Mr. Gaskin that God *send him to hell*.

Now picture such a church having its origin in John the Baptist, with Christ a baptized *member* of it, and John's disciples (always *distinguished* from the disciples of Christ—Matt. 9:14; Luke 5:33; John 4:1) the charter members! Moreover, why, if John's baptizing Christ and most of the Jews (Matt. 3:5), made *Baptists* of them why, I ask, were they *never called* "Baptists" throughout the New Testament history? Long years after Pentecost—after Christ's church was built—Paul found several men at Ephesus, who had received only "John's baptism"—the kind Mr. Gaskin says constituted *Baptists* of Christ and the "charter members" of His church. But Paul promptly *baptized them again* (Acts 19:1-8), thus declaring "John's baptism" wholly *invalid* after the death of Christ. If "John's baptism" became invalid after Pentecost, and that baptism *made Baptists*, then *no Baptists were allowed to exist after Pentecost*. At Pentecost, therefore, the Baptist church (?) *passed away*. Hence we read in the Inspired Record of *no "Baptist church," of no "Baptists,"* and not so much as "*a Baptist*." Now let Mr. Gaskin "chew on that." Christianity knows no more of a "Baptist church" than it knows of a "Mormon church." Both those churches are *creations of the Devil*, and that fact will not be disputed.

But Mr. Gaskin is so "glad" that he can enjoy the "saving blood" without the use of "*creek water*." Is he totally blind to all reason? If it was through "*creek water*" that John made "*a Baptist*" of Christ, it follows that Mr. Gaskin is "glad" that he can be saved on the *other side of the "creek" from Christ!* Baptists thus *separate themselves from Christ*, and are "glad" to let the world know it. "So mote it be."

That Satan is the author of the Baptist church, look at this: Christ *commands* all penitent believers to "BE BAPTIZED" (to go through "*the creek*," as Baptists *mockingly jeer* at the Divine rite). But Mr. Gaskin is "glad" that he can be saved *without obeying Christ's command* to BE BAPTIZED—*without "the creek,"* as he *snubs* the ordinance. *Could Satan do worse?* Who but the Devil teaches men to *disobey Christ and scoff at a Divine command?* No wonder Mr. Gaskin is "glad" he can be saved on the *opposite side of the "creek" from Christ!* Let him now take a look at his "Daddy" and see *why* he despises Christ's disciples and stigmatizes them as "Campbellites." (See John 8:44). He acts and speaks by the spirit of *Satan* alone. And *this he will not dare deny*. He *proves it* in the above letter.

"The sober man thinks before he acts; the drinker acts before he thinks."

One of the advantages to be reaped from suffering is that it enables the sufferer to sympathize with others in like cases, but only they who have received the comfort which God gives to those who carry their troubles to Him know how to give true comfort to others,—Publisher Unknown,

The Blood-Sealed Pattern

For The Body Of Christ

(No. 1)

JAMES L. NEAL

(Writer's Note: The following article on the subject of the "Blood-Sealed Pattern for the Body of Christ" was the title of the lesson given at Ozark, Arkansas, the fourth Lord's day in December for the opening services in the new house of worship there. A few thoughts are added and some changed a bit. An humble prayer goes forth that the all-day, opening services for the Lord's church at Ozark and this study may bear fruit unto God through Christ throughout the world for unborn generations.

Brother and Sister Earl Gibson and the faithful few at Ozark have labored long and hard through many struggles and difficulties for the noble start there. The afternoon of the opening day was given to short talks and gospel singing. Many visitors were present. Brother Guy T. Cosand from Johnson, Arkansas, has gone to Ozark to work with his hands and preach for the church till things are going good. This is somewhat the way the apostle Paul did. Brother Cosand is a very fine man and he preaches the gospel without fear of men. His preaching is plain, firm and yet kind. With eternity in view let us diligently study the treatise that now follows. It is one of the most important issues since the beginning of the "Dark Ages."—JLN)

The salvation of souls from sin and hell, the salvation of friends and loved ones, God's smiling providence and sweet heaven itself are all involved in the study of this Bible subject. Let the two billions of precious, immortal souls of this earth carefully "study in" with us on this lesson. And may the less than one million of loyal members of the blood-bought body of Christ "stand at attention!"

Material Patterns

Many things in the world are made according to pattern. Some sort of design is carefully followed in making everything worth while at the hands of men. Houses and clothing are cut by pattern. Most everything is on "blue print" before the finished product is completed. In most cases the "blue print" is *retained* in safe keeping for protection and legal purposes.

Scissors Too High

A very funny clown walked out on the stage. Just his appearance was to tickle the crowd. His trousers were much flared at the bottom and reached scarcely below his knees. When asked if they were not too short he replied: "Nope; my ma just got the scissors too high in making W." The pattern must be right in the first place, and then it must be followed correctly. A flaw in the pattern or in the cutting of material always gives the wrong product. My first store-bought suit of clothes, when I was quite a young man, was prized highly. My first tailor-made suit was swell, I thought; because it was made according to pattern. It was made to fit my body. My dear old father possibly never had a tailor-made suit; but would buy as nice a hand-me-down suit as he could afford and wear it for a long, long time, on the Lord's day in preaching the gospel of our Lord. In occasional dreams he always appears neatly dressed, preaching to a lost world! God bless his life

and memory!

Many Inquiries for the True Pattern

Many dear souls are woefully confused in religion. It is not much wonder, since there are so many conflicting creeds and churches in the world established according to "the doctrines and commandments of men." (Matt. 15:9) These patterns are all made by fallible men; hence, the denominational churches built by them are products of men! The only sane and safe thing on earth for all souls of earth to do, is to take eyes completely off of all creeds of men and center them squarely upon the blood-sealed pattern for the body of Christ! *The New Testament is that pattern.*

Sister Myrtle Geiger of Rye, Colorado, exchanged literature with some Catholic friends in connection with our mission meeting in Waterloo, Iowa, last August. "Among some of it was three volumes on 'Questions and Answers on the Radio, on the Roman Catholic Church,'" she writes. "I waded thru this affair and several other books and pieces of literature in an endeavor to return reading matter to these people, which would prove the church of Christ the only church.

"This is the result: I, myself, have been a member of the church of Christ since a child; yet I have become so confused trying to help these people that I find I need help. I cannot even prove to myself that the Catholic Church is wrong. Yet, the very idea of becoming a Catholic is repulsive to me. I have read and re-read church of Christ literature and it all goes back to the one fact—did the Catholic Church exist before Christ died? Did He mean what the Catholics claim He meant when He said: "Upon this rock I will build my church?" If not, how do we know? How do we know the Catholics did not give us our Bible? I have read what church of Christ people say about this, but it is not *convincing*—not to a Catholic the way to teach others so that they may be SURE. How do you convince any one that the vulgate is true translation of the Bible and not the same that the Catholics use? How do we KNOW where the Bible came from? Please help me, for I have three little boys of my own whose only source of religion depends on the little class we have here at our own home each Lord's day, which I teach myself. Am I teaching my own children wrong?

"I don't mean that I could ever learn to accept the Pope, the Cardinals, Patriarchs, Nuns, etc. What I mean, is: in the very beginning, before *persons* made so many changes, *did* Christ establish what is NOW known as the Catholic Church? How do we know He means *every one* teach, instead of a chosen few? Also, if there are more books of the Bible than we study in the Bible we now have, why do we leave them out?

"If you can't give me help that is any more convincing than the booklet: "To, Our Catholic Friends," By Ted Norton; then don't even answer this letter; for, just saying something is not enough—I've got to have the *proof*."—Very sincerely, Yours in need, Mrs. Myrtle Geiger.

Post Script. I have received four good church of Christ papers each month, but I have never read anything relative to this subject. I wonder how many other people have belonged to the church of Christ all their lives and are unable to tell the reason why. Why are

her members not prepared and taught these things. If she is the only Bible church, she has certainly gotten a raw deal from her members. This places the blame first of all squarely upon the elders or overseers; then the deacons, ministers and evangelists. I am not shifting the blame from myself, but suggest that you ask the elders of your congregation how many times they have taught these things in a convincing manner. I am only a woman, yet God saw fit to intrust the souls of three boys to my care. Shall I fail them? My fond hopes have them baptized into the church of Christ, Yet, I would not feel that my teaching should stop there. But, in many cases, that is where the teaching of the church stops. If I offend I ask pardon; but, hope you will do something to change this luke-warm condition in the church."—MG.

Loyalty and Regularity

Sister Geiger comes with another letter in this connection, which may come to attention in this vital study. Her husband is a back-slider member of the body of Christ, and they live thirty-five miles from any loyal congregation of the New Testament church. If they were regular in attendance at Bible study and worship upon each Lord's day, likely all religious confusion would very soon clear away, so that the sun light of God's truth would shine upon their weary, beclouded hearts with a life-giving glow! I think nothing is more dangerous to the child of God than circumstantial, indifferent and wilful *neglect* of the regular assemblies of the Lord's church! (Heb. 10:24-29) Careful attention to Christian duty drives away all dark clouds and solves all difficulties in this world! Christianity—how blessed! But, mind you this one thing, please: *Christianity comes NOT from the Pope, nor from religious denominations; but, from and through Christ in His church. (Eph. 3:8-12, 21) Truly Christianity has never and will never fail; but it has not been really tried since the days of the holy apostles and Christians of the first century!*

Forming and Making of the Divine Pattern

Sin and death in the world since the transgression of Adam and Eve made a divine pattern necessary for the salvation of souls from shame and ruin. God decreed that this pattern should come by Jesus the Christ. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16) In six days (24-hour days) God created the earth and all things in it, crowning his work of creation with man and woman themselves. (Twaddling scientists will know a lot more about God's business in hell than they do upon this earth.) A lot of modern religionists will come to their senses down there, too. But, our heavenly Father took forty centuries out of time to bring to the world the blood-sealed pattern for the body of Christ, His Son! The thought is appalling to me; but, I think the awful enormity of *sin* was the reason!

The body of Christ, which IS the church, is an anti-type of the holy place of the tabernacle built by Moses in the wilderness for the forty years of journeying and worship of the Israelites. God cautioned Moses to see that he made everything exactly according to the pattern showed him in the mount. (Heb. 8:5) Had Moses deviated from the pattern given him by Jehovah in mak-

ing the tabernacle, his work would have been rejected and the man condemned.

The tabernacle built by Moses and the types and figures of worship therein were only shadows of the divine pattern of the body of Christ and heavenly things. The body of Christ, the church, is "the true tabernacle, which the Lord pitched, and not man." (Heb. 8:2). If Moses had to *he* so careful to build the tabernacle strictly according to pattern, and it being only a shadow of the true tabernacle, the church; how much more careful must we be in the Christian sun light age of the world to build exactly according to divine pattern! Any deviation from this blood-bought pattern; or, any attempt at changing the pattern will result in disaster! (Rev. 22:18, 19).

CHURCH OF CHRIST

GEORGE B. CURTIS

(This is a reproduction of one of a series of articles by Brother Curtis which appeared in a Wilslow, Arizona daily newspaper last year).

The church belongs to the Lord. It is his by right of purchase. In Acts 20:28, we read, "Feed the church of the Lord which he purchased with his own blood" (American Rev.) Surely we should all be willing that he be given an enormous price. I would not want to rob the Lord of this glory and bestow it upon Campbell, Wesley, Luther, or any one else. Christ loved the church. In Ephesians 5:25-28 we find, "Husbands love your wives, even as Christ 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." God's family is the Lord's church. They were born into it. No man has ever joined the church that the Bible speaks about. The Lord adds saved men and women to it. (Acts 2:47). God's family in heaven and his family on earth is named of Christ. (Eph. 3:14, 15). God gave him to be the head over it. (Eph. 1:22, 23). The church is Christ's body. (Col. 1:18, 24; Eph. 5:23).

The church of Christ located at Cherry and Warren advances no plea but Christ; no church but His; no worship but that called for in his word; no practices for which we do not find command or example in the New Testament. Examine our plea. Visit our services. Worship where Christ and Christians meet. There's a difference.

Religious Review

(Continued from page three)

alteth his gate seeketh destruction." (17:19) One more, I believe, will suffice for now. "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." (26:17).

This should serve as warning enough to preachers who come into a community, finding strife, then meddle with it. Generally the people who are on the scene, and form a part of the congregation can settle their own troubles if left alone.

NOTES—REPORTS

**** * * * * *

Fort Smith, Arkansas. January 25: This leaves me in a meeting with the Hillcrest church in San Diego, Calif. Two restorations, two to place membership and one baptism to date. We close Sunday and go to San Jose. In the January 11th issue of The Gospel Light there was a mistake in my report. I do not have any vacant dates for 1945, but I have one or two summer dates and most of spring and fall for 1945. My work took me into eight states last year, will be in nine states this year. I'd like to stay in Arkansas and Oklahoma next year, but of course, will go anywhere I may be called.—Will W. Slater.

* * *

Norman, Oklahoma, January 27: The work here is making progress. There have been three baptisms and several to place membership since the first of the year. We have employed Brother George D. Tipps, Jr. to be associated with me in this work beginning the first of June. He will assist me with the work in Norman and will do evangelistic work in this county. In this way we hope to give everyone in Cleveland county an opportunity to hear the gospel.—John G. Reese.

* * *

Lamar, Colorado: We have received one hundred and seventeen dollars on our building fund so far. We need help to pay off a \$600 debt, it is long past due. We also need some class rooms. The church here is doing all it can. I have two meetings in July and August, just southeast of Fort Smith, Ark. I would like very much to arrange several more near there. If you need a preacher write me.—G. A Wells.

* * *

I am proud to say, after having two gospel meetings last summer and fall interest and attendance has been good at the Lord's day service and worship. We have Bible study and singing each Lord's day night and the interest is also good at each of these services. We are having sand and gravel put on the ground and will begin the construction of our new church building in the next few days. If any one desires to help in this worthy cause send contributions to Church of Christ, Dierks, Arkansas, c/o Mrs. Tom James.—W. C. McCullough.

* * *

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SANATORIUM NOTES

HOWARD CASADA

Another fine man was baptized into Christ last Lord's day. He had been reared in a Catholic family. However, his wife* is a member of the church and he has heard much gospel preaching. His home is at Pine Bluff, Ark.

Another fine congregation expressing their intention of contributing regularly to the Sanatorium work during 1945 is the one at Batesville, Ark. Brother Clyde Hance is their efficient minister.

Our recent call through Gospel Light for more gospel literature is getting results. Nice lots of gospel papers have recently been received from Helena, Yellville, Batesville, Lake City, Elm Springs, Center Ridge, Little Rock and Springdale. Other nice lots have been received from Texas, Oklahoma and Kansas. One large box of papers came by express from Tulsa, Oklahoma.

Brother T. W. Worley an elder in the church at McAllen, Texas recently sent us 900 copies of the tract, "Which Church Did Christ Build?", by John T. Hinds. This is an excellent tract to distribute among the patients.

Any congregation desiring information concerning this work please feel free to write us. We will be glad to supply any information concerning the work we possibly can. If there is someone in the Sanatorium you are interested in and would like us to pay them a visit, write us.

Remember that the patients like to hear from the folk back home. If there is a patient here who is a member of the church in your community write to that patient. All the encouragement and comfort will be appreciated.

We are glad that more members of the church in Arkansas are becoming interested in this great work. In my estimation there is no greater work in the state. Let us take advantage of the opportunities that come to us this year.

Send all financial contributions for this work to Harbert Hooker, Poplar Bluff, Mo. Send literature to be distributed to Howard Casada, Booneville, Ark.

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This book is in four parts: The Integrity of the New Testament Text; The Genuineness of the New Testament Books; The Credibility of the New Testament Books, and The Inspiration of the New Testament Books. Reverent in spirit, conservative and constructive in its conclusions, profound in its scholarship. 409 pages.

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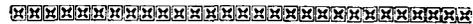
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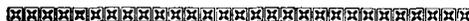
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATHWAY."—PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, FEBRUARY 8, 1945

NUMBER 10

The New Testament Church (No. 5)

FRANK J. DUNN

The Organization of the Church

The New Testament employs the word "church" in two different senses. One is the church in a given locality and the other is the church in the general sense. The latter includes all the local congregations. When Christ said to Peter, "Upon this rock I will build my church" (Matt. 16:18), he spoke of his church or body of saints in the general sense. In this sense, the church is universal. It includes all congregations of the saints everywhere. One who is a member of the New Testament church in one locality is a member wherever he may be. God adds to the church those who have accepted and obeyed the terms of salvation as stated in the New Testament. Thus the church is universal, not in that it includes all who claim to be Christians, but all who do the commandments of God,

The church in the general sense has no earthly organization whatsoever. It is a spiritual body of which Christ is head. Paul says that God "put all things in subjection 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). There is no scriptural basis either by precept or example for any sort of ecclesiastical system in the New Testament church. It has no earthly head or father. Christ is the head of the church, which is his body. We are to look to him, and to him only, as the author and finisher of our faith (Heb. 12:2). He is Lord of Lords, King, Judge, High Priest, Lawgiver, and Saviour of all. Hence, we do not have the right to appoint men to positions in the church which belong to Christ.

The bond of unity between the local congregations of the New Testament church is much greater than any legislated union we might devise. It comes of having common basis of authority in all matters of faith and practice. That basis is the gospel of Christ. Paul says, "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6). Recognizing this oneness, local congregations of the New Testament church are not different, but they are alike in all essential features, wearing the same name, believing the same thing, and practicing the same things. They are spoken of as "churches of Christ" (Rom. 16:16) and "churches of God" (I Thess. 2:14). They must not only be alike in every essential feature, but they must be identical with the New Testament pattern or

else they have no Scriptural reason, for claiming to be churches of Christ.

When we speak of the organization of the New Testament church, we have in mind the organization of the local church. There is no organization of the churches, but only that which is of the local church. There are two groups of officers in each congregation. In writing to the Philippian Christians, Paul greeted "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1). Thus, the inspired penman makes a distinction between the saints, or members of the church in general, and these two groups of men—the bishops and deacons. These two offices constitute in its entirety the organization of the New Testament church.

The bishops are those who look after the spiritual affairs of the church. They are referred to as elders or presbyters (Acts 14:23; I Tim. 5:1, 17; Tit. 1:5; I Pet. 5:1), pastors or shepherds (Eph. 4:11; I Pet. 2:25; 5:1, 2), and bishops or overseers (Acts 20:28; I Tim. 3:1; Tit. 1:7). These terms are used indiscriminately to refer to the same group of officers. The Bible does not refer to a pastor over one congregation, or an elder over a district or a bishop over a diocese. Each local church is to have a plurality of them. "If we think of them as men of mature age and experience, then they are elders or presbyters. If we have in mind the men who take the oversight, then they are bishops or overseers. If we think of them as men who feed and care for the church, then they are shepherds or pastors" (L. R. Wilson: Congregational Development, page 3).

The qualifications of the bishops and deacons are fully given in the New Testament. Paul states the qualifications of the bishops in the third chapter of I Timothy and in the first chapter of Titus. In the two passages Paul lists twenty qualifications, which are as follows: (1) The bishop must be without reproach; (2) the husband of one wife; (3) he must rule well his own house; (4) he must be temperate, (5) sober-minded, (6) orderly, (7) given to hospitality, (8) apt to teach; (9) no brawler, (10) no striker, (11) gentle, (12) not contentious; (13) no lover of money, (14) not a novice; (15) he must be of good testimony from without, (16) not self-willed, (17) a lover of good, (18) just, (19) holy, and (20) sound in the faith. Not only should the elders possess these characteristics, but every Christian should strive to develop them. In this way we become mature Christians. The elders, however, should possess them to a greater degree, especially since they are men

older in Christian experience and spiritual growth. This does not mean that they are perfect men. God's standards are all perfect, though his servants are not. Nevertheless, only those who possess these qualifications to a fair degree should be selected to have the oversight of the church.

Let us now consider the duties of the elders. The apostle Peter said, "The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, making yourselves ensamples of the flock" (1 Peter 5:1-3). Please note: (1) The work of an elder should never be undertaken as a matter of constraint, but willingly. (2) It should never be undertaken for the sake of filthy lucre. (3) The elders must never attempt to "lord it over the charge allotted to them"—i. e., they must not be dictatorial in exercising their authority. Thus Jesus said to his disciples, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you but whosoever would be great among you shall be your servant; and whosoever would be first shall be your bond-servant" (Matt. 20:25, 26).

To those prohibitions Paul adds a number of positive duties. To the elders of the church at Ephesus he 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). Combining these with the positive duties given by Peter, we have the following: (1) The elders must take heed unto themselves. No man can successfully serve an elder who does not guard his own steps, striving always to be "without reproach," and to attain greater perfection in all the qualifications set forth in the word of God. (2) The apostle Paul also admonishes the elders to "take heed . . . to all the flock, in which the Holy Spirit hath made you bishops." This solemn duty demands eternal vigilance, for the elders watch in behalf of the souls of others. (3) The elders are further commanded to "feed the church of the Lord." This signifies that they are to tend or care for the church, as a shepherd does His flock. (4) They must also "take the oversight" of the church. In this sense the elders are bishops or overseers. It is their duty to direct the activities of the congregation, selecting teachers and evangelists and supervising all the spiritual affairs of the church. (5) The elders are also to "rule" the church, not as a tyrant, but as a shepherd rules his sheep—by going on all questions of right and wrong, yet kind and tolerant in matters of policy and mere preference. (6) The elders are to be an example to the church.

When the elders have the necessary qualifications and are diligent in performing their duties, the work of the Lord will prosper, the church will grow, the members will be strengthened, and God will be glorified. Paul says, "Let the elders that rule well be counted worthy of double honor" (1 Tim. 5:17). Indeed, to have the oversight of the church of our Lord is the greatest responsibility and the greatest honor in all the world.

Let us now consider the qualifications and duties of

the deacons. The term "deacon" means servant or minister. They are to look after the material affairs of the church. The qualifications of the deacons are given in the sixth chapter of Acts and in First Timothy the third chapter. They include the following: (1) Deacons must be grave—i. e., serious minded; not giddy, childish or unbalanced. (2) They must not be double-tongued; but rather, truthful and dependable. (3) They must not be given to much wine. Even in a country, and at a time, when wine was used universally for drinking purposes, the apostles warns against excessive use of it. Hence, deacons must be temperate. (4) They must not be greedy of filthy lucre. As in the case of the elders, the deacons must serve, not for personal gain, but for the love of God and the desire to serve. (5) They must hold the mystery of the faith in a pure conscience. Though the deacons are not required to teach, many of them did in New Testament times, and certainly they must have a clear understanding of the word of God. (6) Deacons must also have only one wife. (7) They are expected to rule well their own house. No man should be appointed to look after the Lord's house, who cannot manage his own. (8) Deacons must be of good report. Like the elders, they must be blameless. (9) Deacons must be full of the Holy Spirit—i. e., they must possess to a fair degree the indwelling Spirit which God gives to all his children. We receive it in proportion to our Christian growth. Thus, the deacons should be men who are careful to imitate the Great Example set forth in God's word. (10) Deacons must be men of wisdom. They must be competent and capable of carrying on the work in an intelligent manner.

The deacons are servants of the church. When Peter gave instructions concerning the selection of deacons in the Jerusalem church, he said to select men "whom we may appoint over this business." Not only were they assigned specific duties, but they were to look after the business of the church. Hence, deacons should have some business ability. They are to look after the material needs of the members. They should investigate and recommend all cases of charity. They are to handle the collections, deposits, budget, and other financial matters of the church. They should have the oversight of the building and property. In short, they are to perform any task that may be assigned to them by the elders under whose guidance and supervision they serve.

In summary, the organization of the New Testament church consists simply of two groups of officers in the local congregation—the elders and deacons. The elders are also called presbyters, bishops, overseers, pastors and shepherds, these terms being used interchangeably throughout the New Testament to refer to the same office. There is no top-heavy ecclesiastical system or central organization between the local churches. Each congregation is an autonomous unit with Christ as sole potentate. When the officers of a congregation are properly qualified and perform their duties diligently, this form of organization works beautifully. It is the most perfect system known to man for carrying on the affairs of the church. You may rest assured God's ways are always right. If his plan is not functioning properly in a given locality, it is only because it has not been put into practice and given a fair trial.

PRACTICAL CHRISTIANITY (No. 4)

TED W. McELROY

James had proved that hearing and failing to do was profitless (ch. 1:19-27); he had shown that professing religion and at the same time showing "respect of persons" was also profitless (ch. 2:1-9); he declared to do all but be lacking in one point was profitless (ch. 2:10-11); and now he continues the lessons on Practical Christianity by teaching that faith without works is profitless, and that saving faith and obedient works are inseparably joined together, (ch. 2:14-20).

PAUL AND JAMES

Because of his dislike for this passage (Jas. 2:14-26), Luther rejected the whole of the book of James, declaring it to be spurious and uninspired. Between James who said, "Ye see then how that by works a man is justified, and not by faith only" (vs. 24), and those who say, "that we are justified by faith only is a most wholesome doctrine and very full of comfort," there is irreconcilable contradiction. James is right because he was inspired, and they are wrong because their doctrine contradicts his teaching. But between Paul and James there is no contradiction, they both magnify the faith of the gospel. In the Roman letter Paul showed the necessity of faith and the inefficiency and worthlessness of the works of the law of Moses under the New Covenant. In his book James showed that the inherent fruit and operation of genuine faith is working righteousness—that is doing God's will under the New Covenant. They spoke of different works, but of the same faith. Paul viewed the unavailing works of the law of Moses; James viewed the essential duties or works of the Christian religion. They both referred to the faith that comes by hearing the word of God, and without which it is impossible to please Him.

FAITH AND WORKS

This text, as shown above furnishes abundant proof that the denominational "faith only" plan of salvation is not of divine origin. But the application can be made with equal force to members of the church who neglect their duties. James showed the absurdity of profession of the gospel without the practice of its simple works. "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" (vs. 14). Obviously, no, "that faith" will not save him, and is therefore of no profit. "If a man say he hath faith, but have not works" he has made an empty boast, and the implication is that "works" are an essential expression of genuine faith.

The apostle then illustrates the uselessness of faith without works, "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" (vs. 15-16). Obviously it is no profit and no good, the "brother or sister" was not benefited or helped by the empty saying, nor did the "one" lay up any treasure for himself in heaven but rather treasured up wrath. It is a cheap and easy religion to just "say" and do nothing, but it is not the pure saving religion of the Lord Jesus Christ. He drew his conclusion from this illustration, "Even so faith, if it hath not works, is dead in itself." (vs. 17). If Christian

works do not proceed from faith, then it follows that the faith is "dead"; life manifests itself and proves its existence by activity, and if there is no activity it is proof that there is no life; so also if there are no works, it is proof that the faith is dead.

James continues the same argument by introducing a person, "Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith" (vs. 18). Here the two ideas, one "faith only," and the other "faith and works," are put to the test of demonstration. To show or manifest faith without works is simply impossible, but Christian works show the reality of genuine living Christian faith. Faith is evidenced by works; works prove what is real, and we will be judged according to our works. (Rev. 20:12) "And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works."

CHARACTER ILLUSTRATIONS

To illustrate the lack of saving efficacy in dead faith (faith without works), James said, "Thou believest that God is one; thou doest well: the demons also believe and shudder" (vs. 19). If faith only, regardless of conduct, was sufficient for salvation, then the demons would be saved. The nominal inactive faith of a professed member of the church, will no more save him than will the demons be saved. Then James asked, "wilt thou know" are you willing to be instructed, "O vain man" a man empty and void of spiritual understanding, "that faith apart from works is barren" such faith is without acceptable fruit.

Next James points out the relationship between true faith and obedient works. "Was not Abraham our father justified by works, in that he offered up Isaac, his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified and not only by faith" (vs. 21-24). Abraham is often used as an example of faith, and is here presented as an example of works. The lesson shows that strong faith will lead one to great works. The history of another Old Testament person proves the necessary connection between faith and works, "And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?" (vs. 25). It took some action on the part of Rahab to save the spies from capture, her faith impelled her to the necessary works. Heb. 11 has been aptly called the faith chapter of the New Testament, but with equal propriety it could be called the works chapter because with each hero his faith motivated him to obedient action.

CONCLUSION

James concluded his teaching on the connection between faith and works with these words, "For as the body apart from the spirit is dead, even so faith apart from

(Continued on page seven)

THE GOSPEL LIGHT

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the
 Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year. In Advance \$1.00

Please address all communications to: The Gospel Light

Abounding In The Work Of The Lord

BOB CRAIG, JR.

Paul, in writing his first epistle to the Corinthians, said in 15:58, "Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." In writing this letter, Paul is striving to get the people of Corinth to turn from worldly things and work for the Lord at all times. We know, of course, that we do not have to continually sit and read the Bible or to be constantly seen in prayer, but we are to take Christ into our everyday life and in all things seek to glorify our Father. If we are neglectful of our study, absent from the worship, inattentive in worship, ship-shod in our everyday dealings, and forget Jesus and the Church, which is His body; from one Sunday until the next, we are not being stedfast nor unmovable, neither are we abounding in the work of the Lord.

As Paul says, if we labor in the work of the Lord, that time and labor is not spent in vain. Of course we cannot always see the fruits of our labor, but in due season these fruits will come forth. At times we become discouraged in our work in the Lord, but we should not. For though we may never do any earthly good: our seeds may always fall by the wayside or on the hard and stony soil, which has never been known to bear everlasting fruit, but if we have conscientiously sown the seeds then we are promised a reward, not on this earth, but in a far greater land than these United States can ever hope to be.

Let us look on the Church as a great fraternal organization. To become a member of a fraternity is like unto becoming a Christian, not in the same ritual but in close resemblance. A fraternity is a brotherhood of members bound together by by-laws and a mutual interest in all things pertaining to that particular organization. The brotherhood of the church is brought together by certain steps or by-laws and is bound together by the strongest bond yet known to man—love. What cannot be obtained by force or persuasion, or money; love can obtain. That which cannot be accomplished by military powers, civil government, or dictators, can be accomplished by love. When all else fails us—health, money, position, etc., love

will not fail. (Please read I Cor. 13:1-13) (The proper translation for charity is love) Therefore we should strive earnestly for love among our brethren and sisters, for if we do not have this love, we have nothing. This is one way in which we can abound—cultivate love. (Read John 15:9-15; Eph. 3:17-19).

Be stedfast, unmovable. In what things should we be stedfast and unmovable? (1) In love as we have already discussed; (2) In faith. Many things are said and brought before us to tear down our faith, but if that faith in deep rooted, it will not be moved. Faith we must have. We can keep and increase our faith by constant study and prayer and by walking in the fellowship of our brethren and sisters; (3) In truth. Be stedfast and unmovable in the truth of the Gospel. Once you have learned from the Bible what must be done, let no man change you. Do not take up with the innovations which are brought into the church of the Lord by mere men. Do not become obsessed with some hobby which may tear down your faith and the faith of others, but abound only in the truth as far as it is revealed to us in God's word.

There is one little word used by Paul which to me is very important—always. Does this mean once a week on Sunday or perhaps Sunday morning, evening and Wednesday evening? Could it mean to become a member of the Lord's body and after a while drift away? No, I think not. Paul used this word to show that from the very moment we are added to the church until our last breath is drawn we should remember our Lord and Saviour, commune with Him in prayer, and strive continually to put forward the work of the Lord and for we, ourselves, to grow continually in "grace and in knowledge of the Lord's will.

Always remember that the primary function of the church is to save the lost. All other things done by or in the church are very important and essential, but they are secondary. A kind word, a helping hand, or even a smile from you may start someone to thinking of becoming a Christian. Wouldn't you like, to have a part in the saving of a person's soul? Let's start this moment to bring others into the fold of Christ.—Little Rock, Arkansas.

WRONG DIETING

A steaming hot, piled-up plate of mincemeat, dumplings, potatoes, etc., is life to John Bull who has been out plowing in the fields in biting winds; it spells death to his four-months-old baby boy. When I was a schoolboy there were times when I could not sit down to an appetizing dinner, and it wasn't because I was unwell. It usually occurred on a Saturday when we boys, with a few coppers between us, would indulge in an orgy of sherbet fizz, stick-jaw, chewing gum, toffee apples, lollipops, ice cream, licorice, nougat, caddy, etc., (it was surprising what a variety one could get in ha'porths). Mother would say, "There now, you've spoiled your appetite with a lot of rubbish that won't do you half as much good as your dinner!"—and it was true. If you want a hearty, spiritual appetite be careful what else you feed on! Don't spoil a healthy appetite with a mind full of morbid divorce cases, shocking murders and columns of political pessimisms from the morning paper.—Selected.

If we refuse to treat people as our enemies, we have the best possible chance of winning them to be our friends,

The Nature Of The Kingdom Of God

W. A. BLACK

It is An Everlasting Kingdom. "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44) Notice the clause, "It shall stand forever." This kingdom can not be moved. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28) This everlasting kingdom has an everlasting ruler. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah 9:6, 7) When the end of this world comes this kingdom shall be delivered unto the Father: "But every man in his own order Christ the firstfruits; 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 is death." (I Cor. 15:23-26)

This kingdom was to be set up in the days of these kings or in the days of these kingdoms. (Dan. 2:38-44) It is agreed by all historians of any note that these four kingdoms included the Babylonian, the Medo-Persian, the Macedonian, and last the Roman empire which was composed of several different kingdoms. This being true it logically follows that the kingdom has already been established. The kingdom of God was established on the first Pentecost after the resurrection of Christ; in the city of Jerusalem, in the year A. D. 33; on Sunday morning between nine and twelve o'clock.

The Babylonian, the Medo-Persian, the Macedonian, and the Roman empires are no more; they have fallen. Hundreds of others have arisen and fallen. But the kingdom of God is still standing and shall continue to stand.

The Kingdom of God Is The Greatest of All Kingdoms.

It is the greatest because it is the oldest. It is great because it shall continue to stand regardless of world conditions. No earthly kingdom that has ever existed, or that does now exist or that shall ever exist will ever be as great as the kingdom of God.

It is engaged in the greatest of all works—the salvation of man. The church is the pillar and ground of the truth. (I Tim. 3:15) The truth is the word of God. (John 17:17) God's word or the truth will make you free. (John 8:32) The word is the gospel. The gospel is the power of God unto salvation to every one that believeth. (Rom. 1:16) The kingdom of God comes first or man does not get to heaven. "But seek ye first the kingdom of God, and

his righteousness: and all these things shall be added unto you." (Matt. 6:33) But there are too many who are seeking the things of the world first, and hoping that they will live long enough to seek the kingdom of God after they have found the things of the world.

The kingdom of God is great because it has the greatest code of moral laws known. Here are a few that the world needs today: "Blessed are the poor in spirit, for theirs is the kingdom of Heaven . . . Blessed are they which do hunger and thirst after righteousness: for they shall be filled . . . Blessed are the peacemakers for they shall be called the children of God." (Matt. 5:3-9) "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32) "He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 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." (Matthew 19:8, 9) "Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5:36, 37) "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. . . For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect." (Matt. 5:43, 44, 46-48) It appears to me that the above needs to be put into practice. If the above were followed we would not have so much hatred, strife, and bloodshed in the world today.

"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." (Matt. 7:12) But the world practices it this way, "Do it to the other fellow before he does it to you." There are some who want every body to follow this rule in dealing with them; but they themselves do not follow it. There are many who are very accommodating so long as you accommodate them. But children of God must follow the Bible.—In The" Evangelist.

Durable Riches

"Let the Word of Christ dwell in you richly" (Col 3:16).

The Word of God has a great deal to say about riches. It enumerates a number of kinds, unrighteous and true, evil and good, visible and unseen, material and intangible. Their value is reckoned from the standpoint of permanence

—are they abiding? And, as the end of the year is now well past, and every wise man has balanced his accounts, and taken stock of his assets, and made his plans for the days ahead, and gravely considered the contingencies which he may have to face, it will not be amiss to call attention to a few of the things which constitute true wealth, and so are worth striving for.

Faith is specially noted among the treasures of the saints. The estimate placed upon it in the Divine inventory is that it is "more precious than * * * gold that perisheth." He who abounds in faith has the key to all the storehouses of God.

Love is another item of great value. Of human affection the writer of The Song of Solomon states that "if a man would give all the substance of his house for love, it would utterly be contemned." And, from the Divine standpoint, it is that which God most of all desires: "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."

A "meek and quiet spirit" is reckoned "of great price." This is a quality too little appreciated in the church. Men applaud what they consider forceful leadership, behind which there may lie concealed much of self-seeking. But the humble Christian, whose face is covered in the presence of the Lord, may have a mightier influence in the courts of Heaven, than the outspoken preacher whose praise is on the lips of the multitude.

The ministry to the saints is highly commended by the Holy Spirit. He sternly charges those of the brethren that are possessed of this world's goods to be wary lest these become a snare, and to overcome such a danger by themselves being "rich in good works," assuring them that by so doing they are laying up a good foundation against the time to come.

There are further the "treasures of wisdom and knowledge," which are "hid" in Christ, and can be discovered only by those who seek with a lowly and sincere and obedient heart. The mind which lets the Word of Christ richly indwell will not fail to attain in increasing measure a place in the ranks of the millionaires of the Kingdom of Heaven.

There are not a few who tell us that the pressure on them is so great that their whole energy is spent in the battle for existence. They have not time to devote to other than the material. They would like to be better Christians, but for them it is impossible. To these the word of Christ speaks with serious insistence, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." The King Himself will be responsible for the welfare of those who walk in the way of full obedience. And the way of full obedience is the result of the Word of Christ being allowed to dwell richly within.—Gospel Herald.

The Seven Rules Of Life

CHESTER ESTES

"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." (Gal. 6:16)

The "rule" here, according to the context, may be

expressed thus: "God forbid that I should glory, save in the Cross of our Lord." (verse 14). This "rule" is made even more simple in verse 15. After stating that neither circumcision nor uncircumcision availeth anything, Paul said, "*But a new creature.*" The "new creature" stands for the rule. In the Christian the rule is exemplified, because he is a "new creature." This being an elliptical sentence, the idea is, even though neither uncircumcision, availeth, a new creature does avail—being a new creature is the important thing.

Now, being new creatures, there are in reality seven rules to be considered; some rules to be followed and some to be avoided. The seven rules by which men live are as follows: (1) The rule of mire; (2) The rule of clay; (3) The rule of iron; (4) The rule of brass; (5) The rule of silver; (6) The rule of gold; and (7) The rule of diamond. Let us study them in the order mentioned.

1. *The mire rule.* This is the lowest by which men live. We begin with the lowest and study them till we reach the highest. No one can live by the lowest and be a Christian. The "mire" rule is to destroy that which we cannot use. Nations which follow the "scorched earth" policy usually do so as a means of self-preservation. But the rule of mire is to destroy that which cannot be used, merely because one cannot use it all, and, therefore, is miserable when others enjoy that, which he himself cannot enjoy. A man tells his neighbor to go to his melon patch and eat all the nice melons he wants. When he has eaten to his satisfaction he destroys all the other fine melons he could not eat, and in addition to destroying the melons he pulls up the vines. You say such a neighbor has satisfied the lowest cravings possible for human beings.

The wicked shepherds, lest the flock should be satisfied, and because they could not eat more, destroyed the residue. "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? And to have drunk of the deep waters, but ye must foul the residue with your feet? As for my flock, they have eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." (Ez. 34:18, 19) This has a scriptural application. Some of the same people are yet alive. This might be said of preachers and leaders in the denominations who destroy the residue of the kingdom of God; except for the fact that they themselves do not enjoy even the residue—for they are not in the kingdom of God. It might be said of them, however, that they "feast" and are "fat" in the enjoyment of their "pastorates." But it can certainly apply to false teachers and preachers who have crept into the church of Christ, who know the truth and are in possession of it, while at the same time they deprive the "flock" of even the "residue" of the truth and feed the "flock" on the straw of sectarianism, popular lectures, and current events.

We have example of the rule of mire in those upon whom Christ pronounced a woe, those referred to as hypocrites. "For ye shut the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13) This is figurative language. One can shut the doors of heaven

by *not opening them*. Such are so selfish as to not allow others the blessed privilege of the glorious kingdom of Christ—they do not want others to enjoy the good of the kingdom and thereby shut themselves out in order to keep others out. They are like the man on the sinking ship who refused to send the distress signal, because he did not want some one on the ship saved, and preferred to go down himself rather than for that one to enjoy the fruits of his efforts. You say such is depraved, indeed! And you are right. Such lives by the *rule of mire*.

Take a look at Diotrephes. John, the beloved apostle, commended the "Well beloved" Gaius, because "Thou doest faithfully whatsoever thou doest to the brethren, and to strangers." But he further said, "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (III John 9-11) Diotrephes lived by the lowest rule.—In *The Evangelist*.

CHURCH OF CHRIST
GEORGE B. CURTIS

(This is a reproduction of one of a series of articles by Brother Curtis which appeared in a Winslow, Arizona daily newspaper last year).

Christ has but one body—Church. (Eph. 4:4-5; I Cor. 12:20.) There are many religious bodies in the world. Hence, somebody is wrong.

Is it possible amid the multiplicity of "Churches," to find and identify the New Testament church? I suggest the following comparisons:

- (1) What church in Winslow has no creed but Christ?
- (2) What church in Winslow has no Book of Discipline but the New Testament?
- (3) What church in Winslow requires the same terms of admission as did the New Testament church?
- (4) What people in Winslow wear the same religious names as those worn in New Testament times?
- (5) What church in Winslow has no officers other than elders and deacons as New Testament churches had?
- (6) What church in Winslow insists that all commands of the Lord be obeyed as they were in New Testament times?
- (7) What church in Winslow meets upon the first day of every week for communion as did the New Testament churches?
- (8) What church in Winslow engages in no items of worship not used in New Testament churches?
- (9) What church in Winslow has all the earmarks of the New Testament church?
- (10) "Worship where Christ and Christians meet."

PRACTICAL CHRISTIANITY (NO. 4)

(Continued from page three)

works is dead" (vs. 26). When the spirit departs, the body is left a dead carcass incapable of either action or enjoyment, and in like manner without works is dead. Albert Barnes in his notes observes, "There is as much necessity

that faith and works should be united to constitute true religion, as there is that body and soul should be united to constitute a living man." When the Scriptures say we are justified by faith, it is faith accompanied by works; and when the Scriptures say we are justified by works, it is works proceeding from faith. Brethren let us strive to strengthen our faith by diligent study of the word, and increase our good works by taking advantage of each opportunity.

Moral Hogs In Mental Mire

GAYLE OLER

I can understand the man who will lie about his wares; and I can see the purpose of those "that creep into houses and take captive silly women laden with sins, led away by divers lusts;" and I can grasp the viewpoint of those who in weakness drink their way to shame and hell; but I cannot comprehend that state of degradation or depravity of mind which, like the slimy swine, finds pleasure in wallowing in the filth of obscene conversation.

Fleshly lusts, abnormal appetites and brute passions may drive a weakened man into excesses which his own heart and conscience condemn. But to find a mind that loves to feed upon moral filth and mental corruption, as a buzzard feeds upon a carrion, is almost to stagger belief in mortal man.

It was only when "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," that "it repented God that He had made man on the earth." Made in the image of God, a human being with a vile tongue should be enough to make even Satan repent that he had tempted man, and resolve to mend his ways.

The retailing and retelling of vulgar jokes and obscene stories, together with the recitation of foul verses too filthy for the most disreputable journal constitutes the principal feature of the conversation of some men and women. Pictures too vile for the common courtesan to view without a blush find a ready sale.

Taste for this class of conversation, literature and art must surely be acquired like that for alcohol, tobacco or opium. Surely man by birth, is nobler, and is higher in his heritage than to relish such hellish impurity.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:28).

"Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof," promises the wise man in Prov. 18:21. But when an otherwise respectable man takes that instrument so capable of praising God and blessing men, and misspends it in distributing a blighting hurt and burning shame to the mind social, he is a greater foe to the common good than Communism is to Democracy.

We hold no excuse whatever for the liar, the adulterer or the drunkard. But of all the most unexplainable, unreasonable and unjustifiable vices we can think of, obscene conversation is the most asinine.

"And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell" (Jas. 3:6).—Just A Moment.

NOTES—REPORTS

Houston, Texas, February 1: The Gospel Light of January 25th is simply grand. We could use three hundred extra copies. Our work with the Leffingwell and Cavalcade church is now in its third year and the outlook is promising. Several have placed membership since last report. I have some spare time for meetings this year.—A.

Another Chain Is Completed

Ozark, Arkansas, February 1: In a recent conversation with Brother J. C. Dawson of Conway, Arkansas, relative to the work here, he told me that establishment of the church in this county seat town, completes the chain Little Rock to Fort Smith. If I am correctly informed, the first link in this chain of county seat congregation was Morrilton. Brother Dawson told me that the church in Conway, the second link in the chain, had its beginning in his home forty years ago. From this humble start it has grown to command the respect of the city and state. The church here has somewhat in common with that of Conway in that it began in a private home. The disciples first met here in Brother Gibson's home in September 1943. After three Lord's, days and six nights of a protracted effort, they were forbidden by the land lady to hold services, and moved to Coal Hill ten miles away. They continued to worship with the brethren there for about fourteen months. They now have a new building. Thanks to the many brethren who helped in this worthy cause.—Guy T. Cosand.

Fort Smith, Arkansas, February 1:

The meeting in San Diego, California, with Hillcrest church resulted in one baptism, one from Christian church, two restored and two placed membership. Brother John G. Bills is the efficient minister. This congregation is the hardest laboring church I have ever labored with. I am now in a singing school in San Jose, California. I have about 12 more weeks out here before returning home.—Will W. Slater.

January 1945 Labors

Gus Winter, Evangelist South Side Church of Christ, 148 Corroll St., Youngstown 2, Ohio. Sermons, (3 by radio) 11; Lord's Day Bible study, 4; Wednesday Bible study, 5; House to house calls, 182; Tracts and gospel papers distributed, 325; Radio cards, 42; Testaments, 25. Some sickness and extreme cold has hindered. We are sponsoring a meeting in the home of preacher Tom Hall in a colored neighborhood on the north side. With his own and his wife's brother's family, there are twelve in his house. We humbly and prayerfully present our monthly needs for 1945 to our brethren who have helped us in 1944. Evangelist's support, \$150; Radio preaching, \$13.80; Work for colored folk (27000 here), \$4; Gospel tracts and

papers, \$3; Publicity including mimeo. postage, etc., \$5.20; Rental meeting, \$14; Federal tax emergency, \$10. Pray that these needs may be met.—Gus Winter.

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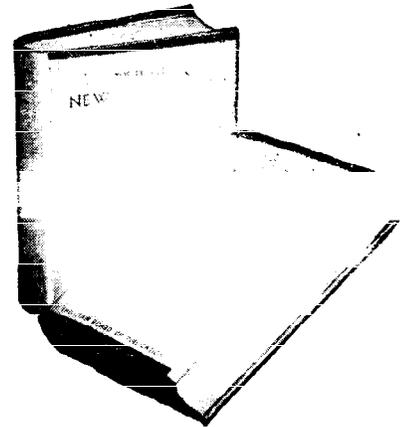
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Gospel Light Publishing Co.

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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, FEBRUARY 15, 1945

NUMBER 11

The New Testament Church (No. 6)

FRANK J. DUNN

Terms used to Designate the Church and Its Members

The New Testament employs a number of terms to designate the church. These terms do not refer to different institutions, but all are used to express the relationship of Christ to his church, or kingdom. In most instances it is simply called "the church," with no qualification whatsoever. Since Christ built but one church, and since modern denominations did not exist in New Testament times, the term "church" was then adequate. It was used to designate the body of saved individuals which Christ called out of the world by his gospel and of which he is head. However, there are a number of terms used to designate the one body, all of which enable us to gain a clearer understanding of the greatness of the church and of Christ's relationship to it. Let us note some of the terms used.

I. It is the church of Christ. Jesus said, "Upon this rock I will build my church." (Matt. 16:18). The apostle Paul, speaking for the different congregations in Achaia wrote, "The churches of Christ salute you" (Rom. 16:16). These expressions denote Ownership. Thus, when we speak of the church of Christ, we do not have in mind some human organization, but that spiritual body of which Christ is the founder and owner. Paul refers to the church as the bride of Christ (Eph. 5:23-32). For the bride to wear any name other than that of the bridegroom is humiliating and dishonorable. It is therefore not only fitting, but essential that we refer to Christ's bride as his church and not that of some man or some man-made system.

II. It is called the church of the Lord. 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). By the "Lord," Paul of course means Christ. Whether we speak of it as the church of Christ, or church of the Lord, the meaning is, the same. Paul further explains it is "the church of the Lord which he purchased with his own blood." Thus, the New Testament church belongs to Christ, not only because he built it, but also because he bought it with his blood. x

III. It is also called the church of the firstborn. This expression is found in Heb. 12:23. The apostle Paul explains who is meant by the firstborn. In Rom. 8:29 he says, "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren." In Col. 1:18 he states

that Christ is "the firstborn from the dead." The church of the firstborn, then, is the same as the church of Christ, or the church of the Lord.

IV. Again, the church is called the church of God. Paul addressed the Corinthian epistles "to the church of God which is at Corinth" (I Cor. 1:2; II Cor. 1:1). In giving the qualifications of the elders of the church, Paul said, "If a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:5). This is not a contradiction of Paul's previous statement where he refers to the church as the church of Christ. In speaking of his relationship to the Heavenly Father, Jesus said, "A mine" (John 17:10). "Whether we say the kingdom of God or the kingdom of Christ, the church of God or the church of Christ, we have in mind the same Divine Institution. We possibly speak of it as the church of Christ more often than we do the church of God in order to distinguish it from anything that had its origin in the Old Testament. The Israelites who wandered in the wilderness in the time of Moses were once referred to as 'the church'. But they did not constitute the church of Christ. Christ's church had its beginning on the first Pentecost after his resurrection from the dead. It is distinctly a New Testament institution'. The New Testament church differs from the Old Testament church as the spiritual differs from the material. Furthermore, Paul said it was the will of the Father that 'in all things he might have the pre-eminence.' Hence, when we speak of the church of Christ we thus give him the honor and pre-eminence the Father willed that he should have. This does not lessen the honor and pre-eminence which belong to God, because all things are of him. Whatever may be said of the Son, or whatever honors may be attributed to the Son, belong equally to the Father" ("The New Testament Church," by L. R. Wilson).

In summary, the New Testament church is called the church of Christ, the church of the Lord, the church of the firstborn and the church of God. These are not four different names used to denote four different institutions, but are terms used to designate the same group of people—the followers of Christ.

Let us now consider the terms used to designate the members of the New Testament Church.

I. If we think of the church as a family, with God as our Father, then we are children. Jesus taught his disciples to pray, "Our Father who art in heaven" (Matt. 6:

9). The apostle Paul said, "For as many as are led by the Spirit of God, these are sons of God. For ye receive not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. 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; if so be that we suffer with him, that we may be also glorified with him" (Rom. 8:14-17).

"Jesus" speaks of the change which takes place when we enter into this close relationship with God as a 'new birth' (John 3:3, 5). Paul sometimes speaks of it as an 'adoption' (Rom. 8:15; Gal. 4:5; Eph. 1:5). These expressions suggest the transition which takes place when "we enter the church, or 'family' of God. Such terms are never used to suggest the transition which takes place when we enter the institution of men" (Ibid).

II. If we have in mind our relationship to each other in the family of God. we are brethren. Throughout the New Testament the apostles use the term brethren in reference to fellow members of the church. In the opening statement of the Galatian letter we have this salutation, "Paul, an apostle . . . And all the brethren that are with me, unto the churches of Galatia." The Ephesian letter closes with these words: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." These and numerous other passages show the close relationship which exists between the followers of Christ. Indeed, the love that binds Christian brethren together is the strongest tie in all the world.

III. If we think of ourselves as students or followers of Christ, then we are his disciples. Jesus said, "If ye abide in my word, then are ye truly my disciples" (John 8:31). Again, "By this shall all men know that ye are my disciples, if ye love one another" (John 13:35). And again he said, "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples" (John 15:8). When Jesus gave the great commission he said, "Go ye therefore, and make disciples of all the nations" (Matt. 28:19). Thus, when one hears the gospel of Christ, believes it, and obeys it, he becomes the follower, or disciple of Christ.

IV. If we have in mind our relationship to Christ, we are "Christians." In New Testament times when sinners were converted, they did not become any one of a number of different sectarian adherents. They were called simply Christians, which signifies they belong to Christ, who is the founder, head and owner of the church. The term "Christian" is found three times in the New Testament. In Acts 11:26 we read, "And the disciples were called Christians first at Antioch." King Agrippa said to Paul, as the latter stood before him in trial, "Almost thou persuadest me to be a Christian" (Acts 26:28). The apostle Peter said, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (I Pet. 4:16).

Please note that this name was not given to the disciples until after the Gentiles had been brought into the kingdom of God. More than seven hundred years before the establishment of the church and the conversion of the Gentiles, Isaiah spoke of this new name, saying; "And the Gentiles shall see the righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isaiah 62:2). The church

in Antioch was the first congregation to be composed of both Jews and Gentiles. Hence, it is fitting that the new name should be first applied to the disciples at Antioch. Furthermore, the name Christian is the only one given to the people of God after the Gentiles were included. It is evident then that the name Christian is the new name given by the Lord to his people.

Let us observe further the importance of wearing the name of Christ. When Jesus gave the great commission to his disciples, he said, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). He stated further that "repentance and remission of sins should be preached in his name along all nations" (Luke 24:47). On the day the church was established Peter told inquiring sinners to "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Again he said, "There is none other name under heaven given among men, whereby we, must be saved" (Acts 4:12). Jesus said, " whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). Thus, we are baptized in the name of Christ, we have salvation in his name, and we pray in his name. The apostle Paul said, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). As Christians, everything we do in our worship and service to God must be done in and through the name of our Lord Jesus Christ. Thus, one who wears any other name fails to give him the glory that is rightfully his. Since there is salvation in no other name, and since every act of Christian worship and service is to be done in his name, it is foolish for us to wear any other name religiously, whether it be the name of some man, some city, some method of doing things, or some system of organization.

V. If we have in mind the purity of God's people, then we are saints. In his first epistle to the church at Corinth, Paul addressed them as "the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints" (I Cor. 1:2). He opened his second letter to them in a similar manner, calling them "saints." The same is true of his epistle to the Ephesians, Philippians, Colossians, and Thessalonians. There is no scriptural basis for applying the term "saint" just to a certain few who have been dead for centuries. In apostolic times Christians were called saints. The term signifies purity, but not perfection. Thus, despite our imperfections, every Christian is a saint.

The followers of Christ are thus called children, brethren, disciples, Christians, and saints. Please note, however, that these terms are used only in reference to the individual Christians and never in reference to the church. To call the New Testament church after those who compose it gives pre-eminence to the members rather than to Christ, which is contrary to the will of God. Paul declares, "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" (Col. 1:18). We should be careful to observe the New Testament manner of designating the church lest we rob Christ of the honor which belongs to him.

The apostle Peter said, "If any man speak, let him speak as the oracles of God" (I Peter 4:11). We do not speak as the oracles of God when we use terms to designate

nate the church which God has not authorized. Why should we want to wear any other name when we have the privilege of wearing the name of Christ, the greatest name of all? Thus, as a body we are the church of Christ; as individuals we are Christians; nothing more, and nothing less.

Lost In The Flood

JOE GRANT

Lost in the flood of intoxicating liquor millions of lives, enormous amounts of property, much self respect, vast amounts of intellectual ability, morality, and energy, regardless of the brand consumed. The greatest soul destroying beverage on the market today! Hell bound special offer, well wrapped in blood, tears, heartaches, sorrows, and woes. Will carry you to the dogs immediately! Guaranteed to start you on the Road to Trouble or your Money Back!

Why not advertise beer, wine, and whiskey like that? Why not tell the truth about it? Why try to deceive, youngsters by dressing it up and starting it on an innocent parade? Why decorate it with roses when it should be surrounded by thorns? I can tell you why it is camouflaged and disguised! I can tell you why it is advertised in such a way as to deceive the public who are gullible enough to fall for it. The liquor interests are after money!

How many do you know who are lost in the flood? Steaming headlong down Wine River! Paddling down Beer Creek! Embarked on Whiskey Ocean! Rocking in Troubled Waves! Talk about fear, disaster, unrest, and inefficiency. Liquor-soaked nations have these symptoms and many others! We need a host of Daniels today who will not defile themselves with the meat and wine of ungodly kings (See Daniel 1:8). We need preachers today who will reason on righteousness, temperance, and judgment to come (See Acts 24:25).

Every man who strives for the mastery should be temperate in all things (I Cor. 9:25). How many ounces of temperance, virtue, patience, and godliness, can you find in a two hundred pound drunkard? Crimes committed in the name of intoxicating liquor have answered that question time after time. Paul kept his body in subjection because he did not want to become a castaway after he had preached to others (I Cor. 9:27). Any man who hits the liquor trail becomes a castaway in the sight of God and men.

Big boys in high places, representatives, and rulers who indulge in strong drink are soon lost in the flood, dragging vast multitudes with them. "It is not for kings to drink wine; nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:4, 5). "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" (Eccl. 10:17).

Individuals who indulge in alcoholic drinks endanger their physical health, undermine their spiritual welfare, and weaken their mental ability. Families who are attracted by the wine cup for the most part make up poor, neglected, undernourished communities which are continually in a boiling pot of trouble, strife, jealousy, confusion, and crime. States and nations given over to strong drink

are filled with crime, have their politics corrupted, their industries paralyzed, and their laws contaminated.

No wonder wine is a mocker and strong drink is raging! (Prov. 20:1). No wonder drunkards and gluttons come to poverty! (Prov. 23:20, 21). No wonder whoredom and wine take away the heart! (Hosea 4:11). No wonder men err through wine! No wonder they get out of the way through strong drink! No wonder they err in vision and stumble in judgment. (Isa. 28:7). "Be not drunk with wine wherein there is excess; but be filled with the Spirit" (Eph. 5:18).

Liquor and sin walk hand in hand. Of course, there are many sins committed by people who do not use intoxicating liquor, but many crimes have been committed by those under the influence of liquor which would not have been carried out without it. Jesus warned His disciples thus: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

Who will stand up and declare that God intended for man to indulge in strong drink and mis-use the herbs and the fruit of the trees and the seed of the grain which the Lord God gave him? When the children of Israel ate manna forty years in the wilderness, how many times did the Lord cause whiskey and wine bottles to rain down to mix with it? "Woe to him that buildeth a town with blood, and establish a city by iniquity" (Hab. 2:12).

How many drunkards will enter heaven? How many liquor dealers will walk the streets of gold? Should our bodies be washed with pure water or our nations be drenched in a flood of alcohol? What are we coming to? If you are not riding the flooded waves of an intoxicated world, what are you doing to try to prevent those who are from being shipwrecked?

Fear, famine, pestilence, crime, heartache, disaster, sorrow, trouble, distress, sickness, sin, disease, pain, woe, and death! These are a few of the evils of the wine cup. Again and again and again, we should quote and stress the words of the inspired Wise Man who said: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look thou not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder" (Prov. 23:29-32).—In Gospel Broadcast.

Looking For A Job?

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a fickle goddess,
She will never come to you.

Go and toil in any vineyard—
Do not fear to do and dare;
If you want a field of labor,
You can find it anywhere.

A man should not take his "feelings" as evidence that he is saved. Here is something better: "He that believeth and is baptized shall be saved." (Mark 16:16).

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER. Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

One Man's Opinion

FLANOY ALEXANDER

In the past there was a time when we received a measure of enjoyment in picking up some of our brotherhood papers and reading the latest tirade against some brother. We tried to make ourselves believe that these writings were filled with good intentions and pure motives. Now we are beginning to believe there are at least two very necessary items lacking in most of these verbal bouts. These are brotherly love and the spirit of Christ. Brethren it is beginning to be serious. Let us "watch our step."

Advocate Discontinues Book Advertisements

Believing that our publication, "The Great Legacy" deserves as wide reading as possible we recently wrote the Gospel Advocate inquiring of their advertising rate. They promptly replied on February 3, giving us their rate. We immediately sent a small (two inch) ad for insertion. On February 8th they returned our copy and wrote us as follows:

"Gospel Light Publishing Co.,

Delight, Arkansas

Gentlemen:

Due to the Government rationing of paper we are forced to discontinue all book advertisements in the Advocate. We are returning your ad herewith.

Very truly yours,

GOSPEL ADVOCATE COMPANY"

Thus the Advocate is altering a policy of several years' standing. The *discontinuance of all book advertisements in the Advocate* will mean more space for other material. We are of the opinion that there are several books that should be well advertised and distributed for the good they might do. However, since the Advocate deems best, The Great Legacy, along with *all other books*, will not be advertised on its pages.

The Gospel Light will continue to advertise the best Christian literature that we are able to print and obtain otherwise. Its sale helps to spread the Gospel and the funds derived therefrom, helps us to carry on,

God The Great Giver

LLOYD E. ELLIS

I. He Gave The Greatest Gift.

This gift was his only Son, and he loved the world to the extent that he sent that Son to bring peace to the troubled souls of men. (John 3:16) This was the greatest gift that could be given for by this gift the world might be saved, and there was no other way. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Romans 8:31, 32). If God did that much for the race, surely no one should doubt that he will give all else that is necessary for the eternal happiness of the creature he created.

II. From God All Blessings Flow.

1. God is a liberal giver. He sends his good things in abundance, and whatever man's need may be, that need will be met with an abundance, and all things which are best for man will be richly supplied by this Giver of all good. We may not always receive what we want, but neither does it please God for us to give ourselves to the fulfilment of fleshly desires.

2. God gave the Holy Spirit. Not only did he send his Son to prepare the way of life but he also sent his Spirit into the world that men might be guided into the way of all truth. The Apostles of the Lord were only men and even though they had been with Christ for some years and had been taught by him, yet like other men, they would easily forget, so the Spirit was sent to bring to their minds the things which Christ had taught them and to teach them whatever else God wanted them to know in order that they might be able to carry out the command given to them to preach the gospel to all. They were thus guided, and instructed to write down the things man needed to know, and so through this means God gives us the knowledge required in order that we might become followers of the Christ, and be recipients of those wonderful blessings and gifts which our Father and our God has provided for us, and for all mankind—for all who will do his will.

3. God gives comfort and hope. Only in God does man have a hope of something better when this life shall have passed. We may look into the philosophies and writings of men, but there will we find no hope such as is given to man of God. Man may think and plan, and carry out great projects in this life, but his efforts have only to do with time, and if he is to look beyond the vale of tears he must turn to God, who is the author and the giver of the hope that has to do with eternity. God has given to his creature a hope that reaches beyond the grave, and those who trust him have an abiding faith in His ability to give, and the certainty of his promises relative to such hope.

4. He is the giver of all that is worthwhile. God, who is the source of light and hope and love, gives everything that is good and perfect for man's enjoyment here in this world as well as in the world to come. (James 1:17). Material as well as scriptural blessings, originate with God, and all men ought to understand and appreciate this. Man's understanding of what it means to be good is not always what it ought to be. God does not think as does man, and the thoughts of men are far below the thoughts

of God. He only is truly good who does the will of the Lord, and as men approach unto that perfection which is in Christ, so they become good.

Men often think of their possessions as being their own, whereas they are only caretakers, or stewards. God is the owner, for to him belongs all things—all that is in the world, and they who dwell therein. Man should use what he has and all that he is in the service of God, and exercise himself in those things which give God glory and honor, until such time as he shall return unto the One who has even given him the life that he enjoys.

5. God gave the kingdom to his followers.' He promised them the kingdom, and the blessings which should be theirs in connection therewith, and he kept his promise. Over and over men have been admonished to put God first in their lives; to seek the kingdom of God and his righteousness as the first object of their desires; to make right living the central theme of their lives, and let other things have their rightful places. "But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:31, 32) He told them that they would eat and drink at His table in his kingdom. The table of the Lord is the Communion, and these apostles did eat and drink at that table. We may rightly, therefore, conclude that God did give them the kingdom. This is further shown to be true by the statement of the apostle concerning the fact that God has transferred them from the darkness into the kingdom of his dear Son. (Col. 1:13).

III. God Gives The Life That Is Eternal.

Material blessings serve to help men as they go through life, and God has given these to all men, whether they are good or whether they are bad. Yet the greater gift is the gift of life eternal. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Peter 1:3, 4). Peter stated that for Christians there is an unfading crown, and as we learn from the scriptures, that crown is life eternal. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Peter 5:4) God is the giver of this life eternal and the enjoyment of it is predicated upon obedience to his will while man is living here in this world.

God "will render to every man according to his deeds: to them who by patient continuance in well doing for glory and honor and immortality, eternal life." (Romans 2:6, 7). God will do this without respect of persons. (Rom. 2:11). It does not make any difference where one may live and in what nation he may be found, if he comes to God and does his will, that gift shall be his. (Acts 10:34, 35).

Eternal life is a gift from God and can only be received by those who come to him through the Christ. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23).

"No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." (Eph. 5:5).

The Blood - Sealed Pattern Of The Body Of Christ

JAMES L. NEAL

Here Is The Marvelous Pattern

Here is the marvelous pattern for the body of Christ, the one church, which cost the life blood of the Spotless One! (Acts 20:28) Look at it with an eye of faith, without prejudice, and see if your life and the church in which you may hold membership are fashioned in every detail according to it! Your life here and hereafter certainly depends upon this all-important matter.

The Pattern

NAME—The church of the Lord, which IS His body." (Eph. 1:22, 23; Acts 20:28).

CREED—The New Testament. (Heb. 9:19; II Tim. 3:16, 17; II Peter 1:1-4; Matt. 16:16).

ORGANIZATION—"Churches of Christ," in local congregations as the highest units of authority in religion. (Rom. 16:16; I Tim. 3; Titus 1:5-9) Overseers or elders and deacons, the only officials.

DOCTRINE—Faith, repentance, confession and baptism for admittance into the body or church of Christ. (Matt. 28:18-20; Mark 16:15, 16; Luke 24:45-47; Acts 2:38; Rom. 6:3-5; 10:9, 10). Teaching, giving as prospered on first day of the week, the Lord's Supper each Lord's day, prayer and singing. (Acts 2:42; Eph. 5:19; Acts 20:7; I Cor. 11:23-34; 16:1, 2) Helping the needy and preaching the gospel to all the world. (Matt. 25:34, 35; James 1:27).

PRACTICE—Going everywhere preaching the Word and helping the needy. (Acts 8:4; 2:44-47; 4:34-37; 5:41, 42) See "Doctrine."

LOVE—The great principle underlying all church activity. (I Cor. 13).

Looking Back At It

Let us now take a brief review of the foregone pattern. Consider well its form and shape. Salvation and eternity for the present and all unborn generations are wholly inherent in this divine plan! Religious unity is possible in it and no where else. World peace and home safety were therein held—and there only! Within its sphere only can men and nations find liberty and freedom.

Let all religions drop all names but Bible names for the church. All can scripturally agree to call the church, simply the church, the church of the Lord, the body of Christ; and therefore, have Bible unity on that score.

All can safely agree to take the New Testament only as the only creed for faith and practice. It is the only book of discipline for the church that has never changed since it was completed by divine inspiration and that can never be changed while the gospel age shall last! (I Cor. 13:8-10; Rom. 12:2; Rev. 22:18, 19) The disciplines, manuals, catechisms and dogmas of men change with the passing generations; besides being contradictory in their teaching and extremely dangerous to follow. (Matt. 15:9, 13) Follow the one creed given by Jehovah that is both safe and unchangeable.

The organization of the church of the Lord is simply marvelous in its simplicity. Churches of Christ, congregations, all wholly independent of each other, composed of

bishops, deacons, evangelists and members, constitute the church of the Bible. One hundred and ten times the church is mentioned in the New Testament; 92 times referring to local congregations—18 times to the church in the aggregate. The church is not given by name in the Old Testament. Christ only is head of the church in heaven and there is not and cannot be any national headquarters at Jerusalem, Rome nor anywhere else on earth. (Acts 2: 22-36) God's wisdom is imbedded in the church of the Son of his love in this simple form of organization. (Eph. 4:8-12) Let all Christendom fall down at once and learn this extremely vital and eternal lesson!

Doctrine

What frail man, with respect for truth and safety, would dare go beyond the doctrine of Christ; or, to stop short of it? (II John 9) A full faith in the Christ that works by love will find expression of heart in repentance, confession of the Christ before man and a burial with Him by baptism, to rise and walk the new, Christian life. The child of God thus born of the water and the Spirit will seek to worship the Father steadfastly in the apostles doctrine, fellowship, breaking of bread, prayers and in song. He will put the church first always by helping the sick, the needy and by keeping himself unspotted from the world.

Practice

The early church went everywhere preaching and teaching the word. They were of one heart and soul and sacrificed their lives in helping others and carrying the gospel of salvation to a lost world. They soon evangelized the whole populated earth by their knowledge of God's word, coupled with unconquerable zeal and the blood of Christ! We can do the same thing today, if we will, and WILL we must.

Love

Without love we are as sounding brass and tinkling symbols! Love is the great, underlying principle that moves all action for good. It is based solely upon the word of God, and in doing God's commandments we show forth His love and manifest it to the world. It is quite useless to have the proper name, creed, organization and doctrine of the true pattern for the body of Christ, and yet be lacking in practice and love. What the old world needs now is love, great love like the Christ brought down from above! Yes, certainly love is a part of the blood stained pattern of the body of Christ, and we must see that we build all things exactly according to the pattern shown us by the Lord.

The Complete Pattern

The completed pattern being Scriptural in name, creed, organization, doctrine, practice and love, it should be easy to cut the material to fit it. The material must always be made to fit the pattern. In no case can the pattern be cut to fit the material. The finished garment must be just like the pattern.

By a little Bible test, any church or religion founded by men can easily be detected. Just place it down beside the divine pattern. Is there a substitute in name? in creed? in organization? in doctrine? in practice? in love

Apostolic Example

The church as founded by the Lord at Jerusalem on the first Pentecost after Christ arose from the dead, was an ideal church, cut and built according to the divine pat-

tern. Place it down beside the pattern and see. (1) In name, it was the church of the Lord (Acts 20:28); (2) In creed it had the apostles doctrine (Acts 2:42); (3). In organization it had elders, deacons, evangelists and members (Acts 15:2; Acts 6); (4.) In doctrine it had the teaching of the apostles by the Holy Spirit (Acts 2:1-4, 42); (5.) In practice it followed divine instruction (Acts 2:42); (6.) In love its members shared equally as all had need (Acts 4: 31-37). The churches of Christ at Ephesus, Philippi and other Bible places may be taken as examples of churches cut to fit the blood stained pattern of our Lord! Why need there be any mistake in the matter when we have both the pattern and Bible examples to govern us? Why should there be even any doubt? Place any religious denomination on earth down beside the divine pattern and the Bible examples of the church of the Lord, and see how quickly from one to a dozen doctrinal errors will fly into broad open view! We simply need only to follow "the old paths," in full faith and confidence! (Jeremiah 6:16).

Paragraph Reviews

CHRISTIAN A. LYLES

According to some of the preaching I hear and some of the articles I read, Romans 1:16 certainly must be in error. The preaching of course couldn't be wrong—or could it? The passage says of the gospel that, "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Investigation shows that if some preaching is right the verse contains two outstanding mistakes. First, instead of being the power, it is one of the powers to save. I have heard, "There are millions saved in Christ who never heard of a Bible." Also that, "All you have to do is accept Christ as your personal Saviour." Likewise, "Wherever you are, if you are in your car, if you are in your home, wherever it may be just get down on your knees and ask Christ and he will graciously save you." The passage Paul writes still says, "The power." Some complain that the article is not in the original. The same meaning is, as it reads "God's power" which "still in singular. Strange I never heard any complaint of the other things mentioned not being in the original. They not only are not in the original but are in no translation nor any other writing sacred or secular until the rise of denominations.

The second place where the verse and the preaching disagree in the statement, "To every one that believeth." The disagreement is ". . . that we are saved by faith alone is a most wholesome doctrine and very full of comfort." Or as Dr. Bogard affirms, "Man is saved at the point of faith." Paul on the other hand suggests that believers as such are not saved but may become so and the gospel is God's power to do it.

While on the subject of salvation by faith we would like to suggest some thought on John 1:12. ". . . to them gave he power to become the sons of God, even to them that believeth on his name." John said Christ gave some power to become sons of God. Not every one but some. Who are the some? "Even to them that believe on his name." An unbeliever cannot become the son of God. He must become a believer first.

One Saturday afternoon in Pigott, Arkansas, I overheard a religious argument between two old preachers,

one of whom was a Primitive Baptist Of the old school. He had been forcefully insisting that man is so depraved he must be made alive and saved before he can believe. That belief is evidence of salvation and not a condition thereto. When an opportunity came I asked him for an explanation of John 1:12. Especially did I want to know how a believer could become a son of Clod if he were a son already. The old preacher slowly looked me over and with the most condescending expression said, "Son, when you are older you will understand those things better." With that he walked away. I am older now—almost twice as old in fact—but I still can't understand how a person can become that which he already is.

CHURCH OF CHRIST

GEORGE B. CURTIS

(This is a reproduction of one of a series of articles by Brother Curtis which appeared in a Wilslow, Arizona daily newspaper last year).

Is the church that meets at the corner of Warren and Cherry streets, a denomination?

1.—It wears no denominational name. The church is known as the church of Christ, and its members known as Christians. (Matt. 16:18; Acts 20:28; Eph. 3:14, 15; Rom. 16:16; Rev. 2:13; Rev. 3:8; Acts 11:26; Acts 26:28; I Peter 4:16). Church of Christ is not a party name. All believers in the Lord can unite upon it. Christian as an individual name is not a denominational name. All of God's children can unite upon that name.

2.—The church meeting at Warren and Cherry has no denominational creed. This church recognizes no creed but Christ. (Matt. 10:32, 33; Acts 8:37; Rom. 10:9, 10; Phil. 2:9-11). All lovers of God can unite upon this creed.

3.—They have no book of discipline but the Bible. They propose to speak where it speaks and to remain silent where the Bible is silent. All lovers of God can unite upon the Bible. The Bible and the Bible only is a safe rule.

4.—The church meeting at Cherry and Warren has no denominational machinery such as synods, associations, conventions, general conferences or assemblies for fixing the policy of the church. Christ is the head of the New Testament church, the New Testament its law, and every member a citizen of heaven's kingdom.

Subjects For Sermons

The following, clipped from an exchange, may be of help to some of our preacher readers in selecting sermon topics. While all topics listed are not altogether orthodox, they are given for what they may be worth.—F. A.

The Man Who Was Down But Not Out—Matthew 9:9.
 Two Men Under One Coat—Luke 19:7, 9.
 The Man of Hard Luck Who Kept a Stiff Upper Lip—Job 13:15.
 The Young Man Who Got His Eyes Opened—II Kings 6:17.
 The Man Who Cheated the Undertaker—Genesis 5:24.
 The Man Who Disgraced His Family—Joshua 7:24, 25.
 The Dead Man Who Did Good—II Kings 13:21.
 The Man Who Wanted To Fly—Psalm 55:6.
 The Man Who Had a Tough Time—Genesis 42:36.
 A Bad Man Who Had a Good Father—II Chronicle 33:1.

A Good Man Who Had a Bad Father—I Kings 15:14.
 The Preacher's Secretary—Romans 16:22.
 The Man Who Blamed His Wife—Genesis 3:12.
 The Man Whose Chickens Came Home to Roost—Esther 7:10.
 The Man Who Said, "I'm from Missouri!"—John 20:25.
 The Man Who Lost a Good Impression—Acts 24:25.
 The Good Farmer Who Failed—Luke 12:20.
 The Man Who Didn't Make the Home Run—Mark 10:22.
 The Man Who Failed In Good Environment—Matthew 27:5.
 The Man With A Wonderful Future—John 1:42.
 The Man Who Looked on the Bright Side—II Corinthians 4:17.
 The Man God Surprised—Genesis 28:16.
 The Man Who Had a Bad Mother—II Chronicles 22:7.
 The Man Who Tried to Run the Church—III John 1:9, 10.
 The Man Who Found God's Cure for Grief—Joshua 1:2.
 The Man Who Lost Faith in His Calling—I Samuel 20:3.
 An Old Testament Bigot—Daniel 1:8.
 The Man Jesus Refused to Speak to—Luke 23:9.
 The Man Jesus Took with Him—Luke 23:43.
 The Man They Couldn't Keep Down—Luke 24:6 .
 The Man With A Handicap—II Kings 5:1.
 The Man Who Got More Than He Expected—Acts 3:6, 7.
 The Man Who Conducted His Own Funeral—Philippians 1:21.
 The Man Who Made Others Sin—I Kings 14:16.

"FORGET and REMEMBER"

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, what'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.
 Remember all the happiness,
 That comes your way in living;
 Forget each worry and distress,
 Be helpful and forgiving;
 Remember good, remember truth,
 Remember Heaven's above you;
 And you will find through age and youth,
 True joys and hearts to love you.—Selected.

"Behold, now is the acceptable time; behold, now is the day of salvation" (II Cor. 6:2).

NOTES—REPORTS

Congregation at DeQueen, Arkansas
 A letter from Mrs. Fred Greathouse of DeQueen, Arkansas informs us that the brethren at that place have purchased a good dwelling, and have converted it into a meeting place for the church. The building is in a choice location and the brethren there are looking forward to a good work.

Wounded Soldier Writes

Mrs. Sarah Lewis of Mabelvale, Arkansas sends a letter received from her son who was recently wounded in France and is now in a hospital in England. Due to a lack of space it is impossible for us to publish as much material of this type as we would like. However, believing that our readers are interested in knowing what some of our boys, who are members of the church, are going through with in this war, we give this soldier's letter here:
 "Dear folks at home: I will drop you a few lines. I am getting along fairly well..... I am in my wheel chair now. Was wounded in France and am now in a hospital in England..... Most of all I want you to keep the gospel spreading; it is needed so badly in the foreign countries. I am so proud to know God has been with me along the way in these trying times. There is so much I could have done if I had known the foreign language..... Encourage all the true Christians to do what they can to spread the gospel in these places..... I was on the battle line 82 days and if I ever needed my Savior it was then. I love the song, "I need Thee every hour." I haven't heard a gospel sermon since I left the states and it is so hard to live a Christian when you are among the enemy and trying to kill you. I want more missionaries to come to the British. They are fine people and are seeking the true gospel. I have looked and asked for the church of Christ, but it is not known here. I am hoping that some day I can help spread the gospel more.—Homer L. Lewis.

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 By S. R. Ezzell

This book presents the Gospel plan of salvation under the similitude of a will. It was first printed many years ago and a new edition was recently brought out. It deserves a wide circulation. One of our best known brethren says: "It is the clearest, plainest and strongest exhibition of ancient Gospel I ever saw anywhere." 272 pages.

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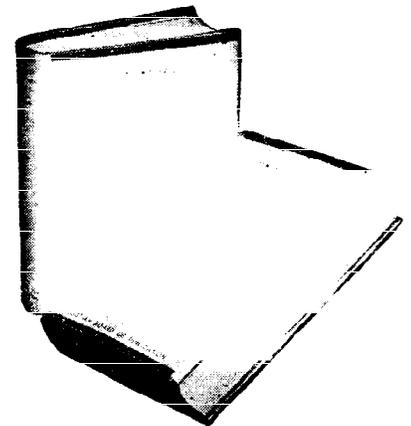
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PEOPLE'S NEW TESTAMENT WITH NOTES



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.

Gospel Light Publishing Co.

Delight, Arkansas



The Gospel Light

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

VOLUME 15

DELIGHT, ARKANSAS, FEBRUARY 22, 1945

NUMBER 12

The New Testament Church (No. 7)

FRANK J. DUNN

Christian Worship

In his conversation with the Samaritan woman at Jacob's well, Jesus said, "God is a Spirit and they that worship him must worship him in spirit and in truth" (John 4:24). To worship **in spirit** is to worship with the proper attitude of heart; soul and mind. It means a sincere worship, from a heart whose every desire, affection, love and purpose are in subjection to the infinite Spirit of God. To worship **in truth** is to worship according to the manner God has revealed in his Holy Word, for Jesus said, "Thy word is truth" (John 17:17). One might be ever so sincere, and yet worship in vain if his worship were not according to the will of God. Thus Jesus said of the Pharisees, "In vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15:9). On the other hand, one might follow the New Testament form of worship meticulously, and still worship in vain if his worship were not from the heart. We must be careful therefore to worship God both in spirit and in truth.

Let us first consider the items of worship set forth in the New Testament. No particular **order or form** of worship is given. The instructions are clear, however, concerning the **items** to be included in the worship of the church. We can never worship God acceptably, either in spirit or in truth, if we fail to observe these items. The three thousand who were added to the church on the first Pentecost after the resurrection of Christ—the day the church began—"continued steadfastly in the apostles teaching and fellowship in the breaking of bread and the prayers . . . Praising God" (Acts 2:42, 47). From this passage we learn that from the very beginning the church in Jerusalem continued steadfastly in the five items of Christian worship. Let us note them carefully. (1) "They continued steadfastly in the apostles' teaching." The only instruction they received were the words of the apostles spoken by inspiration of the Holy Spirit. Thus, a part of their worship consisted of hearing and meditating upon the word of God. (2) "They continued steadfastly . . . in fellowship." The term "fellowship" denotes their joint participation in religious privileges. As an item of worship it signifies the contribution. (3) "They continued steadfastly . . . in the breaking of bread." This refers to the observance of the Lord's supper. (4) The prayers, in which they also steadfastly continued, are the public prayers in the congregation. (5) "They continued . . . praising God." The text does not tell us the manner in which they praised God, but in Eph. 5:19 we find that it was by "singing and making melody **with** (their) heart to **the Lord.**" There

are numerous other references in the New Testament to these items of Christian worship, but there is never a reference to any other.

Concerning the reading of God's word in the assembly, Paul exhorted the Colossians to read together the epistle addressed to them and then cause it to be read in the church of the Laodiceans; and they in turn were to read the epistle from Laodicea (Col. 4:16). In the first Thessalonian letter he says, "I adjure you by the Lord that this epistle be read unto all the brethren" (I Thess. 5:27). That the presentation of God's word is a part of the Lord's day worship is clearly shown by verse seven of the twentieth chapter of Acts, "And upon the first day of the week, when the disciples came together to break bread, Paul **preached** unto them, ready to depart on the morrow; and continued his speech until midnight." Not only is it a part of Christian worship to read the word of God, but it is essential to our Christian growth that we study it diligently. Thus Paul said to Timothy, "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). Likewise the apostle Peter said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2).

When the early Christians assembled for worship, they also prayed and sang together. In his first letter to the Corinthian church Paul gave these instructions concerning praying and singing in public: "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15). To pray and sing with the spirit and the understanding is essential to worshipping God in spirit and truth. If our prayers and songs are not sincere, scriptural and understandable they will neither edify us nor glorify God. The apostle Paul further admonishes us to "let all things be done decently and in order" (I Cor. 14:40). Hence, our worship is to be characterized by a spirit of orderliness and reverence, free from confusion and empty formality. It should never be done merely to be seen of men. When we pray with the spirit and the understanding, we offer up from the heart sincere supplications and thanksgiving to the Lord, avoiding vain repetitions and superfluity of words.

The singing is to be done in like manner. Please note in this connection 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" (II Tim. 3:16, 17). Thus, taking our instruction from the inspired scriptures, which furnish completely unto every good work, we are simply to speak "one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5: 19). Again, "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). Please note that no mention is made of musical instruments. They were unknown in the worship of the New Testament church. The singing was entirely vocal, unhampered by the use of man-made instruments. God did not authorize their use in the worship. For this reason it is sinful for man to use them in worshipping God. Paul said, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17); and again, "whatsoever is not of faith is sin" (Rom. 14:23). Since the word of God says nothing about the use of instruments in Christian worship, and since faith comes by hearing God's word, the practice cannot be of faith; therefore it is sin.

The reading of God's word, praying and singing are all a part of the Lord's day worship as revealed in the New Testament. However, it is well to do these things at any time, on the first or any other day of the week. The Bible does not reserve these items of worship exclusively for the Lord's day as it does the contribution and the Lord's supper.

One of the great problems of the religious world is the question of raising money to carry on the affairs of the church. God has a plan for it which man cannot improve upon. It is to be done by free will offerings made on the first day of the week when the saints assemble to worship God. Thus we read, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). The time, the first day of the week; the manner, as God has prospered us. It should also be done with some plan and forethought. "Every man according 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). When this plan is followed, with every member giving cheerfully and conscientiously, the church never lacks for means of support. God's ways are always right.

As we are to contribute of our means on the Lord's day, we are likewise to partake of the Lord's Supper upon the first day of the week. Before the Law of Moses came to an end with the death of Christ, the people of God observed the sabbath, or the last day of the week, as a day of rest. They were simply commanded to remember the sabbath to keep it holy (Ex. 20:8). They understood this to mean every sabbath—the seventh day of every week. In the New Testament we read where the disciples came together to break bread upon the first day of the week (Acts 20:7). The same terminology as that used in reference to the sabbath infers the first day of every week. We commonly say we celebrate the Fourth of July as our Independence Day. We have no difficulty in understanding the meaning as every Fourth of July. Indeed, if the scriptures do not necessitate the observance of the Lord's supper upon the first day of every week, then there is no scriptural basis for its observance at any time.

Please note that both the Lord's supper and the contribution are to be observed on the first day of the week.

There is no scriptural authority for their observance at any other time. Yet those who would have us believe that the Lord's supper becomes commonplace if taken the first day of every week never seem to tire of taking up a collection. Whereas they contend that there are only three or four or a dozen days during the year when the Lord's supper should be taken, they would take up a collection three hundred sixty-five days a year if they met that often. I have never attended a service of any of the denominations, regardless of the day of the week or the length of time elapsing since the last meeting, that a collection was not taken. So far as I know, there is not a sect or denomination in existence today which is consistent with the word of God upon this point.

In summary, the Lord's day worship consists of reading God's word, praying, singing, contributing of our means, and partaking of the Lord's supper. Christians should be diligent in doing these things upon the first day of every week. It is our Christian duty to meet with the people of God whenever they assemble for worship, "not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (Heb. 10:25). A great many people have the erroneous idea that if they attend the Sunday morning service from eleven to twelve, they have satisfied all the requirements of God, and may use the remainder of the Lord's day as well as the rest of the week for their own selfish interests. Nothing could be further from the true spirit of Christian worship. The Bible says nothing about the Lord's hour; it is the Lord's day. It has been sanctified for the edification of the saints and the glorification of God. Therefore it is the duty of every Christian, who can possibly attend, to be present for all the services, especially on the Lord's day, and at all other times when the congregation assembles to study the word of God, to pray together and to sing praises to him.

Not only is it our solemn duty to attend the services, but to worship God is the greatest privilege accorded to man. Because the church in Corinth had partaken unworthily of the Lord's supper, Paul said, "For this cause many among you are weak and sickly, and not a few asleep" (I Cor. 11:30). Indeed, many today are spiritually weak and asleep because they do not steadfastly worship God in spirit and in truth. Our greatest source of spiritual strength is the worship of God with fellow-Christians. Hundreds, yea thousands, of our boys are fighting and dying that we may continue to enjoy this privilege. For this reason alone, if for no other, it should behoove each of us to use well that sacred right. Jesus' said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). He is present in spirit whenever and wherever Christians come together to worship him. And yet, many slight his invitation, spurn his love and forsake his presence by staying away from the services of the Lord. Let us remain faithful, not only to the items of worship, but to the spirit, the privilege and the necessity of worshipping God in spirit and in truth.

There are multitudes, these days, who have itching ears, but not for sound doctrine, rather for "smooth things." They say, "Speak unto us smooth things, prophesy deceits" (Is. 30:10).

The Church Which Jesus Built

J. A. McNUTT

(This is a summary of a sermon delivered over Radio Station KBIX, Muskogee, Oklahoma, Sunday, November 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 of 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).

There are certain facts concerning the church in its 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 pled. (I 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?

I. 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, (I 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.

II. 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. (James 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 authority 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.

III. 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, 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. (II Peter 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. Lets be content to sing, teach, pray, give, and and commune as the Bible directs.

IV. The Terms of Membership:

- A. There is no clearer indication of the true church than a faithful proclamation of the conditions of salvation. (Matt. 28:18-30).
 - (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.

—In The Evangelist. Sheffield, Alabama.

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

"My House" -- "Your House"

E. C. FUQUA

Prior to the death of Christ, Christ called the Temple at Jerusalem "My house" (Matt. 21:13), that is, God's house. But speaking prophetically of that same house after his death, Christ said: "Your house is left unto you desolate." (Matt. 23:38). Within *one week* that house had changed hands, ever to remain your house.

What caused the sudden transfer? When Jesus expired on the cross, the "veil of the Temple was rent in two from top to the bottom." (Matt. 27:51). Behind that veil God had dwelt among his people for fifteen hundred years, during which time it meant death for any man, save the High Priest, to even look behind it (Num. 4:5; Ex. 21:23; 40:3), for it was God's Sanctuary, forbidden to vulgar eyes. But at the instant of Christ's death, God *removed* from behind that veil, indicating his removal by *rending the veil* and thus exposing to vulgar view what had been the Holy of Holies. (Ex. 26:33). Matthew, Mark, and Luke all mention the rending of this veil. (It is very singular that it is not mentioned in Acts nor in any of the Epistles. It is significant, that God considered a demonstration like that as unnecessary of recalling to the Jewish mind).

The "desolate" (uninhabitable) house was thenceforth all that was left to the Jews. As a *corpse—a body* without its *spirit*—the Temple was left to the Jews, together with the city itself for 37 years, when God sent Titus Vespasian and the Roman army to obliterate every trace of the former scene of His loving abode on earth. He hovered over the city in His protecting providence for 37 years, then He departed forever.

Of this final departure Flavius Josephus tells us, that among several prodigies that occurred at the destruction of Jerusalem, there was one, just before the Romans finally broke into the city, that consisted of a multitude in the skies, unseen but shouting in a plainly audible voice, "Let us now depart hence." Immediately, he says, the Temple was fired and the city taken. Jerusalem, as the *Jews' Salem*, like Sodom of old, went down to be no more. Even the foundation walls of the Temple were turned upside down. (Matt, 24:2),

Such was the end of the house the Jews chose—*your* house. God vacated the premises 37 years before; so that by A. D. 70 the Jews had neither a *house* nor a *God* for their nation. *There* forever ended the Jewish nation. Thenceforth only the *Wandering Jew* is met.

Now, the Jewish nation lost its *house* and its God by exchanging the *Word of God* for the *tradition* of their Elders. (Matt. 15:6, 9). Like Catholics to-day, they undertook to follow *both* the Word of God and Tradition, and found themselves *without* God. That is the inevitable result of following religious *Tradition*, then and now. Hence John wrote Christians: "Whosoever goeth onward and abideth not in the teaching of Christ, *hath not God*: he that abideth in the teaching, the same hath both the Father and the Son." (II John 9). God is *lost* to every Christian who follows Tradition—who "*goes beyond*" Christ's written teaching—in anything. His house is left unto him *desolate*.

That lesson should be indelibly stamped upon every Christian mind—that God is *lost* to every soul who follows *Tradition* in anything and to any extent. It was Tradition that led the Jews to reject their Messiah and persecute His Church to the death. It cost them their House and its Sanctuary—and their God.

Every Denominational church in the Protestant world rests in its distinctiveness upon *human Tradition*, and, for that reason, *makes void the Word of God*. (Matt. 15:6-9). They who do that cannot worship God—except "*in v. fend Him*." "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept him; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." (Amos 5:21-25). That is the inevitable result of "*vain worship*," and its *best definition*. God *hates* every offering that is made by the votaries of *human Tradition*, because they make *their laws* equal to and *above His own*. That is the unvarying nature of *religious Tradition*. Where God's Word is accepted by men, *no tradition is needed or desired*. Its presence in their work and worship is, therefore, conclusive proof that they have "*transgressed the commandment of God*." That sin makes God *hate* every act of worship and service they offer to Him. Their *house* becomes *desolate*—there is no God in its sanctuary.—In The Vindicator.

Hear All The Testimony

ROY E. COGDILL

The story is told of a country judge in an East Texas town who knew very little law or anything else. He was called upon to sit on the bench at the trial of a man on a misdemeanor charge. When the prosecuting attorney had finished his testimony and rested, the defense attorney arose to present his side of the case and the old Judge pushed his glasses down on his nose to where he could conveniently look over them and said, "We don't care to hear anything from you at all." The defense attorney insisted that he had the right to be heard whereupon the Judge replied, "If I listen to you I will only become confused. I have my mind made up and know what I want to do with

this man now and I won't if I listen to you, so we won't hear you." That is the attitude of so many people toward the word of God. They have their minds made up and they are satisfied with what they have heard and they don't want to hear any more for fear they will become disturbed. Such is tragic. It manifests no reverence for God's word and not enough concern for one's soul.

If a juror were to arise in the midst of a trial and say, "Your honor, we have heard all that we need to hear, we know already that this man is guilty," the Judge would have to declare a mis-trial for the juror did not live up to his oath to hear all the testimony admissible under the law and try the case or reach a verdict upon the basis of all the evidence giving due credit to the weight of the testimony given.

We need to give the Bible and its testimony a fair hearing. Don't take just a passage or two that suits you on a subject and reject the rest of what God has said. No man can learn the truth by such an attitude or method of study. Neither should we cut a passage of scripture in half and make it serve some purpose that the whole passage would make impossible. But let us look at instances of this method of studying and applying the scriptures:

The Great Commission:

There are three records of the Great Commission of our Lord to the Apostles. They must be combined in order that all the truth may be learned for all the testimony must be heard. Matthew 28:18-20 says, "And Jesus came to them and spake unto them, saying, all authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." This record does not mention faith or repentance. Mark records the same commission in these words, "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) Here we have faith added to Matthew's testimony but repentance is not yet mentioned. In Luke's record we have the following, "Thus it is written, that the 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 among all nations beginning from Jerusalem." (Luke 24:46, 47). Here we have the additional testimony that repentance is to be required and the execution of the commission is to begin in Jerusalem. All three records must be studied together.

How Are Men Justified?

In studying this question men often make the fatal mistake of hearing only part of the testimony. They read until they come to some passage of scripture like Romans 5:1, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Here they stop and hence conclude that justification is by faith **only**. But this or any other passage does not say so? Is says, "Justified by faith" but it does not say, "justified by faith **only**." If we read on in the testimony of God's word we come to James 2:24 the only passage in the Bible that mentions the theme of justification by faith only and here we read, "Ye see that by works a man is justified, and not by faith

only." Faith that works by love is the only kind of faith that will justify anyone. (Gal. 5:6).

Sinless Perfection

The Nazarene Church manual quotes from I John 2:1 to prove that men are to live without sin, that is, a life of sinless perfection. Such a claim of course is ridiculous. You can prove by a man's family or his next door neighbors if they will tell the truth that he does sin. But the word of God is mis-used in trying to make it so teach. They quote the passage with only half of it quoted. Here is their quotation, "My little children, these things write I unto you that ye may not sin....." The last half of the verse demolishes their doctrine by saying, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The passage admits the possibility and probability or fact of sinfulness by the very provisions offered.

These are but a few instances. Many others could be used. Let us give the word of God a fair hearing by hearing all the testimony.—In Truth in Love.

HARD-EARNED WAGES

An artist who was employed to renovate and retouch the great oil paintings in an old church in Belgium, rendered a bill of \$67.30 for his services. The church wardens, however, required an itemized bill, and the following was duly presented, audited and paid:

For correcting the Ten Commandments	\$ 5.12
For renewing Heaven and adjusting stars	7.14
For touching up Purgatory and restoring lost souls . . .	3.06
For brightening up the flames of Hell, putting new tail on the Devil, and doing odd jobs for the dammed....."	7.17
For putting new stone in David's sling, enlarging head of Goliath	6.13
For mending shirt of Prodigal Son and cleaning his ear	3.39
For embellishing Pontius Pilate and putting new ribbon on his bonnet	3.02
For putting new tail and comb on St. Peter's rooster	2.20
For repluming and regilding left wing of the Guardian Angel	5.18
For washing the servant of High Priest and putting carmine on his cheek.....	5.02
For taking the spots off the son of Tobias	10.30
For putting earrings in Sarah's ears	5.26
For decorating Noah's Ark and new head on Sham . . .	4.31
Total	\$67.30

—English Weekly.

Victory is for those who learn to appropriate Christ in His power and might. He is our Victor. He is our Strength. He is our overcomer. He is all that we need, both you and I.

"Blessed be the Name of God for ever and ever" (Dan. 2:20).

The world lies in darkness. The call to the Christian to let his light shine and send its cheering rays out broadcast is urgent, yea, imperative. **Let your light shine!**

Religious Tolerance

MAURICE A. MEREDITH

There has been a great deal of emphasis on righteous tolerance, of late. With a national call to observe Brotherhood Week, and systematically organized campaigns, it seems that very little is left undone in trying to get the story of tolerance before the minds of the people. But with all this stress and strain, I wonder if we actually know what it is to be tolerant. What do we mean by "Religious Tolerance?" Do we mean by this to simply forget and forgive error, and to just let anyone do what is right in his own eyes, provided his church is large enough to be called orthodox? In other words, is toleration a cloak for unrighteousness? Have we no guilt when our brother sins or am I not my brother's keeper?

This history of intolerance has ever been the history of the illegitimate persecuting the faithful one. Like Ishmael, the son of the slave-woman, who persecuted Isaac, the promised heir and lawful son. In every era where anyone was persecuted, you will always find the persecutor to be in the wrong. If he was wrong in no other thing, he would be wrong in this one thing. I do not mean to say that the persecuted was always in the right, for they many times were as greatly in error as their persecutors. But it does not follow that they should be persecuted, simply because they were in the minority. Persecution is no less a sin than murder itself, as that is all it is, and heresy is the charge upon which they fulfil the lust to kill.

Stephen, that proto-martyr of the church, stands out as a vivid illustration of the way in which persecution is restored to as the alternate weapon, when the enemies of truth have exhausted reasoning and argument. Stephen's enemies had met him on the platform of polemics, but they were no match for him there. His wisdom was so great that no one saw better than they their own failure. And the simple reason they murdered him, was because this became the only way they thought they could silence his profound arguments. Which reminds me of people today, who cry "intolerant" when the truth has been preached and error exposed.

This cowardly nature of intolerance was also found in Paganism, when its marshalled forces attempted to challenge the early church. At first, the Romans and Greeks mounted the rostrum against Christian preachers in an effort by philosophical reasoning, to stop the onward march of Christianity. But when this failed, they left the temple of reason to return by another door with the executioner's ax. The fagot and the sword were used only after argument failed. This pusillanimous and weak spirit was taught the apostle of the dark ages by paganism, when by its swollen numbers of unconverted members it became the state church. Men who are thoroughly converted and have a working knowledge, of the truth, need no hellish implements of torture, such as characterized the Inquisition, in order to drive their lessons of Gospel truth home. They trust in the power of God's Word, which is sharper than any two-edged sword. Neither do they have any reason to resort to Jesuitical subtlety to ferret out and hound the tracts of their enemies, for their message of truth hounds harder the conscience, and burns deeper into the soul than all the fires of earth.

It has been estimated that Intolerance and persecution

have taken a toil of human lives that numbers well over ten million. This is in the realm of Christendom alone and does not include a single persecution from Mohammedanism, Judaism, or Paganism. But this is simply to mention those instances where professed followers of Christ, who, possessed with a spirit of fanaticism have substituted force for the Gospel. In fact, if my figures are correct, no outside oppression has even crushed out one-tenth of the lives that pretended Christianity has.

Just think of it: ten million men, women, and children killed for following the same Savior their persecutors claimed to follow. This would be the equal to two great cities the size of New York City wiped out by zealots who thought they were doing God a service! Can we conceive the magnitude of such hatred that arises from the human heart under the guise of Christian fervor and earnestness? One hundred thousand Waldenses in the mountains of Piedmont. , Fifty thousand martyrs in the single city of Beziers (bazia), in Southern France, Seventy-five thousand put to death in one night in the city of Paris, for which Gregory XIII struck a medal to honor and perpetuate the memory of these pious persecutors. Half a million were slaughtered in France, when Louis XIV revoked the edict of Nantes (nants); which act also sent one million more souls into exile. But time would fail if I were to begin to tell of all those who have been made to suffer for their faith at the hands of fellow-professors of Christ.

Nor is this spirit of intolerance characteristic of any one sect of Christendom. In fact, most bodies that I know about have practiced intolerance at one time or another. This is not a failure on the part of Christianity, but is rather a grievous sin committed against the founder of Christianity. Intolerance and bigotry is an outgrowth of doctrines of demons, and an evil spirit of unbelief that is opposed to every principle and precept of the New Testament. I have yet to be shown, where, in the light of the Scriptures, it is right for any Christian to take life.

When we stop to think of the great names of Protestantism that have permitted and encouraged persecution, it should make us stop and take warning. The great scholar, John Calvin, had not drunk the last drop in the cup of persecution for him, until he permitted an act more odious than any that had ever been perpetrated against him. He could have stopped the unlawful execution of Michael Servetus, but did not. Servetus was burned at the stake because Calvin did not have the courage to lay down his own ideas, and accept Servetus' logical and Scriptural deductions. Servetus was no fool or hardened criminal that he should be put away. He was a faithful follower of the Lord Jesus Christ. According to Schaff's Church History, he was a theologian, philosopher, geographer, physician, and scientist; and one of the most remarkable men in history.

Even as great a mind as Martin Luther's was influenced more by the spirit of the age, than the spirit of Christ, in regard to this subject. He exhorted magistrates to forbid all preaching of the truth on scriptural baptism, and denounced without discrimination all such preachers as "False prophets and messengers of the devil," and urged their expulsion. Furthermore, he raised no voice of protest when the Diet of Speier (spier), in 1529, passed the cruel decree that those who taught the Word of God an the baptism of believers, should be executed by fire and sword without distinction of sex, and even without a pre-

vious hearing before their judges. The history of Philip Melancthon is even painfully worse than that of Luther's. Ulrich Zwingli's record is stained with as much faithful blood as either of these three. He could have halted the innocent martyrdom of Hubmaier, Grebel, Manz, Blaurock, and hundreds of others who died rather than to give up the New Testament teaching on such subjects as Scriptural baptism and the Lord's Supper; but he not only refused to do so, but did much to encourage persecution.

John Wesley's war on witches, is a crime of which even he, if he were living today, would be ashamed. He, like all these other good men, was too much a victim of circumstances to be able to extricate himself entirely from the spirit of the age. Any student of American history knows only too well how the early settlers fled from the despot's heel in the old country, only to make religion as oppressive in the new world. We also know how, in many instances, the persecuted fled from one state of the union to another, where they became guilty of that which they condemned in others; such as the Meadows Massacre of Utah.

Even today, right here in America where the constitution guarantees to every man the right of speech, and freedom of worship, there are vestiges of this same spirit of intolerance. Why is it that many of our preachers have been forced off the air because they, exposed the chicanery and inconsistency of religious teachers? Mark it well, there is a movement on foot to crush out every form of religious expression that will not be controlled by a national federation. There are also lobbies maintained in Washington for the single purpose of influencing the government to favor certain religious enterprises and alliances. There are even movements launched in the interest of toleration, which carry within themselves the very seeds of intolerance; wherein they attempt to control radio programs and tell preachers what they can preach.

The path of every Gospel preacher lies clear, before him, he is to "preach the Word." "Be urgent in season, out of season. Reprove, rebuke, and exhort." His solemn duty is this, nor can any man or group of men hamstring him with any restriction for which they cannot read a "Thus saith the Lord." Christ, his apostles, and every faithful preacher has had to denounce error in every form, regardless of how orthodox it may seem by its age or popularity. Remember this: Christ was put to death, not because he preached the sermon on the mount, but because he leveled a withering rebuke at the religious doctrine and practices of his day. No man is faithful to his Lord, who will not do the same today.

There has never been a time in its history that the church of Christ was ever guilty of persecuting one single human being, regardless of what may have been his religious belief or unbelief. If there was ever any persecuting being done, it was the one being persecuted. Blaurock, Hubmaier, Schwenckfeldt, and the great Servetus preached the truth on the subjects and design of baptism; and in the same way the church of Christ teaches it today. These men were persecuted because their oppressors could not stand to hear the truth preached. Even our own Alexander Campbell was imprisoned in Scotland by some ministers who refused to meet him in honorable controversy, even after calumniating him. Persecution has ever been a poor substitute for polemics, and has ever been the at-

tempt to overthrow by force that which could not be accomplished by reason and logic. But this vindictive spirit of self-justification is not the spirit of Christ.

But the church of Christ has ever been persecuted. Well, did the Apostle Paul say, "Yea, and all who would live godly in Christ Jesus shall suffer persecution." Let Christians write those words with fire on their hearts. Whenever you are free from persecution, Christ has departed. But as the virgin Bride of Christ, the church of Christ has no executioner's sword to unsheath. She must trust in the strength of God's Word, which is the Spirit's sword. Her's is not to imbibe the spirit of the world, wherein the harlot and the kings of the earth are drunk with the wine of fornication, and where church and state are embraced in the polluted bed of the divine right of kings. The Lamb's innocent bride must depend upon him who is "as fair as the moon, as bright as the sun, and as terrible as an army with banners" for her protection. When in the hands of her persecutors, she is as helpless as the bound martyr in the den of lions. But she knows her blood will cry from the ground unto him in whom she trusts, and who has said, "Vengeance is mine, I will repay." The church of Christ has never launched an inquisition, authorized an auto da fe, burned a heretic, nor beheaded a foe.

In conclusion, Let it be clearly understood; the church of Christ challenges every error, either in doctrine or practice, but never persecutes. The sword of persecution would feel strange in the hands of a Gospel preacher, but we are at home with the sword of the Spirit, as many a false teacher knows only to well.

"Truth crushed to earth shall rise again,
The eternal years of God's are hers;
But error, wounded, writhes in pain
And dies amidst its worshippers."

CHURCH OF CHRIST

GEORGE B. CURTIS

(This is a reproduction of one of a series of articles by Brother Curtis which appeared in a Winslow, Arizona daily newspaper last year).

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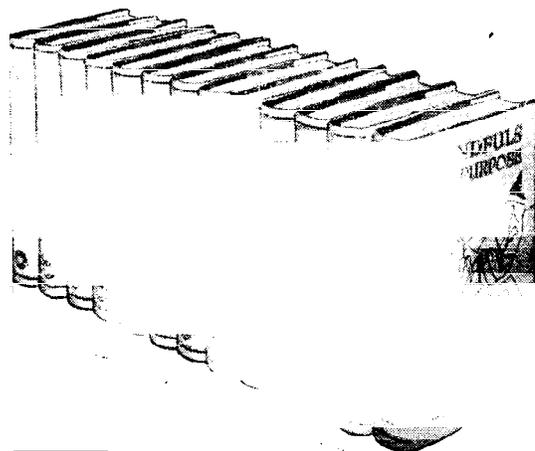
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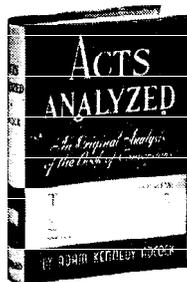
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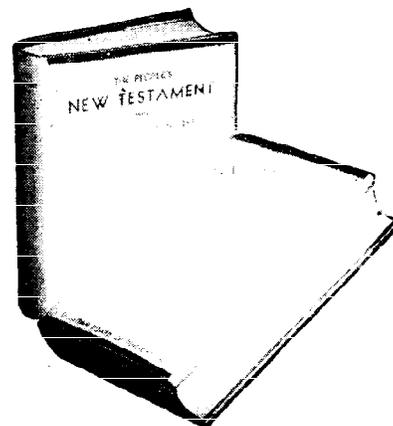
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VOLUME 15

DELIGHT, ARKANSAS, MARCH 1, 1945

NUMBER 13

The New Testament Church (No. 8)

FRANK J. DUNN

THE MISSION OF THE CHURCH

The mission of the church is the greatest work in all the world. Jesus did not institute the church simply for the benefit and happiness of man while he lives upon the earth. Its purpose is not to save man from hunger, pain, or temporal want. Neither is it for the purpose of entertainment. Jesus said that his kingdom is not of this world. It is a heavenly institution designed for man's spiritual needs.

The mission of the church is, first of all, to preach the gospel. When Jesus gave the Great Commission to his disciples he told them to go "into all the world and preach the gospel to every creature . . . teaching them to observe all things whatsoever I have commanded you." Thus all that we learn about Christ, the church, the way of salvation, and the Christian life we learn from the gospel. This Commission was never given to any human institution, but it was given exclusively to the church of the Lord Jesus Christ. To the evangelist Timothy, Paul said, "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15). Hence, the New Testament church is the "pillar and ground," or as the margin shows it, "the pillar and support of the truth." God never committed this great work to any society or denomination or other human organization. Paul said, "I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). The gospel then, which is the message of the New Testament church, is God's power to save. There is no other. The hope of the world for salvation from sin and its consequences rests with the followers of Christ. If we refuse to carry that message to all the world we have not only failed God but we have failed mankind as well. The progress that we have made in civilization, social betterment, and higher standards of living, has been through the influence of the principles of Christ. These principles alone will guarantee peace, security, equality among all men, and the freedoms that we cherish. Legislation, armies, and the governments of men cannot secure for us the blessings that are ours through the gospel of Christ.

While the salvation of our nation and of the world from the consequences of sin is an incentive for preaching the gospel, these blessings are relatively unimportant when compared with the primary aim of the gospel. That aim is the salvation of the souls of men for an eternal life with

God in the world to come. That salvation cannot be obtained without the remission of sins. Despite his advancement in learning, man has not the wisdom to provide a method for remitting sins. The prophet Jeremiah said, "It is not in man that walketh to direct his steps" (Jer. 10: 23). Only in the gospel of Christ do we find the remedy for sin. Only in the church do we find the agency for proclaiming the gospel throughout the world.

Please note these words of the apostle 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? as it is written, How beautiful are the feet of them that preach he gospel of peace, and bring glad tidings of good things!" (Rom. 10:13-15). From this passage we see that it is the solemn duty for those who preach the word of God to go where the need demands. It is likewise the duty of the churches to send them forth and support them. At the present time there are many communities in our land where the gospel of Christ is hardly known. In foreign lands the number of such communities is even greater. The need is apparent on every hand. Truly, the Macedonian call comes ringing from benighted peoples throughout the world. Let us, therefore, renew our efforts to accomplish the great work that is before us.

Never before in our history has the need for the gospel been greater than it is today. And never before have the facilities for proclaiming it been so numerous. I am thankful that we live in an age when the radio, the printed page, and the modern means of transportation make it possible for us to preach the word to thousands who might otherwise never hear it. These opportunities are at our disposal. God expects us to use them. But remember, friends, with every opportunity we have a corresponding responsibility, and as we take advantage of our opportunities they become more numerous and our responsibilities increase. Indeed, "to him that hath shall be given . . . but from him that hath not shall be taken away even that which he hath" (Matt. 25:29).

In the second place the mission of the church is to instruct Christians, that they may become perfect, or full-grown, in Christ. Thus the apostle Paul commands the followers of Christ to teach, to admonish, to exhort one another, and to build each other up. Paul speaks of the church as a body "fitly framed and knit together through that which every joint supplieth, according to the working

in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 4:16). Thus, by our several abilities, by assembling together, through love and fellowship, visitation, sympathy, and mutual encouragement, the followers of Christ are edified in the church. Any congregation that does not provide systematic instruction in the word of God for all its members is neglecting an essential part of its work. It is not necessary for one to know very much about the Bible in order to become a Christian. In fact, one can learn the plan of salvation—all that God requires of him in order to have his past sins remitted—in a very short time. Hence, new converts are referred to in the New Testament as "newborn babes in Christ." But God does not expect us to remain infants; rather, he expects all his children to grow spiritually day by day until they become complete in the knowledge of his word and in living the Christian life. Thus Peter says, "As new born babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2). It is indeed regrettable that so many Christians are no bigger spiritually now than they were five or ten or fifteen years ago when they were first born anew into the family of God.

Please keep in mind that the church is made up of individual Christians. Its strength and influence in the world can be no greater than that of the individuals who compose it. Even as the chain is no stronger than its weakest link, so the influence of the church may be destroyed through the carelessness, indifference and wilful sin of its members. Thus to his followers, Christ declared, "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works and glorify your Father who is in heaven" (Matt. 5:14-16). Only by means of spiritual food and spiritual exercise can we grow as Christians and become the true light of the world. The spiritual food is the word of God. We must study it diligently. The spiritual exercise is the development of the Christian graces. We must practice them daily.

In conclusion, the church has as its mission the glorification of God. Paul says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21). In brief, then, the mission of the church is, first, to preach the gospel of Christ by which men and women are in Christ; and, third, to glorify God throughout all the ages. There is no other institution in all the world which has so noble a purpose or so worthy a mission.

The Lord's Supper

W. C. GRAVES

A brother, who heard me speak on the Lord's Supper some time ago, has requested some two or three times that I write an article on the subject, and this I am glad to do. But we will have to put a big subject in a few words on paper.

The Lord's Supper Is Not The Eucharist Nor The Sacrament. These are high-sounding words and neither are found in the New Testament. Peter says, "If any man speak let him speak as the oracles of God." (I Peter 4:11) The "oracles" of God nowhere speak of the Lord's Supper

as the "Eucharist" nor the "Sacraments."

The expression, the "Lord's Supper," is found in I Cor. 11:20. "When ye come together therefore into one place, this is not to eat the Lord's Supper." Paul here refers to division in the church at Corinth and which we do not have space to comment on. In I Cor. 10:16 the Lord's supper is called the communion of the blood of Christ" and the "communion of the body of Christ." When we thus speak of the Lord's supper, we are speaking as the "oracles of God."

The Lord's supper is commemorative. Jesus said, "This do in remembrance of me." (I Cor. 11:24). Like the Passover, it was a feast in which the Jews remembered their deliverance from Egyptian bondage. (Ex. 12). So in observing the Lord's supper, we remember Christ, our Passover. Some observe the supper just once in awhile, nothing regular about it. And therefore remember the Christ just once in a while. Just what do you think that Christ thinks of those who claim to be His?

Christ himself instituted the Supper. "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." (Matt. 26:26-28) Hence, in observing the supper, we observe an institution of Christ and not man. But many who profess to know Christ pass by what He instituted and are zealous in observing what man instituted.

When did Christ institute the Supper? On the night of his betrayal and shortly before he was betrayed. Like the Jewish Passover, it was instituted shortly before that which it commemorated took place. Paul said, "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." (I Cor. 11:23-25).

The elements of the Supper. In Matthew 26:26-29, we have "Jesus took bread" and "I will not drink henceforth of this fruit of the vine." Also in Mark 14:22-26, we have the same reading. Nothing can take the place of these two elements, the "bread" and the "fruit" of the vine." Any substitution of either or both is not the Lord's supper. Yet, we hear of people who profess to know Christ who do this very thing. Nor can one take the "bread" and pass by the "fruit of the vine," or take the "fruit of the vine" and pass by the "bread." And we even hear of some who do this.

Communion of the blood and body of Christ. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body, for we all are partakers of that one bread." (I Cor. 11:16, 17). In observing the supper we partake of the benefits of the sacrifice of Christ and share in all his blessings and commune with one

(Continued on page four)

How To Preach To Convert Nobody

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation, rather than to please God.
3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards or attend the theater?" answer very pleasantly, "Oh, that is a matter of private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of Heaven, but not on the sinfulness of sin and the horrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church members that God is- too good to send anyone to hell, even if there is any hell.—Selected.

WHEN YOUR LOAD IS HEAVY

When your load is heavy,
 And it seems too much to bear;
 When your road is narrow,
 And is strewn with rocks of care,
 When you're facing sorrow,
 Remember Christ is there,
 He will give you strength to bear it,
 And will all your burdens share.
 When your heart is heavy,
 And you fear the dark of night;
 When you dread the morrow,
 And the tears that you must fight;
 When your days are endless,
 And all hope is out of sight;
 Just remember Christ your Savior
 Who will give you strength and light.
 When your soul is heavy
 From the road that you have trod;
 When your heart is broken
 From the beating of the rod;
 When you fall exhausted
 Upon the dirt and sod;
 Take your burdens to the Cross,
 And leave them there with God.

• * * * * *
NOTES—REPORTS
 • * * * * *

Magnolia, Arkansas, February 16: During the month of October 1944 we moved from Fayetteville, Arkansas to Waldo, Arkansas where I am preaching for the church and for other congregations scattered over Columbia county. Before coming to Waldo the congregation had bought an old residence and have since entirely remodelled it for a preacher's home at a cost of nearly \$5000.00. Our crowds are good; contributions have doubled on the average, and we hope to accomplish a good work with the group there. There are some good people in this congregation. Each Lord's day afternoon I am preaching for small groups, that are in driving distance of Waldo. Many of these small rural churches are fast going out of existence due to lack of teaching and help from those who could, but do not, help them. Through the week I am working for the Treasury Department of the United States government. Those desiring to write me will please address me as above.—Glenn A. Parks, Box 181.
 * * *

Florence, Alabama, February 17: I began regular work with the Pine Street Church of Christ, December 10th. I had 10 calls for local work in six states, during the first two weeks, after it became known that I was back home in Memphis, after about two years of very happy work with the church in Idabel, Oklahoma. The Pine Street Church auditorium is said to have a seating capacity for 650, and has about 12 class rooms. The building is of brick construction and was

erected at a cost of about \$40,000.00. It is free from debt. I will have time for about one more protracted meeting this summer, that is not promised.—F. O. Howell.
 * * *

To Whom It May Concern
 Idabel, Oklahoma is a town of about 4,500 population and the county seat of McCurtain County. This county ranks 15th, in population in the state. Broken Bow is a town of about 2500 people and is only 12 miles away. We have also several smaller towns in the county. There is not a Bakery in this county. It seems to me that for some brother who is experienced in the bakery business, there is a golden opportunity here. Idabel is one of the finest business towns in Southeastern Oklahoma, being surrounded by some of the very finest farming and stock growing land to be found anywhere. The church in Idabel would be very happy to see some good brother come to Idabel and put in a good bakery.—W. W. Starnes.
 * * *

Corsicana, Texas: After two years and two months of very pleasant work with the Denver Heights congregation, I have accepted work with the Fifth Avenue church in Corsicana, beginning March 1st. After that time my address will be in care of the Fifth Avenue Church of Christ, Corsicana, Texas.—Frank J. Dunn.

OFFICE NOTES

We have just received a small shipment of our very popular Large Print New Testament with Psalms. After filling back orders we only have 28 copies left as this is written. Although this Testament has advanced in cost

to us we will hold to our present price of \$1.00 for the present.
 * * *

Just received a supply of "That Law Suit Against The Bible" by Harry Rimmer. Enemies of the Bible go to the courts in an effort to prove a scientific mistake in the Bible. You'll enjoy reading this little book and passing it on to your friends. Bound in cloth, 88 pages, only fifty cents, postpaid.
 * * *

Would you like to have a nice Webster's dictionary for the home. We have a few of the Giant Illustrated, size 8 x 10 1-2 inches, 700 pages which we can send you postpaid for \$1.50. (With thumb index \$1.75).
 * * *

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(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the
 Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light
 Publishing Company, Delight, Arkansas.

The Enduring Word

LLOYD E. ELLIS

"The word of the Lord abideth forever. And this is the word of good tidings which was preached unto you." (I Peter 1:25).

Nearly everything with which men have to do in this world lacks enduring qualities. Some things will last longer than others, but all things of earth grow old and cease to be. The marble shaft suffers the ravages of time, famous works of the pen grow old and out of date, memory of the great fades, and others come and take the place once held by them. You and I grow old and go the way of all men.

But in this world of failing things, which fade and perish, there is one thing which withstands the stresses of time, and resists all the opposition hurled against it. Super-human efforts have been used to destroy the Word of God, but it still stands and as Peter said, it will continue to abide. The word of truth, nothing can destroy. Jesus said, "Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:33).

One's word should be as strong as he, or one should be "as good as his word," but men fail sometimes, for they make promises which they will not, or cannot keep. God, who has all power, who cannot lie, and who cannot fail, assures us that he will do everything that he has said. Believing the word of God, we are convinced that he will carry out all his statements, his promises and his decrees.

When we read that he has said that he will forgive one upon obedience to his Word, then we believe that the one who obeys will be forgiven. When he said that he will give eternal life to the ones who overcome, we believe that these same shall have eternal life just as promised. When God says that the wicked shall be cast into a lake burning with fire and brimstone, then we believe that God will do just what he has said he will do.

When Jesus said that the powers of the Hadean world would not prevent the building of the church, we may look into the record and see that they did not. Jesus came forth from that unseen world and carried out his work just as he had planned. The church was set in motion ex-

actly as Jesus wanted it, and his followers went everywhere preaching the good tidings.

When Jesus said he was coming again to reward everyone according to his deeds, we believe that he will do just that. His word endures, for it is perfect. We may trust in the word of the Living God, for he will do what he says he will do.

THE LORD'S SUPPER

(Continued from page two)

another, because it is one bread and one cup.

Follow Christ's example in observing the supper. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, Take, eat, this is my body." Note: Jesus first "blessed" or gave thanks for the bread before giving to his disciples. "And he took the cup, and gave thanks, "and gave it to them, saying, Drink ye all of it." Note: Jesus gave "thanks" for the cup before giving it to his disciples. To give thanks for both at the same time is not following the Lord's example.

"Who should partake of the Supper? Matthew 26:27 says, "Drink ye all of it," that is, all of you drink of it. The Lord's supper is for all of the Lord's people. The Lord's people are those who have obeyed the gospel of Christ and are still obeying his gospel. This is the only "close communion" the New Testament knows anything about—just for the Lord's people—the world excluded.

When partake of the Supper? "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the tomorrow; and continued his speech until midnight." (Acts 20:7) Here we have an inspired example of the church coming together on the "first day of the week" to break bread. The "first day of the week" is the Lord's day (Rev. 1:10), the day Jesus arose from the dead (Luke 24:1), the day he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4) To observe the Supper on the "first day of the week" has a meaning, "ye do show the Lord's death till he come." (I Cor. 11:26) The "first day of the week" comes *once* a week, every week, and that is how often the Lord's people should come together to observe the Lord's supper. This many are not doing.

In New Testament time Christians "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." (Acts 2:42) What are you doing, brother, sister?—In The Way Of Life.

Job's testimony was, "I KNOW that my Redeemer liveth." Is this your testimony? Do you "know" that your Redeemer liveth? Have you the assurance that because He lives you shall live also?

"Where there is no want of will to pray, there will be no want of power and blessings."

If evil be said of thee, and it be true, correct thyself; if it be a lie, laugh at it.—Selected.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. 44:22).

"Thou shalt be His witness unto all men" (Acts 22:15),

The Blood - Sealed Pattern

Of The Body Of Christ (No. 3)

JAMES L. NEAL

Current Examples in This Generation

Here are vital questions for all who love the Bible. In building churches of Christ over the world today, should we build them according to the blood-sealed pattern as given by our Lord, or, should we follow divine example as given in the New Testament? Should we be governed by the divine pattern and disregard the divine examples? Should we build churches today by apostolic example and disregard the pattern laid out for us by our Savior? Should examples of churches of Christ in our own generation established by men who preach only the gospel of Christ, be followed in planting other congregations? Just what would you say in answer to these questions.

Well, there is one thing certain about the whole situation. We cannot follow any of the creeds and dogmas of men; nor, any example of denominational churches in the world in our time. That is out of the question entirely, if we would be safe for time and for eternity. (Matt. 19:9; 13).

The Lord's Pattern Sufficient

Maybe some Bible student is ready to say we should follow both the divine pattern and Bible examples too, in establishing new congregations of the church of the Lord. But, I am not sure about the safety, even of that course. In no case could we dispense with the God-given pattern; for, we can plant the Lord's church in any given locality by this pattern, without the example. When we build exactly according to pattern, as admonished by Paul (Heb. 8:5. 6). the example will take care of itself!

The church of the Bible is started by the perfect pattern; but, members of the church brought in by virtue of being cut to fit the pattern, are imperfect beings. They are human. The examples they set as such are affected by frail humanity, with a trend toward imperfection.

Pattern and Example Compared

For instance, take the ideal church at Jerusalem, established by the Lord himself, according to His own Pattern. (Acts two) That is a divine example of the church on earth. Yet, in this very first example two members lost their lives because of a gross sin in their hearts, which they tried to hide, because of human frailty. In this particular we cannot follow human

example. We cannot follow any man in religion, safely, except as he follows the divine pattern. Then, why not just follow the divine pattern ourselves! That is the only safe course to pursue. There will be enough imperfection on the human side when we follow the divine pattern; to say nothing about errors that will follow when men are governed by examples set by the patterns of men.

Local Citation

The churches of Christ at Springdale, Rogers, Fayetteville and Johnson claim to have been started by New Testament pattern, and maybe claim to be following divine example in their work and worship. (The dozens of denominations all around these Bible churches may make the same claim) Would it be the part of wisdom for a gospel preacher to go over to Hindsville, Arkansas, a fine mission point where there is no church of Christ, and start one, using any one of the above named congregations as an exact pattern and example for such work?

A Woeful Danger

One of the woeful dangers of the religious world today is that of following patterns and examples set by men, instead of the blood-sealed pattern of our Lord Jesus Christ! Each congregation of the church of the Lord, planted and organized after the divine pattern, is an independent unit in the Christian system. Herein lies inherent the blessed wisdom of almighty God! (Eph. 3:8-12; 4:1-6) Organic affiliation among the congregational units, with headquarters yonder at Rome and Constantinople, gave rise to the most powerful hierarchies ever known in history, to date. The Roman Catholic and the Greek Catholic churches are apostates from the divine pattern, formed by following examples and traditions set by men. From this "falling away" from the divine pattern came the thousand year period of the Dark Ages, and from this religious corruption has sprung denominationalism to curse the world for another thousand years. The Bible church must shed all of these ugly scales as so much trash, and utterly sweep away from them! (I Cor. 6:16, 17; Rev. 18.4).

Church Organization

Incidentals in detail necessary to carry out the work of the Lord in any

one place might not be suited for local conditions in any other place. Whether or not the Bible class studies should be preceded by singing would be a matter for human judgment. Likely it is better to save the song service for the time set to worship. As to whether the Bible study should be organized separately from the church, is another matter entirely. That would involve faith and principle, and in no case is permissible. Nothing in religion can be safely organized with any tenet whatever involved, except the church itself. Sectarianism has organized Christianity clear out of its ranks. Nearly every denomination in religion is tied on to some kind of county, state and national affair, in an organic way. Some of them try to establish, and some do establish world-headquarters somewhere. Ecclesiastical machinery has no hook-up in the Bible.

Sister Geiger's Questions

1. "Did the Catholic Church exist before Christ died?"

Nay, verily! We are required by our Lord himself to call no man father upon this earth, for God in heaven only is our Father. Christ said this not long before He died! (Matt. 23:8-12) Of course, we know this applies in a spiritual sense. The Roman Pope calls himself the father of his subjects. They call him father. Thus we have a plain violation of the very words of the Christ.

The first Pope was crowned head of his church—the Roman Catholic church—in Rome in 606 A. D. Christ was crowned head of His church—the church of Christ—in heaven in 33 A. D., when it was established upon earth in Jerusalem. (Acts the second chapter) Let any Roman Catholic produce evidence prior to 600 A. D. giving the organization of Catholicism in the world!

Ex-Priest Testifies

"Roman Catholicism, as taught by our modern priests and inspired by the papal power at Rome is naught but the distant rumblings of an antiquated chariot of darkness, as the teachings of this MONARCHICAL creed has naught in view but the enslavement of reason for the financial gain and benefit of the "Robed" few who claim the right to think for the masses.

"With pity for the blind hosts of Catholicism and a prayer upon my lips for their deliverance from the trenches of paganism, I dedicate this book to the world as coming from a heart which poured out its youth's vitality upon the barren fields of.

superstition, and wasted its vigor in serving only the god of myths. With a feeling of brotherly love for the entire world, I am, Yours in His name," —BERNARD FRESENBORG, a priest for thirty years in the Catholic church, in the preface of his book entitled, "THIRTY YEARS IN HELL." He wrote the book after he left the clutches of the Romish, ecclesiastical machine!

On page 146 of "Thirty Years in Hell" ex-priest Bernard Fresenborg quotes Priest Walker as saying: "I would as soon administer the sacrament to a dog as to Catholics who send their children to public schools." Again on same page: "The public system must be destroyed. It must be done by stopping Bible reading, Psalm singing and eliminating objectionable books."—Phelan. By trickery, political pull and the help of the devil, Phelan's desire has just about been accomplished! For moral and physical development during the last quarter of a century, the American school system has sadly failed! Please see the crime reports of J. Edgar Hoover (F. B. I. head) for the years 1941 and 1942. The present World War discloses the alarming fact that forty-two per cent of draftees are physically unfit for military service. That means they are unable to endure long hours of labor. Most all of these come from our public schools.

2. "Did He (Christ) mean what the Catholics claim he meant when He said: 'Upon this rock I will build my church?'"—Sister Geiger.

No. Christ meant exactly what He said and the Catholics had not and do not have one thing to do with the matter. The church of Christ existed centuries before the Catholic church did, and exists today in spite of the Catholic church; and **not** because of it, **nor as being it!** Please see answer to question number one.

3. "How do we know the Catholics did not give us the Bible?"—M. G.

Because the world had the Bible in its complete revelation from A. D. 96 till the sixth century, before there were any Catholics! (Rev. 22:18, 19; I Cor. 13:8-10).

4. "How do you convince any one that the Vulgate is a true translation of the Bible and not the same that the Catholics use?"—M. G.

Jerome, in about A. D. 404, translated the Scriptures of the Old and New Testaments out of the Hebrew and Greek into the Latin language. This is called the Vulgate translation. Jerome tried to give the sense, rather than the literal meaning. To the Latin Vulgate was added the apocryphal

books. The apocryphal books were written by uninspired men during the time between the close of the Old Testament writings (400 B. C.) and second century A. D. Many traditions are included in these uninspired

writings. The Roman Catholic church adopted the Latin Vulgate in 1546 A. D.—THE MASTER BIBLE, page 1379. We need not try to convince any one that the Latin Vulgate is a true translation of the Bible.

Lessons From Lot

VAUGHN D. SHOFNER

The character of Lot can not be wafted to the lofty heights of the pinnacles attained by some of the men of God in times past; nor can it be regarded as a decidedly low one. His departure from his native land in company with his uncle Abram, proves that he had renounced idolatry, and had faith in the one true and living God. The New Testament informs us that he was a just man, and that his heart was at war with the iniquitous practices of the Sodomites. It is fair to presume that by his uncle's instruction and example he learned to accumulate wealth, for "Abram was very rich in cattle, in silver and in gold."

He sojourned with Abram from his native home in Ur of the Chaldees four hundred miles to the northwest to the plains of Mesopotamia and the city of Haran, where they were delayed by the death of aged Terah, Abram's father. After God removed the Grace-given breath of life and Terah's fleshly mould went back to the dust from whence it came, Abram and Lot resumed their journey to the land of promise. They traveled to the south westward across the many perils of the Syrian desert, another journey of four hundred miles amidst the rovers of the times that no doubt were excited by the vast amount of wealth of the two families. On and on they plodded their way into strange lands, among the enemies of God with nothing for assurance and safety save their sublime faith in the unseen God. Talk and teach as we may of the dim starlight of the Patriarchal age, such lusty faith as this is incomparable today. Abram never once swerved from his purpose, and so far Lot was by his side.

Into the land of Canaan they came, entering by way of Damascus and traveling to the southwest, until they reached Sichem beyond the center of the land. Here, they basked in the rich sunlight of a new homeland and looked upon the paradisiacal charms of a verdant land in which they might forget the ties of Haran and Chaldees. Here, they beheld the beauties of a garden-like valley serenely snuggled between the mountains of Ebal and

Gerizim, which lifted lofty summits eight hundred feet higher in the purity of God's air. The sweet fragrance that wafted itself from the heart of the multi-colored blooms of beauty; the delicious fruits that were so bountifully supplied by the luxuriant vegetation, and the pure, sparkling fountains which burst forth in various parts of the valley, watering the profuse growth as they flowed westward in refreshing streams, no doubt, caused these weary pilgrims to look upon the scenes as of fairy enchantment. As they relaxed in this spot of beauty, and as their imagination kindled the flames of dreams of rest, of peaceful enjoyment, of permanent delight in a new home, the stark realization that the Canaanites were in the land caused them to dash the cup of pleasure to the ground before the nectarine contents had touched their lips. Away from the threats of their enemies they move, twenty miles south to Bethel and here under the oak of Moreh they build an altar and avow their faith to the one true God.

With all the blessings of God manifested to them and their enemies kept from them, yet because of an altercation between two of the herdsmen, Lot moves away from Abram. Lot's greed, his outstanding characteristic, caused him to take advantage of Abram's magnanimity and choose for himself the well-watered and fertile plains, leaving the less favored and rugged hill country for his uncle.

Lot pitched his tent toward Sodom. At first he did not intend to enter the sin-filled, corrupt, and depraved city of Sodom, but because of the worldly gain it offered he wanted near it. The next time we hear of Lot we learn that he gave in to his avaricious nature, for we find him in the midst of that wicked city and its soul-putrefying influences.

God's word does not reveal to us any intercourse between the uncle and nephew from the time Lot pitched his tent toward Sodom and the time of his capture by the bloody hands of the confederate kings from beyond the Euphrates. As Lot delved into the advantages of his new location that he might get more gain, his

wealth attracted the spoilers of the times and he became their captive. If there was magnanimity in the nature of Abram as he allowed his nephew the best of the lands at his departure, the height of a benevolent character was manifested at his going to the rescue of him whose chief desire was wealth of the earth.

After Abram had saved him from the talons of the pillagers Lot went right back to the influences of the contaminated city of Sodom. Again the altruistic nature of Abram was made known as he sincerely supplicates for his venturesome nephew. Because of these prayers of Abram, in behalf of Lot who is in the city to be destroyed by fire and brimstone, two angels appeared to Lot as he sat at the gate of Sodom. He was hospitable by nature and training, and kept the strangers till morning. With the coming of a new day the hours were shortening for the existence of wicked Sodom, and the angels commanded Lot and his family to leave the city and flee to the mountains. No sooner had they left the doomed city than it rained fire and brimstone from heaven and destroyed them all. Lot's wife looked back to the friends, relatives and loved ones she had left behind; not just to see the power of God manifested but with a longing to be again in the opulence of worldly glitter and was turned to a pillar of salt.

This, my friends, is not merely an excerpt of curious history. Our lessons are clearly seen as the pages of past history pass before our eyes. How many today are not making a start toward the promised land? Millions would rather stay in the valley of the Euphrates in the idolatry of the denominational world, drugged by the opiate of man-made creeds and disciplines than to make the start toward Canaan using the word of God as their only guide. Many travel the first four hundred miles in obedience to God, but give up on the broad expanses of the luscious plains of Mesopotamia anaesthetized by sin and pleasure for a season. Others go further on the way to the promised land but fall by the wayside on the Syrian deserts of temptation, trials and persecution. Thousands upon thousands pitch their tents toward Sodom; at first not intending to enter into the lewd and vicious city, just near it. It is easy to pick out those who pitch their tents "toward" Sodom. First there is noticed their absence from the altar at the Oak of Moreh, God's prescribed worship; then comes the destructive effects of

some doubtful pleasure, as the lure of the card table's society, the enticements of immorality brazenly portrayed on the silver screen as divorce courts the papal system, and all lewd and vicious acts of lustful flesh are glorified by the Stars of Corruption. As you drift with the tide of these desires you're pitching your tent toward Sodom. I beg you turn from that soul-putrefying city; turn with no desire to once more revel in its immorality lest you dot the pages of time with pillars of salt. When you are charmed by the rich pastures and pleasant streams of Satan's glittering

enticements; Sodom is nigh. You are looking that way; going that way. I beseech you by the mercies of God to stay up in the rugged hills high above the gutter of degradation, near the altar of God.—Lefors, Texas.

* * *

Springdale, Arkansas, February 12:
 Brother J. C. Haskins preached here for us this morning. He leaves for California before long, going by the way of Muskogee and Oklahoma City, Oklahoma, and Amarillo, Texas. He would appreciate appointments to preach one time on his way. Why not give him these appointments. You will appreciate it, if you do and be well paid, I think.—James L. Neal.

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AHŪ'MAI 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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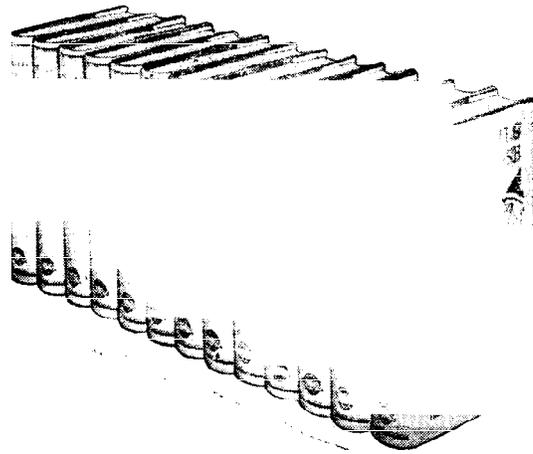
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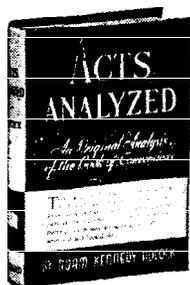
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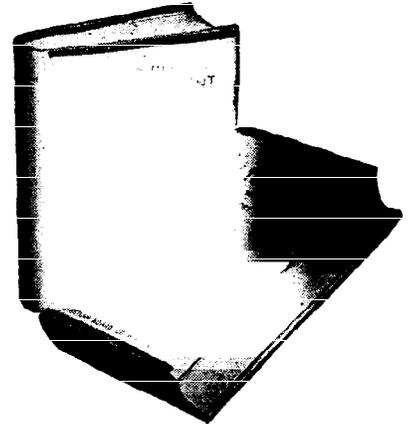
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATHWAY."—PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, MARCH 8, 1945

NUMBER 14

My Life's Purpose

GEORGE B. CURTIS

February 9th issue of the Winslow Mail carried a hypothetical interview by the editor with a number of Winslow people. Friend editor imagines he finds me in a cigarette line looking for lollypops, and when informed that cigarettes were the cause of the line-up to have scowlingly remarked, "I don't drink, chew, swear or tell lies." Then the editor was heard to facetiously remark, "I'll bet you just love flowers. What do you want to live for?"

I'll confess that I do not drink intoxicants, nor chew tobacco, nor cuss, and I try also to be as truthful as I know how to be. The editor might have had me saying, "I do not smoke." The implication seems to be (1) puerile, as attested by a love for lollypops; (2) a sissy, attested by the lack of the manly habit of drink, chewing and cussing and lying and, (3) a purposeless life, attested by a general failing to appreciate life as per the editor's pattern.

I shall pass over the thinly veiled thrusts at my manhood with much the same state of mind that the Irishman excused the mule for kicking him. Pat said, "I just consider the source." As to my purpose in life, that is another thing.

I have rounded out a half century of years, plus three, and I have never found a place in these mounting number of years for drink, and the things that go with it. Yet I believe I have lived fairly fully and usefully. For twenty five years of this number, I taught in the schools of Arkansas and Texas. My life's purpose touched the lives of thousands of boys and girls. Throughout our country there are physicians, lawyers, druggists, ministers, newspapermen, farmers, nurses, housewives, etc., that I tell myself that I had a small part in shaping their lives for good.

For twenty years I have endeavored to preach the gospel of Christ. These years have been crowned with a splendid harvest for the Master's

gathering of souls. I tell myself that this helping to shape lives for good is not entirely lost.

Another purpose that has been a landmark in directing my purpose of life was a godly father and mother. They have both passed on to their reward, but should I ever forget their teaching and indulge in drunkenness and things degrading, I would shame their memory. I love that memory too much to forget their teaching.

Another purpose of life that I have considered worthwhile was centered around a girl that I loved in youth who has grown gray together with me, and shared with me a common purpose—to give to our brood of six every good thing that we possibly could. I feel that the result in manly sons and womanly daughters have fully justified that purpose.

Another purpose I shall let the golden text of the Bible express for me: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." (John 3:16) I reciprocate that Father's love for the human race. And this love includes you, Mr. Editor.

I have seen you, Mr. Editor, in

your better moments when you decried the sad state of yourself and others caught in the toils of the abject slavery of drunkenness. My purpose in life includes helping just such men as you are; and if you will let that vaunted manhood of yours get on top, stiffen your alcoholic spine and truly be a man; you'll quit some of your drunken drivel. Then, you, too, can have a worthwhile purpose in life—one that is for better and not for worse.

Friend Editor, the influence of the forces that you have jestingly espoused have done these things for our own city, Winslow: (1) brought Indians and Mexican Nationals who have taken wrong examples from us, into drunkenness and crime, (2) have severed homes by divorce, thereby making orphans of numerous Winslow children; (3) has caused prostitution of Winslow's womanhood; (4) made Winslow a city whose venereal disease rate is shameful; (5) caused an enormous loss of vital manpower in wartime when all available manpower is so badly needed; (6) brought grief immeasurable to the fathers and mothers of Winslow; and (7) is pouring and endless stream of precious souls into a drunkard's hell. How do you like this picture of your life's purpose? I live for something entirely different.

Two Erroneous Positions

J. A. COPELAND

The heading of this article is "Two Erroneous Positions." The first one I shall discuss is the idea that a man may be saved by his good morals without being a member of the church of our Lord. The second one is, that man is saved by grace through faith, without being a member of the churchy

Both of these positions, if they were true, would save man without Christ, without his blood, without redemption, without reconciliation, without the forgiveness of sins, without the

Body of Christ, without being born again. If I can prove by the word of the Lord, that these statements are true, then any one with reasonable intelligence will see the error of the two positions mentioned. The first position says that a man can be saved on his good morals without being a member of the church of the Lord. Now note closely the following statements, and read the scriptures to which I refer.

Jesus purchased the church with his own blood. (Acts 20:28). In Christ

we have redemption through his blood, the forgiveness of sins. (Eph. 1:7; Col. 1:14). To be in Christ, is to be in His Body. For we learn from II Cor. 5:19 that reconciliation puts one into Christ. Also we learn by reading Eph. 2:16, that reconciliation puts one into the One Body. Since reconciliation puts one into Christ, and also puts one into the One Body, then to be in Christ is to be in his body. We are baptized into Christ. (Rom. 6:3; Gal. 3:27) And we are baptized into the One Body. (I Cor. 12:13) The Body is the Church. (Eph. 1:23; 5:23; Col. 1:18, 24). Then to be in Christ is to be in His Body, and to be in the body is to be in the Church. The blood of Christ cleanses from all sins. In II Cor. 5:17 we read, "Therefore if any man be in Christ he is a new creature, old things have passed away, and all things have become new." Now we have learned that to be a new creature one must be in Christ. But the new creature is born again, for Paul said, "If any man be in Christ, he is a new creature, old things have passed away, "All things have become new." Therefore if good morals alone will save a man, he is saved without being born again, without being in Christ, without his blood, (therefore without Christ) without the forgiveness of sins, without being reconciled to God, and the Bible is just a fable. While one must be moral to be a Christian, morality without Christ will not save. Listen to what the word of the Lord says. "And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (II Thess. 1:7-9). If that passage is believed, one can not believe that he can be saved by morality alone.

I believe the moral man who does not accept Christ leads more people to destruction than the extremely wicked. It is just like this; the dram drinker leads more boys to become drunkards than the sot drunkard does. The man who stays drunk a great deal, wallows in the mire and is always in trouble, does not have much influence over boys. He rather disgusts them. But the good neighbor that takes a dram occasionally but does not get drunk, will have influence over them. They say, there is a good man that drinks, and does not get drunk, so I will do like

he does. But once he starts, he may not quit where his neighbor did, and he is lead to become a drunkard by that seemingly good man. And so with the extremely wicked, they may disgust the younger generation, but the influence of that good moral man may cause many young people not to obey the Lord.

Second Position

The second position to which I refer, is, that man is saved by grace through faith without being a member of the church of Christ. The first part of the statement is true. Man is saved by grace, through faith, but not without being a member of the church. By God's grace he sent Christ into the world to suffer and die to give man a plan by which he can be saved. But when man complies with the conditions which are laid down in that plan, he is saved from his past sins, and at the same time he becomes a member of the church. On the day of Pentecost Peter preached Christ to that multitude. A number believed the preaching, and cried out, "Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37, 38). Now note 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." Peter preached, the people heard, be-

lieved, repented, were baptized, received remission of sins, and at the same time were added unto them, who constituted the church.

Now note the 47th verse. "And the Lord added to the church daily such as should be saved." Now go with me to Col. 1:13, 14. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: In whom we have redemption through his blood, even the forgiveness of sins." Note: "IN WHOM" that is, in Christ we have redemption through his blood, even the forgiveness of sins. Redemption through his blood, equals the forgiveness of sins. But where is that found? Paul, who was guided by inspiration says, "In Christ." In this scripture to be in Christ and to be in his Kingdom, equals the same. Salvation is in Christ, in the kingdom. Can one be in the kingdom, and not in the church? Can one be in Christ, and not be in His Body? We have already learned in this article, to be in Christ is to be in His Body, and to be in the body is to be in the church. So that is where salvation is. Let me give one more passage. "Therefore I endure all things for the elect's sakes that they may also obtain the salvation which is in Christ Jesus with eternal glory. (II Tim. 2:10) Salvation is in Christ. To be in Christ is to be in His Body. (Rom. 12:4, 5). The body is the church. (Eph. 1:23) Therefore to be in Christ, is to be in the church.

The Blood - Sealed Pattern

Of The Body Of Christ (No. 4)

JAMES L. NEAL

The Jews had the thirty-nine books of the Old Testament as we now have them, long before the apocryphal books were written. And the church of the Lord, which He purchased with His own blood, had the twenty-seven books of the New Testament, just as we now have them, long before Jerome gave to the world the Latin Vulgate Bible. It follows then that the traditional, apocryphal books bear no connection with the Bible itself.

Moreover, the modern and later translations of the Bible from the dead languages did not depend upon, nor bear any connection with Jerome's translation from the Hebrew and Greek in 404 A. D. The later translators had the advantage of past history through the ages, and had access to manuscripts of the original tongues of

the Bible as did Jerome; and were thus enabled to be more accurate and definite in their work.

Forty-seven scholars of the world worked seven years on the King James translation of the Bible, giving it to the world in 1611 A. D. Nearly three hundred years later, ONE HUNDRED AND ONE HEBREW AND GREEK SCHOLARS gave us the "American Standard Translation" of the Holy Scriptures, after having worked for thirty years on it! These men placed their honor upon their work. They gave no heed to the apocryphal books added to Jerome's Latin Vulgate and adopted by the Catholics in 1546. No, the Bible did not and could not come to us through the Catholics. With a loyal Catholic the word of the Pope aside from the

Bible means more to him than the Bible, anyway. The Pope's decree is law and order with the Catholic church, regardless of what even their Bible (?) says. So far as the Catholic church is concerned, what difference would it make if we had no Bible at all? The Blood-Sealed Pattern for the body of Christ could never be found among all the writings and black traditions of Roman Catholicism! With humble and loving hearts let us turn to God's word written on bright pages in our own language, and be lead to heaven by obedience thereto!

From Whence Came The Bible?

"How do we KNOW where the Bible came from? Please help me, for I have three little boys of my own whose only source of religion depends on the little class we have here at our home each Lord's day, which I teach myself. Am I teaching my children wrong?"—Mrs. Geiger.

Sister Geiger's responsibility thrown upon her by those three fine boys arouses within her this deep concern. That is perfectly natural for a mother who wishes to do right herself and to teach others in the right way. Future vision should cause any father to be likewise concerned.

About forty different, inspired men of God wrote the Bible, over a period of sixteen hundred years. Moses was the first writer and the apostle John was the last one—from 1500 B. C. to 100 A. D. Possibly no one of these writers of the sixty-six books of the Bible had any special connection with any other writer thereof. Yet, when all their writings were brought together in one volume, there is to be found no contradictions! This is one proof of the divinity of the Bible—that is came from God! "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:20, 21) God gave us the Bible through His inspired men. The Bible is God's word to us. God talks to all men of earth through His Bible, if they will read it, and in no other way.

Providence has governed the preservation and translations of the Bible into the modern languages of the world. As to who gave to the world these different translations, is a matter of historical investigation. Wycliffe was the first to translate the Bible into the English language in 1382. But he based his work upon the Latin Vulgate; therefore, it was not so good. Tindale went back to the originals translating all of the

New Testament and most of the Old Testament. Covedale completed Tindale's work, and in 1535 published the first complete, printed edition of the Bible in English.

A number of other translations were brought forth at different times by individuals and by groups of scholars, including the American Standard as the most prominent and best one of all, already noted. There is no question in my mind but that we now have the sacred word of God to man in the divine library of sixty-six books called the Bible. Around this Book of God divine swings and revolves the destiny of all men for all time! Let every sane soul turn to this book for a life study and for life that is real, beyond this vale of tears! (Rev. 21:1-4).

Children who are taught and brought up under the teaching and influence of the Bible not only become Christians, but the best of citizens as well. The most tragic and dangerous thing to children in this world is to deprive them of the teaching and influence of this good and great Book! (Prov. 22:6; Eph. 6:1-33).

Teaching the Children

6. "Am I teaching my own children wrong?"—Sister Geiger.

She has reference to her three little boys, whom she teaches the Bible each Lord's day at home. Teaching them just the things in the Bible in its proper division in a way that they can receive it is the greatest thing on earth for them! Constant, regular teaching is what counts. The children will grow up in the truth and become members of the body of Christ, the church, if taught and trained from infancy! The blood-sealed pattern for this New Testament body will form and take shape in their minds correctly in their youth. There need be no worry about them becoming members of churches of men, much less of Roman Catholicism. Nothing is more beautiful than a mother properly teaching her children God's Book! Neighbor children might be included in this picture. Who knows but what a man of Paul's zeal and value might be given to the world this way? And, oh how the world needs a man of the apostle Paul's type right now!

7. "Did Christ establish what is NOW known as the Catholic Church?"—Sist

Yes, but Christ did not come within one thousand miles of establishing the Catholic church as it NOW is. The Roman Catholic church is an apostate church. The early church of

the New Testament on man's side on earth apostatized by a gradual process, drifting into "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. 17:5) This is the woman who sat "upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns, . . . arrayed in purple and scarlet color, . . . having a golden cup in her hand full of abominations and filthiness of her fornication." (Rev. 17:3, 4). She first took her seat of authority in the "seven-hilled city" that sits yonder on the Tiber in 606 A. D., when Pope Pious was crowned head of the Roman Catholic church on earth—this world audacity in the face of the well known fact that Christ Jesus our Lord was crowned head of the church in heaven in 33 A. D.! (Acts 2:29-36)

This woeful, destructive drift of the church in the early centuries was brought about by failing to recognize the local congregations of the church, with their plurality of bishops and deacons, as the highest units of authority in the Christian system. Instead of churches of Christ being left as independent bodies after New Testament pattern, just as the apostles had planted them about over the world, they were organized among themselves, with all religious authority for such finally thrown and centralized in the city of Rome, Italy. This onslaught of religious bigotry threw everything in exact reverse gear from the way the Lord fixed it in His New Testament pattern; and so, of a natural consequence, took the Bible away from the people. All the people must have free access to the Bible, believe and obey its teachings, if churches of Christ exist and continue to exist on earth according to divine pattern; but, vice versa, as the Pope would have it!

Rome Hates the Gospel of Christ

The gospel of Christ, accepted according to the blood-sealed pattern of our Lord, not only makes men free from sin and keeps them free from its guilt as individuals; but, it plants congregations of the church of the Lord in every community where two or more will obey it, free and independent of themselves and all other religious machinery of men—and keeps them that way. There is no other conclusion. It could not be otherwise. That is the very essence, nature and wisdom of the gospel of Christ! Not only does the simple gospel of Christ free men from sin and its stain; and, not only does it plant free and independent churches of

(Continued on page seven)

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the
 Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light
 Publishing Company, Delight, Arkansas.

I BELIEVE IT (No. 3)

GLENN A. PARKS

(In the month of August 1944 I promised our readers that a number of articles would be prepared under the above heading. Since the first article was prepared and given to the papers for publication I have had many things to hinder my writing as I had formerly planned. For the last several months my library has been packed and stored along with many other necessary things. Just recently have we been able to set up again and lead a normal life. It is my plan to continue the series as I had formerly planned without too much break between installments.)

Faith And Tradition

Before there can be any confidence placed in any system there must be some basis upon which faith rests. That basis may be false, unreasonable, fanatical, inconsistent, and altogether untrue, but nevertheless some basis for belief does always exist. With many in our time tradition is the ground work for so-called faith; it is not so much a matter of whether it is true or false, but it sustained the hearts of others, therefore it will sustain them. Needless to say that age-long and time-honored practices and views do not make a proposition true that is basically false. For example, the gentiles prior to the coming of the gospel, were, in the main, idolatrous. If they had all held sacred the practice of their religion after a traditionary fashion none of them would have accepted the gospel of Christ. The Jews, were worshippers of God after the pattern of the Law of Moses; if they had all held to their practices as the millions had in prior days there would not have been any Jewish Christians. A correct belief or practice may often be handed down from generation to generation, as often it is, but because it was held sacred by those of other years does not at all warrant its belief by those that follow. There must be some basis for faith and practice that is more stable and secure than the foundation of tradition. There were many in the days of our Lord's personal ministry who "made void" the commandments of God through the observance of their traditions, He who puts more confidence in a time-

honored belief or practice than he does in what the Bible says about the practice and belief of the same thing places himself in a ridiculous position. The same may be said of that which we often see in the religious world that has no Bible connection whatever. Not only does the world need to learn that a mixture of tradition and the Bible is wrong, but that the silence of the Bible must also be respected. (I Cor. 4:6).

Faith And Worldly Wisdom

With many more the basis of their faith is that many scholarly and otherwise prominent people hold to that or this view. Such a foundation is about as flimsy and weak as a pine needle in a whirlwind. And, it is about as inconsistent as two men looking at the sunset with one of them calling it the setting of the sun and the other the dawning of a new day. One of them had his directions in reverse gear. You can find support for most any proposition among so-called wise ones and scholars. For example, those who hold to the theory of evolution as opposed to Bible account of the origin of man and beasts may be professors in our recognized universities and colleges, and sad to say, many of them are, but because they have degrees of learning and accomplishment attached to their names, does not fill the gaping holes in their loosely woven fabric. There were those in the day of the peerless apostle Paul that turned the wisdom of God into foolishness by their human wisdom. And, the reasoning of the apostles presented by the unerring hand of the Holy Spirit, not by worldly wisdom, was resisted as strongly as it is in our time. (I Cor. 1:18-30).

The worldly wise looked upon the message of heaven with scorn and ridicule and looked upon it as a system of foolishness that God would save the world by faith and obedience to one whom the Roman government had permitted to die on a cross of wood, and whose philosophy of life had not the depth (?) of their own wisdom. Yet, it "pleased God by the foolishness of preaching to save them that believe." Scholarship never made anything right that was fundamentally wrong; it has not the power to change error into truth, or truth into error. There have been those of most every generation who either could or did create a system of teaching after which many have followed, but because they lived and died and taught a certain theory in between that was considered correct upon the basis of human wisdom does not at all mean that the doctrine was true. Man's faith must rest upon a basis that is more steadfast and secure than the sand of inconsistent and often erroneous logic of the worldly wise. Certainly the Bible has long since been laid aside by many for the weak and puny views of so-called wise men, and strange to say, the line lengthens with every age. If men could only see that the "foolishness of God is wiser than men; and the weakness of God is stronger than men" and that "the world through its wisdom knew not God" a new day would dawn upon us, and our feet planted upon a foundation that is sure and fixed and steadfast. Dig deep and build your faith, not upon the scholarship of fallible men, but upon the unerring testimony of the apostles and prophets.

Faith And The Multitude

To say, "Many people believe it, or, are doing it,"

never made that which was fundamentally wrong right. Yet, there are literally thousands of people in our nation who look for the position occupied by the majority or the view held by the many before adopting one as their own. It is not so much a matter of what the doctrine is or the consequences involved, but the number who hold such a position. They forget that maybe if they were out of the respective community in which they reside that they would again be in search of another doctrine or party as theirs in their new community is now in the minority. And, it probably never occurred to them that the matter of adopting a view based upon numbers necessitated remaining aloof from any sect or religion in this country as the majority of the citizenry of the United States is of unbelief and claim no church affiliation. If the people of the apostolic age had held such a view there could have never been a New Testament church in the world, for certainly at the time of its humble beginning the majority of the people were directly opposed to it; among the Jews the religion of Moses was acceptable; to the Gentiles anything could be worshipped that man could mold, make or "whittle" out that looked like man, bird, beast, or serpent. (Rom. 1:18-23). The majority of people have always been wrong in matters that pertain to their service to God. Solomon said, "Thou shalt not follow the multitude to do evil." At the flood there were only eight people considered worthy of escape from that terrible retribution for sin; at Sodom there could not be ten people found out of the many who inhabited that wicked city worthy of life, and out of

those that stated out one of them looked back and became a pillar of salt. "Remember Lot's wife." Of the Jews Paul mentions only a remnant saved (Rom. 9:27; 11:5). Then it was Jesus who talked about the way that was "narrow" and the number who walked thereon as few," and the way that is "wide" and the "many" that traveled it. So the matter of adopting as the basis of our faith and religious conduct the things held sacred by the many certainly, to say the least of it, is a dangerous matter. There must be something more consistent and genuine to support our faith than the wanderings of the majority. When we come before Christ in the judgment it will not be the number that has held this view or that, but there man shall stand upon his own in a very individual sort of way. There will be so many there that none will be left out and yet few enough that none shall be lost in the crowd.

The Sure Basis of Faith

Divine testimony produces faith that in turn leads to obedience and sustains the soul toward a promised blessing. The apostle said, "Faith comes by hearing, and hearing by the word of God" (Rom. 10:17); and with the same assurance declared "Faith is the substance of things hoped for, the evidence of things unseen" (Heb. 11:1). Just at this time there are many, many people receiving telegrams from the War Department telling them of sons missing in action, wounded, or killed on the battlefields scattered over the face of the globe. The message brought by the telegram is accepted without question. The faith that we have in the government for revealing to us the true circumstances as nearly as it is humanly possible to obtain the in-

formation produces the sorrow that is in so many hearts in our land. We believe the message, hence our belief that Johnny is killed, missing in action, or otherwise, is based upon the testimony delivered to us. Just so it is with saving faith. It is produced by the testimony of the Spirit of our God, and that testimony we have in the Bible. Hence, when men accept the testimony of the Spirit faith is produced. And, it may be said without contradiction, where there is no acceptance of the testimony of the Spirit there can be no faith. Without evidence it is as impossible to believe as to bring something out of nothing. To exhort men to believe, or to try to scare them into faith by reciting no more than the misfortunes of others or the last words of some departing loved one, or to cry them into faith by either real or mechanical tears is like planting a building in the skies.

God cannot be deceived, neither can he deceive others, so the confidence that we repose in His testimony of fallible men. Since the testimony that comes from Him is supported or attested to us by the supernatural gifts which accompanied the testimony of the original witnesses therefore it affords the highest possible evidence and produces the greatest confidence. Regardless of the many conflicting views and doctrines of men the testimony of God produces greater certainty and is infinitely worthy to be acted upon in the all important concerns of the world to come.—Box 181, Magnolia, Arkansas.

(More to follow)

CHURCH OF CHRIST

GEORGE B. CURTIS

(This is a reproduction of one of a series of articles by Brother Curtis which appeared in a Winslow, Arizona daily newspaper last year.)

Is the church of Christ meeting at Warren and Cherry denominational?

It has no denominational terms of admission. Nothing is required to become a member that was not required by the church in the first century A. D. The terms of admission then, and now, are:

(1) Faith in Christ as the Son of God. (Matt. 16:16; John 8:24; Acts 8:36; Heb. 11:6; Rom. 10:9, 10).

(2) Repentance of sins. (Luke 13:3, 5; Acts 2:38; Acts 17:30).

(3) Confession that Jesus is the Christ the Son of God. (Matt. 10:32, 33; Rom. 10:9, 10; Phil. 2:9-11).

(4) Baptism. (Matt. 28:20; Mark 16:16; Acts 22:38; Acts 16:22; Rom. 6:3-5; Gal 3:26, 27; Col. 2:12; I Peter 3:21)

When these conditions were truly met by those in the first century of the church God forgave the sins of those meeting the conditions and added the saved to the church. (Acts 2:47). He has not changed these conditions. They will save today and make you a member of the church you read about in God's word.

Decision is a sharp knife that cuts clean and straight; indecision, a dull one that hacks and tears and leaves ragged edges behind it.—Gordon Graham.

Profitable Preaching

JOHN D. COX

There are preachers and preaching! One can find most any type of preacher and he can hear many kinds of preaching, but we are inquiring, "What kind of preaching is most profitable to the soul of man?" Considering all things, Heaven and earth; God and man; time and eternity—what God and man see things differently. They value them differently. Unless man sees a thing as God sees it and places the same valuation upon it that God does, he is in error. Man rejoices to hear the kind of preaching that pleases the greatest number, but does God rejoice in that kind of preaching? Man likes the preacher who winks at evil, but is God pleased with a preacher of this kind? Man appreciates the preacher who succeeds in raising money for the church through high-powered methods, but is this God's standard for a preacher?

Fortify Against Winds Of Doctrine

Jesus cautioned men thus: "Take heed what ye hear." (Mark 4:24). We have been given the responsibility of discriminating between truth and error. God does not want us to be moved from the truth. God revealed the plan of salvation to man and placed certain teaching agencies in the church that men should no longer be children "tossed to and fro, and carried about with every wind of doctrine." (Eph. 4:11-15). There be those who are swept off their feet by every wind of doctrine that chances to blow upon their unstable souls. This comes about through a failure to discern between truth and error; between profitable and unprofitable preaching.

Believe Not Every Teacher

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (I John 4:1). Many believe just anybody who professes to preach the truth because of that profession. What a mistake! One may profess to be a teacher of God's word while he is but a false teacher. (Matt. 7:15). Teaching the truth is the only thing that can make one a teacher of the truth. God does not require us to hear all who profess to teach the truth, but he would have us turn away from all who are not teaching his word. Let us demand of teachers that they present a "thus saith the Lord" for what they teach. Teachers who are unwilling for their hearers to try their teaching by the word of God thus prove themselves to be false.

Preaching That Is Not Profitable

We call attention to some kinds of preaching that are unprofitable to the soul of man; kinds of preaching that harm instead of help the hearer; kinds of preaching that carry a message of condemnation rather than a message of salvation.

1. The kind of preaching that subverts the hearer. (II Tim. 2:14) This kind of preaching only deceives the hearer leaving him in a deluded state. His heart becomes so filled with the opinions of men that he is blinded to the truth of our God. If a man who pretends to tell sinners what to do to be saved stands before an audience in which there are unsaved people and so preaches that a sinner who hears understands the sermon can walk away from that place not knowing what to do to be saved, that man has certainly not helped his hearer. In all probability,

the hearer has been "subverted."

2. The kind of preaching that causes divisions. "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes and words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (II Tim. 6:3-5) Those who persist in forcing speculative theories regarding the second coming of Christ and other matters are described in this passage and such teaching is grossly unprofitable to the soul of man.

3. The kind of preaching that scratches the itching ears of the hearers. (II Tim. 4:1-4). Preaching to please men is practically the same thing as giving "agreeable advice" to a young person. If a younger person appeals to an older man for advice in solving a problem of youth and the man advises the youth in a manner that is pleasing to the youth, knowing that he is not advising him wisely, he has not helped the young person, but rather harmed him. So it is with preaching. He who preaches merely to please men harms men!

4. The kind of preaching that excites the hearers. Much of the modern pulpit work consists of telling death-bed stories and grave-yard tales to stir up the emotions of the hearers. The effect of this kind of preaching is no more lasting than the excitement and the excitement is usually over when the preaching is over. Therefore, it is not lasting regardless of the apparent good at the time the preaching is being done.

Preaching The Word Is Profitable Preaching

"All scripture given by inspiration of God is profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, furnished completely unto every good work." (II Tim. 3:16, 17) Man's worldly wisdom may be increased by hearing mere theological dissertations and speculative theories, but these are not helpful to his soul. To do his soul eternal good, he must have the word of God preached to him because it is profitable for:

1. Teaching. God's teaching is addressed to man as he is. The sinner can understand what the will of the Lord is. In the conversion of a sinner the first thing needful is for him to be taught. Not persuasion; nor excitement; nor nagging, but teaching—good, solid, Bible teaching. He must be taught that God loves sinners; that he is a sinner; and that he must obey the Saviour.

2. Reproof. This word means to "rebuke to a sense of guilt." To convict the sinner of his guilt of sin. The word of God is profitable for this and no other form of teaching is.

3. Correction. "Correction" is a more specific word than "conversion." To convert a person is to change him from one thing or way to another. A person may be converted from one wrong religious way to another wrong religious way. But, to correct a person is to take him out of a wrong way and place him into the right way. This can be done only through teaching the scriptures and insisting that the sinner obey the same. When he obeys the commandments taught in God's word, he has

not only been converted, but he has been corrected.

4. Instruction in righteousness. "Righteousness is right doing." The scriptures are profitable for teaching the one who has been changed from a wrong way to the right way how to live while walking the right way.

Conclusion

In the next chapter of II Timothy the writer exhorts the preacher to "preach the word." Timothy "preach the word" because it is "profitable." This is the work God

has appointed for the preaching in converting the sinner. He is not to tell him to pray until he "gets salvation." He is not to pray for God to save the sinner without obedience on the sinner's part. The preacher is not to lead the church in casting a vote to decide the worthiness or unworthiness of one for fellowship in the church whom they believe God has already saved! The work of the preacher is to "preach the word." This and this alone is profitable preaching.—In The Evangelist.

NOTES—REPORTS

Wilkinson, Mississippi: I preached at Perrytown, Corinth, and Buffalo during January. Through the month of February I preached at Baton Rouge, Louisiana, and baptized one. The interest and crowds were good.—David

* **

Newkirk, Oklahoma. February 26: Brother Paul F. Johnson has just closed a meeting here. In spite of much religious prejudice, attendance was fair. Three adults were baptized and one other made the confession and is to be baptized later. The work here is still a mission field, and is being supported by the Blackwell and Ponca City congregations. Brother Johnson is doing a great work here.—A. H. Bryant.

* **

Winslow, Arizona, February 27: I am now in a meeting in Gallup, New Mexico. The work here was started by the 5th and Marble Streets church in Albuquerque. The membership is small, but seems to be zealous. The work at Winslow, Arizona moves along nicely. We have completed a new church edifice there. The building is of native stone, 45 by 90 feet, and auditorium 45 by 48 feet, class rooms in the rear and in the basement. The building was erected at a cost of about \$12,000 and is a building of which any church could be justified in being proud of.—George B. Curtis.

* **

From A Slate- Prison

The following comes to us on a postcard from Clyde Thompson, an inmate in the Texas State Prison at Huntsville. Many of our readers will remember that this brother was baptized some three or four years ago and has shown a great interest in the work of the Lord in the prison since:

An old gentleman, who has been a baptist for many years, came to believe Acts 2:38; 8:36-39; 22:16 and Romans 6:3-5, so we rejoice over an addition to the true household of faith!

My motto is: Live to learn, and earn to live. The views of the man who learns from study are in a constant process of change—especially is this true of the babe in Christ. Outside of the fundamentals of the Gos-

pel my views have changed greatly in many points since I first believed. This makes me more humble and patient, and considerate of the opinions of others.

Studying only to confirm pre-conceived ideas is not conducive to spiritual growth. Spiritual development comes by the proper intake and digestion of spiritual food (I Peter 2:2; Heb. 5:12-14). It is a process of mental assimilation of the word of God, determining if what we believe is truth, and discovering facts unknown to us before. We must realize that our mind is not the standard of truth, and then we may study to our own profit and to the gain of others. Our prayer should be: Lord, give us a better understanding today, and forgive the misconceptions of yesterday.....In Jesus' name. Amen.

I remain locked in a cell after 6 1-2 years and my health is not improved. In fact the pain from the 7 year-old cancer is more acute. Am trying to get something done for it, but the prospects do not seem good. Pray for us. God bless you and yours and prosper your labor of love. Brotherly, Clyde.

Help Us Compile A List Of Preachers

It is the intention of the Gospel Light publishers to compile a complete and accurate list of church of Christ preachers. The only available list that we have been able to locate is not more than 20 per cent correct.

It would be fine if each reader of the Gospel Light, and especially our preaching brethren would send us the names and complete addresses of all preachers you know. If you know the name and correct mailing address of one or more minister of the Gospel, won't you please send the name and address to us at once.

Even though you may be reasonably sure that we have the name and address of some minister, send it in any way, because we might not have it.

We are sure that you will agree that there should be available an accurate list of our ministers of the Gospel. With your help we can compile one, and we believe we have

worked out a plan whereby we can keep the list up-to-date.

THE BLOOD-SEALED PATTERN . . .

(Continued from page three)

Christ whenever and wherever it is obeyed and lived out in the hearts of people: but, it actually frees from slavery, want and ruin! (Please see at once Matthew 6:33 and the one chapter of Philemon) Paul, bound in chains, in love and wisdom wrought from his whole hearted obedience to the gospel of Christ, reasons out principles in his letter to Philemon that make men free in both soul and body. If every sane man on earth would only obey the gospel of Christ in its simplicity and purity in the year of our Lord, 1945, there would be and there could be no existence of the Roman Catholic church in the year 1946. And all denominationalism would be gone, world without end! What a glorious thing that would be!

William Tindale Died a Martyr

On October 6, 1536, William Tindale was strangled at the stake at Antwerp by brutish authorities from Rome for no other reason on earth except that he had translated the Bible out of the dead languages into the English, so that the common people could read and learn it! At the time of his ungodly martyrdom, seven editions of his New Testament had been published- and circulated. The Romish Church hates the gospel and its restraints, and all who try to make it known to the common people.—(Co 114).

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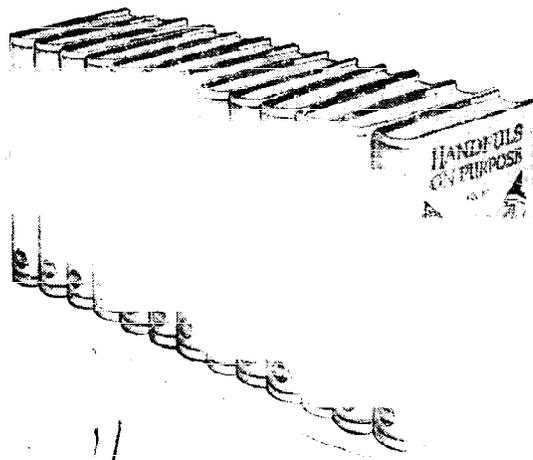
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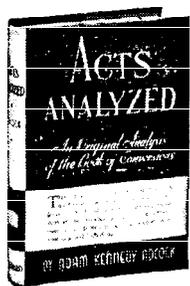
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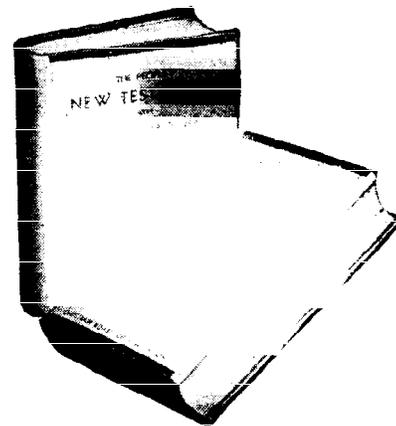
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATHWAY."—PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, MARCH 15, 1945

NUMBER 15

EVILS OF DIVISION

J. A. COPELAND

Things that the Bible command and require of mankind are right. Things that the Bible condemn and forbid man partaking of are wrong. The Bible teaches unity or oneness, and condemns division. Let us read and study a few passages of Holy Writ. "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. 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, through all, and in you all." (Eph. 4:1-6)

I want to emphasize a few statements in the above scriptures. Now note: "Endeavoring to keep the unity of the Spirit in the bond of peace." In the Spirit there is "UNITY," in the Spirit there is "PEACE." There is "One Body"—the church of the Lord. "One Spirit"—the Holy Spirit. "One Hope"—based on the promises of God. "One Lord"—Jesus Christ, with all authority in heaven and on earth. "One Faith"—the New Testament system of Salvation. "One Baptism"—in water, in the name of the Father, Son, and the Holy Spirit. "One God"—who is father of us all, above all, through all and in all of the children of God. This scripture, beyond a doubt, teaches unity and all who are not in accord with these things are not following the Lord.

-Now let us study the Saviour's teaching recorded in John 17:20,21. "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 also may be one in us: that the world may believe that I have sent thee." (John 17:20,21) The following idea out of this scripture: If the followers of Christ will be one, that is, live in peace and

unity, teach the same things, believe the same things and practice the same things the world will believe that God sent Christ into the world. But if they are divided in teaching, faith and practice, and there is among them division and strife, the world will not believe that God sent Christ. From the Lord's teaching here, it is clear, that division causes infidelity.

Now let us read I Cor. 1:10-13: "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; but that ye be perfectly joined together in the same mind and the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Cloe, that 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 Cephus; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" Anyone can see at a glance that the word of the Lord condemns division. And while the Bible clearly condemns division, and teaches unity, yet division is one of the most common sins in the world. Just look around you, and see the many religious bodies all different, and all teaching conflicting doctrines, and the majority of preachers saying it is all right if they are honest about it. About twenty years after Paul was converted he said, "Men and brethren I have lived in all good conscience toward God, until this day." Before this he persecuted Christians, even unto death, but he was honest and religious for he was very zealous in the Jews religion. If the old idea is true that one religion is as good as another, if he is honest in it, then Paul was just as well of in persecuting Christians, and having them put to death, as he was in after years, when he was preaching Jesus as the Christ the Son of God. He would have been as sure for heaven when he was having Chris-

tians put to death, if he had died, as he was when he was leading people to Christ. Do you ask why? Because Paul was honest when he was persecuting Christians, and if one is all right in his teaching just so he is honest, then he was all right when he taught that Jesus was an impostor, and not the Son of God. I would certainly be ashamed to teach such folly and infidelity. But I thank God that I will not have to be ashamed for that, for all men and demons cannot get me to preach such folly.

Notwithstanding the Bible so clearly teaches unity, and condemns division, yet there are a few hundred religious bodies known as churches and all teaching conflicting doctrines. And their preachers will get up before large crowds and say: "It is a wise arrangement of God, that we have so many churches, so that every one can have a church of his choice." Where did they learn that? Not in the Bible. The Bible does not say that all of these churches were arranged by the Lord. The Lord built one church. (Read Matt. 16:18; I Cor. 12:20; Eph. 1:23). And because we preach One God, One Lord, One Spirit, One Faith, One Baptism, One Body or church and One Hope preachers of these various denominations talk about us shamefully, ridicule us, misrepresent us, and teach their members to stay away from our meetings. Why? Because we teach just what the Bible teaches on unity, and they know when one casts aside all prejudice, and honestly investigates the Bible, to learn the truth, they will see that denominationalism is condemned by the Lord, and their man-made church will be weighed in the balances and found wanting. What is wrong with fair and impartial investigation? I have tried to get preachers of various denominations to hold union meetings with me. A meeting in which we would take sermon about. I assured them that I would treat them with all courtesy and respect, but they do not believe in that. No they do not want their doctrine stood up by the side of the Bible. If we could get denominational preachers to preach alternately

with preachers of the church of Christ, all over the country, the Church of our Lord would grow by leaps and bounds. But those preachers had rather keep their members from hearing the truth, lest they lose some of them. But some one says, "You should not be so narrow, let everyone join the church of his choice." Well Jesus said, "Upon this rock I will build my church." Is that your choice. Oh, that should be everyone's choice. Then if it were we would just have one church, as the Bible teaches. But many people are not satisfied with the Lord's

church. That is shown by the fact that men founded other churches. The Lord built His church. Man has founded a number of churches. So we will say Mr. A represents one church, Mr. B another, Mr. C another, and so on through the catalogue of churches. Now make your choice. One says I am going to join Mr. A's church. Wait a minute. Are you going to leave your Lord out? He built a church. Why not choose His. I choose Jesus. I choose the church that Jesus built, the one he purchased with His blood. (More next week).

the invisible church or body of Christ were really true, every preacher in every land of earth would be facing empty pews in empty meeting-houses this coming Lord's Day. Every Greek lexicon your speaker has ever examined defines the primary meaning of the Greek word "ecclesia" translated church, as "the assembly of Christians in one city, or community, "and in its universal sense, "the whole body of Christians in the world." If all Christians were members of an invisible church, there would be no Lord's Day assembly in this or any other community, and THE CHURCH WOULD CEASE TO EXIST!

The One Body or Church of The Bible

A radio sermon by Evangelist Gus Winter, 148 Carroll St., Youngstown 2, Ohio. Preached over station WRRN.

Today I invite your attention to a scripture lesson found in Eph. 4:3-6. "Giving diligence to keep the unity of the Spirit in the bond of peace. There is ONE body, and ONE Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." After more than nineteen centuries of church history, four of the seven things mentioned as the divine basis of the unity of the Spirit by the inspired apostle Paul, are universally admitted by all professed followers of Christ. They are the One Spirit, who is the Holy Spirit, the third person of the Godhead; the ONE hope of our calling, which is the hope of heaven's eternal and blessed reward; the ONE Lord, who is Jesus, our only Savior and Mediator between us and God; and ONE God and Father of all, who is the Author of the plan of human redemption unfolded in our Bible.

But for centuries, controversy has existed over three of the seven things mentioned in our Scripture lesson, namely, the ONE body, the ONE faith, and the ONE baptism. This morning, I invite your consideration to a scriptural presentation of the ONE body or church of the Bible. Here are some striking, scriptural statistics. Six times the apostle Paul speaks of the church as THE body, clearly teaching us there is only ONE; just ONE "general assembly and church of the firstborn who are enrolled in heaven," Heb. 12:23. The six scriptures are found in I Cor. 12:27; Eph. 3:4; 4:11, 12; 5:23; Col. 1:17, 18; 2:17. To these six I add a seventh, which speaks of the church as His (namely Christ's)

body, Ephesians 1: 22, 23. Thrice in these seven passages, the assertion is made that THE body is CHRIST'S CHURCH, which surely ought to convince any fairminded hearer that Jesus has but ONE and only ONE church.

Moreover, there is a sevenfold statement by the apostle Paul informing us there is just ONE body or church. I now present them for your prayerful and thoughtful consideration. Romans 12: 4, 5; I Corinthians 10:17; 12:12, 13; Ephesians 2:16; 4:4; and Colossians 3:15.

Many devout people, while admitting the truth of these Scriptures, at the same time try to justify our present day denominational bodies and sectarian divisions by various subtle explanations, which in reality explain away entirely the truth the apostle teaches in all the Scriptures cited, that there is just ONE body or church of Christ. One common misconception is "a Christian is a member of the invisible church or body of Christ." But you cannot harmonize this statement with Jesus' own teaching in Matthew 5:14-16. There He compares His church, consisting of all His true disciples, to the light that can be seen by all; to the city on a hill that all can behold. Jesus exhorts to works visible to all men that will cause an unbelieving world to glorify our Father in heaven. A minister met an absentee church member on Monday morning, and told him how much he missed his presence at the Lord's Day worship. After offering the usual make-shift excuses, the man concluded them with the remark, "Preacher, I was with you in spirit." The minister replied, "Next Lord's Day, please be sure to be present in person. I need your bodily presence. I'm not used to preaching to unseen spirits." If the statement, "Christians are members of

Another common misconception of today is that the ONE body or church is the sum total of all the existing denominations or religious bodies of the nominally Christian world. But I remind my hearers, that the same apostle who wrote "there is ONE body" also exhorted, "Now I beseech you through the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment, "I Corinthians 1:10. "No divisions" surely applies to denominational divisions, most of which are of comparatively modern origin. All of them arose by uninspired men seeking to bind a humanly devised creed or discipline upon the followers of Christ. The humanly devised creed in turn gained followers by an assembly or council of uninspired men placing the stamp of their human authority upon the creed. Nor is the New Testament church Christ's mystical body as others erroneously teach, asserting "it is the church that only Christ sees, consisting of the pious ones in all the existing religious bodies of modern Christendom." I remind my hearers that Jesus prayed that all His followers "may be perfected into ONE that the world may know" that God sent Him, John 17: 23. Perfected into One what? The apostle Paul supplies the inspired answer in Ephesians 4:4, namely into ONE body or church. To this One body God has given apostles, prophets, evangelists, pastors and teachers "for the perfecting of the saints, unto the building up of the body in love," (Eph. 4:11-16).

The ONE body or church we plead for is the one set forth in the New Testaments. In origin it goes back over nineteen centuries to the first Pentecost following the resurrection of Jesus. The Pentecost of the second chapter of Acts was also the beginning of the last days or closing dis-

pensation of time predicted by Joel, (Joel 2:28). Its establishment took place at Jerusalem as the prophet Isaiah foretold, Isa. 2:3. The literal fulfillment of this prophecy is also recorded in Acts, second chapter. We stand identified with and plead for the church the prophets foretold and which Jesus said He would build, "Upon this rock I will build MY CHURCH," Matthew 16:18. He is the ONE and ONLY divine Head of the church of the Bible, her only Lord, Lawgiver, Founder and Foundation, "For other foundation can no man lay than that which is laid, which is Jesus Christ," II Cor. 3:11.

The church of the Bible wears the divine name, and by so doing honors her divine Head. She thus proclaims to this church-despising, Christ-rejecting world that she is His holy bride, purchased with His precious blood, Rev. 21:9- Acts 20:28. Can anyone give a single scriptural or logical reason why the church today should not be known as the Church of Christ, in preference to, any human name or other designation? The church of the Bible has a divinely inspired creed, Christ crucified and the teaching He gave us through His chosen apostles in the New Testament. This creed must be preached, I Cor. 1:23. It must be believed as presented in written form by Jesus' holy apostles in the New Testament, John 20:30, 31. It must be confessed before men as Simon Peter confessed it at Caesarea Philippi with Jesus divine blessing and approval, Matt. 16:13-19.

The church's ministry consists of three offices, that of the evangelist, the elder and the deacon. Their qualifications and duties are given in clear, plain language in our New Testament. The evangelist was sent out by local congregations into new fields. After establishing a new congregation or local church, he stayed with it until elders and deacons were trained and they could carry on by themselves. The elders were the only pastors, and also the bishops or overseers of the work of the local church, and were men "apt to teach." The New Testament never reveals a plurality of local churches under the oversight of one elder or bishop, but always a plurality of elders or bishops over one church.

The church of the Bible has two memorials, the Lord's Day, and the Lord's Supper. The Lord's Day was observed on the first day of the week to commemorate the resurrection of Jesus. On this same day, Christ's people also met to commemorate Jesus' suffering and death by observing

the Lord's Supper. Every New Testament passage that argues for the observance of the Lord's Day, argues with equal force for the observance of the Lord's supper on that day. See Acts 20:7; I Cor. 11:20-26; 16:2.

The only discipline and rule of faith and practice of the Lord's church, is found in the New Testament. Jesus declared the Holy Spirit whom He would send, would guide His chosen apostles into all the truth and bring to their remembrance all His teaching, John 16:13, 14; 26. In His last interview, He gave them the Great Commission to make disciples of all nations and then baptize them into the name of the Sacred Three Persons of the Godhead, Matt. 28: 19, 20. All things He commanded His followers to believe and practice, are found in our New Testament, II Peter 1:3. To this apostolic teaching nothing should be added or subtracted, Rev. 22:18, 19. Even as Moses is warned of God when he is about to make the tabernacle, "See . . . that thou make all things according to the pattern that was shown thee in the mount" so we plead that the church of today follow the divine pattern given in the beginning as contained in our New Testament. Our plea is for the complete restoration of the ONE body or church of the Lord as it is portrayed in the Bible, in name, in creed, in doctrine, in ordinance, in organization, in worship, in discipline, in life and in fruit. We plead for the unity of all the divided and confused followers of Christ in the ONE body or church of Christ and upon the sole basis of the word of Christ as His apostles record it in the New Testament. We plead that you go back of the human authority of all creeds, catechisms and confessions of faith formulated by uninspired men and back of the councils, synods and assemblies that have placed the stamp of their human authority upon them, back to Jerusalem and back to Pentecost—yes, all the way back to Christ and to His church, and to be united in the ONE body His word sets forth. This church we are seeking to restore in its original purity, beauty, glory and power.

A Brief Biography Of Gus Winter
By R. G. Shreve, Box 665
Youngstown 1, Ohio

Gus Winter, the author of this message was born in old Vienna, when the Emperor Francis Joseph I, held sway over the Austro-Hungarian Empire. He was brought to this country when still an infant. His family settled in New York, where he

grew to young manhood. His father, a graduate of the University of Vienna, was by profession a teacher of the German language and literature, as well as a journalist and lecturer of national reputation. Although reared in an irreligious home that was nominally Jewish, Gus, the youngest of three boys, at the age of nineteen, accepted Christ as His Savior while employed as a clerk in a New York bank. Two years later, he was transplanted from that New York bank into a Bible School in New York, with his heart set in the gospel ministry. Two years afterwards he became a student in the Presbyterian College and Seminary at Dubuque, Iowa. Here he met and married Alice I. Billasch some thirty years ago. Their only son Wilbert was a Junior at Abilene Christian College in 1940-41. After Brother Winter's ordination to the Presbyterian ministry in 1915, he was sent out as a home missionary to Oregon, laboring at Sumpter and Eugene. While at Eugene he attended the University of Oregon. He took post graduate courses also at the Hartford Theological Seminary and at the Cincinnati Bible Seminary, besides engaged in Bible lecture and evangelistic work, mostly in Southeastern states, for seventeen years. After preaching ten years for the Presbyterian denomination as an ordained minister and another ten years for the Disciples or Christian Church denomination, in March 1935 he took fellowship with the church of Christ, determined to devote the rest of his life and ministry to preaching and teaching the pure gospel in all its simplicity and completeness. He is an able Bible scholar and teacher and a tireless personal worker. At present, he is the minister of the South Side Church of Christ in Youngstown, Ohio. He holds the following degrees: B. A. from the University of Oregon, B. D. from the Presbyterian Theological Seminary in Dubuque, Iowa and M. A. from the Cincinnati Bible Seminary in Ohio.

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(Published Weekly)

(Founded By Grady Alexander, 1930)

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 TED W. MCELROY..... WELLINGTON, TEXAS

Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

REPLY TO A BAPTIST

W. A. BLACK

Some one mailed me a clipping from a paper, in which J. B. Igou, "Baptist Pastor, Long Island, Alabama," attempts to show that Alexander Campbell is the head or founder of the church of Christ. Here is what Mr. Igou says, "If you want my opinion about the head of their church, I think he is Alexander Campbell." I want you to notice that he did not give you historical facts; but only his opinion. His opinion is wrong in this instance. Campbell did not found the church of Christ, neither is he the head of the same. I shall give you some historical facts and also give the book or paper in which they can be found. The following is not my opinion, but facts.

Let Campbell speak for himself. The following are his words. They should carry more weight than some man's words that know very little about him as a man, and less about what he taught. Notice that the following are in quotation marks; and therefore are Campbell's own words. "We have no system of our own, nor of others, to substitute in lieu of the reigning systems. We only aim at substituting the New Testament in lieu of every creed in existence." (In the Christian Baptist, Burnett's Edition, Vol. I, page 32.)

Again he says in his "General Preface" to "Living Oracles," pages 14, 15: "We have disclaimed, and do again disclaim, all affection or partiality for any human system, creed, or formulary under heaven . . . Believing that all sects have gone out of the way (for Christianity is in its nature hostile to every sect), we will not, we cannot, we dare not, do any thing for the erection of a new one, or for assisting any now in existence in its human appendages."

In speaking of churches and doctrines of men which existed in his day, Campbell said, "They are all too new for me. I have said as every reader of these volumes knows, that nothing in religion is worth a thought which is not as solid as the New Testament." (The Christian Baptist, Vol. VII, page 660).

While Campbell was on one of his preaching tours in Louisiana, the editor of one of the papers in New Orleans thinking that they would do him honor, gave him a write up in his paper (the Commercial Bulletin) in which the editor said that he was the founder of the church of Christ. Mr. Campbell wrote a letter of correction to the editor in which he said:

"You have done me, gentlemen, too much honor in saying that I am the "founder" of the denomination, quite numerous and respectful in many portions of the West. . . I have always repudiated all human heads and human

names for the people of the Lord, and shall feel very thankful if you will correct the erroneous impression which your article may have made in thus representing me as the founder of a religious denomination." (In the Memoirs of Campbell.)

In reply to the statements that Rice made charging Campbell with having a church, Campbell said:

"The gentleman knows, however, that I have no church, and claim no such thing. I am a member of Christ's church, and no more . . . But we are not our own church, nor our own people, but the Lord's." (Campbell and Rice Debate, pages 608, 609).

Many other statements could be given, but the above from the voice and pen of Campbell are enough to convince any man who wants the truth that Campbell did not start the church of Christ. Campbell said he did not start a church. He ought to know more about it than some fellow a hundred years this side of the time he was writing and preaching. There is not a historian among the church of Christ people that claims that Campbell or any other man started the church of Christ. We teach and have always taught that the church was established by Christ. We have always taught and still teach and shall continue to teach that Christ is the head of his church. The church of Christ was established almost eighteen hundred years before Alexander Campbell was born.

But why do people claim that Campbell founded the church of Christ? Let me answer this question by asking another. Why did people claim that Christ cast out devils by the prince of the devils? (Mark 3:22). Of course, we know that Christ did not cast out devils by the prince of devils; but yet they accused him of such. Now why did they accuse him of such? When you get the answer to this question you will have the answer to the first question. Jesus said this concerning those people who accused him of casting out devils by the prince of the devils. "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation: Because they said, He hath an unclean spirit." (Mark 3:28-30). So you can see it is a dangerous thing to accuse a man of something he is not guilty of. Let us be careful to properly represent the other fellow, and what he teaches.

The church of Christ began in the city of Jerusalem, in the year A. D. 33, on Sunday morning between nine and twelve o'clock. It was built and established by Christ.

Its laws were revealed by the Holy Spirit through men which he inspired. Jesus making a promise to his apostles said, "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) He implied some would die. Judas did die. Some would not die till they had seen the kingdom come with power. The power was the Holy Spirit. (Acts 1:8) The kingdom was to come when the power, the Holy Spirit came. They were to go into Jerusalem and tarry till the Holy Spirit came. (Luke 24:49) They were in Jerusalem on the first Pentecost after the resurrection of Christ. (Acts 2) The power, the Holy Spirit came then. But the kingdom was to come with power. Therefore the kingdom or church came then. Thus for the first time in the history of the world the Lord added people to his church, or the church of Christ. (Acts 2:47) Before this time the church or kingdom was spoken of as being in the future. But never spoken of as being in the future after this time. This was when the church began. Since this was hundreds of years before Campbell was born it would have been impossible for him to have built this church.

Now when did the Baptist church begin? In answering this question I shall not quote from the enemies of the Baptist, nor from some one who is not a Baptist. But I shall quote from their own historians. Their own historians should know what they are talking about, when they are talking about their own church.

"The very attempt to trace an unbroken line of persons duly baptized upon their personal trust in Christ, or of ministers ordained by lineal descent from the apostles, or of churches organized upon the principles, and adhering to the New Testament in all things, is in itself an attempt to erect a bulwark of error." (History of the Baptist, by Armitage, page 2).

"The word Baptist, as a descriptive name of a body of Christians was first used in English literature, so far as is now known, in the year 1644 . . . For the fact that the name Baptist comes into use at this time and in this way, but one satisfactory explanation has been proposed; it was at this time that English churches first held, practiced, and avowed those principles ever since associated with that name. There had been no such churches before, and hence there was no need of the name." (Vedders Short History of the Baptists, page 3).

"The history of Baptist churches cannot be carried, by the scientific method, farther back than the year 1611, when the first Anabaptist church consisting wholly of Englishmen was founded in Amsterdam by John Smith, the Se-baptist. This was not strictly speaking a Baptist church, but was the progenitor of churches in England that a few years later became Baptists, therefore the history begins there." (Vedders Short History of the Baptist, page 4, Introduction).

"That the name Baptist first came into use shortly after 1641, is another evidence of the fact in question The earliest instance in which this name occurs as a denominational designation so far as my information goes, befell in the year 1644, three years after immersion had been introduced The name Baptist was in 1644 first claimed by our people. They have claimed it ever since In particular as long as the name Baptist shall be uttered anywhere in the world it will point back with unerring

certainty to the famous event in that famous 'year of jubilee' as Edward Barbar phrases it. The name was not in use before that period; it has constantly applied as a denominational designation to our people ever since that date." (A Question in Baptist History, pages 92, 93, 100, by William H. Whitsitt, President of the Southern Baptist Theological Seminary, Louisville, Ky).

Keep in mind that the above are from Baptist historians. So according to their own admission the Baptist church began sixteen hundred years after the church of Christ was established by Christ. So the Baptist church is not the church of the New Testament. The Baptist church was started at the wrong time, at the wrong place, by the wrong man to be the church of the New Testament.

Mr. Igou makes the following statement: "The church of Christ is not found any where in the scriptures." Again he is mistaken. Let the Bible speak. "The churches of Christ salute you." (Rom. 16:16) But some one says this is plural. This is true but it is impossible to have the plural without the singular existing. Paul used the same language that I would use if I were to speak of the churches of Christ of Gadsden. Christ said, ". . . I will build my church. . ." (Matt. 16:18). Since Christ built his church it is the church of Christ. But in the American Revised we have these words: ". . . Feed the church of the Lord which he purchased with his own blood." (Acts 20:28). The Lord is the same as Christ. But there are other expressions used in the Bible in referring to the church. "The kingdom of heaven"; "The kingdom of God"; "The church of God"; "The churches of God"; "The body"; etc. We believe in calling the church by such terms as can be found in the Bible. We refuse to use any term that can not be found in the Bible. The Baptist church can not be found in the Bible in the singular; nor in the plural; nor in any other shape, form or fashion. The Baptist church originated sixteen hundred years too late to be found in the Bible. If a man were to live to be as old as Methuselah and read the Bible through every year he would not find the Baptist church mentioned in the singular or the plural. You can not find something in the Bible that is not there.

Was Campbell saved in the arms of a Baptist preacher as Mr. Igou charges? Was he a member of the Baptist church as Baptist churches exist today? No, Campbell was not a member of the Baptist church as Baptist churches exist today. Neither was he saved in the arms of a Baptist preacher. He was saved in Christ. Salvation is in Christ. (II Tim. 2:10) He had to be baptized in order to get into Christ. (Gal 3:27) He asked Mr. Luce to baptize him, but it was distinctly understood that he was not being baptized like the Baptist believed and taught; neither did the Baptist church vote upon him or have a thing to do with his baptism. He made a confession of his faith as the Eunuch did in Acts 8:37, and was baptized into Christ for the remission of his sins. He never joined the Baptist church. Hear him in his own words: "I had no idea of uniting with the Baptists more than with the Moravians or the mere Independents" (Millennial Harbinger, third Series, Vol. V, page 345).

There is one baptism. (Eph. 4:5) This baptism is preceded by faith in Christ, repentance, confession of faith in Christ; when one is thus baptized into Christ, unto the remission of his sins, he has been scripturally bap-

tized. Any thing short of this or more than this is not scriptural baptism. This one baptism was commanded by Christ. No wonder baptism will do. See the first six verses of Acts 19th chapter to see where some had received the wrong baptism and had to be baptised again. They evidently had not received the one baptism of Eph. 4:5.

There is not a case of conversion on record in the New Testament that resembles a Baptist conversion. Here is usually the Baptist way: The sinner is invited to the mourners bench and asked to pray through. Or to believe in Christ as the only condition of salvation. After the person feels that he had prayed through; the preacher opens the doors of the Baptist church and invites the saved to join. When he comes forward he relates an experience of grace; or is asked if he feels that God for Christ sake has forgiven him of all his sins. He is then voted upon and baptized by the authority of the Baptist church into the Baptist church. Now you cannot find anything in the New Testament like that. On the day of Pentecost in the second chapter of Acts of the Apostles when Peter preached Christ to the people, they were cut to the heart and cried out: ". . . Men and brethren what shall we do?" "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38) The Eunuch was baptized upon a confession of his faith in Christ. (Acts 8:35-40) How different this is from the Baptist way.

Mr. Igou implies that John the Baptist was a Baptist preacher in the same sense in which people are Baptist of today. But John was not a Baptist in the same sense in which the word Baptist is used today. He was called "John the Baptist" because he was the first to baptize. He is called: "John the Baptizer," in Mark 6:14. (American Revised).

A few years ago the Baptist decided to put out a translation of the Bible that would properly translate "Baptize" to immerse, which of course was a correct translation. Soon after the translation was put out; many began to call for a revision because they had translated, "Our name out of the Bible," so they said. In their translation John was called "John the immerser." So they soon made the revision back to "John the Baptist." As I write this I have before me another Baptist translation of the New Testament, by A. S. Worrell; published by the American Baptist Publication Society. This translation also reads "John the immerser." The word Baptist is not in this translation. And remember this is a Baptist translation; translated by a Baptist and published by the "American Baptist Publication Society."

No one in the New Testament was ever called, "a Baptist." And John was the only one ever called, 'the Baptist.' It would be interesting to hear some one tell us what it takes to make a Baptist. There was never but one, "the Baptist" in the world and he said in speaking of his work as compared to Christ's work: "He must increase, but I must decrease." (John 3:30) There never was, "a Baptist" in the Bible and since there was only one," "the Baptist" and he said he must decrease, you can see for your self how many there are today of which God approves. Just keep in mind that there is no such thing as a Baptist church mentioned in the Bible.

Mr. Igou further says: "I tremble when I think of the many souls they are leading away from God with their

salvation-by-works doctrine." Again he misunderstands and misrepresents. We teach only the plan of salvation as it is found in the New Testament. We teach that the alien sinner must believe. (Mark 16:16); repent (Acts 2:38); confess his faith in Christ (Rom. 10:10); and be baptized into Christ unto the remission of his sins (Acts 2:38, Gal. 3:26-27). This is God's plan. Of course to do this you work the works of God, not your own works. An example of this is found in John 6:28, 29: "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Believing is a work, but it is a work of God which we are to do. So it is with all the commands of God. Baptism is no more a work than faith and repentance are works; in fact believing and repentance are called works in the Bible. God has provided the plan of salvation. Man must accept the plan. God commands. Man must obey. God saves when man complies with the plan that God is the author of.

If man could be saved by some plan that is not mentioned, in the Bible (such as the mourners bench system as practiced by the Baptist and others) this would be a "salvation-by-works doctrine." But as long as man believes, repents, confesses his faith in Christ, and is baptized into Christ unto the remission of his sins; he is saved by grace through faith.—In The Evangelist, Sheffield, Alabama.

CHURCH OF CHRIST

GEORGE B. CURTIS

(This is a reproduction of one of a series of articles by Brother Curtis which appeared in a Winslow, Arizona daily newspaper last year).

1.—The church of Christ meeting at Warren and Cherry wears no denominational name.

2.—It has no denominational creed. Christ is the creed of the church.

3.—This church has no book of discipline other than the Bible. Hence, undenominational in this respect.

4.—The church of Christ has no ecclesiastical machinery such as synods, associations, general assemblies, convocations, conferences, conventions, etc. Hence has no denominational machinery—is undenominational in this respect.

5.—The church of Christ has no denominational terms of admission. It requires faith, repentance, confession that Jesus is the Christ, and baptism. Hence undenominational in this respect.

6.—The church of Christ meeting at Warren and Cherry streets in Winslow is not a denominational church, but the church of the Lord.

7.—Worship where Christ and Christians meet.

After we have been born again, we should do as did the man. from whom Jesus released the unclean spirits—"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19).

Robert Chapman was once asked, "Would you not advise young Christians to do something for the Lord?" "No," was the reply, "I should advise them to do everything for the Lord,"

A Trip Through The Bible

HOMER A. DANIEL

There are any number of good honest people yet in the world who would like to know God's truth on all matters pertaining to the salvation of man.

It is a deplorable condition indeed to see man in sin separated from God. Just such a condition is pictured in one verse in the Bible. "That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2: 12). But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3: 16-17). Then in Luke's gospel we are told that Christ came "to seek and save the lost."

The honest seeker of truth divine, therefore, desiring to know the eternal truths of God will find in the Bible the desired information.

When one opens God's Book they read about the beginning in the Edenic home. Soon Satan worms his way into the garden and induces the first parents to sin, thus paradise is lost. One continues the investigation, having read the entire Old Testament and finds that the Bible has been divided into two great ages, Patriarchal and Jewish.

The Patriarchal age lasted 2500 years from the creation to the giving of the law of Moses on Mt. Sinai. The books that cover the history of this age are Genesis, and the first nineteen chapters of Exodus. This age was characterized by a family religion.

The Jewish or Mosaic dispensation lasted for 1500 years, from the giving of the law of Moses to the death of Christ. The books that belong to this age are Exodus through Malachi, also the four gospels of the New Testament. In this age there existed not a family religion, but a national one to the Jewish nation. The Christian age began on the first Pentecost after the resurrection of Christ, and it is to last until the second coming of Christ. The books that belong to this age are Acts of the Apostles through Revelation. The religion of this age is an international one. The place of worship is anywhere disciples may be gathered together. (Matt. 18:20).

The Bible naturally divides itself into two parts—the Old and New Testaments. We cannot fully understand one without the other. The Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed.

There are thirty-nine books in the Old Testament and twenty-seven in the New.

The Old Testament is further divided into Law, History, poetry and prophecy. The books of the **Law** are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of History include: Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, and Esther. The books of Poetry are: Job, Psalms, Proverbs, Ecclesiastes, and Songs of Solomon.

Major Prophets are: Ezekiel, Daniel, Lamentations, Isaiah, and Jeremiah. Minor Prophets include: Hosea, Joel, Amos, Obediah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

"For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4).

Hence, we have studied the Old Testament in its proper light and for the right purpose.

Now man is still in sin thus far and desires more Bible Information relative to his soul salvation. Thus he turns to the New Testament for further Biblical knowledge. He reads the first four books: Matthew, Mark, Luke, and John. These books are called "The Books of Evidences." They convince the unbeliever that Jesus is the Christ the Son of the living God.

"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).

We still haven't learned what to do to be saved from past sins. Thus we go further into the wonderful Book of God in order that we might not be left in sin because sin separates us from God. (Isaiah 59:2).

As one goes to Acts of Apostles and begins to read the Book of Conversions he learns how his sins may be

pardoned.

Prior to the Pentecost of Acts the second chapter, the church had always been spoken of in the future; but on this Pentecost the church was referred to as existing in fact.

The great question was asked, "What must I do to be saved?" The answer was given by the apostle Peter speaking under the guidance of the Holy Spirit, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38). For the first time we read that they were "added to the church." (Acts 2:47).

After one becomes saved from past sins a Christian, thus a member of the church of Christ (Rom. 16:16) he is desirous of knowing how to live that most beautiful life of faith, of hope and of love. Hence, he reads the twenty-one letters addressed to Christians. These epistles instruct Christians in the duties, privileges, and hopes of the Christian life. From these books we learn how the apostles carried out the second part of the great commission, "teaching them to observe all things." (Matt. 28:20).

Now we are ready for the last book of the Bible. Revelation is a book of prophetic symbols, giving a description of heaven.

Let us sum it up thus: the four gospels convince, the book of Acts convert, and the Epistles confirm, the book of Revelation comforts.

The Bible is the greatest of all books. It is the only source of light from which we learn of the origin, mission, and destiny of man.

The more we read the Book, the better we understand its contents as we continue to read on the pages of the Bible showing what God has done for us, and what we must do to obtain remission of past sins and eternal salvation in the great after awhile.

If you are not a member of the church of Christ, obey the 'gospel of Christ and thus become a Christian, a member of the church about which you can read in the Bible.

Jesus wants you to hear and believe the truth. (Heb. 11:6; Mark 16:16). Repent of your past sins. (Luke 13: 3; Acts 3:19). Confess your faith in Christ as the Son of God. (Rom. 10: 10; Acts 8:37). Be buried with your Lord, in Baptism "for the remission of sins," raised to walk in newness of life, which is the Christian life. (II Cor. 5:17; Rom. 6:1-5; Acts 2:38; Col. 2:12). Then you will be added to the church. (Rom. 6:17-18; Acts 2:47). Because the faith that saves is the faith that obeys. (James 2).—In Apostolic Times.

A Consequential Question

VAUGHN D. SHOFNER

A tiny babe innocently mewling as it is caressingly held close to the heart of mother is not there by any choice of its own. No desire of that small undeveloped intellect had anything to do with the fact that breath was breathed into the small form of clay; no physical power within that helpless robe of flesh caused that child to be brought into the terrestrial realm; no mental attribute within that mold of clay gave vent in producing life and determinate features. The same power that in the beginning created the heavens and the earth; and allows us the privilege of beholding the manifestation of might as the great Light of Day bursts forth in airy gold behind the rotundity of the eastern horizon at the dawning of each new day; the same power that gives us the panoramic scenes of Nature's changing dress and holds all things together with the efficacy of his Natural Order is behind the naturalness that produces life after its own kind. We are in this life without choice. This is a fact all accept without doubt.

Life is before each one that comes into existence by this power. Not by choice did we start, but nevertheless we are to live a life in the manner approved by our own pleasures. We do not know how long a life we may be allowed to live, nor how quickly it might be terminated, still we must live. We can terminate our life at will; by suicidal violence or by wasting it away in the vile dissipations of Satan's pleasures. Nevertheless, we have lived. Just, once are we allowed the privilege of the varied beauties of life's course on this terrestrial globe. That which we miss along the sojourn is gone forever; no return can be made to glean something we failed to reap as we scurried down life's pathway; no retrieving the base thoughts and deeds that we shamefully crouch in memory of. "Time and tide waits for no man." The losses of the past are gone forever. "Lost somewhere yesterday between sunrise and sunset, two golden hours, each set with sixty diamond minutes; no reward is offered for they are gone forever."

Then the consequential question, is, "How shall I live?" From the beginning God's plan and dealing with man has evolved its way, beautifully, and divinely, down through the sleeping centuries of the past, and has been revealed to us by the bold, rapid

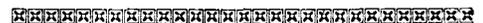
dashes of the pen of Inspiration; the Divine Guide Book. In those pages of immortality I find this plain and unequivocal teaching: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There it made known to me that though I attain the physique of a giant; though I have an abundance of physical food and thereby develop the body beautiful; that is not enough. Physical sustenance will not suffice. I must enthrone every word that proceedeth out of the mouth of God into my intellect and walk with the consequential life in view. That life is beyond the physical realm.

Again I read in regard to my life: "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 the faith of the Son of God, who loved me, and gave himself for me." Here Paul makes known that to outward appearance I must live in naturalness just as any other person; yet there must be a higher principle that supports and actuates my life, and that of faith in Christ as viewing the wonders of his love in giving himself for me. The ultimatum of life in the flesh should be the desire of eternal life, and faith should be the ever present motive to guide us in the flesh-life.

More is found in my quest for a plan of life: "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Peter tells me I, must travel the road from birth to eternity in fear of the God. It is clear that any title I might hold here will have no effect on God; my social status this side of the Jordan will avail nothing; an aggregation of much worldly wealth will be to him as dross; for God is no respecter of persons. When we stand before the great inflexible bar of God to give an account of ourselves, we will be viewed by the infinite eyes of the Creator and rewarded according to the works of our flesh, whether they be good or bad. Then I must live in fear.

Still more is revealed to me as I pursue the pages of the Holy Will. Paul tells the Galatians: "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." When I fearfully delve

into the pages of words that came from the mouth of God, and believe them to be the true words of life offered through the death of the Son of God; I obey them. We that are baptized into Christ have put on Christ; have been born anew; are dead to the sins and lustful desires of the flesh, so we must walk in an approved manner this side of eternity. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Death, literally, is a separation. The consequential death is not the separation of loved ones; is not the separation of clay and spirit here in this physical death, but the eternal separation from the beauties of paradisiacal rest in the ineffable presence of God. "The soul that sinneth shall die." It shall be separated from the glories of heaven and cast into the lake that burns with fire and brimstone. The farewell to loved ones, to friends and to the natural beauties of this life is solemn, but the pathetic solemnity is the second death. We have no lease on life. Preparation can not begin to soon.



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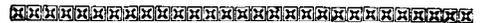
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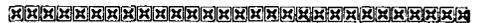


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VOLUME 15

DELIGHT, ARKANSAS, MARCH 22, 1945

NUMBER 16

EVILS OF DIVISION (No. 2)

J. A. COPELAND

In my first article on the above named subject I dealt with division in the religious world brought about by denominationalism. In this article it is my purpose to show the evils of division in the church. In any institution that men strive to build up unity gives strength to that institution but division causes weakness. That is equally true of the church of our Lord.

Let us read and study carefully the teaching of inspiration in the first chapter of Paul's letter to the church at Corinth. "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. For it hath been declared unto me of you, my brethren, by them which are of the house of Cloe, that 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 you baptized in the name of Paul?" (I Cor. 1:10-13). The above scripture is so plain that it doesn't need much comment. But let me try to impress a few statements in Paul's language. "All speak the same thing," and "There be no divisions among you"; but that "Ye be perfectly joined together in the same mind and in the same judgment."

Their division seemed to come up over men. "Now this I say, that every one of you saith, I am of Paul; and I of Cephas; and I of Christ." The church may yet be divided over men. One brother may say, "I am for brother Foy E. Wallace," another may say, "I am for brother Horace Busby," another, "I am for brother R. L. Wilson," and be so contentious about it that they divide the church. Then, to use Paul's phraseology, let me ask; Is Christ divided? was Foy Wallace crucified for you? or were you bap-

tized in the name of Horace Busby? Some one may say that they don't know any church that is divided over the above named men. Well I don't either, but I followed Paul's example. I used them to illustrate. But one may say that the church at Corinth was really divided over Paul, and Cephas, and Apollos. I am not sure about that for in the fourth chapter and sixth verse Paul said, "And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." That shows that the lesson may be applied to any church that is divided over men. Now turn to the third chapter of the same book, and read from verse one to verse nine and you will get the lesson. I want to give the third verse here. "For ye are yet carnal: for whereas there is among you envying, and strife, and division, are ye not carnal and walk as men?" Paul tells them in that divided condition, they are carnal. Then in Romans 8:6 we read, "For to be carnally minded is death; but to be spiritually minded is life and peace."

Now go with me to James 3:16. "For where envying and strife is, there is confusion and every evil work." Again this scripture is so plain I don't know how to make it stronger by commenting. See I Peter 3:8, 9. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing; but contrariwise a blessing; knowing that ye are thereunto called, that ye should inherit a blessing." These scriptures are sufficient to show that division is a great evil, and hinders the progress of the kingdom of God. Division is a work of the flesh, and we ought not to hinder the work of the Lord by carnality.

Brethren we say, "Where the Bible

speaks we speak, where the Bible is silent we are silent." We are pleading with mankind to cast aside all division and strife, and come to the Bible alone as their rule of faith and practice. We contend earnestly with our neighbors to lay aside the doctrines of men, and be Christians only. We preach the gospel in a community, and a number accept it, and a good local church is built up. We are rejoicing in the work of the Lord. But we happen to notice there is some strife among the brethren. We begin to inquire into the matter and find it would amount to nothing if we could get those involved to control themselves, be humble and possess a forgiving spirit. But some brethren want to have their way about things, and if there are some on both sides with that disposition, neither will give over and the strife grows worse. Those on the outside begin to lose confidence in our sincerity, our neighbors grow cold toward our church work and our children decide that there is nothing worthwhile there for them, so they begin to go fishing or somewhere else on Lord's day, and soon have no interest in the church.

At the beginning of such troubles one of two things can be done. One is the right thing, the other is the wrong thing. The right thing would be for those brethren to get together, and talk things over, in the spirit of Christ, forgive one another, and work together for the upbuilding of the church and rejoice in the salvation of their neighbors and their children. The wrong thing is often done. Brethren say down deep in their hearts I am going to have my way. So they contend and contend over something that would amount to nothing if they would let it alone. The church begins to go down, but you are going to have your way. Your neighbor quits coming to church, but you are going to have your way. Your children are going to the devil, but you are going to have your way. You go on stubbornly until your neighbor, your children, and yourself land in hell and you have had your way. The little man in heart, deter-

mines to have his way. But the one with a big heart is unselfish and rejoices that he can sacrifice for others. "Finally, be ye all of one mind, having compassion one of another, love

as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing."

(More next week)

Worldliness And Its Effect On The Church

FRANK J. DUNN

Please listen carefully to the following scripture from the first epistle of 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 vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:15-17). From this passage we learn it is impossible for one who loves the things of this world to be well pleasing to God.

Perhaps it will seem strange to some that God has enjoined his people not to love the world, for did not the Psalmist David say, "The heavens declare the glory of God; and the firmament showeth his handiwork?" When the inspired penmen warns against the love of the world, they do not have in mind the universe, the earth, or any of its inhabitants. Neither do they refer to the materials of which the world is composed, the air that we breathe, the sunshine we enjoy, nor the rain which falls upon the just and the unjust. All these things come from God, and to him we should be thankful for them.

Furthermore, the love of the world that we are warned against does not refer to the people of the world. Jesus commanded us to love even our enemies, and to pray for them that persecute us. Inscribed on the Will Rogers' Memorial in Claremore, Oklahoma is a statement that Will often made, which says, "I never met a man I didn't like." Such a spirit on the part of every Christian would go a long way toward taking the world for Christ.

The meaning of worldliness, or love of the world, is clearly defined in the passage we read as our text. According to John's statement it consists of the lust of the flesh, the lust of the eyes, and the vainglory of life—the three avenues of sin through which every temptation appears. He states further that these things are of the world and are not of the Father. James said, "Know ye not that the friendship of the world is enmity with

God. Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4:4). Hence, anything which might separate us from God is a form of worldliness. It might be the company we keep, the kind of amusements we engage in, or habits that are detrimental to our health and character. It might be the works of the flesh that Paul enumerates in the *fifth* chapter of Galatians. These include "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like;" and Paul said, "They who practice such things shall not inherit the kingdom of God" (Gal. 6:19-21). It might be the love of family, for Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me" (Matt. 10:37-38). It might even be our job. In other words, any practice we engage in, or any affection we hold to, that hinders us in our devotion to God and our Christian services is a form of worldliness; and James said, "Whosoever therefore would be a friend of the world maketh himself the enemy of God."

Not only does worldliness hinder the individual Christian, but it destroys the influence of the church as well. It is the enemy within. There is no external power in all the world strong enough to destroy the church of our Lord. When he promised to build it, he said, "The gates of Hades shall not prevail against it" (Matt. 16:18). The church has always made its greatest progress during periods of great persecution. While there is no outside force which can prevail against it, worldliness on the part of its members is an enemy which bores from within. If left unchecked it will destroy the church surely as a cancer will destroy the physical body.

The New Testament employs a number of figures to describe the followers of Christ all of which are nullified by worldliness. In the first place, the disciples are referred to as a "peculiar people." In Paul's epistle to Titus we have this statement. "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; 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). By a peculiar people he did not mean a people who are queer. He meant a different people, clearly marked and distinguishable from the world. The marks of distinction are not some special dress, a pious manner, or some sort of badge. It is our manner of life that is different. Paul says, "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Furthermore, all who are in Christ have been purified by his blood; that is, we have been cleansed of all past sins. Thus the followers of Christ are a peculiar people, for they are the only people on earth who possess all these characteristics.

When Christians cease to live soberly, righteously and godly and fall a gain into ungodliness and worldly lusts, they cease to be a peculiar people. They lose their distinctive traits and cannot be distinguished from the world. They think like the world, speak like the world, act like the world and look like the world. They are then "camouflaged" with worldliness. A thing that is camouflaged is made to resemble its surroundings as much as possible. This is just the opposite of being peculiar or different from our surroundings. It is regrettable that we have so many camouflaged Christians today who are disguised with ungodliness.

Secondly, the followers of Christ are spoken of as the light of the world. To his disciples Jesus said, "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your lamp shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:14-16). Throughout the Bible light is used to denote righteousness and divine wisdom, whereas darkness represents unrighteousness and lack of understanding. John said, "God is *light and in him* is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth: but if we walk in the light,

we have fellowship with one another, and the blood of Jesus his Son cleanseth us from all sin" (I John 1:5-7). Just as a dirty globule obscures the light of the lamp, so worldliness shuts off our spiritual light. Then we cannot let our light shine, our influence for good is destroyed, and the work of the church is hindered.

Third; the church is also referred to as a spiritual house. Thus Peter said, "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." (I Peter 2:5). The living stones which make up this spiritual house are the individual Christians who constitute the church. In Rom. 5:23 we read that "The wages of sin is death." Hence, the living stones cannot remain spiritually alive when they engage in sin. Therefore sin in any form will destroy the living stones and tear down the spiritual house of God, which is the church of our Lord Jesus Christ (I Tim. 3:15).

Fourth, the church is spoken of as the family of God. Family ties are often broken by worldliness. On the other hand, these ties often enable us to overcome our weaknesses. When a son or a daughter does wrong, the mother and father and every member of the family are grieved. So it is with the family of God. We must bear one another's burdens, share each other's sorrows, and help to correct each other's faults. Thus James said, "My brethren, if any among you err from the truth, and one convert him: let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (Jas. 5:19, 20). Furthermore, when any member of the family commits a crime, we often consider it a reflection on the entire family. In like manner, when we sin, it is a reflection on the church and causes many to become skeptical of that divine institution and to doubt the saving power of the gospel. Thus Paul said, "God . . . chose us before the

foundation of the world, that we should be holy and without blemish before him" (Eph. 1:4).

Fifth: the followers of Christ are a persecuted people. In II Tim. 3:12 we read, "Yea, and all that would live godly in Christ Jesus shall suffer persecution." Please note that Paul did not say we may be persecuted, or it is probable, but he said we shall suffer persecution if we live godly in Christ Jesus. I do not know what form of persecution you may suffer, but one thing is certain—if you live a godly life in Christ, you will be persecuted. If we are not persecuted for his sake, it is simply because we are not living a godly life. Jesus gave the reason for this persecution when he said, "If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15:19). When we love the things of the world and follow after them, we are no longer of God, but are of the things of the world and follow after them, we are no longer of God. but are of the world. The world then no longer persecutes us, but loves us as its own. When our persecution stops, it is like that fearful moment after the motor of the robot bomb quits and deathly silence prevails. It is a warning of destruction.

Whether we think of the followers of Christ as a peculiar people, the light of the world, a spiritual house, the family of God, or a persecuted people, worldliness belies the significance of the figures used and, impugns the saving influence of the church. Thus, worldliness condemns the individual and destroys the church. Let us therefore walk soberly, righteously, and godly, in this present world. Then whatever persecution we must suffer here, we have the assurance that we shall be blessed forever in the world to come. Jesus said, "Blessed are they who' have been persecuted for righteousness sake: for theirs is the kingdom of heaven."

Followers of Christ are on the alert lest the devices of Satan ensnare them. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Those serving the Lord are to have no love for the lustful and sinful ways of the world. The Holy Spirit says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Concerning being yoked with unbelievers or being connected with Belial or an idol; it is written, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Worldly minded individuals may assume that because the majority of people do a certain thing such a thing is right. The many are going in the broad way, according to Jesus. We are taught, "Thou shalt not follow a multitude to do evil." Some may doubt that they should be careful about the things in which they engage. These may assume that they must be very liberal minded. When one concludes that he can drink in the bitter things of the world while trying to be a Christian he is deceiving himself. Jesus says, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

We know that the world and the lust thereof are to pass away: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity (unrighteousness)." Thus those composing the

(Continued On Page Five)

Touch Not The Unclean

HOYT BAILEY

Inasmuch as Christians have been delivered from the power of darkness by being translated into Christ's kingdom they are not to be fashioned according to this world. These have been called into the spiritual body: therefore worldliness it to be kept out of their lives. Old things are put off and they are new creatures in Christ

Jesus. Jesus says, "They are not of the world, even as I am not of the world." Though Christians live in the world the world is not to live in the Christian. Saints do not court the friendship of the world for such "is enmity with God: whosoever therefore will be a friend of the world is the enemy of God."

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The Resurrection Of The Dead

G. H. P. SHOW ALTER

That all the dead will be raised to life again is a doctrine clearly taught in the Bible. It is also revealed that the righteous will, at that time be rewarded by an entry into the soul's everlasting home of blessedness, and the wicked punished in eternal banishment from the peaceful presence of God. I do not believe that there is any ground for any of the theories that there will be two or more resurrections of the dead from the tombs. In the general resurrection all will come forth—the good and the evil, the righteous and the wicked. That the term "first resurrection" of Revelation 20, refers to the moral and spiritual renovation of those who are saved from sin through Christ seems to be the only plausible interpretation of the language there used. If the teaching of the Bible is that there will be one and but one resurrection from the tomb, then the "first resurrection" mentioned in Revelation 20:5, is figurative and not literal. It must be a metaphorical expression referring to the freedom from death in sin and spiritual life in Christ. Let us consider, then, some of the numerous allusions to the resurrection of the dead.

1. In Acts of Apostles, chapter four, we read: "And as they spake unto the people, the priests, and the captain of the temple and the Sadducees came upon them being sore troubled because they taught the people, and proclaimed in Jesus the resurrection of the dead" (Acts 4:1, 2). Here we find the teaching of the inspired apostles. They taught, the record says: "the resurrection of the dead." What we want to note here is that the term "resurrection" of the dead is in the singular number. The word here does not allow a plurality of resurrections of the dead. The apostles taught that the dead would rise in "the resurrection," not in two or more resurrections. There is here no intimation whatever that there will be two resur-

rections of the dead from the tomb. In other words the dead in the tombs are some good and some bad and they all rise in one resurrection. The writers of the New Testament are conspicuous for accuracy. Had they taught the people a doctrine of two or more resurrections they would have used the plural and not the singular number. And Luke in reporting this matter would undoubtedly have said they preached through Christ two resurrections from the dead.

2. According to the record given by Luke while Paul waited at Athens for Silas and Timothy "he reasoned in the synagogue with the Jews and the devout persons, and in the market place every day with them that met him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, what would this babler say? Others he seemeth to be a setter forth of strange gods: (foreign divinities) because he preached Jesus and the resurrection. Paul at this time, in the great city of Athens did a great work of teaching in the market place and in the synagogue instructing the Jews and the devout persons, and reasoning with the outstanding pagan philosophers of the time. He had plenty of time to speak in detail on subjects he had under discussion, and one of his principal themes was the resurrection of the dead, and he confined himself to the singular number—a "resurrection," not two or more.

3. But here is a very interesting statement from the great speech of Paul before Felix the Roman Governor at the city of Caesarea. This record is in Acts 24, and in verse 14, Paul says: "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look (or, that there shall be a

resurrection both of the just and unjust." Paul here declares there is just "a resurrection"—just one resurrection—"a resurrection" both of the just and the unjust. Now the just and the unjust comprise all the people. All are either just or unjust. The good and the bad, the righteous and the unrighteous, the wicked and the godly—all in "a resurrection," one resurrection. Now Paul could as easily have said there would be two resurrections, one of the just and another of the unjust. That is just exactly what we would expect him to have said, were it true that there are two resurrections of the dead instead of one.

4. During the earthly ministry of the Savior the resurrection of the dead was frequently discussed, and invariably in the singular as though the dead—the righteous and the unrighteous—would be raised at the same time. Read Matthew 22:23-31. "There came to him the Sadducees, they that say there is no resurrection." . . . "In the resurrection therefore whose wife shall she be of the seven?" . . . and the Savior says, "For in the resurrection, they neither marry, nor are given in marriage." And again he says: "But as touching the resurrection of the dead." The resurrection of the dead is here considered at some length by Christ in his interview with the Sadducees who did not believe in the resurrection of the dead. But the Savior spoke of only one resurrection. He made no mention of "resurrections"—he said nothing of two resurrections of the dead from the grave. All the dead, good and bad, in one resurrection! See the same account in Mark 12:18-27. The dead again here are referred to and in a resurrection—one resurrection. Paul said, "touching the hope and resurrection of the dead, I am called in question" (Acts 23:8). Just one resurrection of the dead. It would have been just as easy for Paul to have said "resurrections of the dead." But neither he nor any others among the inspired writers ever used such a term in reference to the raising of the dead from the grave. In the

15th chapter of First Corinthians the resurrection of the dead is mentioned four different times, and other terms such as the dead "are raised up" etc., and in every case the term is in the singular—"resurrection" not "resurrections."

5. In John's Gospel, chapter 5, the Savior says: ". . . The hour cometh] in which all that are in the tombs shall come forth; they that have done] good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment" (John 5:28, 29). Here the Savior makes the statement that all that are in the tombs will be raised at the same time, the same "hour." An hour as thus used can signify nothing but a point of time. Then at the same time, the Savior would, say, all the dead, those that have done evil and they that have done good will be raised from the dead. He says nothing about two hours; nothing about the righteous rising at one hour and the wicked at another hour. He says nothing of two different hours for the resurrection of the dead. He certainly does not intimate that there are two resurrections, in one of which a part of the righteous will be raised and another a thousand years later when the rest of the righteous and all of the wicked will be raised. But his statement contradicts such a supposition, such a theory. He declares that all the dead will rise at the same time, the same hour. He certainly has an arduous labor who would undertake to reason, from this passage of Scripture that there are two resurrections of the dead from the tombs. The Savior simply declares that the hour cometh when all of those in the tombs will come forth—not only a part of them. And, he adds, that to those who have done good, it will be a resurrection of life, but to those who have done evil it will be a resurrection of condemnation, a resurrection of judgment. Paul refers to this resurrection of the righteous in Phil. 3:8-11. He says: "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may be found in him, not having righteousness of my own, even that which is of the law, but that which is by faith in Christ, the righteousness which is from God by faith: that I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformable unto his death: if by any means I may attain unto the resurrection from the dead." Now Paul could not mean

that any striving or service or effort on his part would be needed in order for him to rise from the dead. Paul knew and taught that all the dead would rise. He means to say that he was striving to be among those from the dead, in the resurrection, that are righteous. He desired to be conformed unto the death of Christ in righteousness—Christ the righteous one—so that he might have the same resurrection—a resurrection of the righteous. The Savior said of the one who would do good without reward in this world, "thou shalt be recompensed in the resurrection of the just" (Luke 14: 14). The word "just" means "righteous." Paul and Christ teach one and the same thing. The resurrection of the dead is to the "just" the righteous, a resurrection to life, and to this end Paul was striving that his resurrection might be in the righteousness of Christ, that in that day he would be among t

6. Those who teach that there are two resurrections from the tombs, involve themselves in some serious difficulties, and inconsistencies. Some of these it seems to me, are wholly irreconcilable. For example, if "the resurrection of the just" means "the first resurrection" of Revelations 20: 5, then the resurrection of the just merely means the resurrection of only a part of the just. And Paul's resurrection to which he desired to attain through righteousness would be a resurrection of only some of the righteous. And again in the same chapter, in which "the first resurrection" is mentioned it is also stated that the dead small and great stood before the throne, "and that they were judged every man according to their works" (Rev. 20:11-13). Is God partial in dealing with the race? Is God become a respecter of person? Is he going to raise up a part of the righteous, and not all of them, to sit with him and reign with him for a long period, for generations of time, while the rest of the righteous dead still slumber in the dust of the earth? These questions and others suggested by them introduce not only difficulties, but absurdities into the theorizings and speculations of those who contend that "the first resurrection" of Rev. 20:5, refers to the literal resurrection from the tombs, instead of to the spiritual resurrection in Christ, the life that we now live in the kingdom of Christ, referred to as a resurrection by Christ himself, and the apostle Paul. See John 5:25; Eph. 2:1-10; Col. 2:12, 31.—In Firm Foundation,

TOUCH NOT THE UNCLEAN

(Continued from page three)

church of our Lord are to so live to present it before the world "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Overcoming evil with flood is the way to this ideal. Visiting the sick, canning for the poor and sewing for orphans are good deeds commanded for Christians. Growing flowers at home and on church property is another good work; because flowers can lend cheer when the tongue cannot. Distributing good religious literature in homes where Christ is not known should be a joy to those who call themselves Christians. One should seek to know all those who attend worship where he or she attends. A concentrated study of the scriptures would inspire one to overcome the evil with the good and keep him from the unclean.

Hope, Arkansas, March 15: We are having more favorable weather here now, less sickness, and better attendance to our services. Last night sixty seven were present for our mid-week service, which is more than have been present in our Sunday School classes for several weeks. The program for the mid-week service consists of thirty minutes of singing and thirty minutes of Bible study. Beginning the first of this year we were compelled to release our radio program. We are now printing an article of ten column inches in the local paper each week Brethren E. R. Harper, of Little Rock, and Foy Smith, of El Dorado are to preach in our meetings this year.—Waymon D. Miller.

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J. A. McNUTT

(Radio Sermon Broadcast Over KARK)

As I enter your home this morning by means of this program, I am mindful of the fact that we are entering a new year, and that this is the first Lord's Day in 1945. To our many friends and brethren who have given their support and encouragement to keep this "Back To The Bible" broadcast of the air, Brother Harper and I want to extend our sincere thanks, and wish for you a happy New Year. May it also be a successful and useful year of activity in the Lord's cause. Paul's description of his opportunities and problems when he entered the great city of Ephesus, also pictures our situation as we enter the year 1945. Here are Paul's words, "But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries." (I Cor. 16:8, 9). Our opportunities are great but so is the opposition. There are many friends of the church who dearly love the truth, loyal souls, who can truthfully sing, "I love thy kingdom Lord, the house of thine abode; the church our blest Redeemer saved with his own precious blood." But there are bitter enemies of the cause of Christ, and many adversaries who must be overcome. The forces of evil are on the march and the foes of Christianity are attacking from without and within.

Our Home Life In America Has Been Shaken

The world's greatest need today in overcoming the forces of immorality is to restore Christian homes in our nation. The home is the basic unit in society. Its ownership and freedom from oppression is one of the greatest blessings of our American form of government. Destroy our home-life and there is no incentive to restore decency and order after this war is over. When our boys return home from across the distant seas, what kind of a home will they find? What changes are taking place here at home? Will they return to wives and sweethearts here at home who have discarded the moral standards of right and wrong? Will they return to find that the homes for which they fought have been destroyed by ungodly living?

As we enter the portals of the new year, let's pause to ask ourselves a question, "What kind of a home are we providing for our children?" The average child spends about sixty hours per week at home. Here he learns the lessons of loyalty, honesty, unselfishness, and humility. Are these the lessons that are taught in your home? The wise man said in days of old, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6). Don't you think that your children deserve the very best home training that you can give them?

Why So Many Delinquent Children Today?

In some cities so many children and young people roam the streets without supervision that special courts and agencies have to be formed to take care of the problems that arise. Crime is on the increase among our young people. Present world conditions of chaos, hatred, racial persecution, greed, bloodshed and death must have some basic cause. What would you name as the fundamental cause of these conditions?

One of the major factors that has resulted in the wide-spread evils of the present age is the break-down of our home life. If mothers and fathers discard the moral

standard, if they never darken the church door, if they neglect the moral and spiritual training of their children, if their children are left to roam the streets without oversight . . . what does the future hold in store? Our home life in this age has been disrupted by industry, corrupted by ungodly living, and neglected by thousands of parents who prefer the club room or the ball room to their own homes. Fathers and mothers, what is the condition of your home? Hezekiah was asked the question by God's prophet, "What have they seen in thy house?" (II Kings 20:15). Let's take a look at our home this morning and see what the picture is. Would it be a picture of a drunken father coming home to his wife and children reeling under the influence of drink, and cursing and bitterness on his tongue? Or perhaps a mother who lightly and foolishly disregards the welfare of her children. Is your home filled with filthy literature? If the Lord should return today what would he see in our homes? If the home environment is wrong and the association and influence is bad, whose fault is it, ours or the children's? A judge in San Francisco has arranged a school for parents and when their children go wrong he sends their fathers and mothers to school to teach them how to control the children. Our greatest problem today is not so much a problem of Child delinquency, as it is a shortage of Christian fathers and mothers. Isaiah called upon Hezekiah to adjust his affairs, in these words, "Thus saith the Lord, set thine house in order, for thou shalt die, and not live." (II Kings 20:1). That advice was given some 2600 years ago but most of us need to "set our houses in order" as we enter the portals of the new year.

We Need Christian Parents Today

Where are the Bible reading, God fearing, fathers and mothers of yesterday? Have we become too busy for Bible Study and prayer, or just too careless and unconcerned? Jehovah said of His friend Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). The reason Abraham's children kept the way of the Lord, dealt justly with their fellow man, and exercised righteous judgment, was because they had been blessed with a father who gave them righteous instruction plus a godly example. You may recall exceptions where children with good parents have gone astray. (Some instance where the preacher's children have gone astray because of association with the members' children), but don't forget that Abraham and Sarah gave to the world Isaac, while Ahab and Jezebel by evil influence and teaching produced Ahaziah, of whom it is said, "And he did evil in the sight of the Lord, and walked in **the** way of his father, and in the way of his **mother** . . . For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done" (I Kings 22:52, 53). Fathers and mothers, do you want your children to walk the path you have trod, and do according to all you have done? No, down deep in your heart you want them to avoid the pitfalls and mistakes that have marked your path through this old world of sin and shame. If so, now is the time for right-

eous instruction and godly example.

In a day of indecision when a whole nation seemed on the verge of forsaking God for the ranks of idolatry and sin, Joshua had the courage to say, "Choose ye this day whom ye will serve. . . . But as for me and my house we will serve the Lord" (Josh. 24:15). What are you and your household going to do in 1945? Perhaps you are ready to say, "I am going to send my children to Bible School and church beginning today, the first Sunday in the new year." Let me suggest a better resolution, why not say, "These are my children and I love them. They deserve the best instruction morally, spiritually, and otherwise that I can offer them. Beginning this morning, and continuing throughout 52 weeks of this year, God being my helper, I intend to take these children to church and set the proper example before them."

We Cannot Have Christian Homes Without Christian Parents

You may teach your children many good principles, and instill the principles of honesty and fairness, but you can't have a Christian home, nor give the proper guidance and instruction to your family unless you are a Christian yourself.

Are you interested in becoming a Christian? The most desirable, happy and satisfactory life on earth is the Christian life. The Churches of Christ are interested in creating in your heart a sincere desire to become a Christian and live as a Christian only. We are not interested in leading you into some denominational organization, we are confident that both the spirit and character of denominationalism is foreign to the word of God, and that any one who so desires may enter the church of the New Testament and live as a Christian only, outside the boundaries of any denominational fellowship. The church of our Lord is not a denomination nor is it a composition or federation of conflicting groups.

Perhaps it will be clearer if we consider the terms of entrance into the church which the Lord built (Mt. 16:18). What did the people in New Testament times do to become Christians? What were the original terms of admission into the church which the Lord purchased with his own blood? (Acts 20:28). If we consider the first example on record after the resurrection of Christ, and the miraculous outpouring of the Spirit in Acts 2, we learn that the Gospel of Christ was preached, which brought conviction to the hearts of the hearers (Acts 2:37). Then, when they asked what to do to be saved, they were told to "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Did they do this? Note verse 41, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." They were added unto what? Verse 47 says, "The Lord added to the church daily such as should be saved." Therefore they received forgiveness of sins and became members of the church by the same process. It was just that simple then and the same today. They didn't "join" anything. They believed in Christ, repented of their sins, and were baptized, and the Lord added them to the church. Did some one say "Which church?" Well, there was only one then, and you can still be a member of it today.

The Real Christian Home

Such a home is the result of the cooperative effort of a Christian father and mother who live together in love and peace. It requires effort. It demands sacrifice, but every child in the world should have such a home. Here are some of the things that will be enjoyed in a Christian home: godly instruction, good literature, proper association, and righteous examples of Christian living. These are the things to which our children are entitled. Are they being cheated? Meet your God-given obligation to yourself and your family by bringing the whole family to church today.

Very few of our children would ever go astray if they received an early training based upon the knowledge of God's word. Paul spoke highly of the godly instruction and training of Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15). Timothy had been taught from childhood by faithful parents who loved the truth. Their loyalty and zeal for the truth had been instilled in the heart of a son, whose great service in the kingdom of Christ, stands as an everlasting monument to the training that he received in childhood.

Paul wrote a letter to this young man which expresses his confidence in Timothy, and his love for him. Hear Paul's words of tender regard for him, "I thank God whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith THAT IS IN THEE, which dwelt first IN thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:3-5). Here is one of the outstanding examples in God's word of the transmission of faith and devotion from a mother to her daughter, and then from the daughter to her son. The names of these two devout women will stand enshrined in the word of God until time shall be no more, because of the godly instruction that they gave to Timothy in his childhood. Give the Bible a place in your home:

"What is home without a Bible?

Tis a home where day is night,
Starless night, for o'er life's pathway.

Heaven can shed no kindly light.

What is home without a Bible?

Tis a home where daily bread
For the body is provided,

But the soul is never fed.

What is home without a Bible?

Tis a family out at sea,
Compass lost and rudder broken,
Drifting, drifting, thoughtlessly."

Nothing discourages the pessimist like the refusal of things to go wrong.

It comforts our hearts when passing through trials and testings—"that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

How To Study The Bible

ROY E. COGDILL

Much of the effort spent in the study of the scriptures is not profitable for the reason that it is not studied with any system or plan in mind and because it is not approached with the proper spirit. There is no set rule of procedure as to method or manner that would be most profitable under all circumstances. Some prefer topic study, others a chapter study of the text. In any method of study it is well to remember that a background of Bible history is essential to a correct understanding of the teaching of God's word. The individual who has not learned the difference between the kingdom of the Jews and the kingdom of Christ; who does not know King Saul in the Old from Saul of Tarsus in the New Testament; or who makes no distinction between the Law of Moses and the Gospel of Christ, (John 1:17) will not get very far until he learns enough Bible history to make such distinctions. Yet, a thorough knowledge of Bible history cannot be of much value unless upon such a foundation is built an understanding of Truth that is both perianal and present in its application.

Study the Bible with the right attitude of Heart. No more essential rule could possibly be laid down than this. Unless we approach the Word of God with faith and reverence in our hearts, willing to believe it because God said it, and willing to do it because it is God's will, we will not be blessed. Such promises as "Blessed is he that hungereth and thirsteth after righteousness for he shall be filled," and "He that willeth to do his will shall know the teaching," involve the condition of heart with which the Word of God is approached. Abraham is the outstanding example of such an attitude. He believed what God said in spite of the circumstances and did God's will in spite of the cost. When God promised him a son by Sarah, there was no rule of reason that made it plausible. It was contrary to all natural expectation and a thing which he had no right or reason to expect. Yet, in spite of all circumstances that indicated to the contrary, Abraham believed it just because God said it. That is faith. When called upon to offer Isaac upon the altar as a sacrifice, knowing that the fulfillment of God's promise depended upon the boy living, Abraham faltered not but set about to carry it out. He believed that if he took the life of that son in obedience to God's commandment,

God would raise him from the dead and fulfill his promise nevertheless. That is faith expressed in complete respect for God's will and complete confidence in God's word. We need that kind of faith in the Bible in order to learn the Will of God and be able to walk in it.

Instead of the faith of Abraham, too often we find the attitude held by the Jews of the Old Testament period. They read one line of prophecies that told them of a kingly and glorious Messiah. This was in line with what they desired for they had centered their hopes on a restoration of the old fleshly kingdom of Israel. They wanted the glory of the rule of Solomon, David, and Saul to come again. When, however, they came across prophecies of the coming Christ that pictured him as a suffering, meek, and lowly savior, a man of sorrows and acquainted with grief, they would not have it so. Their attitude was like many today who say, "Oh, I know the Bible says that but—I think—or—it means something else." All of this means that they simply do not believe what the Bible says.

Then sometimes we find the attitude of Balaam. When God told him that he couldn't go and curse the children of Israel, he should have been satisfied. Instead, when the messengers of greater importance arrived with a richer reward from King Balaak, Balaam went back to see what more the Lord had to say, as if he could expect God to change his mind. People today treat what God has said as if they expected it all to be changed before they stand in Judgment. Jesus said, "The words that I speak shall judge you in the last day." God's word will not change. We will meet it in the last great day.

The young prophet is still another example of a faulty attitude toward the Word of God. He followed God's word to the letter in going to Bethel and crying out against the idolatrous worship there. He refused the offer of a reward from the King, would not refresh himself or rest, and started to return by another way just because God told him to do so. When the old prophet came out and claimed a later revelation from God, the young prophet foolishly turned away from what he knew God said and took in its place what the Old Prophet told him God had said. Thousands of this earth today are being deceived into turning away from the Bible and what it teaches for what claims to be

a later revelation. Joe Smith, Mary Baker Eddy, Mrs. Ellen G. White, and all others who claim God speaks through them directly today are deceiving the world by such a false claim. We should stand upon what we know the Word of God teaches and refuse all else.—In Truth in Love.

Houston 7, Texas, March 7: By unanimous consent, Brother W. W. Leamons was invited to remain here at West End for a third year, but he accepted work with the church at Junction, Texas. At this writing we have not engaged a new man.—H. L. Hale, 5324 Nett.

* * *

Corning, Arkansas, March 9: At the present time I am in Blackwell, Oklahoma, leading singing for a meeting held by Brother John H. Banister of Oklahoma City. This is my first time to meet Brother Banister. We are having large crowds and fine interest. Two have already been baptized during this meeting. I have some open dates to sing or preach in meetings. If you need my service write me.—C. E. McCord.

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The Gospel Light

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

VOLUME 15

DELIGHT, ARKANSAS, MARCH 29, 1945

NUMBER 17 7

"Catholic Information"

GEO. B. CURTIS

In the Winslow, Arizona Mail, a daily newspaper, of March 15 the "Catholic Action Committee" ran the following as a display advertisement:

CATHOLIC INFORMATION

If you were to go to Mass . . .

If you, Mr. Non-Catholic Neighbor, were to go to Mass some Sunday, or some week-day you would be present at—not just a ceremony, not a mere communion service—but the true re-enactment of the Last Supper (itself the anticipation of Calvary)—just as Peter and John and the other Apostles assisted at the original event (the first Mass) 1900 years ago.

You would see at the altar a priest, empowered by Almighty God to represent the only perfect Priest, Jesus Christ. You would see that priest, in obedience to Christ's own injunction, take bread and wine and, with Christ's own words: "This is my body—this I change the substance of the bread and the wine into the substance of the Body and Blood of Christ. This is the pure oblation, the perfect sacrifice, which alone (and unlike the sacrifices of the Old Law) is adequate and worthy of a perfect God. Thus is re-enacted in an unbloody manner, the sacrifice of our Savior on the Cross—the same Infinite Victim. Marvelous privilege, in the Catholic's estimation, to be present in person and apply its merits to his own soul.

You would then see the priest complete his perfect sacrifice, by receiving in Holy Communion the Consecrated Elements. You would also see the communicants at the altar rail receiving the Sacred Host, thereby sharing in the great Sacrifice, partaking of the Divinity of the Son of God, and gaining unnumbered graces.

The Holy Sacrifice of the Mass was the keynote of worship in all Christendom for 1500 years, as it has been in all Catholicism for 1900 years. And so it will be to the end of time. It is the Mass that crowds Catholic churches all over the world—two, three, four, five, and more times every Sunday morning. It is the Mass that brings from the comfort of their homes every day in the week a goodly number of devout and understanding Catholics. It is the Mass that is

"the Mystery of Faith of the new and eternal testament."

For Information Concerning Things Catholic, write Catholic Action Committee, P. O. Box 1434 Winslow

In the March 16 issue of the Mail the following advertisement, prepared by the writer, appeared:

CATHOLIC INFORMATION. Please THE EXTERNAL ORGANISATION OF THE CATHOLIC CHURCH IS OBVIOUSLY NOT THAT TAUGHT BY CHRIST AND HIS APOSTLES. WHERE DID YOU GET YOUR FORM OF CHURCH ORGANIZATION?

(1) The head of the Catholic Church is the Pope. Where did God ever provide for one?

(2) The Pope has as his assistants the college of cardinals. Where did God ever provide for a cardinal?

(3) The Catholic organization includes archbishops, bishops, and priests. Where did God ever provide for any of these as understood in Catholic usage?

IF GOD PROVIDES FOR ANY OF THESE, WHERE DO WE FIND THAT AUTHORITY RECORDED IN HIS WORD? IF GOD DID NOT AUTHORISE POPES, CARDINALS, ARCHBISHOPS, BISHOPS, AND PRIESTS, WHO DID?

Inasmuch as the Catholic Information Bureau, Box 1434, Winslow, requests queries concerning things Catholic, I deem they will welcome this inquiry.

GEO. B. CURTIS, MINISTER
CHURCH OF CHRIST
BOX 431

The following letter has also been mailed to the Catholic Committee and we shall see what action this "Action Committee" will take:

Box 431, Winslow, Arizona,
March 16, 1945.

The Catholic Action Committee
Winslow, Arizona.

Dear Committee Members: Being non-Catholic I take the occasion presented by your advertisement in today's Mail to ask a few questions and

make a few observations. I take my seat as an interested and earnest observer at the Catholic mass. I see "at the altar a priest, empowered by Almighty God to represent the only perfect Priest, Jesus Christ." May I inquire, (1) Where in the New Testament do I read of an altar in connection with the broken body and shed blood of the Lord? (2) Where in the word of God do I read of a priest officiating at the table of the Lord?, (3) If the Almighty God empowered this priest to represent Jesus Christ, where is that authorization mentioned in God's word?, (4) If these things are not mentioned in God's word, where did they come from? Remember Catholic tradition is nothing more than the doctrines of men. (Matt. 15: 9).

Again, "You would see that priest . . . change the substance of the bread and the wine into the substance of the Body and Blood of Christ." (1) The priest "represents . . . Jesus Christ". (2) He changes the bread and the wine into the Body and Blood of Christ—Transubstantiates it. Conclusion: Why not transubstantiate the priest into the actual Christ? Would that not be as reasonable as to claim the change in the substance of the bread and the wine? Or, if the priest is only a representation of the Christ, why not the bread and the wine only a representation of His body and His blood?

God made man from the dust of the ground. But can man actually make God out of a little piece of bread. If the Catholic doctrine of transubstantiation be true, couldn't the priest actually make God. If not, why not?

Did you know that the Bible abounds in figures of speech? Take for example: "Judah is a lion's whelp" (Gen. 48:9) "Issachar is a strong ass," (Gen. 48:14) "Dan shall be a serpent", (Gen. 48:17) "Naphtali is a hind let loose," (Gen. 48:21) "Joseph is a fruitful bough," (Gen. 48:22) "Go ye and tell that fox"—Herod (Luke 13:32) "This Hagar is Mount Sinai in Arabia." (Gal. 4:25). Such illustra-

tions can be multiplied without number.

Let us notice again your literalization of the bread and wine into becoming the actual body and blood of Christ. Nothing at all is said about the wine. The word, **wine**, does not appear in connection with the Lord's Supper any place. (Check your own translations.) Then if the language demands your doctrine of Transubstantiation, it demands that the cup—chalice— itself be changed into the blood. Your theory of liberalization forever does away with changing wine into the blood of the Lord, for wine is not there. It takes a figure of speech to get wine there.

If the priest can change a wafer of bread into the actual body of the Lord, and a cup of wine into his actual blood, the elements will evidently be changed. Will you permit me to try this experiment: Let me prepare the "host"—loaf, and the chalice? I shall place a deadly poison in each, strychnine, carbolic acid, potassium cyanide, or some other deadly poison. Of course, if your theory be true, when the host and the chalice are blessed by the priest, the contents are changed. There'll not be a trace of the poison left, and not the least danger in taking it. Do you love my soul enough to submit to this test to convince me? If not, why not?

Again, you say; you would see at the altar a priest, empowered by Almighty God to represent the only perfect priest..... You would see the priest complete his perfect sacrifice by receiving in Holy Communion of those to whom we yield ourselves servants to obey." Now, (1) The

Catholic mass is supposed to be a re-enactment of the Last Supper, (2) The priest represents Christ in this Supper, (3) The priest receives the wine, (4) The communicants receive the bread only. But, in the Last Supper Christ did not receive the wine. (Matt. 26:28, 29). The Christ of the Bible commanded his disciples, **all of them**, to drink of the cup. (Matt. 26:26) The Christ of your mass don't let **any** of the disciples drink of the cup. Something has slipped somewhere. You say in your article in today's paper that your mass is "true re-enactment of the Last Supper." Don't you think the statement needs revising? The Last Supper of the Bible speaks a Bible language— the **cup**, the **bread**, the **body**. The re-enactment of the Last Supper as seen in the Catholic Mass talks of **chalice, host, altar, transubstantiation, priest. Consecrated Elements, Mass**, and other ashdodic expressions. The Last Supper of the New Testament gave the cup to **all** the disciples of the Lord—even commanded especially that they **all** drink of it. Its re-enactment takes the cup from the disciples and gives it to the **priest** only. The ACTUAL Christ denied Himself the cup. His REPRESENTATIVE denies the cup to the communicants. "True re-enactment" didn't you say?

This letter and whatever reply you may see fit to make will be considered the property of the public. You are at liberty to print my letter of inquiry and its answer. I shall take the same liberty.

Yours for truth,
Geo. B. Curtis

Follow Thou Me

R. A. HARTSELL

The language in the heading is in substance the command of our Lord in a number of places. Paul so fully understood this matter that he was moved to write: "Follow me, as I follow Christ." (1 Cor. 11:1) We have a binding obligation to follow no other. It is true that there are other leaders in the religious field, demanding that men yield their lives, but we are instructed that "We are the servants of those to whom we yield ourselves servants to obey."

In order to begin at the proper place, attention is invited to Matthew 4:19. "And he said unto them, Follow me, and I will make you fishers of men." From this we learn that Christ does not leave men who follow him without occupation. These men were employed; so, the Lord did not

take something from them and give them nothing in return. Following does take some things away from men, but in every case it offers something better in return. We can conclude that OCCUPATION is something man receives from following Christ, and that Christianity **is** gives employment,

In Matthew 16:24, we find this statement: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." In addition to an occupation, Christ offers responsibility. The position he gives us is a responsible one. It is not a make-shift, or a substitute. "TAKE UP YOUR CROSS," means that there will be USEFUL work for me to do. Therefore, when Christ "left his earth-

ly dwelling, he gave commandment to his porter to watch, and to EVERY MAN HIS WORK."

By reading Matthew 19:21, we have another beautiful thought planted. It reads: "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." A full surrender is herein set forth. "Go sell that thou hast." Here, in other words, was the test. Sure there is a test in following Christ. Man must surrender; for he has been fighting against the Lord. He now reverses and becomes a new fighting man on a different side. Until man has completely surrendered to Christ's offered occupation and responsibility, he cannot, and will not follow him.

Another important matter is found in John 10:27. Christ said: "My sheep hear my voice, and I know them, and they follow me." In this statement followers are required to be receptive. "Hear my voice," tells us that we must be alert to the commands of the shepherd. "A stranger they will not hear." These two statements added together, produce a process of elimination upon the part of the Lord's people. Much is embraced in this process. It is evident that a working knowledge of the word of God is essential; for, how can we know the difference without acquaintance with the shepherd and his commands? To faithfully follow anyone, I must be attentive to his direction, and obedient to his call. Without a receptive mind, I cannot be a follower of Christ.

But, other instructions are important; thus, we turn to John 12:26, for continued information. "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." Look at the statement carefully. You will observe that service is a part of following Christ; and that there is no reward for service rendered when one does not follow him. Too, you will note that the following servant is with his shepherd. "And where I am, there shall my servant be." I cannot, therefore, follow Christ, without being with him.

The association of the shepherd and the sheep is essential to the preservation of acquaintance. To say that I know the Lord when I do not associate with him, is to speak falsely. I cannot be associated with Christ, and not be in his fold. So, I cannot be a follower and be outside of his body.

You will note also that the honor of God is to be considered. "Him will

my Father honor." Who? (1) The follower, who (2) serves Christ, and (3) associates with him. No man is honored by the Lord who does not comply with these three things. This eliminates the moralist, who thinks he can go to heaven by the golden rule, or the ten commandments. It is certainly commendable to be a good man, but it is life and salvation only when one is good and follows Christ.

In Luke 9:59-62 we have the case of the "three followers." One volunteered to follow the Master. Jesus reminded him that he must not come after him, expecting to receive temporal things; for such possessions were not a part of the consideration. "I have no place to lay my head," is the substance of Christ's answer. Too, counting the cost was a part of the consideration. You must weigh this matter fully. If one's idea of following Christ is to obtain temporal benefits, he has the wrong conception of Christianity.

The next case is different. Christ solicited the services of this man; but an excuse was offered. "Let me bury my dead father first." The Lord did not discourage burial of the dead; neither did he say that it was wrong to do so. The man had put something between himself and his duty to God. "I will take care of my temporal affairs first," was the expressed attitude. The lesson taught to him was that he must not allow anything to take away his obligation to the Lord. It is more important, because it embraces the greatest thing you possess—YOUR SOUL.

"Let the dead bury their dead," is simply a statement that Christ considered life, and the saving of it more important than the dead, for which everything had been done that was humanly possible. If we could only see the same thing; what a difference it would make in our attitude. While there is life, there is hope. Hope of saving the life that is lost, but when death has knocked, hope for that life, one way or the other is past.

Another volunteer comes into view. "Lord, I will follow thee." You will note, however, that this offered service was not without reservation. "Let me FIRST go bid them of my household goodbye." "I want to go back," is the sense he expressed. Christ informed him that to look back made one "unfit for the kingdom of God." What he wanted to do amounted to nothing compared with the saving of souls. Yet he, like so many of us, wanted to make this unimportant matter above his salvation, and that of others. If we follow

Christ, we must PUT HIM FIRST.

Some cases of followers other than the considerations already alluded to will be of interest. You will recall Luke 22:54. "Then took they him, and brought him into the high priest's house. AND PETER FOLLOWED AFAR OFF." A man who had said, "Though all men forsake you, yet will I not." But, behold him now! The acid test has come. "I want to see what finally happens to him, but I do not want to be observed." So many of us say in substance; I want heaven, but I do not want anyone to know about my desire.

But, if you will, observe what the results of "following afar off" were. Peter separates himself from the disciples, and joins the enemy crowd. He compromises his Master to the foes of God. Soon the maid came and said, "You are one of his followers." But Peter said, "I know him not." Being accused again, he cursed and swore, denying his Lord again. And all because he followed too FAR OFF.

For months during the personal ministry of Christ, he bestowed temporal blessings upon the people in the form of healings and feeding them. Many were aroused to follow after him. Great crowds assembled to hear him. Finally a test came. "Except you eat my flesh and drink my blood,

you have no life in you." How well had they been receiving his instructions? How well had they understood? The answer is in the great number that "turned and walked with him no more:" and the small number who ask: "Lord, to whom shall we go?"

A few had understood and absorbed some of his teaching, but the majority had followed only for the loaves and fishes. And this brings a question directly to us. FOR WHAT ARE WE FOLLOWING HIM? Do we expect to receive only temporal things? Some follow with the expectation of an earthly kingdom, with Jerusalem as the seat of government. I am glad that some still follow him for the spiritual things he offers.

"The kingdom of God is NOT MEAT AND DRINK." Language could not be plainer than this. And nothing could be plainer than this: "But RIGHTEOUSNESS, PEACE and JOY in the Holy Spirit." Another plain fact is stated in these words: "MY KINGDOM IS NOT OF THIS WORLD." Let us, therefore, follow Christ for the abundant life in the eternal realm, which is a climax of the path set by the Lord to be followed by his people. "LORD, WE WILL FOLLOW THEE, WHITHER SO-EVER THOU GOEST," ought to be uppermost in our minds.

Bound Volumes Delayed

We regret that we are yet unable to fill your orders for the 1944 bound volumes of Gospel Lights. The volumes were shipped from our binders in Georgia on March 7 but are now tied up with other freight somewhere on the road as a result of flood waters and the usual heavy movement of war supplies. We are sure that they will reach us in the very near future and we request your patience.

Huntington, Arkansas, March 20: I am to be with the Oakland congregation in Pittsburg the first and second Sundays in April. Then to Washburn, this state beginning the third Sunday night of April.—H. H. Dunn.

* * *

Cushing, Oklahoma, March 9: For the past two summers I have conducted a meeting on my vacation. As this time draws near I would like to contact a church in Southwest Missouri or Arkansas that would support and that needs my service. My time will be given free of charge. All I ask is that my meals and lodging be furnished along with transportation after I arrive at the appointed place, that the brethren give their moral support and be willing to carry on the work

after the meeting is over. I want to give my services to some deserving hard working brethren that are poor in this world's goods. They must be free from hobbies and I will stay off any hobby subject unless the hobbyists try to interfere with the meeting by asking questions and will then if the leadership or overseers think it best. Anyone interested can write Brother Frank Cox, Mt. Levi, Arkansas, or Brother Ruband Privett, Paden, Oklahoma about my past two meetings of this kind.—Merl M. Privett.

* **

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(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the
Post Office at Delight, Arkansas under Act of March, 1879.
Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light
Publishing Company, Delight, Arkansas

EVILS OF DIVISION (No. 3)

J. A. COPELAND

I have written two articles under the above heading. In those articles I tried to show just what the heading suggests, "Evils of division." One may say, I know that division is wrong, and the Bible teaches unity but how can we unite? or how can we keep down division in the religious world and in the church? In doing the Lord's will, and carrying on His work here, we have two classes of things with which to deal. Those two classes may be styled, "Matters of faith and matters of opinion," or we may express them as "Essentials" and "Incidentals." Or we may speak of them as "The law" and "Circumstances." When the Lord commands one to do a thing, and prescribes the manner of doing that thing, then it is a matter of faith, for "Faith comes by hearing and hearing by the word of God." (Rom. 10:17). Not only may we speak of it as a matter of faith, but we also speak of it as an "Essential" thing. It is "The Law"—God's law. But if God commands a thing to be done and does not prescribe the manner of doing that thing then we speak of it as a matter of opinion. Since he did not tell us just how the thing is to be done, it is left to our opinion as to the best way to do that thing. It may be styled an incidental, and may be done according to the circumstances under which we are placed. In the Lord's commission recorded by Matthew he said. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now let us see if we can discriminate between "Matters of faith" and "Matters of opinion"; between "Essentials" and "Incidentals"; between "The Law", and "Circumstances." First the Lord said "Go". That is a matter of faith, for faith comes by hearing the word of the Lord, and the word of the Lord said "go". Not only is it a matter of faith, but it is an essential thing. The gos-

pel is God's power to save, but it does not save those who do not hear, believe, and obey it, so the preacher has to go to where they are to save them. So there is the "Law" given by Christ, "Go".

But how go? That is a matter of opinion. Suppose one man goes on foot, another rides a horse, another goes in a buggy, another goes on a train, another goes in a car, and still another goes in an airplane. Do not all of these men obey the command to go. But suppose the Lord had said, Go ye on a camel's back, and preach the gospel to every creature, then that would have excluded every other way, and the manner of going would have been a part of the law. But since he did not prescribe the manner of going, it is just an incidental, a matter of opinion, and may be done according to the circumstances under which we are placed. Other things in the commission could be brought out to illustrate this thought, but space forbids, and enough has been said to make the thought clear.

But how can we unite? With reference to revealed things, or "Matters of faith" we can unite by following the word of the Lord. Now let us read I Peter 4:11. "If any man speak, let him speak as the oracles of God." If in preaching one man speaks as the oracles of God, and another contradicts him, he is not speaking as the oracles of God. If all would speak as the oracles of God, all would speak the same thing and division would cease. Men preaching things not found in the Bible has brought division in the religious world. But some one may say, I am not a preacher so what can I do to promote unity? Paul has answered your question. Here it is. "Nevertheless whereunto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3:16). If all walk by the same rule, all mind the same thing, there will be no

division. An army can drill so that every man's right foot strikes the ground at the same time and every man's left foot comes to the ground at the same time. How can they do that? Why such perfect unity? They walk by the same rule, they mind the same thing. A hundred good singers can be in a room, and the leader announces a number and they sing. Every one strikes each tone at the same time, and they all give that tone the same length and the same pitch. Do you ask, How can they do it? They follow the same rule, they mind the same thing. Then with reference to revealed things, there is no use for us to be divided. We can follow the same rule and that rule being the word of the Lord, we can be one.

How can we unite on matters of opinion? By all having the love of God in our hearts. Read I John 3:16. "Hereby perceive we the love of God, because He laid down His love for us: and we ought to lay down our lives for the brethren." Many brethren, instead of being willing to lay down their lives for the brethren, are not willing to sacrifice one non-essential selfish idea to save a brother or to promote unity. Why, what is the matter? They do not have the love of God in their hearts. A good example of love and unity is seen in Abraham when a strife came up between his herdsmen and Lot's herdsmen. After they had been in the land of Canaan some time they both grew wealthy in herds and flocks. And as they dwelt in the same country, there arose a strife between Abraham's herdsmen and Lot's herdsmen. When Abraham learned of the strife he called his nephew, Lot and said: "Let there be no strife I pray thee, between thee and me, between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou will take the left hand, then I will go to the right; or if thou will depart to the right hand, then I will go to the left." (Gen. 13:8, 9).

That spirit would keep down all strife. If you don't want to do as I

think best, then I will do as you think best. I may have a preference in preachers to hold a meeting but when I see that brethren prefer some one else then I will submit to their wishes and will work as hard for the meeting as any one else. I may prefer to meet for worship at a certain hour, but I find out that the majority prefer to meet at another hour. Although

the time they prefer is very inconvenient for me, I will make a sacrifice to give them their preference rather than to cause division or strife. "For He laid down His life for us, and we ought to lay down our lives for the brethren."

Our next will be, "Who is Responsible for Division?"

How To Enter The Church

G. E. WOODS

The New Testament is the sole authority for entering the Church of Christ. It is authority for entering no other church. Obedience to the New Testament would never lead one into the institutions of men. Every honest person ought to want to be a member of the New Testament church. A question, then, of vital interest is, how do we enter the Lord's church?

In Acts 2:47, Inspiration declares, "And the Lord added to the church daily such as should be saved." The Lord never did tell men to "join" His church. For the practice of joining churches we must come this side of the New Testament. One could never join the church that Jesus built, for entrance therein is obtained by being added by the Lord. A popular theory of men is the idea of "getting religion" and "joining the church of your choice." Such a theory is not compatible with the Scriptures. In the first place, one cannot get religion, and, secondly, in Bible days those that obeyed the gospel had no choice of churches with which they would unite. Denominationalism had not then become respectable and there was but one church, for that is all the Lord built.

There is not one example in the New Testament of a person who joined some church after becoming a Christian. The reason is simple—the same process that makes one a Christian also makes him a member of the church of the Lord Jesus Christ. Both God and man have a part to play—man to obey and God to add him to the church. It then is the duty of every responsible person to hear, believe and obey the gospel and leave the rest with God—He will add all that obey Him to the right church.

Since God adds those that become Christians to the church, and adds only such, it then is well to inquire into the conditions necessary in becoming a Christian. Let the Bible answer. When Peter and the other apostles preached Christ to the Jews on Pente-

cost, they, becoming convinced of their sinful ways, asked, "Men and brethren, what shall we do?" Peter, being a gospel preacher, told them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38, 39.)

Verse 41 informs us of the action of those that heeded the command of the apostles. "Then those that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The Scriptures thus plainly teach that the manner of entering the church is by obedience to the commands of the gospel. When the Pentecostians obeyed the conditions set forth by the apostles the Lord added them to the church. And, make no mistake, the Lord added them to the one—the one that emanated from Him who said, "Upon this rock I will build my church." (Matt. 16:18.)

The manner by which people entered the church and also the conditions to which they submitted in becoming a Christian always remained the same. The apostles always preached

the same message. Peter, for example, preached the same message every time in setting forth the conditions of redemption. In Acts 3:19, he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Peter's message, spoken this time on Solomon's porch, is parallel with that preached on the day of Pentecost. His hearers, beholding the wonderful works of God and hearing the resurrection of Jesus proclaimed, faith being produced in their hearts inquired, "What shall we do?" They were told in simple terms what to do. Is it not a safe course to follow, to do as they were told to do? We should remember that Peter had the keys of the kingdom (Matt. 16:19) and that, that which he bound on earth was bound in heaven. So the conditions of salvation then given became forever binding upon those that would enter the church and be redeemed in the blood of the Lamb.

There is no record of God's ever adding anyone but Christians to the church. All Christians were added to the church. There is no record of anyone being a Christian, and not, at the same time, becoming a member of the church. Hence, to enter the church we must become a Christian. But to become a Christian we must obey the gospel. (Rom. 1:16) Certain and swift condemnation is to come upon those that do not obey the gospel. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." (II Thess. 1:7, 8).—In Apostolic Times.

Deceptive Effrontery

VAUGHN D. SHOFNER

Occasionally in seasons of financial depression, collapse and disaster great discoveries are made concerning honorable firms and persons who appeared to be commercially sound but turn out to be very unstable. The picture to the eye was one of solidity and substantiality until the inevitable crash came, and revealed that our confidence of the past had been misplaced.

Fine looking specimens of humanity are sometimes crushed beneath the slightest pangs of ailment and found to be very unstable and weak beneath the feigning hulk.

Spiritual failures of like kind are

seen in every direction we turn. Great reputations explode, worthy professions dissolve as the cloak of hypocrisy melts before the warmth of reality.

Inspiration breathed these words: "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." By continually deceiving themselves even the openly wicked are clean in their own sight. We can tell a falsehood so many times it becomes a truth to us. The self-deception of the openly wicked cause sin and debauchery to be dressed up in pretty names and appearances. Made popular by the repetitious display

to the eyes of a gullible public, damnable sin blatantly marches from the glittering screen of Hollywood's sensual reveling to blacken the souls of a movie-crazed world. The oratorical abilities of the radio's "voice" lulls America to the arms of alcoholic indulgence as beer, wine and whiskey are glorified by mellifluous phrases. Beware my "teen-aged" friends! Beware my Christian brother! "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."

The backslider cajoles himself into the belief he is as good as those who go to church, shoulder the responsibilities and joyfully bear the expense of furthering the kingdom of Christ. He is afflicted with apparitions and dreams that his way is "clean", when a very small amount of observation will reveal to him many miry places. He should view his decline in private prayer. His time is taken. No time to go to the innermost chambers of his heart to wrestle with the unclean thoughts; spiritual conversation becomes a memory; and reading the Divine Will becomes a shame. Sin, gradually at first, takes hold of him and eventually rules his life; his heart is hardened; his conscience is seared as with a hot iron at first, then gradually dies and eternal life is made an impossibility by the condition of his mind. His path is a declivity to the depth of the pit of perdition. He looks "clean" from the outside, "But the Lord weigheth the spirits." Arise my fallen friend! "Remember from whence thou art fallen, repent, and do the first works." Tread lightly and keep your momentum if you would pass best over this sinful world; it is a quagmire of corruption and to stop is to sink.

The ways of the outward religionist look to the world as though they are "clean." His open profession of religion curtains his vile heart from human eyes; his generosity to the cause overpowers man's thoughts of him, and he is viewed a saint; his regular attendance at worship, and his lifting a Pharisaical voice in vociferous prayers "to be heard of men" blinds finite eyes. But beware my friend of falsity! The hypocrites shall have their part in the lake that burns with fire and brimstone. There will be a time when the hypocrite's descant shall be as the lowly cricket's chirp amid the thunderous pealings of the trump of doom. Though God be in his mouth the world is in his heart; his godliness is for the sake of gain; his generosity is the progeny of ostentation; and his zealotry is the

child of love for praise. "God weigheth the spirits!"

The ways of Denominationalism are clean to a world destitute of Biblical knowledge. Magnificent structures with all the beauties of the World's architecture lift polished spires toward the blue of God's canopy. The roll is copied from the city's social roster and Compromise and Tolerance cry aloud in calling multitudes through the portals of their "churches." Great robed choirs give their rendition of Beethoven's, or some other notable man's work, as a "drawing, card" to what they blasphemously call God's religion. Violins screech, wind instruments blare and tambourines jingle at the command of the "entertainment committee." No trace of such God-dishonoring banality can be found in the Will of God; but they say is is good to call the multitudes to their "house of worship" regardless of the manner. Yes, God said: "Not forsaking the assembling yourselves together as the manner of some is," but no entertaining display was offered within his Book.

God goes into the ice cream business; the baking business as funds are raised for "their church" at so much per dish of cream or piece of pie. God said to give! Not of necessity! Not grudgingly! "According as man purposeth in his heart." "Upon the first day of the week let every one lay by him in store, as God has prospered him."

Denominationalism says: "Feed the lust of the flesh, and then if you feel like it, let us worship." They loll in the complacency of the pride of the world, and then call it worship.

After the "show" has ended one appears who calls himself "Rabbi", and directs their minds through the wisdom of the prelacy. Yes, Christ said "Be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren." I guess they do not know that.

At another place one steps before the audience in pomp and ceremony and is known as "Father". He "reveals" to the auditors the mystery of "BABYLON, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH", as he gives forth the heart Latin, and other languages unknown to the hearers. Yes, Christ said: "Call no man your father upon the earth: for one is your Father, which is in heaven." I guess that has been blotted out of their Bibles.

Others take their places in grandeur after the showmanship has been displayed. These are the "Reverends." They oratorically bend the Words of

God about their man-made manuals, handbooks, catechisms, disciplines, confessions of faith, and creeds. Yes, "reverend" is found in the Bible. Just once is it found in that great Book, and there is speaks of God: "Holy and reverend in his name." I crouch in shame for poor mortals who have no more respect for God than to place themselves on an equality with God; miserable moulds of dust and ashes lifted to the height of the Supreme Being.

"Things are not what they seem!" How beautiful all things look when the magic of Winter has bleached them! The coverlet is whiter than man could white it! Upon this blanket of white an angel might take his rest and arise as pure as when he reclined upon it. But when the balm of Spring removes the cloak of white the contamination of the earth's putrefied condition is seen and we face the stark realization of the hidden condition.

Many cry for joy as feet feel the smooth trodden way. "This is the right way, see how smooth it is! How many feet have trodden it!" But Alas! that is precisely the mark of the broad way to destruction. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

I would have you travel that narrow, rough road. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." It is better to follow the rough, narrow road to heaven than the smooth road to hell.

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OWEN FREEMAN

"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; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2:11-13).

The "grace of God that bringeth salvation" is the gospel. This same apostle declared that he was "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16) James said that the Word of God is able to save our souls, if we receive it. (Jas. 1:21). And, those who receive the Word, submit to the commandments and instruction therein. As Peter preached on that notable Pentecost, there were about 3,000 that received the word gladly. (Acts 2:41). They followed in the Apostle's teaching. We not only learn from God's Word what one must do to become a Christian, but also how he is to live as one of the redeemed. Paul tells Titus in a brief outline, how God's children are to live.

I. The Gospel teaches that we should deny, or, refuse; turn away from:

A. Ungodliness—disobedience to God; wickedness; impiety. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1:18). Remember that Paul said this was for "us"; or, the grace of God teaches "us." Paul and Titus were Christians and were to deny ungodliness. The Psalmist did, "The way of the ungodly shall perish" (Psa. 1:6).

B. Worldly lusts—We know the relation that the Christian is to have to the world by John's teaching when he said, "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." (I John 2:15). Church members are so prone to follow after the world. If they go where the world goes; do what the world does; say what the world says; surely they'll end eternally where the world does. So-called Christian parents are so eager for their children to be popular that they'll let them do things and go places that a follower of Christ can't go, or do. Mothers had rather for their daughters to be "graceful," than holy.

But, the gospel teaches us to shun the world with the lusts thereof. How can one do that? "Walk in the Spirit, (by the Spirit's teaching) and ye shall not fulfil the lust of the flesh." (Gal. 5:16). A Christian can't afford to sin because he is dead to sin (Rom. 6:2), and it costs too much—"the

II. The gospel teaches us how to live. We are to live:

A. Soberly—with moderation; simple; humble. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Peter 5:8). "And every man that striveth for the mastery is temperate in all things." (I Cor. 9:25). The Christian life is compared in this verse to a runner in the races of that day. The man who wanted to win was temperate, or sober in all things. He took great care of his body. The Christian is to be striving for the incorruptible crown that fadeth not away.

B. Righteousness—properly; justly; uprightly. Christ lived a righteous life. As he died, a centurion saw what was done, and "glorified God, saying, Certainly this was a righteous man." (Luke 23:47).

The Roman Christians before their conversion were the servants of sin, but after their obedience to the gospel commands, they become the servants of righteousness.

C. Godly—right conduct in its deepest source. We read a description of a godly man in the first Psalm. He is blessed because he doesn't heed the advice of the wicked ones; because one doesn't find him with the ungodly in their sinful living; nor does he become closely associated with the ungodly. But this man finds pleasure in studying and meditating on God's word. He meditates on it all of the time—day and night. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

The person who lives godly will suffer persecution, but how little—very little we suffer compared to our Savior, or even to the Apostle Paul. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Peter 4:16).

Some have suggested that this verse teaches that the Christian is to live right with self (soberly); right with fellowman (righteously); and right with God (godly).

III. What we can look for:

If a disciple of Christ lives this type of life, he can look for:

A. That blessed hope—Evidently Paul was speaking of the same hope in the first chapter of this epistle, as he said he was in hope of eternal life. He didn't say that he actually possessed eternal life while here on earth as some preachers teach, but he was looking for eternal life in the world to come.

B. The glorious appearance of the great God and our Savior Jesus Christ.

We should be ready for that great and notable day. The way to be ready, after the blood of Christ has washed away our sins, is to live the type of life that the Word teaches. "But if we (Christians) walk in the light, (live according to the principles set forth in God's Word) 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).—In *The Evangelist*, Sheffield, Ala.

IDLENESS

The worst thing that can befall you or me is to have nothing to do. From that moment, life is an aimless, aching void, and time a cruel torturer. Any man who has not experienced the joy of work has lived in vain. A life of ease and aimlessness is a daily purgatory.

Nothing to do! It is the worst curse that can fall upon man or woman. In prison it is extreme punishment. In this day of golden opportunities, I cannot conceive how any one in good health can be content without work. To find one's vocation, to work cheerfully and willingly; this is the real joy of living.—Selected.

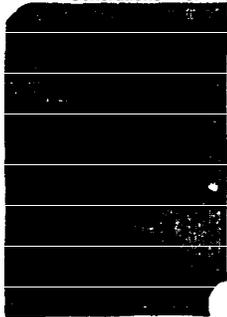
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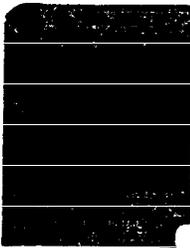


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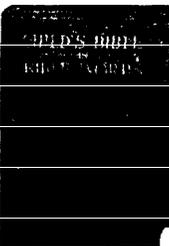
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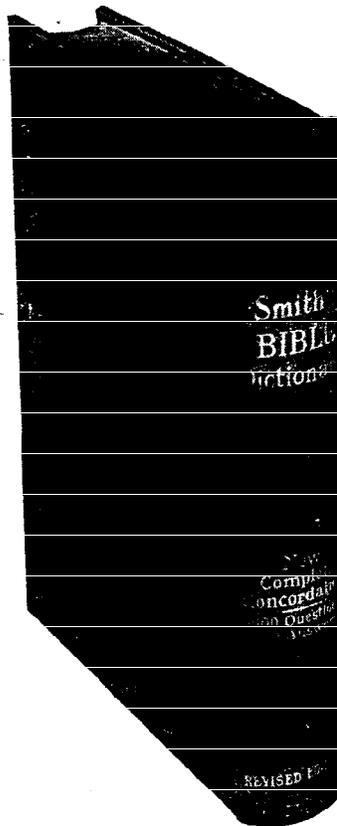
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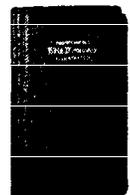
ARU'MAL Son of Jahath, Judah (1 Chr. iv. 2):
AHU ZAM Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).

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 'SALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, APRIL 5, 1945

NUMBER 18 [8

Let Your Yea Be Yea and Your Nay, Nay

D. W. CLOTHIER

As I am deeply interested in everyone, I am writing this letter-tract on a subject which I feel has been sadly neglected.

Having worked in the evangelistic field some fifteen years and traveled considerably, being in hotels, depots, and other public places, I have met and talked with men and heard conversations between men and women and I have heard language which I believe to be displeasing to the ears of the Lord.

I have reference to profanity or swearing and I don't have reference to outlaws and gun-molls only, but I have reference to a lot of very good people. They are very good to their families, also charitable to others, and many of them highly respected in their community. Again many of them are even religious but there is something they have overlooked. Let me reason with you. It almost makes the cold chills run over me to hear a person swear, especially a woman. I do not say that it is any worse for a woman to swear than for a man, but it sounds worse.

I sometimes talk to people about it, and some really appreciate it, while others resent it, but the prophet said in Ezekiel 3:7-22 that if we don't warn them, the Lord will require it of us! Someone says the Lord said, "Cast not your pearls before swine." That is true, but in the tall grass or wheat where you can only see their backs, it is hard to tell a hog from a sheep. Therefore, I have chosen this mild method to warn everyone.

I believe that very few who are in the habit of swearing realize just how awful it is to take the name of God in vain. Let us read some scripture. Romans 15:4 says, "Whatsoever things were written aforetime were written for our learning," so what was written? Read Exodus 20:7; Lev. 20:9: Thou shall not take the name of the Lord in vain, for he will not hold him guiltless who taketh his name in vain."

Now it is perfectly alright to use

God's name in a way that will honor him, such as a prayer or praise or Thanksgiving, but to use his name for a byword or to curse anyone or anything— is taking his name in vain. As the Lord will not damn anyone or anything just because you ask him to and, furthermore, I don't think you would want him to. Had you stopped to think that when Jesus said, "He that believeth not shall be damned," he meant they would be condemned or lost so don't ever ask the Lord again to damn anyone. There are very few but what honor and respect their fathers. Suppose your father's name is John Jones. If you love your father as you should it gives you a thrill every time you hear that name. You love that name. It is alright for anyone to use your father's name respectfully, but suppose you would hear someone using that name as a byword and you knew that he or she had reference to your father disrespectfully. Would you not feel under obligation to ask him or her to discontinue the use of his name in that way?

God is my heavenly father and I

feel that I have a right to feel badly when anyone blasphemers his name especially when it does no one any good.

I once knew a person who was a member of a church taking God's name in vain, and a clergyman drove up and stopped and he quit talking that way and talked very nice to all. Then after the minister was gone he remarked that he was glad that Reverend was gone. Yet, he would insult God every few words he said by taking his name in vain. That is inconsistent. God hears us every time we say things that are not right. Many say when I talk to them, "I don't even realize what I am saying." Now that is where the wrong is, the Lord wants us to think of what we are saying when we use his name and not use it except when we do it to glorify his name. The fact you do not know what you are saying proves without a doubt that you have used God's name in vain. And remember, "God will not hold him guiltless who taketh his name in vain." In Matthew 5:37 Jesus himself said, "But let your communication be, Yea, yea; and Nay, nay: for whatsoever is more than these cometh of evil." Jesus surely meant what he said.—In Christian Worker.

The Scriptural Heart

W. E. McWHIA

We will admit that before a sinner can enjoy the privileges a Christian enjoys, that he must first have a change of heart. The heart that God intends to be changed is not this lobe of flesh that pumps the blood to all parts of the body, but the **mind**. the seat of all knowledge.

We notice that the mind is divided into three parts. 1. The intellectual; 2. The emotional; 3. The will power. In the change of heart, a sinner first exercises the intellectual part of the mind. He must think, reason, and understand. Second, he must exercise the emotional part of his mind. He will love, trust, and desire. Third, he must exercise the will power of his mind. He will purpose, intend, and

obey.

Then in order for a sinner to become a child of God he must have a change of heart. Since the scriptural heart of man is intellectual, emotional and has a certain degree of will power, can the scriptural heart of man be applied to the lobe of flesh that pumps the blood to all parts of the body? Nay, verily. The lobe of flesh within our body called the heart, has one, and only one, thing to do, and that is to pump the blood to all parts of the body. We may take the vilest sinner and when he accepts Christ, and becomes a Christian, the heart, the little blood pump, just keeps pumping, pumping, pumping, and if any change should take place

in it he should consult a doctor.

How do we know the mind is the scriptural heart? Let us read: "For as he thinketh in his heart, so is he." (Prov. 23:7); "Howbeit he meaneth not so, neither doth his heart think so." (Isa. 10:7); "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts." (Matt. 9:4); "For out of the heart proceed evil thoughts." (Matt. 9:15). Everyone must admit that we do not think nor do thoughts arise nor proceed out of the fleshly heart that pumps the blood to all parts of the body.

Again, "When Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread." (Matt. 16:8); "Make the heart of his people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart." (Isa. 6:10); "And thou shalt love the Lord thy God with all thy heart, and with thy soul, and with thy might." (Deut. 6:5); "Brethren, my heart's desire and prayer for Israel is that they might be saved." (Rom. 10:1).

We see the heart God and Christ is speaking about can think, reason, understand, love, trust, desire, believe, and obey. Now who is it that says this fleshly blood pump can do all these things. Not all but even one of them?

Every one should and will admit that God and Christ were speaking of the mind, the seat of knowledge. Let us look to the definition of "think": "To have the mind occupied on some subject"—Webster. Everyone knows the thoughts we think originate in the mind. We know the sinner is continually thinking evil thoughts. Now in order to become a child of God, he must change his way of thinking. He must go to thinking of good things then he will, after awhile, go to doing good things.

When thoughts arise in our hearts, mind, we begin to so reason on them. Sometimes we hear things that are not clear to our mind, so we reason, or study about them from many angles. By and by we can see through them clearly, so we now understand them. Now the intellectual part of our mind has done its work. The things we have heard, since we have reasoned on them and have understood all their workings and their effects, the emotional part of the mind begins its work.

Everything that is heard, and after it is understood, is going to be approved, accepted, or loved by some one. That is, the thing or its effects.

Therefore, he desires to do some good deed or commit some crime, whatever it might be. How he begins to plan how the thing might be done or what effect it will bring about. Now the will-power is brought into action. There is many a deed never committed, either good or bad, because the will-power holds one back.

After a person desires to do a thing, either good or bad, he begins to purpose in his heart, that is, he begins to plan just how he will carry it out or what is to be done or accomplished. After he has worked out the plan to his satisfaction, his will-power may hold him back from doing the thing. The intent of the mind must be so great that the will-power yields to the impulse of the mind. Then we see the mind must be trained to think on things that will cause us to desire to do good things, that, when the will-power yields to the intent of the mind, we will do things that are helpful and good.

Now to bring about the change of heart in Christian religion, the sinner must hear things that will cause him to dwell upon things that are pleasing

to God. We read in Hebrews that without faith it is impossible to please, God. The writer also says that with the heart man believeth unto righteousness. We see that for a sinner to change his relationship from a child of satan to a child of God, there must be some listening, thinking, reasoning, planning, loving, desiring, etc. What member of our body does all this? Is it our fleshly heart or our mind? When I say it is the mind, the seat of all knowledge, everyone will agree.

Then in religion, in speaking about the heart being changed, it means the mind. Before the heart is purified by faith, it was thinking evil things, and was not thinking of God and His love. But after the heart is purified by faith it is thinking good things; it is doing many good deeds, it is thinking of God and how it might live to please Him. We have control over our mind when it comes to thinking, desiring, loving, planning, obeying, etc. Then, the scriptural change of heart is to first change our way of thinking, then we will change our way of living. Changing from evil to good.

How Big Is A Church?

R. A. HARTSELL

The other day I saw an ad in one of our religious periodicals, which struck me with a strange force. It read: "WANTED: A middle sized congregation to preach for." (Rather, this was the substance of it.) Now the thought in my mind is in question form. How shall we determine the size of a congregation? And, shall we recognize the caliber of a preacher by the size congregation he wants to preach for? Furthermore, just who will be the board to decide which of three classes a congregation will fall in? The classes would be big, middle-size and little. If a congregation should want to hire this preacher, just how would it go about deciding the matter of its being just the right size for him? Another question! Would not this plan create class distinction?

My purpose is not just to criticise, but to point out a lesson on measuring the Lord's church.

I know of no rule by which a congregation may be measured, except the word of God. Among children of God, there must be equality. "All ye are brethren." "To him that lacketh honor, upon him will God bestow more abundant honor." "But if ye have respect of persons, ye sin." All of these things, and others along the line, have been said to acquaint us

with a just God; and inspiration penned them. I could not talk of big Christians, middle sized Christians, and little Christians.

Christians are made by the same rule. What it takes to produce one, it takes to produce all. Though all have not the same talents; nevertheless, each one is required to do as much as the other—account for the use of the talent he has. So, one congregation of Christians could not be larger than the other upon the basis of becoming children of God. "Ye must be born again," applies to all alike. And, the use of talents is equal; for all must do to the extent of the talent, what God demands.

The foundation for congregations is the same size. "For other foundations can no man lay." (I Cor. 3) Every church must be built upon it. If we select some other, then it is sand; and the building will not stand. God will not accept it. To the church at Ephesus Paul wrote: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." (Eph. 2).

In origin they must be the same size. This matter is made clear in the book of Acts. Several examples of the beginning of congregations are set forth therein. And each congrega-

tion originated in the same way. The gospel was preached. People heard it, believed it, and obeyed it; whereupon, the Lord added them to the church. (Acts 2:47) No group can truthfully say it is a church of Christ until this has been done. This would make each church the same size in origin.

Turning next to the teaching (doctrine) of the New Testament church, we are forced to recognize that each must be the same size doctrinally. The same things have been bound upon each. "That thou mightest charge some that they teach NO OTHER DOCTRINE. "But speak thou the things which benefit SOUND DOCTRINE." (Tit. 2:1) "Mark them which cause division contrary to doctrine; and avoid them." (Rom. 16:17) And, Col. 2:20-21, should never be overlooked in this connection. It reads: "(Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?" Although the Bible is abundantly filled with like information, we consider this sufficient to establish the size of a congregation in matters of teaching.

Directly in line with these facts, we consider matters of speaking. "That ye all speak the same things." If all speak the same things, then there could not be big, middle sized, and small preachers of the gospel. Furthermore, Peter directs us thusly: "If any may speak, let him speak as the oracles of God." This would not only include preachers, but the entire church, the world over.

In mind, they are the same size. "That ye be of the same mind." Also; "But we have the mind of Christ." (I Cor. 2:16) And note this. "Let this mind be in you, which also was in Christ Jesus." (Phil. 2:5) We might also add judgment; for Paul instructed in this phase of life also.

Another item in which all must be the same size is practice. The same rule applies equally to all congregations. Items required of one, is likewise applicable to others. Wherever there is a congregation of true children of God, you will find them engaging in identical points of practice.

Yes, we must not pass by worship; for each is required to meet the same standard of worship. Christ said, "Whosoever worships the father must do so in spirit and in truth." (John 4:24) I cannot worship Him one way and you another; for the very same elements must enter thereinto.

In name there is but one size.

"There shall be ONE Lord, and his NAME ONE." (Zec. 14:9) Furthermore, that name must be revered by all. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil. 2:10) We might also add Acts 2:4. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

In organization all must meet the same rule. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Tit. 1:5) Pointing out the same organization, Luke records these facts: "And when they had ordained them elders in every church." (Acts 14:23) Then summing up for a pattern, we find these words: "Paul and Timotheus, the servants of Jesus Christ, to all SAINTS in Christ Jesus which are at Philippi, with the BISHOPS and DEACONS." (Phil 1:1) There is no other God-accepted organization for his church.

With these facts presented in brief, let us turn to a church that thought

itself to be BIG. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17) They had measured themselves by their own standard. Having done so, they decided that they were so large that they needed nothing. "We can care for ourselves," was the idea, expressed. Had they been measuring themselves by the Lord's standard, they would not have been so high on themselves.

No doubt, as man looks upon things, this was a BIG church; even beyond the middle-sized. But God had to tell them that they were miserable, blind, nude, and even poor. Shall we then gage a church by its temporal wealth? The same mistake can be made. Are we to measure it by its numbers? If so, the devil has the majority. His is the big church.

It seems to me that we are fighting for the wrong things when we look for numbers and finance. Sure, it is nice to loll in comfort, but will God be pleased? Brother, God will be satisfied with a group only when it meets the standard set for it by him.

OBITUARY

"Rex" Woodruff Passes

Brother Rex Woodruff, at the age of 59 years, fell asleep in Jesus on Sunday morning, March 18, in the City Hospital here in Nashville. One week before Brother Woodruff attended all services of the church and took an active part in the worship. Early Monday morning he became ill, and on Tuesday evening the doctor pronounced it appendicitis, and that same evening the operation was had. On the following Sunday morning (March 18) he passed to his reward. Sister Woodruff and seven children survive, all of who are devoted Christians. All were present for the funeral services except one of the two boys, Hugh, who is serving in the U. S. Army, and is somewhere in Germany.

Brother Woodruff had been a Christian since he was fourteen years of age, and for the past fifteen or eighteen years has served as a deacon in the congregation in Nashville. He was devoted to the church and served the cause of Christ well to the very end. The entire church had faith and confidence in Brother Woodruff, and his passing is a severe loss to the church and the community. From a personal standpoint, he was my tried friend and his help and cooperation

in the work of the Lord has been genuine all the time since I have labored with this church.

We will miss him. His family will miss him more. But hand in hand, we shall press on in the great work to which Brother Woodruff had dedicated his life and shall thereby strive to be prepared to meet him when our life here is over.—F. G. Copeland, Nashville, Arkansas.

"This is My commandment, that ye love one another as I have loved you" (John 5:12).

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.
Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Is It Right?

The following article appeared in the Christian Leader of March 27. Although the author's name was not given, the questions presented should command the serious consideration of every Christian.

Is it right to build churches to save men's Souls, and at the same time to license shops that destroy men?

Is it right to license a man to sell that which will make a man drunk and then punish the man for being drunk?

Is it right to license a man to make paupers and then to tax sober men to take care of the paupers?

Is it right to license a saloon to breed vice and then tax people for schools to teach virtue?

Is it right to derive revenue from a traffic which Scientists, Medical Authorities and Educators cannot defend?

Is it right to manufacture and sell a commodity that steals away a man's brains and makes him a murderer on the public highways?

Is it right for our Government to abet and support a civil enemy which killed in the 2 years following Pearl Harbor more Americans than the Germans and Japs combined?

Is it right to ration necessary food products to the consumer, but allow the liquor traffic unrestricted quantities of those same products to manufacture not only a wholly unnecessary product, but one that endangers and destroys life, health and morals?

Bombs May Ruin Buildings—but Booze Destroys Souls

Is it right to allow 1 1-2 million tons of grain a year to be made into booze, when that same grain, made into synthetic rubber, would give three new tires to every Automobile in the United States?

Is it right to ration gasoline to Ministers, but allow Brewers and Distillers their full need?

Is it right for the government to re-

quire ration points for Grape Juice, but none for grape wine? Both are from Grapes and Sugar.

Is it right for the "law" to punish a man for a crime which he commits after buying and drinking the stuff which the "law" (licensed trap-rooms) sells him?

Is it right to license the sale of a product which, according to J. Edgar Hoover, Chief of the F. B. I., is the basic cause of 80 per cent of all crime?

Is it right for a Christian to go to Church on Sunday and pray for God's blessings upon the Nation, and then go to the polls on Election Day and vote in favor of the Nation's greatest saboteur and

enemy—booze?

Is it right to license the manufacture and sale of a poison, the drinking of which causes ruined homes, ruined lives, and ruined souls?

Is it right for any Christian to serve cocktails—little drinks of poison—that sooner or later call for bigger drinks of the same poison?

Is it right for any so-called Christian man or woman to touch, taste or handle, or harbor in the home, this greatest enemy ever known to Home or Church or Nation?

Is the Liquor Traffic Right or Wrong?
 If the church is right,—the Liquor Traffic is wrong.

If the Liquor Traffic Is Right,—then The Church Has Been Wrong Through All the Ages

The Bible Church

W. A. ETHRIDGE

Do you believe God's word, the Bible? Do you not want to wear the name that God has given to His people? For He has said, "There is no other name under heaven given among men whereby man may be saved." Or do you prefer some human name invented, originated and promulgated by some uninspired human being? God said through the prophet Isaiah, "Thou shalt be called by a new name which the mouth of the Lord shall name." The new name was given when the Gentiles would see His righteousness, and the kings His glory. The kings saw His glory when He burst asunder the bonds of death and came forth triumphant conqueror over death and the grave and gave life and immortality to them which believe on Him. The Gentiles saw His righteousness at the house of Cornelius when they were admitted into His kingdom, and immediately afterward they were called Christians first in Antioch. (Acts 2:26).

Do you not want to wear that name concerning which Paul says in Eph. 1:21, "That name which is far above

any name that is named not only in this world but also in the world to come?". In Zech. 14:9, "In that day shall there be one Lord and his name one." Today, there are 260 names or kinds of churches in the world but in that day shall there be one Lord and His name one.

Jesus said, the church is His body, over which He is the head. All, everywhere agree that there is only one God; then if there is only one God, there can be only one way, one church, one body. Yet the world today is full of ways, churches and denominations. In each community there is a plurality of churches and each one of them bidding for the support of the people. They are either fighting each other or supplementing each other, and in either case we can see no reason for their existence.

If they are competing as rival institutions, of course they are wrong for there is only one Lord and He would not compete with Himself. If they are supplementary of each other, then that is a confession that each of them lacks something they do not

have. If there is good in each of them that one can obtain in any of the others, then one should join them all, for certain it is that the Lord intends for His children to have all the good. But we are told that this is impossible. The Baptists will exclude one from their membership if he joins the Methodists, and vice versa all around the ring. Membership in one automatically excludes one from the others.

But if another church can be found that offers all, the good that can be found in all the others combined, why not belong to that church? The church of Christ is such a church, and it is this church that we wish to call to your attention. If the Lord set up or established such a church and it exists in the world today, then we contend there is no reason why any other should be in existence. Any church that offers less than the full blessings offered by the church the Lord established is too small and any church that offers more is too large.

The Bible fully teaches that the church of Christ offers its members every blessing that the Lord has His children. You may name one blessing and we will show you that this blessing may be had in the church of Christ. It is the forgiveness of sins? "We have fellowship one with another and the blood of Christ cleanses us from all sins." Is it the communion of the Holy Spirit? "Because ye are sons, He hath sent forth the Spirit into your hearts, crying Abba Father." Is it the blessing of prayer? "We have access to the Father through His Son; and He is faithful and just to forgive all trespasses."

We present to you as a church name, the church of Christ. (Matt. 1:16). In Matthew 16:18, Jesus said, "Upon this rock I will build my church." In I Cor. 12:27, it is called the body of Christ. In Heb. 12:23, it is the church of the firstborn. In Col. 1:18, Christ is the head of the body, the church.

Sectarians say they are all members of the church of Christ. Well, if they are, then they are members of two churches which we found in the beginning is not permissible. The Methodist and Baptist each claim to be members also of the church of Christ, but he cannot be a member of both the Methodist and Baptist churches.

Individually, we are called Christians. "The disciples were called Christians first in Antioch." (Acts 11:26). We shall not argue over the name Christian, for all sectarians admit that it is right, and all claim that

they too are Christians. But we claim to be a Christian only; and a member only of the one body, the church of Christ alone, and under this divine name we can claim all the blessings the Lord has in store for His people.

All sectarian bodies are held together by a common faith or creed as they call it. We offer the Bible as our constitution, creed or discipline or whatever you are disposed to call it. But, they say "we all claim the Bible." Yes, we know they do sometimes; but they also have a creed, confession of faith or discipline by which they try out the faith of their membership. They admit their members by it and also exclude them by it.

But they say, "Our creed is just like the Bible." How can they be true, when they all contradict each other? We wonder if this can be true when there are so many conflicting creeds in the world today. The very fact that their creeds contradict each other is proof positive that they do not come from the Bible.

In their creeds we read of infant baptism and sprinkling and pouring; we read of boards and methods of operation that we read nothing about in the Bible. Therefore, they contain too much for the child of God.

We notice also that every few years they call their clergy together for some kind of conclave and spend weeks in revising the creeds and bringing them up to date. Does the way of salvation ever need to be revised and brought up to date?

The Bible and the Bible alone as our creed has always been the motto of the church of Christ. The church of Christ today stands alone as the only church that asks its membership to subscribe to no creed but the Bible and to wear no other name but the one given in the Bible. We exclude them if necessary by it, and we bury dead by no human ritual.

The plan of salvation revealed in the Bible is very simple and all denominations admit that it is sufficient to secure the remission of sins to every one who will believe with all the heart, repent of all past sins, confess Jesus with the mouth publicly before men, and be baptized in the name of Christ; that such will be forgiven of their sins and acknowledged as a son of God.

But there are people who say that baptism can be left out entirely; that man can be saved without it as well as with it. Suppose that was true although it is not; is there any good reason why one should not be baptized? All admit that the Savior commanded it, and that one can be saved

with it, then why should one be without it? How can anyone say that a penitent believer forfeits his right to salvation just because he obeys this command of the blessed Lord; just because he has done what the Lord told him to do in the way the Lord told him to do.—In Apostolic Times.

A CALL FROM BENTON, ARK.

We, the undersigned duly appointed trustees of the church of Christ in Benton, Arkansas desire to make the following statement to the brotherhood at large:

About 50 years ago a small group of brethren met together and started the sacred worship of our Lord in a community known as Silicia Heights, about two miles East of town. There were, we are told, about 15 or 20 members in this group. For 50 years this little bunch has managed to live, without much gain or loss in numbers and spiritual strength. About 23 years ago, Brother Albert S. Hall, who then lived at Winthrop, Arkansas was called to this community for a gospel meeting. There were, at that time about 15 or 20 members, the number she had at the beginning, 50 years ago. Fifty years ago there had never been a loyal church of Christ in Saline County, of which Benton is the Seat. And for the past 50 years this has been the only loyal church of Christ in the County. Is it easy for you to believe that condition exists right here in Arkansas where, in other sections of the state the churches of Christ are so numerous? Benton is a splendid town of more than 8,000 people. As stated above, it is the County Seat of Saline County, and is not more than 30 minutes (22 miles) out of Little Rock, on Highways 70, 67 and 35. Not until about one year ago had a single effort been made by our brethren to establish a loyal church in the town. Realizing the great need of planting the cause of our Lord in Benton, a few brethren, with their families issued a call through the local press, and otherwise for all who desired to meet with them in the County Court House on the second Lord's day in September, 1943 for the purpose of establishing a local congregation according to the Divine Plan. There were 22 members that responded to that call, and thus the much needed, and badly neglected work had its beginning. Soon after the starting of this work, the Fourth and State Streets church in Little Rock sent their minister, Brother E. R. Harper to us for a short meeting that resulted in much good many ways. Since then we have had the

following preachers preach for us more or less: J. A. Copeland, Arp, Texas; J. B. Redd, 3400 Asher Ave., Little Rock; Jeff Reese, Center Point, Arkansas, and Harold Sharp, now in Freed-Hardeman College, Henderson, Tennessee. Recently we had an opportunity to buy one of the very best locations in Benton for a church building. Three 50 foot lots on the corner of Market Street and Highway 70, four blocks from Court House. On the lots is a 60 by 60 solid brick wall that a storm left intact from a large Cafe building. The walls, plumbing etc., are not damaged in the least. We bargained for this property for \$1,750.00. We have already paid nearly half of this amount, and the little bunch here can take care of the balance. It is estimated that it will take about \$2,000.00 extra to finish the building. We are asking our brethren to help raise the \$2,000.00

The little bunch of members here are all hard working people, poor in this world's goods, but rich in the one faith. We are determined to make every effort and sacrifice possible. But we must have help if we succeed in this endeavor. If a few over the country who are able will send us a liberal contribution, it will not be extremely hard on any body, and will mean so much for the cause of our Lord in this fine little city. Brethren, please help us get the cause we all love so dearly, permanently established in Benton, one of the best County Seat towns in the state. We seriously doubt if a call more worthy has ever been made. Will you help us? We believe you will. Then just as soon as restrictions are lifted from building materials we will be ready, and can then go right ahead and complete the building.

If you desire more information, write us. Or, you may write any or all the preachers whose names and addresses we have given above. They have been right here on the ground, and know the real circumstances and conditions. Please send all contributions to C. C. Beavert, 113 Carpenter Street, Benton, Arkansas, and everyone will be duly acknowledged, and thankfully received.

Signed: Albert S. Hall, W. R. Mansfield, and C. C. Beavert, Trustees, Church of Christ, Benton, Arkansas.

P. S. Please read this short article over again, then pray for us.

Arp, Texas, March 30, 1945

Dear Brethren in Christ:

I heartily commend the work of these brethren in the above statement. I assisted in meetings at Silicia Heights in 1941 and 42. I saw the

need then of a congregation in the town of Benton. Finally that work began as stated above. I made them a visit last October, and preached one sermon there. I was convinced the little band there had fully made up their minds to build up the cause in Benton. There could be no better location for a church building in Benton than the lot they have bought, and they are doing fine in meeting their payments, but they need help.

There are a number of congregations now that are out of debt, and have quite a bit of money in the treasury, which could pay anywhere from twenty five dollars to two or three hundred, and would still be in good shape financially. But brethren, if you cannot send them that much, send them what you can, and I think it will be well spent. Your brother in Christ, J. A. Copeland.

Guthrie, Oklahoma, March 19: I came to Guthrie, Oklahoma, on December 1, 1944, to work with the church here. It has been my pleasure to work with this congregation before, having been with them a part of the years of 1936-37. Have also conducted meetings for them since. We started our work off with an improvement project, which included a baptistry, automatic heating plant for both baptistry and lavatory. We also added a rest room, connecting the building on to the city water system. Our improvement has also included installation of two class rooms. We have baptized six and had three place membership. The contribution has increased to the point of meeting our weekly budget. Attendance has more than doubled in our Lord's day services. For all of these good things we thank the Lord and press on in the work. I sold my home in Broken Arrow and have bought here. It was in Guthrie that the state of Oklahoma was born. It, therefore, is replete with the history of the Indian Territory. It served for some years as the capitol of the state. It now has a population of about fifteen thousand. We now have, in addition to our location of the present, two lots on the west side of the city, in a good section. All of this is paid for; the last payment having been made last week. These lots have been plowed up and planted in potatoes for the Orphan's Home. This might serve as a suggestion to any congregation having vacant lots on which they cannot now build.—R. A. Hartsell.

Lamar, Colorado, March 30: The church in Lamar moves along as well as could be expected. We have not done as much as we would like to have done, but we have made some improvements. We have decorated the interior of our little house, have petitioned off two class rooms, and have paid one hundred and fifty dollars on our church debt during the

four months I have been here. Now on account of my health I am leaving Lamar about the 15th of May. I would like very much for some strong congregation to send a good preacher here. The church here is not able to support a man, but will do all they are able to do. I would like to have two meetings in the western part of Arkansas or the eastern part of Oklahoma in June.—G. A. Wells.

Clarke's Bible Commentary

We have recently received a small shipment of Clarke's Bible Commentaries. This item is rationed and we are only able to get a limited number. At the present time we can fill a few orders by return mail. Price \$15 per set of six, postpaid. Order from The Gospel Light Publishing Co., Delight, Arkansas.

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Why Worship Regularly?

GRANVILLE W. TYLER

It is a known fact that many people fail to meet on every Lord's day to worship God. They possibly would give a great variety of excuses if asked why they fail in this important matter. No doubt a failure to see that there is something really worth while to be accomplished in such service is, at least, partially responsible for this condition. Men rarely give themselves wholeheartedly to a thing until they see a vital need for it. An objective in worship is as necessary to lead men to give themselves wholly to it as it is in any other field of endeavor. Leaders in spiritual affairs should strive diligently to ascertain and keep clearly in view the purpose of true worship, and everything that does not comport with and contribute to this holy end should be immediately eliminated.

1. There is something to be accomplished by meeting for worship. God is the author and director of worship done in spirit and truth. (John 4:23) He never does things haphazardly, nor does he require men to do things without good reason. Public worship is not, and has never been, for the purpose of entertaining men, nor is it for social, political or financial advancement. Praying, singing, preaching, giving or anything else done in the service of God for the purpose of pleasing men may do just that, but it certainly does not please nor honor God. "For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ." (Gal. 1:10) In view of Christ's condemnation of those who made the temple a house of merchandise (John 2:16), what will be his pronouncement upon those who commercialize the service in his spiritual temple? (I Peter 2:5) If properly done, worship honors and glorifies God, refreshes and edifies man.

2. We follow Christ and Apostolic examples by regularly attending the worship. Jesus went about doing good, thus, "Leaving you an example that ye should follow his steps." (I Peter 2:21) At the tender age of twelve we are told of his going with Joseph and his mother to Jerusalem to the feast of the passover. (Luke 2:41, 42) During his ministry it was "his custom" to enter the synagogue at times appointed for worship. (Luke 4:16) On the evening of the first day of the week when Christ arose, the disciples being assembled, he stood in their midst. Eight days from that time (the next first day) they were together again and Christ appeared. (John 20:19, 26) Speaking of the members of the Jerusalem church it is said: "And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42) Luke states the custom of the early Christians in Acts 20:7, "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them." A failure, therefore, to meet with the saints for worship is a failure to follow these apostolic approved examples, which means we fail to "make all things according to the pattern" given by inspiration. (Heb. 8:5).

3. A good example is given by our presence in worship. It is good to advise church attendance, but it is better to show how it is done by leading the way to wor-

ship. Jesus said: "Ye are the salt of the earth Ye are the light of the world.....Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5:13, 14, 16) How can parents expect their children to be faithful in attending the Bible study and worship, when they themselves are lax in such matters? Children should be taken, not sent to Bible study. How can Christians expect to impress the world with the importance of following strictly the teachings of the Lord when they fail to meet for worship on the Lord's day. This principle is set forth by Paul when he said to Timothy: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (I Tim. 4:12) Whether we like it or not men watch us and are influenced by our action. "Ye are our epistle, written in our hearts, known and read of all men." (II Cor. 3:2) Where will those who follow you be on Lord's day morning? Happy is the man who, in addition to receiving freely gives a good example to others by faithfully attending the worship.

4. **In worship we have fellowship with Christians and with the Lord.** This world would be a barren place if we were left alone to bear our burdens without the sympathy and interest of fellow Christians. The thought is beautifully expressed by Tillit S. Teddle in the song we so often sing:

"When we meet in sweet communion
Where the feast divine is spread;
Hearts are brought in closer union
While partaking of the bread."

Life is not only made sweeter by fellowship with one another, but the presence of the Lord makes life complete here and assures us of eternal happiness hereafter. We enjoy his presence in our worship, "For," said he, "where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) Anything that corrupts or renders vain our worship drives Christ from our midst. There is no room for him where the worship is not in spirit and in truth. We have an appointment with Christ every Lord's day; on his part this promise is kept, but some break the appointment by failing to attend the worship.

5. **To forsake the assembly is to ignore plain writings of inspiration.** No man can ignore the warnings of God without serious consequences. Suffering, ' sorrow and death are results of this mistake. From the earliest times "every transgression and disobedience received a just recompence of reward." To the Corinthians Paul said: "As I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (I Cor. 16:1, 2) It is high time that those who wear the name of Christ should awake from their slumber and give heed to the following: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10:25).

—In The Evangelist, Sheffield, Ala.

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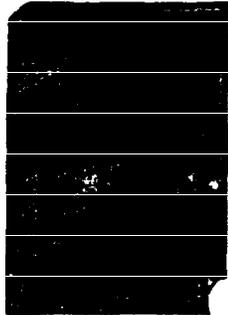
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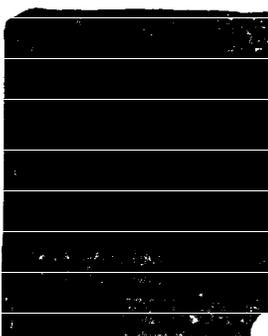


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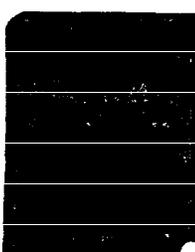
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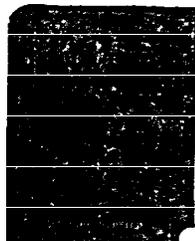
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VOLUME 15

DELIGHT, ARKANSAS, APRIL 12, 1945

NUMBER 19 9

Why We Do Not See The Bible Alike

By A. G. Hobbs, Jr.

From the divided state in the religious world, it is evident that people do not see the Bible alike. "Why?" it is often asked. Yes, this is an unsolved mystery to many. There is only one true God, one Lord, one faith, one baptism, one Spirit, and one body, (Eph. 4:4-5). Jesus prayed for unity (John 17:20-23); and the Apostle Paul pleaded for the same (I Cor. 1:10-13). Why is it that all do not see the Bible alike?

I. Because of Different Attitudes Toward the Bible

There are various false conceptions about the Bible. These different attitudes toward the Bible lead to different understandings.

(a) Some have the idea that the Bible cannot be understood: that it is above and beyond human comprehension. Jesus taught that no one can enter into the kingdom of heaven without doing the will of God (Matt. 7:21). Man must understand with the heart before he can be converted (Matt. 13:15). One must obey from the heart before he is made free from sin (Rom. 6:17-18). Hence, a person must understand God's will before he can do God's will, be made free from sin, and enter into the kingdom of heaven. The conclusion follows, therefore, if it is impossible for us to understand God's will, it is impossible for us to be saved.

There may be some things in the Bible that we shall never fully understand, yet, all that we must know and do to be saved can be understood.

(b) Others have the idea that God never intended for us to understand the Bible. Why did He give us the Bible if He did not intend for us to understand it? Would God be just if He gave us a book that we cannot understand? and then require that we understand it in order to be saved?

(c) Some think that the Bible is not to be understood alike. This would make God a respecter of persons. He would be saving some on one condition and others on other conditions. When God speaks, He speaks to all alike. If all understand, all will understand alike.

II. Because of the Influence of Parents.

Children are inclined to follow their parents in religion. In standards of courtship, ideas, and often morals, children many times consider their parents out of date. When parents began life at the bottom of the ladder

and climbed the hard way, children are reluctant to follow. They are not willing to dress, travel, and live like their parents did; but when it comes to religion many times children want to follow their parents regardless of what the Bible teaches.

It is indeed tragic when people put parents before Christ. Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37).

After a person reaches the age of accountability, he is personally responsible for his conduct and must give an account of himself to God (Rom. 14:12).

We must put the Lord first, follow Him—believe and obey the truth in order to be saved.

III. Because of the Creeds of Men.

As long as men write different creeds and teach them, people will not see alike in religion. Hence, the creeds of men keep people from seeing the Bible alike, cause division and prevent the unity for which Jesus prayed. All creeds are different. When men follow them instead of the Bible, they will not see alike.

One of the first steps in seeing the Bible alike is to discard all human creeds. Let us take the Bible and the Bible alone.

IV. Because of Different Rules of Bible Study

(a) Some think that any practice in religion is right unless the Bible specifically forbids it.

(b) Others practice in religion only what is authorized by the Scriptures.

Being governed by these two distinctly different principles, leads to vastly different conclusions.

Following the first rule leads to counting beads, sprinkling babies, and using instrumental music, various ways of raising money, and a host of other false practices. In fact, this principle permits anything that men may devise, just as long as the Bible does not say "Thou shalt not." There is no end to where this rule leads—except hell.

There are many things that are wrong even though the Bible does not condemn them by name. For example, the Bible does not say, "Thou shalt not gamble." Yet, we all know that it is wrong. Why? because it is condemned in principle by many pass-

ages. The Bible does not say, "Thou shalt not sprinkle water on babies." We are told to teach and baptize (which is a burial, Col. 2:12), responsible persons. This precludes infants, and also sprinkling.

Following the second rule means walking by faith, which comes by hearing the word of God (Rom. 10:17). It means doing all in the name of the Lord—by His authority, (Col. 3:17). It means not to go beyond the things which are written (I Cor. 4:6); but to abide strictly 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." (II John 9).

We are commanded to sing (Eph. 5:19). This is the kind of music God wants us to use in worship. By following the last rule: practicing only what is authorized in the Scriptures—the church of Christ is content to sing and leave the mechanical music. If all would follow this rule, it would be a vital factor in all seeing alike.

However, it is readily seen that as long as some walk by faith, doing only what is authorized, while others by opinion, doing what they like and think as long as the Bible does not say, "Thou shalt not," we shall never see the Bible alike. Employing different principles of Bible study leads to different conclusions.

A man's will is understood by what is stated in the will, and not by what is not stated. Likewise the Lord's will is to be understood by what is taught therein, and not by what is left out. One of the most vital principles of the Bible is that of obeying Divine orders—without addit substitution.

V. The Bible is not Rightly Divided By All.

"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).

This verse suggests that there is a wrong way to divide the word of truth, as well as a right way. Some recognize no divisions in the Bible—not even between the Old and New Testaments, but try to take the Bible as a whole, and teach that both Testaments are equally binding on all persons today.

There are others that make a clear-cut division between the Testaments, observe their difference, and teach that only the New is binding today.

Thus, by dividing the Bible differently, naturally different conclusions

are reached. If all would divide it alike, it would be an important step in seeing alike.

There are three great religions or dispensations in the Bible: Patriarchal, Mosaic, and Christian. The Patriarchal religion was a family religion. The Mosaic religion was national, pertaining to the Jews. The Christian religion is international. The Patriarchal dispensation was about 2500 years in duration, the Mosaic or Jewish about 1500 years, and the Christian dispensation has been in progress for about 2000 years and will continue until Jesus comes.

During the Patriarchal age, instructions to man were given orally. The first written law was given after God through Moses delivered the children of Israel from Egyptian bondage. The first written covenant was the ten commandments (I Kings 8:9, 21; God only intended that this covenant should last till Jesus came (Gal. 3:19, 24).

When Jesus came, He was born under the law of Moses (Gal. 4:4), and lived under the law. He fulfilled it (Matt. 5:17-18; Luke 24:44), took it out of the way, and gave us a new and better law (Heb. 8:6; 9:15).

"He taketh away the first, that He may establish the second. By which will we have been sanctified through the offering of the body of Jesus once for all." (Heb. 10:9-10).

The words "will" "covenant" and "testament" are used interchangeably in the Bible: (Heb. 9:1; 15-17). Hence, Jesus took away the first covenant, will, or testament that He might establish the second will, or testament—the New Testament.

When did He do this?

"Blotting out the handwriting of ordinances that was against us, which were contrary to us, and took it out of the way, nailing it to His cross." (Col. 2:14).

Some argue that God cannot change, and therefore His law could not have changed; but it did: "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7:12).

The Old Testament is inspired and true; but it is not our law and standard of conduct today. It taught eye for eye, and a tooth for a tooth. The New Testament standard is to love our enemies and to return good for evil. The fact is no one can live by both Testaments. The Old is either binding or it is not. If it is binding, those who teach that it is not are wrong. If it is not binding today, then those who teach that it is are wrong. Both positions absolutely cannot be right. No one can follow Moses and Jesus both.

We must also recognize the divisions of the New Testament: Matthew, Mark, Luke, and John give the life of Christ. The book of Acts is the book of conversions—a history of how the church was set up and how people became Christians in the days of the apostles. Romans to Jude gives instructions to Christians; and Revelation is a book largely of prophecy: of the persecutions and final triumph of the church of Christ—redeemed from among men—purchased by the blood of the Lamb. Furthermore, we must observe to

whom a passage is addressed. Some are addressed to alien sinners, some to Christians, and some to the apostles. For example: I John 1:9 was written to Christians. It reads, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Acts 2:38 was addressed to unsaved persons—not to Christians. No Christian was ever commanded to be baptized in the Bible.

There are certain passages that were addressed to the apostles—and to them only. Jesus commanded the apostles to tarry in the city of Jerusalem until they be endued with power from on high (Luke 24:49). We are not commanded to tarry there. Jesus promised the apostles that there they would be baptized with the Holy Spirit, (Acts 1:5). This promise was not to us but to them. This promise was to be fulfilled in Jerusalem, and it was (Acts 2:4).

Not only must we recognize the closing of the Mosaic age, but we must also observe the beginning of the administration and reign of Christ. A will is not in force until after men are dead (Heb. 9:16-17). After His death, Jesus gave the terms of pardon of His Testament: Matt. 28:18-20; Mark 16:15-16; Luke 24:46-47. This law went into force on the first Pentecost after the resurrection (Acts 2). It was here that the gospel was first preached as a fact, heard, believed, and obeyed (Acts 2:22-41).

Hence no one could enjoy the salvation and blessings offered under the New Testament until after the death of Jesus. Furthermore, He charged the Apostles not to preach repentance and remission of sins in His name until after the Holy Spirit came to guide them (Luke 24:46-49). This was fulfilled in Acts 2. It was here that Christ was first preached as a resurrected and crowned king—both Lord and Christ.

The reason so many do not understand the gospel plan of salvation is they go back before the death of Christ and try to be saved like they were then. Let us come to the New will of Christ and comply with the terms as laid down by Him after His death and that went into force as recorded in Acts 2—the birthday of the church and the inauguration of the Christian dispensation.

We must recognize the closing of the Mosaic age and the beginning of the Christian if we ever understand the Bible. When some do, and some do not, naturally we do not see alike.

VI. No Common Authority Accepted.

(a) Some accept the creeds formulated and written by men as their final authority.

(b) Others take their feelings as final on religious issues.

(c) Many just follow their conscience regardless of what the Bible says. Paul's conscience did not guide him right (Acts 9:1-2; 23:1). Conscience must be safely guided.

(d) Others accept the New Testament as complete and final authority in all matters of religious faith, doctrine, and practice. This the church of Christ does.

In the New Testament we have God's revealed will for men today. What is found therein is final and complete authority on all matters pertaining to Christianity. Jesus has "all authority" today (Matt. 28:18). However, He delegated to His apostles authority to bind and loose (Matt. 16:19); and sent the Spirit to guide them accurately into all truth as they preached and wrote (John 16:13; Acts 1:8; 2:4).

We must remember that Jesus lived and died under the law of Moses (Gal. 4:4); in His life and death He fulfilled it and took it out of the way (Luke 24:44).

A will can be changed before one's death. Jesus could forgive sins on different conditions before His will was sealed by His death. The terms revealed after His death can neither be changed nor rejected without condemnation.

We now have the will of Christ written which must settle all questions of religious faith, doctrine, and practice.

It is readily seen that accepting different standards of authority keep people from seeing alike. In fact, no dispute in any field of learning can be settled until a common authority is accepted. Likewise, we will never see alike in religion until we accept a common authority—the written word of the Lord. We can not safely follow the creeds of men, feeling, or conscience.

VII. Some Are Misunderstanding.

God is no respecter of persons. When He speaks, He speaks to all alike. God means something by every command. He did not just throw together a jumbled-up group of words and mean a dozen different things by them. Yet, apparently this is the conception that many have of God and the Bible. Many argue that just so you think you are right that you will be saved; and that if a dozen different people put a dozen different constructions on a verse that they are all right. Could anything be more absurd? It is only in religion that people reason so loosely.

The question is "Why We do not See the Bible Alike"—not why we cannot see alike. When we all understand the Bible, we will all understand alike. Some are not understanding at all, but misunderstanding.

When one person says a verse means one thing and another says that it means something else, it is certain that both cannot be right. Why not just admit it? Infants are not born in sin and at the same time free from sin. Baptism can not be "for the remission of sin" and because of remission of sin both. Neither can baptism be a burial and sprinkling both. Someone must of necessity be wrong. When two doctrines differ, one is wrong—maybe both; but it is certain that both cannot be right.

One of the most unreasonable, illogical, and absurd things in the world is the common argument that regardless of how different persons believe in religion that they are all right.

Is It Possible For All to Understand The Bible Alike?

If it is possible for all to understand

at all, it is possible to understand alike. Noah understood the instruction about building the ark. Moses understood the pattern by which he built the tabernacle. Adam and Eve understood. In fact, God has in all ages revealed man's duty to him in such way that he could understand it.

Twenty-two thousand understood alike; As Gideon was preparing to take the Midianites, God told him that he had to many men, and said: "Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand." (Judges 7:3).

Here 22,000 understood just alike. Most likely the other 10,000 understood also, but there can be no question about the 22,000. How else could the Lord's command have been understood?

In Acts 2, 3,000 understood just exactly alike; Peter commanded the multitude to repent and be baptized for the remission of sins (Acts 2:38) and "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).

One of the greatest troubles today is that so many are not willing to believe what the Bible says. After all, it is more a matter of faith than of understanding. We have little difficulty in understanding what the Bible says, and in getting others to see what it says. The great difficulty is in getting people to believe what God says and do what He commands; and in getting people to understand that God said what He meant, and meant what He said.

If we understand the Bible at all, we will all understand alike.

How Then Can We Understand?

Note a few things that will help to properly understand the Bible:

1. Study, study, STUDY the Bible. Do not just read it.

2. Study with an open mind—not to establish a theory.

3. As you study a book or passage, find out all you can about the setting of the book: who wrote it, to whom it was written, in which dispensation it was written, and why it was written.

4. Consider all the Bible teaches on each subject studied. Do not just take one verse and disregard all other passages on the subject.

5. Follow the plain passages. When a difficult passage is encountered, and there is a plain passage on the same subject elsewhere, follow the plain passage.

6. Never construe a figurative passage in such way that it conflicts with a plain passage.

7. Rightly divide the word, and remember that we are not under the law of Moses, but under the law of Christ and the dispensation that began in Acts 2.

8. Do what God commands and do not try to do everything or anything just because God did not say not to do it.

9. Consider to whom written or spoken: was it to alien sinners? to Christians? or to the apostles only?

"Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17).

Remember that the Lord requires more than being honest and sincere to be saved.

"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).

You Are Invited to Attend The Services of the Church of Christ

(The foregoing article may be had in tract form of A. G. Hobbs Jr., 4216 Sunset Avenue, Indianapolis 8, Indiana).

David's throne according to the promise made in days of old.

Christ loved man while all were in sin, made the supreme sacrifice and paved the way for our redemption. He reigns in heaven as our high priest and invites us to "come boldly unto the throne of grace that we may obtain mercy, and find grace in time of need." (Heb. 4:16). Not only are we thus invited to call upon Him, but we have the assurance that He is fully able to do that which He has promised. We often quote Paul's language on giving as found in II Cor. 9:6-8 and insist that Christians give heed thereto, but when we get to the eighth verse, we stop. Why? Well, the truth presented from verse eight through eleven requires more faith than the general run of Christians have. Yes, it requires much more

faith than the general run of preachers have. Faith is the result of believing the word of God, and we find by experience that some parts of the word are easier to believe than some other parts. Moses became a great servant of God because he believed God. So with many other great men and women named in the Old Testament. Many who were great in their own estimation became small because of a lack of faith in God. They depended on their own strength and ability. Christians, preachers, elders, deacons and all, are too much to measure the possibility by human limitations. Had Moses, Abraham, David and others whose names appear in that great chapter of FAITH, Heb. 11, measured the possibility by what they could see in their own ability, their purse, and the ability of others, their names and deeds would not have been recorded as they are, as examples to us. I fear that if a record of our work and lives should be written by inspiration and presented to the world, it would come nearer being, "O ye of little faith," than, "A great cloud of witnesses" for future generations. We often preach sermons on faith, and refer to the great characters held up as EXAMPLES to us, but, I fear we fail to get the real lesson from their examples. They really believed that God had power, and that He would use that power to help accomplish things far beyond the ability and power of His servant. Had they not thus believed, they never would have taken chances as they did. But one is ready to say, "God does not deal with us as He did with men of Old Testament times." I will agree that God used men to accomplish things then that He does not care to have done now. That those living before Christ were under a different law to that by which we should be guided today. They, by the command of God, did many things that God would not want us to do today. Reading Hebrews 1:1, we learn that they were spoken to through the prophets, and we through Jesus Christ. They were to obey the prophets and we are to obey Christ. Christ being the author of the New Testament, we are to heed His Teaching found therein. Yet, the same God who directed the prophets, directed His Son. God has as much power now as He had in the days of the prophets. God is just as willing to use His unlimited power now as He was then. *All that is needed, is men and women with FAITH.* The quotation given above, II Cor. 9:8-11 is in the New Testa-

(Continued On Page Six)

BIBLE FACTS

L. C. UTLEY

The God we serve is almighty, a jealous God, the creator and maker of all things, and the designer of the Spiritual Realm. According to Paul in Eph. 3:8-12, God planned the kingdom, the church, from the beginning of time. He purposed man's redemption through Jesus Christ, and spent much time in preparatory work, from Adam to Christ, that we might enjoy liberty, freedom and salvation from sin through the love of God. That God's great plan might be carried out, it was necessary that Christ be born of a Virgin, grow to manhood and do the work in which He was engaged while here on earth. That Christ would die, be raised from the dead, and ascend back to the Father on high where He was crowned King of kings and Lord of lords. Yes, where He was given the reign of government on

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The One, Apostolic Faith

A radio sermon by Evangelist Gus Winter, 148 Carroll St., Youngstown 2, Ohio. Preached over station WRRN.

Today I present my second message from Ephesians 4:3-6. As there is no controversy over the ONE Spirit, the ONE Hope, the ONE Lord, and the ONE God, I now invite your prayerful and thoughtful consideration to a discussion of the ONE faith of verse five. This is another of the seven essential things that comprise the unity of the Spirit, which is a unity based upon and in harmony with His teaching. This teaching is presented to us by Jesus' chosen apostles in our New Testament. Here we find the original source of Christianity. Here is the common ground on which all Christians can meet. Here we find the ONE, APOSTOLIC FAITH on which all Christ's followers can and should unite. Souter, in his Pocket Lexicon of the New Testament Greek, defines the Greek word rendered faith as "belief, trust, generally of the leaning of the entire human personality upon God or the Messiah in absolute trust and confidence in His power, wisdom and goodness." In Cruden's New Concordance it is defined as (1) Historical faith is belief in the faithfulness and accuracy of the scriptural narrative and teaching. (2) Saving faith is the acceptance by the intellect, affection and will of God "in favor extended to man through Christ. This faith produces a sincere obedience in life and conversation. The firm foundation of faith is the essential, supreme perfection of God; His unerring knowledge, immutable truth. Infinite goodness and mighty power."

In the light of these definitions, I affirm that the ONE, APOSTOLIC FAITH of Ephesians 4:5 is a Bible centered faith. It is a faith rooted and grounded in the teaching of the sacred Scriptures contained in our Holy Bible. Although chained to pulpits for nearly a thousand years during the "dark ages", the Bible was not destroyed nor its influence erased from

human hearts. The Protestant Reformation, coupled with the invention of printing, gave the Bible back into the hands of the common people. The clergy no longer were able to keep it from the homes of the humble. Today, it has been translated into over 1,000 languages and dialects, circulated annually to the extent of many millions of copies, and is unquestionably the world's best seller. The Old Testament gives us a preview in type, symbol, promise and prophecy of the coming Christ and His coming kingdom. All these prophecies, shadows and types find their fulfillment in the life, ministry, teachings, sufferings, death, burial, resurrection and ascension of Jesus, and in the establishment of His church on this earth.

The fulfillment of the Old Testament prophecy is our assurance of the divine inspiration of its writers. In looking up the references in my CROSS-REFERENCE BIBLE concerning Christ's coming, I discover 57 lines of prophecy are cited from the Old Testament, together with their fulfillment in Christ. In all over 114 passages of Scripture are given, first the Old Testament prediction, then its accurate and literal New Testament fulfillment. Other lines of prophecy dealing with the future history of the Hebrew nation, the rise and fall of pagan empires, their cities and their people are portrayed on its sacred pages. The Babylonian, Assyrian, Medo-Persian, Macedonian and Roman Empires pass before our view. Then their downfall is pronounced by the prophets Isaiah, Ezekiel, Jeremiah and Daniel. Secular history records their overthrow and collaborates what these prophets foretold. Isaiah (Ch. 23), Ezekiel (Ch. 26, 27) and Joel (Ch. 3) tell of the overthrow of Tyre. On pages 722-724 the December 1926 National Geographic Magazine cites Ezekiel's prophecy and then records its literal and accurate fulfillment. Our faith in God and in His Christ is a Bible-centered faith, based solely upon the Scriptures of the Old and New

Testaments. The One, common faith of all professing Christians is a faith based on the Bible alone. It needs no support from humanly devised creeds, disciplines or other uninspired writings.

The ONE saving faith of Ephesians 4:5 is also Christ-centered. Your speaker has already pointed out that there are 57 lines of Messianic prophecy all of which find their complete fulfillment in Jesus, the Christ or Messiah. He is truly the Messiah of promise and prophecy. The inspired writers present Him to us as a divine Person, the Son of the living God, the only begotten One, Matthew 16:16, John 3:16. Through Him God has spoken the final message of hope and deliverance from sin. (Heb. 1:1-3).

Concerning Him, the Samaritans bore this testimony, "Now we believe, not because of thy speaking: for we have heard ourselves, and know that this is indeed the Savior of the world." (John 4:42). John the Baptizer testifies of Jesus, "Behold, the Lamb of God, that taketh away the sins of the world." (John 1:29). He must needs give Himself in sacrifice for the sins of others. (John 3:14). "In Revelation 5:6-13, John, the beloved apostle, gives us a glimpse of the glorified Lord Jesus, asserting four times in those eight verses that He is the Lamb, the One slain for sinful man and the sinner's bleeding sacrifice. No mortal mind can fully fathom the great condescension of Jesus, "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. (Phil. 2:6-8).

In I Tim. 2:5, 6 Jesus is presented as the only Mediator between man and God. In Hebrews 4:14, 15 we see Him as our great and merciful High Priest. In I John 2:1 He is set forth as our Advocate with the Father, the One who is altogether righteous. He embodies in His person, the offices of Prophet, Priest and King. In our

first gospel, Matthew 25:31-46 and in the last book of the New Testament, Revelation 20:11-15, we see Jesus as the final judge, seated on the great, white throne of His glory, as Chief Justice of the Supreme Court of the universe. His word is the last prophetic and saving message from the God of heaven to the pilgrims of earth, Hebrews 2:2, 3. His priesthood is effectual and eternal. (Hebrews 6:20). His kingship is glorious and abiding, for His word is our law, His promise is sure and His authority is supreme. (Rom. 8:2; Heb. 13:5; Matt. 28:18).

This One faith, is "the faith ONCE FOR ALL delivered unto the saints," (Jude, verse three). This message of faith was confirmed unto us by them that heard Jesus. (Hebrews 2:2-4). The confirmation, consisting of the signs, wonders, manifold powers and gifts of

the Holy Spirit, like the message itself, was ONCE FOR ALL. Both the message of salvation and the confirmation "by them that heard Jesus" are recorded in our New Testament. These chosen apostles were guided into ALL the truth and this truth was brought to their remembrance by the Holy Spirit. (John 14:26, 16:13, 14). To this nothing can be added or subtracted without incurring divine condemnation and displeasure. (Rev. 22:18, 19; Gal. 1:8, 9).

This ONE faith in the world's only Savior from sin, is expressed in obedience to our Lord's commands, for Jesus is the Author of eternal salvation only to them that OBEY Him, Hebrews 5:9. The believer is commanded to turn away from sin in a deep and true repentance. He is commanded to confess his faith in

Jesus before men and to be baptized for the remission of sins, arising to walk in newness of life. (Matt. 10:32; Acts 2:38; Rom. 6:3, 4).

"Jesus is tenderly calling thee home
—Calling to-day, calling to-day; Why from the sunshine of love wilt thou roam Father and father away?

Jesus is calling the weary to rest—
Calling to-day, calling to-day; Bring Him thy burden, and thou shalt be blest; He will not turn thee away.

Jesus is waiting, O come to Him now—
Waiting to-day, waiting to-day; Come with thy sins, at His feet lowly bow; Come, and no longer delay.

Jesus is pleading, O list to His voice
—Hear Him to-day, hear Him to-day; They who believe on His name shall rejoice; Quickly' arise and away.

Calling to-day! Calling to-day! Jesus is tenderly calling to-day.

CHURCH OF CHRIST

GEORGE B. CURTIS

(This is a reproduction of one of a series of articles by Brother Curtis which appeared in a Winslow, Arizona daily newspaper last year).

The question of baptism has for centuries been one of great controversy. We propose for a few articles to examine this question. The minister of the church of Christ stands ready to defend any position taken in this series.

1. Baptism requires much water. (John 3:23).

2. Baptism requires a going down into the water. (Acts 8:36).

3. Baptism requires a coming up out of the water. (Acts 8:39).

4. Baptism is a burial, not a sprinkling. (Rom. 6:4; Col. 2:12).

5. Baptism is a resurrection to a new life. (Rom. 6:4; Col. 2:12).

6. Baptism never was performed by the authority of God in any manner other than by a complete immersion in water.

7. If you were sprinkled by preacher, priest or pope you have not been baptized.

8. Christ was baptized in the river Jordan. He went down into the water. He came up out of the water. Paul says he was buried. Aren't you ashamed to try to follow his example by doing something that in no way resembles the thing that he did? (Matt. 3:16; Rom. 6:4; Col. 2:12).

MR. CHURCHILL'S BROADCAST

A short while after he became Prime Minister, Winston Churchill visited some friends in the west side of London. He was scheduled to make an address that evening.

It was already dark when he left, and he feared that he would be late for the broadcast. Rushing over to a cab that was parked at the curb, he told the driver to take him to the broadcasting station.

"Sorry, but I can't take you that far," said the cabby, not recognizing his distinguished face.

"Why not?" asked the Prime Minister.

"Mr. Churchill is broadcasting in a little while. I'm going home to tune in. I wouldn't miss his speech for the world."

Mr. Churchill was so flattered by this that he handed the man a pound note. At the sight of this, the driver's eyes almost popped out of his head.

"Hop right in!" he exclaimed, starting the motor, "Churchill ain't that important!"

Whether or not this incident be true, it serves to remind us that Christ and Christianity greatly diminishes in importance in the minds of many Christians (?) when they are proffered the "almighty dollar."

OTHER PEOPLE'S FAULTS

No doubt it is easier to discover other people's faults than our own. Many of us are troubled more about the way our neighbors live, than we are with our own shortcomings. We manifest a greater feeling of responsibility for the acts and neglects of others than for our own. Now, the truth is, every man must bear his own burden. We shall not be called to answer at God's bar for the idle words, the sinful acts, and the neglects of duty of our neighbor. But there is one person for whose every act, word, disposition, and feeling we shall have to give an account, and that is ourself. We had better train ourselves, therefore, to keep close, minute, incessant, and conscientious watch over our own life. We had better give less attention to our neighbor's mistakes, foibles, and failures, and more to our own. Most of us would find little time for looking after other people's faults if we gave strict attention to our own. Besides, seeing and knowing our own defects would make us more charitable to those of others.—Selected.

"The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself" (Eccl. 10:12).

If people do not believe higher than brutes they will act like brutes.

Corsicana, Texas. April 3: I began work with the Fifth Avenue congregation here on the first of March. Since that time there have been ten additions. Seven of these were by membership, one of whom was restored. Three were baptized, all adults. The latter included a man and his wife who were converted largely through the efforts of one of our Christian families with whom they have been rooming. This is a fine community in which to live, and the church enjoys the respect and confidence of "those without." About a year ago the Fifth Avenue church helped to get the work started in another part of town, so we now have two good congregations here. Brother James A. Johnson recently began work with the Westside congregation.— Frank J. Dunn.

* **

Searcy, Arkansas: I am to be at Dora, Missouri May 15th to 27th. August 14 to 26 George R. Housley and I will not build on another man's foundation in Yell County, Arkansas. I can afford to conduct a few more meetings if someone feels it will help them first, instead of me.—Dan J. Ottinger.

* **

Alexandria, Louisiana: Just closed a seventeen nights meeting in Montgomery, La., a small town between Alexandria and Shreveport. Twenty-four were baptized, and many more were interested. This was the first Gospel meeting ever to be held in that section. Brother and sister Sherman Laird were the only Christians living there. It was through their efforts that the foundation for this meeting was laid. They are making plans to build after the war. At present they are using the Legion Hall. Any one desirous of making a contribution to their building fund should send it to Sherman Laird, Montgomery, La. Any amount will be appreciated. Pray for us.—E. S. Hughes.

* **

Corning, Arkansas: Since my last report I have taught a singing school for the Central church, Muncie, Indiana. We had an average attendance of 35. This is a small congregation made up mostly of southern people. They are very active and seem to have a mind to work. They have a nice lot and plan to construct a building as soon as possible. They have secured a man to work with them full time and the future looks bright. I am now at Hickory Grove church, six miles from Alton singing in a meeting with Brother Tillman B. Pope doing the preaching.—C. E. McCord.

March Musings and Report: Gus Winter, Minister, Church of Christ, 148 Carroll St., Youngstown 2, Ohio. Since March 3rd have been under the care of my family physician, besides receiving treatments at the Strand Drugless Clinic in downtown Youngstown from the skilled hands of Dr. W. W. Strand. The doctor has ordered a rest period of two hours each day. So have not been able to make as many calls as usual. I estimate only 40 in March, with distribution of 100 tracts and gospel papers, 75 mimeo., announcements of our radio broadcast over WRRN. Owing to my physical condition, I spoke but twice over WRRN instead of thrice. Our capable Evangelist Jess Nutter of Struthers spoke for me March 24. I held eight Lord's Day preaching services, four Lord's Day Bible Classes, four Wednesday Bible Studies, despite depleted vitality. (James 5:16-18).

* **

A Commendation

Saratoga, Arkansas, March 22, 1945
TO WHOM IT MAY CONCERN:

This is to commend Brother Robert L. Allen of Jal, New Mexico, to the brotherhood in Arkansas. Brother Allen held our meeting here at Saratoga in 1944 and is returning this year. He also wants to hold other meetings in this vicinity. His preaching here last year was sound and effective. He did not hesitate to preach the Word in its purity. We, the elders of the church at Saratoga, believe he is capable of holding a good gospel meeting. Write him at the above address if you need him.

Barney Stanton and J. J. McJunkins, Elders of the church of Christ at Saratoga, Arkansas.

* **

Alma, Arkansas, April 3: Last June Brother Will W. Slater and I conducted a meeting at Van Buren, the county seat of Crawford county. The meeting resulted in the establishment of a small congregation and they continued to meet in private homes for a few months. They have now purchased a nice little building from the Lutheran people which gives them a permanent meeting place of their own. When I got through with my meetings last summer I saw that this work must be taken care of, so through the winter I worked with them and assisted them in every way I could. I practically gave them my service (it really was a sacrifice on my part), but they did appreciate it and cooperated splendidly in the work and the interest and attendance continued to climb. If some preacher would like to do secular work and preach for them on Sunday

and teach a Bible class one night a week it would be having part in a grand work. Should any preacher be interested he may write me and I will pass his letter on to the proper ones. Brother Calvin McCord and I are now near Alton, Mo., in a meeting. Brother McCord is a fine yokefellow and a good singer as well as a Gospel preacher. I will be at Johnson, Arkansas the 18th of this month. My time is booked until October. If you could use me after that time, you may write me.—Tillman B. Pope.

BIBLE FACTS

(Continued from page three)

ment, and the writer is talking to Christians.

The Ability Of God

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8). Then, read the following three verses and see the ability and willingness of God to use FAITHFUL men and women to accomplish great things in New Testament times. Paul said, "We as workers together with Him." It is true, and also sad, that some Christians feel themselves "to possess MUCH ABILITY, and are so foolish as to boast of it. Had Moses been that kind of a man, God could not have used him. So with many other great men of Bible times. It is as true now as it was then, that self-importance does not fit a man for service to God. Christ was not that kind, and He wants HUMBLE servants today. Of all the great men that I have known in my experience, the noblest, the greatest, the most useful, have been the most humble and possessed the least self importance. When we come to the point that we can use our limited ability, in a humble manner, working, praying and trusting God, yes, trusting Him to reach farther through us than we can reach by our own strength, greater things will be accomplished and the kingdom of Christ will spread and cover the earth.

Lord, give us men and women with a contrite spirit, with faith that says, "I am weak, but God is strong, and He is willing and ready to use the little that is in me, to accomplish much good. So believing, I will go forth in His vineyard to work with all of the talent and ability God has given me, trusting Him to add other talents, bearing fruit, trusting Him to purge me that I may bear more fruit."—In The Gospel Way.

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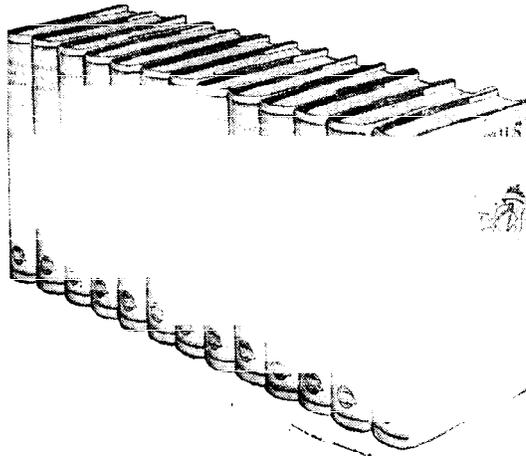
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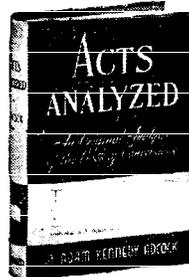
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SANATORIUM NOTES

HOWARD CASADA

The work at the Sanatorium is moving along nicely. The financial support of the work is being carried on in a fine manner. We are glad that others are becoming aware of the great opportunities here.

We are distributing much literature and gospel papers among the patients each week. This is bearing much fruit. We are thankful to the many who are making it possible for us to do so. Keep on sending your gospel papers. They will be put to good use here.

Received some nice large print New Testaments from Brother Arthur Buell of Augusta, Kansas. We can

use many more of them. Sister Blanche Hornor of Springfield, Missouri sent us a nice large box full of Bibles. The North Little Rock congregation sends us Bibles all along. We are very thankful for all these nice gifts.

We are still conducting four services per week at the Sanatorium. In addition to this I preach for the church at Booneville twice each Lord's day. Then too we have much personal visitations to attend to. Two were restored here at the services of the Booneville congregation last Lord's day. One Sanatorium patient was restored to duty this week.

Nice lots of gospel papers have recently been received from points in West Virginia, Texas, Kansas, Oklahoma and Arkansas.

Two of the patients baptized since I began work here almost a year ago recently passed away. They were

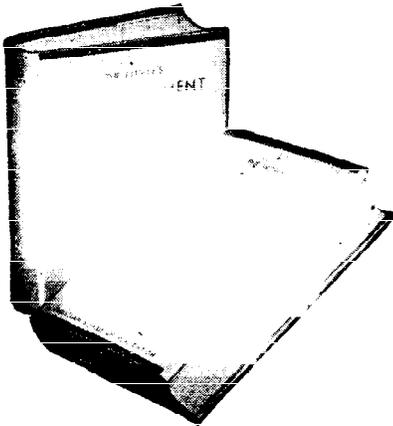
brother Scott Masoner of Springdale, and brother Logan Jones of Fisher, Arkansas. Brother Masoner died in the Sanatorium and brother Jones was killed in a train accident near Pine Bluff, Arkansas.

We are still preaching over the speakers system in the Nyberg building each Tuesday. We are receiving a number of questions from the patients to be answered. The patients seem to appreciate this service and we are thankful for the interest.

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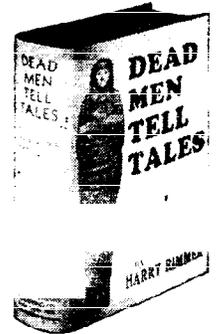
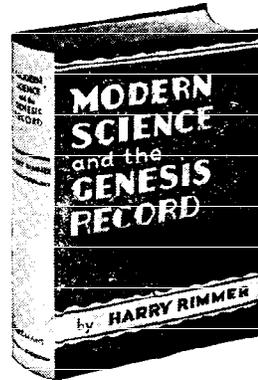
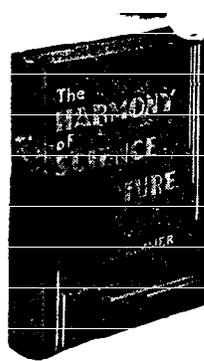


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VOLUME 15

DELIGHT, ARKANSAS, APRIL 19, 1945

NUMBER 20

Lot Pitched His Tent Toward Sodom

GEO. B. CURTIS

(Read Genesis 13:1-13).

The significant thing about this narrative is that Abraham chose to live on the hills of Canaan, while Lot pitched his tent toward Sodom. We learn by a further study of the story of Lot and Abraham that Lot was a righteous man as well as Abraham. But he made a mistake. He moved in the wrong direction. He pitched his tent toward Sodom. He moved in the direction of wickedness. We would have you note that Lot did not move into the city at once. He simply pitched his tent toward it. While Holy Writ records that Lot retained his name for righteousness, his family was not so successful. Finally, he lost his wife, and the major portion of his family and all his possessions, which were once great, because he moved in the wrong direction. He pitched his tent toward Sodom.

The strength of the Hitler movement rested in the fact that he began with youth and instilled the doctrines of Nazism into the generation that has brought war and desolation to the world. This is an example that should not be lightly considered and lost as a lesson to America. If education can be so potent a factor when used in the wrong direction, is it not logical to assume that it can be just as productive of good when used for good? The destiny of America rests with the young manhood and young womanhood of today. What will be that destiny? This question will be answered according to the direction in which we pitch our tents. We must not move toward Sodom.

Yet today I see many indications that we are following the example of Lot. Too often, both young and old, are pitching their tents in the wrong direction. Moving toward Sodom. If America is to continue to exist as the champion of liberty, "The Land of the Free and the Home of the Brave," this tendency must be checked. The nation that loses its moral stamina—its virtue—is a doomed nation.

America is drifting toward Sodom.

The bulwark of any nation is the homes of that nation. Destroy the home and you destroy the nation. I never doubted the final triumph of my country in the darkest days of this global war. Pearl Harbor, Bataan, Corregidor brought their qualms of fear and their hours of pain. But I have never doubted the ultimate outcome of right over might. But at times I fear to face the prospects of an America that is pitching its tents toward broken homes, multiplied divorce, drunkenness and debased womanhood. No country can long endure a system that has forgotten the purity and sanctity of her women. Rome fell not because of the strength of the armies brought against her, but because the homos of Rome failed. I repeat that the home is the bed-rock of our Columbia. A home can be no stronger than the total strength of the members of the family. The nation can be no stronger than the total strength of the homes of the nation. No home is strong that lacks morals. No nation is strong that lacks moral homes.

The wise man of old tells us that, "Righteousness exalteth a nation, but sin is a reproach to any people." The nation that forgets God; the civilization that does not take Him into its national life, is doomed. For a time prosperity may seem to bless the nation that has forgotten God. The ancestor worshippers, the Hitlers, the Voltaire's may have their field day, but history discloses no fact clearer than the fact that retribution is sure and swift for them. They have pitched their national tents in the wrong direction. Their Sodom is inevitably destroyed.

The young man makes a terrible mistake when he pitches his tent in the wrong direction. A few years ago I was invited to conduct a series of religious services in a large state penal institution. I attempted to bring the story of the cross to the crime hardened inmates of that penitentiary. The

light of hope had gone from the faces of most of these men. The light of love had been quenched by crime and their incarceration. They had left behind them a trail of tears, blood and disappointment. They had forfeited their right to liberty, and some had forfeited their right to life. Yet, these men had not become hardened criminals over night. They pitched their tents in the wrong place. They had moved toward Sodom. They were overwhelmed with the Sodomites. They lost all. Crime does not pay. Do you recall the story of Benjamin Franklin's whistle for which he paid all his money. He paid too high for the whistle. When we begin by pitching our tents toward Sodom, we are paying too high for our whistle.

Whenever I see a young man beginning to drink, see the alcoholic flush on his face, and smell the alcoholic fumes on his breath, I see a young man who is pitching his tent toward Sodom. One might be ready to counter with the time worn remark that a little whiskey, or wine, or beer will not harm. But, did you ever know a man who became a drunkard that never drank a drop in his life. Did you ever hear of a man who never uses liquor in any form in drunkenness running down a helpless pedestrian. Did you ever hear of a man who was an absolute abstainer from all alcoholic beverages, taking the life of his fellow, man in a drunken brawl. Drink on the part of any man is foolish and hurtful, hurtful to himself and to those who love him most. The use of whiskey, wine and beer in any quantity is a move in the wrong direction. It will ruin your chances here and hereafter.

When I see a young man beginning to gamble in any form, I see a young man who is pitching his tent toward Sodom. The "Fool's Fever"—gambling—attacked with cards, dice and other gaming devices. Many are those who became unstable citizens, cheats and all that go along with the gambling game, because they moved in the wrong direction.

Young man the destiny of the nation rests upon you as a home builder.

Your opportunities are great. Your responsibility is great. You cannot afford to pitch your tent toward Sodom.

The responsibility of the men of this generation is only exceeded by that of the women of America today. Hers is a great opportunity. Hers is a great responsibility. She must not fail. Too much depends on her. Debase womanhood, and you debase the race. Elevate womanhood and the race elevated. No civilization has ever risen above the mothers of the men of that civilization. Nor has any civilization plumbed the depth of debasement whose motherhood retained its virtue. There will never be a time when virtue and purity ceases to be the real standard of measurement for woman. There will never be a time when prostitution will not rob her of all that is noble and good and pure and honorable. I feel a tinge of pain and contempt for that girl who has thrown away her priceless possession—virginity—that encumbers our civilization today, began by pitching her tent toward Sodom.

Every girl is a potential mother. Somewhere on the battle torn plains of Germany, in the jungles of the Philippines, in the air over Germany or Japan, down in the bowels of the ocean as a crewman of a submarine, or wherever our fighting men are, are boys whose only consoling dreams center around a wife, a home, children and all the blessings that are attached thereto. Young lady, can you afford to fail that hero of air, land or sea. Can you afford to bring to him a defiled and degraded womanhood. Can you afford to bring into a home making relationship with him, your soiled, and degraded body. Do you think it fair to him?

Whenever a young woman permits young men—whether sailor, soldier or civilian—to take liberties with her of a nature too common today, she is pitching her tent toward Sodom. It is far easier to prevent a moral catastrophe than to rebuild a wrecked life upon the ruins of prostitution. I repeat that every girl is a potential mother. Would you like to look into the future and think of looking your own innocent babies in the eye, knowing you had been untrue to their innocence. Would you like to see the results of your sins in blindness and imbecility in your own offspring. This is another thing that is far easier to prevent than to remedy. Then, don't pitch your tent toward Sodom.

Whenever I see a young woman with a cigarette between her pretty

fingers I think, "Young women you are pitching your tent toward Sodom." Is it any more of a moral wrong for a woman to smoke than it is for a man to smoke. I think not. But there is a sex barrier between the man and the woman that cannot be obliterated with impunity. Woman has made a sad mistake in aping the worst qualities of man. I think I speak the honest sentiment of most men when I say that the smoking of cigarettes lowers any woman in the estimation of men. Personally I have placed woman upon a pedestal above man as something finer and better. The sight of her smoking brings her down from the pedestal. Is it wrong morally? I do not so assert. Would it be wrong for me to rouge my cheek,

paint my nails, put on lipstick, wear a new Easter bonnet, have ruffles and frills and skirts and lingerie of all feminine kind? I think that it would not be morally wrong. I could not go forth in this attire without incurring the contempt of the women of my acquaintanceship and finally landing in some psychopathic ward somewhere. Yet, it was all right for my wife or my daughter to so act. Don't pitch your tent toward Sodom. God's highest handiwork is a good woman. The devil's most efficacious tool is a bad woman. Young lady, you cannot afford to trifle with your virtue, or you'll be paying too high a price for you whistle. Don't pitch your tent toward Sodom.

Religious Unity

A. G. HOBBS, JR.

I. A PRAYER FOR UNITY

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11.

Jesus prays for the apostles "that they may be one." He wanted them to be united in their work, and for all to preach the same doctrine. The apostles were all under the same commission, (Matt. 28:18-20) and everywhere they went they preached the same gospel.

Jesus prays that the apostles be one "as we are." God and Christ are one in fellowship, purpose, love, interesting the lost, etc. But they are not one individual, as some argue. If so, then Christ prayed that all the apostles be one individual, which is absurd and impossible. Furthermore, when Christ prayed this prayer, He was on earth and God was in heaven.

"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 also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:20-23.

Jesus prays earnestly and fervently that all believers be one; not one person, but one in name, faith, doctrine, practice, fellowship, etc.

Men often argue that it is impossible for all to be one. Hence, they accuse Jesus of praying an impossible prayer. But prayer must be in faith. If it is impossible for all to "see alike" and

be one religiously, then Jesus could not have prayed in faith. And without faith it is impossible to please God. Heb. 11:6. But Jesus always pleased God. John 8:29. Therefore, UNITY IS POSSIBLE.

Any man ought to be ashamed to thank God for division, that every man can have a church of his choice—that the prayer of Christ has not been answered!

One reason Jesus gives for wanting all believers to be united is "thai the world may believe that thou hast sent me." Hence, religious division (every person having a church of his choice, instead of the Lord's choice) is the main cause for infidelity. If all professed believers would throw aside their own likes and dislikes, human names, man-made creeds, and stand united on the Bible, then we could have influence and success in convincing both the disbelievers and the unbelievers. Hence, UNITY IS POWERFUL.

In unity there is strength. Jesus said, "And if a kingdom be divided against itself, that kingdom cannot stand." Mark 3:24. The Kingdom of Christ does not consist of all religious denominations; if so, it cannot stand. But Daniel said, "It shall stand forever." Dan. 2:44.

Unity would be profitable in many ways. It would eliminate a duplication of buildings, and add to the peace and progress of many communities. Unity is both good and pleasant. Ps. 133:1.

Let us not try to evade this prayer for unity, but to hasten its being answered.

II. A PLEA FOR 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. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that 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?" I Cor. 1:10-13.

Being guided by the Holy Spirit, the Apostle Paul pleads earnestly for unity. If it is wrong to wear Paul's name, and it is certainly condemned here, then it is wrong to wear the name of Luther or any other man. It is wrong to belong to a religious party that puts over its place of worship the name of man or any name not found in the New Testament.

Christ is not divided, and we should wear the name of Him who was crucified for us. Division is wrong and sinful. Paul pleads for all believers in Corinth to speak the same thing and be perfectly joined together. When one preacher is preaching one doctrine and another is preaching a different doctrine, they certainly are not speaking the same thing. When religious denominations exist, wearing human names, etc., and will not fellowship each other, it is obvious that they are not "perfectly joined together."

Unity can never be obtained while men try to uphold and justify division. No one can do so without ignoring or denying the plain passages just cited—Christ's unity.

Men sometimes argue that the religious world is united "in a sense." But Paul pleads "THAT THERE BE NO DIVISIONS." Denominationalism must crumble if God's will be done. No denomination exists by the authority of Christ. All have been built by men contrary to the Word of God. Perhaps you are wondering how it is possible for all believers to be united. Study carefully the Divinely-given plan.

III. A PLAN FOR UNITY

"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.

Let us study prayerfully and carefully each item as here listed, and a few other passages. We have here a Scriptural and practicable plan for the unity of all believers.

One Body—Unity of Organization

"There is one body," Paul declares. This is unity of organization. What is the one body of which Paul speaks? Let him answer: "And hath put all things under His feet, and gave him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1:22, 23. The church is Christ's body. The body is the church. Col. 1:24.

"Bui now are they many members, yet BUT ONE BODY." I Cor. 12:20. Since there is one body, and but one,

and that body is the church; therefore, there is but one church.

Jesus said, "I will build my church." Matt. 16:18. He built only one. All others have been built by men. In speaking of religious bodies that God did not establish, Jesus said: "Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

The church of Christ is composed of local congregations throughout the world. "The churches of Christ salute you." Rom. 16:16. Every congregation established by the apostles and their co-laborers was a church of Christ—spoken of collectively as churches of Christ. They all were taught the same doctrine, all believed, and obeyed the same things; and all were in fellowship one with the other.

Christ is the Head, and all that believe the gospel, repent, confess, and are baptized for the remission of sins, Acts 2:38, are added by the Lord, Acts 2:47, and thereby become members of His body, which is the church.

One Spirit—Unity of Revelation

The one Spirit is the Holy Spirit, almost every one will admit. The Spirit revealed the truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:13.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." I Cor. 2:12.

"Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." Eph. 3:6.

Not only did the Spirit reveal the truth to the apostles but he also enabled them to confirm the word preached by miracles and signs. Mark 16:20, Heb. 2:3.

There is only one Spirit and he certainly works in harmony with himself. There are a number of religions today claiming to have their origin through an inspired man or woman since the days of the apostles of Christ. For example, the Mormons claim that Joseph Smith received special revelations from the Spirit. Yet, what he taught differs from what the inspired apostles taught. If all were inspired by the Holy Spirit, they would have all taught the same things.

There are several religious bodies that claim to receive the baptism of the Spirit, they all teach and believe differently and will not fellowship each other. Is this not a strange situation?

All truth is in harmony with all related truth. There is only one Holy Spirit. All so-called revelations that differ from the Bible are false. Those making the claims are false apostles—deceitful workers. II Cor. 11:13.

One Hope—Unity of Aim

Without lengthy discussion, the universal hopes of man is eternal life in the world to come. Mark 10:30; Col. 1:5. Christ has gone to prepare a place for the obedient and faithful. John 14:1.

"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.

However, there are some exceptions to the one true hope of heaven. Some have the false hope of reigning with Christ here on earth instead of going to heaven in glory. The early Christians looked forward to a heavenly home. Heb. 11:16.

One Lord—Unity of Authority

Christ now has all authority. Matt. 28:18. Peter declared that God has now made Jesus both Lord and Christ. Acts 2:36. "Lord" means one supreme, ruler, one with authority.

The crying need of the religious world is to recognize and submit to the authority of Christ. There can never be unity until it is done. We should all be willing to act by Divine authority. But when men write creeds that serve as authority, and look to men instead of Christ, division will continue.

There can never be unity until all submit to the same authority.

One Faith—Unity of Doctrine

Jude wrote that we should contend for "the faith." Jude 3. A company of the priests were obedient to "the faith." Acts 6:7.

"But speak thou the things which become sound doctrine." Tit. 2:1.

Paul left Timothy in Ephesus that he might "charge some that they teach no other doctrine." I Tim. 1:3.

The apostles and their co-workers all taught the same doctrine. No one had a right to his own belief. All had to preach the same gospel, Gal. 1:8, since there is only one true gospel. Hence, the early Christians all heard the same doctrine preached, all believed the same, and all obeyed the same commands in becoming Christians.

One Baptism—Unity of Practice

Baptism is a religious practice. Most religious bodies practice what they call baptism. This is one of the things the religious world is divided over. When Paul declares that there is "one baptism," it does not sound as if every person has a right to be baptized according to HIS choice, and to submit to what HE THINKS is baptism.

The Lord has not left us in the dark on this question. The Bible plainly illustrates how baptism was and should be performed. Both the preacher, and the one desiring baptism should go UNTO a certain water, BOTH should go down INTO the water. Acts 8:36-38. The candidate is buried with Christ by baptism and raised to walk in newness of life. Rom. 6:3, 4; Col. 2:12. In baptism the body is washed with pure water. Heb. 10:22 (not just the head wet). A complete burial of the body in water is conceded by all leading Bible commentators to have been the practice of the early church.

As to the design of baptism, it was to be saved. Mark 16:15, 16. Christ saves only the obedient, Heb. 5:9, and baptism is a plain command. Acts 10:48. Therefore, all had to be baptized
(Continued On Page Five)

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879. Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Who Is Responsible For Division?

J. A. COPELAND

I have written two articles on the "Evils of Division," one on "How We Can Unite," and this the last one for this series, is, "Who is Responsible for Division?" Anyone who will study the Bible with an unbiased mind cannot help but see that it teaches unity, and "condemns division. But the people are divided on religious matters, and somebody is responsible for that division. Who is it?"

We learned in our last article, if all would follow the word of God, there would be no division. Let me call your attention to two passages I gave in that article. (I Peter 4:11). "If any man speak, let him speak as the oracles of God." If all would speak as the oracles of God, there would be no division. Now let us read Phil. 3: 16. "Nevertheless whereunto we have already attained, let us walk by the same rule let us mind the same thing." If all would walk by the same rule, and that rule be the word of God, there would be no division.

But there are a few hundred churches in the world, and all divided among themselves, and teaching conflicting doctrines. Who is responsible for that division? Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:18) What is that church sometimes called? Christ's Body. How many such bodies did he establish? Here is the "answer. "And hath put all things under His feet, and gave him to be the head over all things to the church, which is His body, the fulness of him that filleth all in all." (Eph. 1:22, 23). But now are they many members, yet but one Body." (I Cor. 12:20). Since the Body is the church, and there is but one body there is but one church, by the authority of the Lord. Then who are responsible for the division? Those who started these churches that the Lord did not authorize. But many may say, I was not the founder of our church. But you are in a measure responsible for going on in a church

that the Lord did not authorize. Can you read about the church of which you are a member in the Bible? If not you are responsible for not cutting away from a human institution, and becoming a member of the church of our Lord.

Another practice that has caused much division is the action of baptism. Some practice immersion, pouring, or sprinkling, just as the subject requires. While others practice immersion only. Who is responsible for the division? What saith the oracles of God? I am going to give three scriptures, and see what you can learn. (Matt. 3:16, 17). "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Acts 8:36-39). "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 of 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 away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Rom. 6:3) 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,"

In reading the above scriptures we learn that baptism requires water, going down into the water, burying or planting the subject in water, resurrection and coming up out of the water. Immersion requires water, going to a water, going down into a water, a burial or planting in water, a resurrection, a coming up out of the water. Sprinkling and pouring require water. But they do not require going to a water for the water is usually brought to the subject. They do not require going down into a water, they do not require a burial or a planting, they do not require a resurrection nor coming up out of the water. If all would walk by the same rule and mind the same things as the word of the Lord requires, then all would go to the water, go down into the water, be buried in the water, be resurrected and come up out of the water and there would be no division on the subject. Who then are responsible for the division? Those who do not walk by the rule of God's word.

Another subject in which there is division is instrumental music in church worship. Some use mechanical musical instruments in their worship and try to justify it while others do not use them and condemn their use. In that we are divided, notwithstanding the apostle Paul said: "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 the same judgment." Since we are divided and the word of the Lord condemns division, who is responsible for that division? Since we are to walk by the same rule and that rule is the word of God, if those who use mechanical instruments can find them authorized by the word of God, then we who oppose their use are responsible for the division. But if the word of the Lord does not authorize their use then those who put them in the worship are responsible. Now let me give you something to think about. There is not a command to those who live under the reign of Christ for them to use

mechanical instruments in praising God or to use them as an aid in singing praises to God. There is not an example where any New Testament church used such things. No historian of repute that I have been able to find says the church of our Lord used instrumental music in the days of the apostles. Since then there is no command in the New Testament for instrumental music and no example of its use recorded in the New Testament or in history, then those who put it into the worship, and those who continue to worship contrary to the teaching and examples of the New Testament are responsible for the division and will have to give an account for it in the day of judgment.

Hear the wise man: "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among the brethren." (Prov. 6:16-19). There was no discord among brethren on the subject of instrumental music in worship until it was used as an aid to worship. Therefore those who put it in sowed discord among the brethren, and Solomon said the Lord hates such. Some one may say, You said in another article that if the Lord did not prescribe the manner" of doing a thing, then we are at liberty to do it as we see best. Yes, but did not the Lord prescribe the kind of music to make? Let us see. "And when they had sung an hymn, they went out into the mount of Olives." (Matt. 26:30). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5:19) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16). The word of the Lord says sing, but never says play an instrument in the New Testament church.

Now who is responsible for the division? Those that sing? No. The word of the Lord says sing. The "Oracles of God" say sing. If all sing and leave off the instrument, then all are walking by the same rule, and there is unity.

But if brethren are divided over things that the Lord commanded, but did not specify just how it should be done, who is responsible? Those who are too selfish and stubborn to give way to the wishes of the people. Let

us illustrate this briefly before we close. In I Cor. 16:1-3, we find a command to "Lay by in store as you have prospered." Then we may do it in any convenient and orderly way. Suppose the majority of a congregation should decide to pass a container to take that collection, but I want all the brethren to walk up to the table to contribute, and I just determine to have my way, and I stir up strife and division. Who would be responsible for that division? I would for being self willed and stubborn. When brethren get more of the love of God in their hearts, and less selfishness, we will do much more to advance the kingdom of Christ. That that day may soon come is my earnest desire and prayer.

RELIGIOUS UNITY

(Continued from page three)

to be saved by Christ. Peter commanded baptism "for the remission of sins." Acts 2:38. Why is it that ALL preachers will not tell dying men and women what the Bible says?

As long as preachers repudiate what the Bible says, and preach what they THINK it OUGHT to say there can never be unity.

Furthermore, there was no Holy Spirit baptism when Paul wrote this passage, or at any time since.

If all would follow these plain passages on baptism, there would be unity of practice.

One God—Unity of Worship

God is the One to be worshiped. The angel commanded John to "worship God." Rev. 22:9. We worship God in and through Christ our mediator. Heb. 7:25.

"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." John 4:23.

BUT God has revealed in His word HOW we are to worship. Worship must be in spirit and IN TRUTH—according to truth which is the word of God. John 17:17.

After the church was established, we are told: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42. They met on the first day of the week to break bread. Acts 20:7. They were commanded to use vocal music in worship—singing. Eph. 5:19; Col. 3:16.

If all would follow these simple commands and plain examples, there would be unity of worship and all would be walking by faith. But men come along and omit the Lord's Supper because THEY do not THINK it should be observed weekly as by the early Christians. Then men add mechanical music because THEY LIKE it, and WANT it. Hence, division arises and continues because men will not follow the Bible.

One Speech—Unity of Preaching

"If any man speak, let him speak as the oracles of God." I Pet. 4:11.

If all would do so there would be unity of preaching. All would be speaking the same thing. Hence, all would tell sinners to do the same things to be saved. Acts 16:31-34; 2:38; 22:16. But some stop on Acts 16:31, and deny the others. And, all would teach the same things about how to stay saved.

If all would speak as the oracles of God, the following expression would never again be preached: "Join the church of your choice," "Once saved, always saved," "original sin," "baptism is just an outward sign of an inward grace," "infant baptism," etc. Let us all stick with the Bible in our preaching.

One Will—Unity of Understanding

"Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:17. Only those who do God's will can enter into the kingdom of heaven. Matt. 7:21. "Testament," "covenant," and "will" may be used interchangeably. It is said of Christ: "He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Christ once for all." Heb. 10:9, 10.

The heirs of an estate must understand the will of the one making it before they can properly carry it out. So it is with the Lord's will. When the heirs understand the will, they will all understand alike.

So it is with the testament or will of the Lord; when it is properly understood, ALL WILL UNDERSTAND JUST EXACTLY ALIKE. God is no respecter of persons. And when all understand the will of the Lord, there will be UNITY OF UNDERSTANDING.

One Name—All Christians—Only

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." I Pet 4:16. The revised version reads, "in this name."

Wearing unscriptural names keeps the religious world divided. To glorify God in the name Christian is a command. No one can obey the Lord and wear a human name. There is something in a name—the difference between obeying the Lord by wearing the right name, or disobeying Him by adding an unscriptural name. Furthermore, religious parties are built around party names. The prayer of Christ for unity can never be answered until all party names are discarded.

Why not be content to just be a Christian only. No loyal wife will add another man's name to that of her husband. Neither can one be loyal to Christ and add an unscriptural name.

Let us be one in name, faith, doctrine, and practice—and we can be if all will just follow the Bible and the Bible only. The Bible only makes Christians only.

(The foregoing article may be had in tract form of A. G. Hobbs Jr., 4216 Sunset Avenue, Indianapolis 8, Indiana).

Why All Men Are Not Saved

W. W. TYNES

The scriptures emphasize the fact that God, Christ and the Holy Spirit are not to be blamed. God wants all men to be saved. "Who will have all men to be saved, and to come unto the knowledge of the truth." (I Tim. 2: 4) The writer of the Hebrew letter was speaking of the Christ when he said, 'For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.' (Heb. 9:26) Again, it is written, "For the Son of man is come to seek and to save that which was lost." (Luke 19:10) The love of God and the obedience of His Son made it possible for man to be saved. If any man is lost, it will not be because the Holy Spirit failed to plead. "Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." (Heb. 3:7-8) Thus we find unity of purpose on the part of the Godhead.

Not Seeking The Right Thing

Many will be lost because they find satisfaction only in temporal things; they seek earthly comforts. Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." There are but few people who do as Jesus taught. The kingdom of God is the church. When Jesus established his kingdom he established the church. The church is the body. (See Col. 1:18) The body is that which Jesus will save for "He is the Saviour of the body" (Eph. 5:23).

Men are without hope who fail to find the kingdom. But they, and not Jesus, are to be blamed if they fail to find it. If men fail it will be because they did not "seek" the kingdom. It is written, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; Knock, and it shall be opened unto you." (Luke 11:9) We have this language in Jeremiah 29:13, "And ye shall seek me, and find me, when ye shall search for me with all your heart." We cannot anticipate disappointment in Heaven; but are there not many on earth who will be disappointed at the day of judgment? All who are without Christ are poor indeed. We are without Him when we fail to keep His commandments. Remember, Jesus said, "Seek righteousness....." The commandments of God are righteousness. "My tongue shall speak of thy word: for all thy commandments are righteousness." (Ps. 117:172)

Minds Made Up How To Be Saved

Some have made up their minds how to be saved. They do this and act independent of that which is written. All men should live and be directed by the word of God. "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4).

Naaman had made up his mind to be cleansed some other way than that which God had designed. In this respect, there are millions like Naaman. God, through Elisha, told Naaman to "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, "Behold, I thought....." Yes, Naaman "thought" that God would save him in another way but

he was mistaken. It didn't do him any good to become angry over the affair. Naaman was persuaded by his servants to obey. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (II Kings 5).

God, 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." (Acts 2:38) Some "think" it absurd to be baptized for the remission of sins. They "think" it absurd. Yes, some people "think" as Naaman "thought." They say, "I can't see it." But friends, God did not ask any man to "see" it. He said, "Be baptized."

Procrastination

Procrastination is a thief of time; it is a thief of souls. The apostle Paul preached the faith that is in Christ. Felix heard him preach, but as far as we know he did not obey the gospel. Luke records the following about Felix: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." This was the tragedy in the life of Felix. It is the tragedy in the life of any man who fails because he is waiting for a convenient season. Men should obey at the first opportunity. McGarvey wrote about Felix and said, "The terror which seized him was the beginning necessary to a change of life; but lust and ambition smothered the kindling fires of conscience, and he made the common excuse of alarmed but impenitent sinners to get rid of his too faithful monitor. The- 'convenient season' to which he deferred the matter never came, and i convenient for a man to put away a beautiful woman with whom he was living in sin, and to radically revolutionize the whole course of his previous life? This change must be made at a sacrifice of much convenience and much pride by every wicked man who makes it." It is wise to profit by the mistakes of others. These things were written for our admonition that we should not do as Felix did. Why postpone anything that needs to be done and could be done at the first opportunity?

' Conflicting Voices

Conflicting voices confuse and bewilder. Confusion leads to infidelity. Some men have not a knowledge of Bible truth and hence, they are easily led to believe that religion is a mistake. Why? The answer is religious division. The greater part of religious groups claim God as their author. If so then God is the author of confusion and not of peace. God, does not and never did justify religious division. We are all commanded to speak the same thing (See 1 Cor. 1:10) This is not impossible to do or God would not have required it. It must be done to assure unity and to avoid confusion. Men say there are many ways to Heaven. Christ said, "I am the way....." (John 14:6) Men must hear Him. (Matt. 17:5).

—In The Evangelist, Sheffield, Ala,

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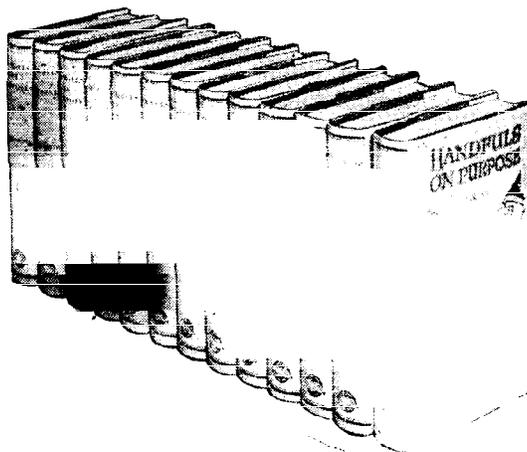
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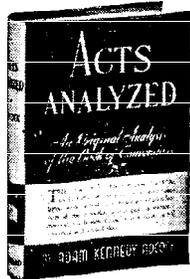
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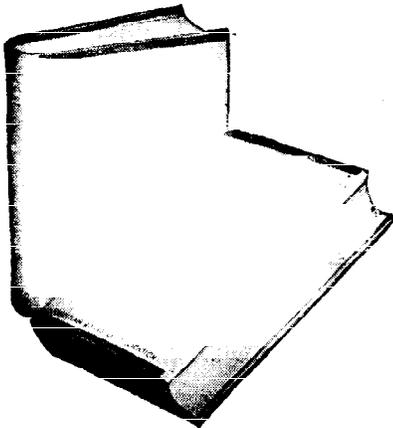
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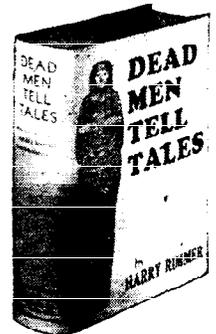
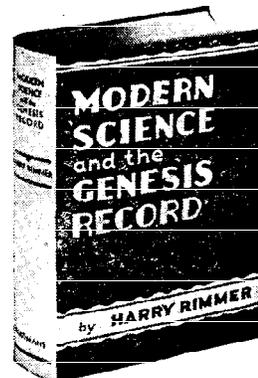
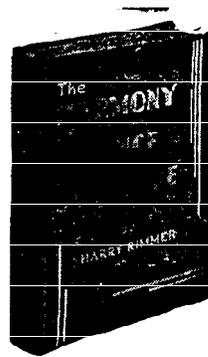
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NUMBER 21

"WALLOPING"

H. H. DUNN

This excerpt from some Baptist writing was handed to me some time ago and I shall review it with pleasure. I ask the earnest consideration of the many Baptist people who read the Gospel Light: For I know of many who do read it.

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

"In the opinion of a certain denomination in America, this text is angelic. It is their spoiled child, upon whom they have built their eternal destiny. However vigorously we wallop this child on the head to kill the idea of baptismal salvation, we Baptists are never successful, according to the belief of this particular denomination.

"The text has never taught that baptism saves the souls of men, no matter what false religionists say and believe about it. An explanatory translation of the verse reads thus: For as many as were dipped Unto Christ (with reference to Christ) have dressed up yourselves as to Christ. To you the verse may not sound sensible, but it exactly reads that way. Paul does not mean that a person, at baptism, enters into Christ and consequently is saved by the ordinance. For baptism is a symbol, a picture, a symbolic picture of the change already wrought in the heart by faith. The picture in baptism points two ways, backward to Christ's death and burial and our death to sin; then forwards to our resurrection from the dead and to our new life pledged by coming out of the watery grave to walk on the other side of the baptismal grave. There is the further picture of our own resurrection from the grave. It is a tragedy that Paul's majestic picture here has been so blurred by controversy that some refuse to see it. It should be said also that the symbol is not the reality, but the picture of the reality."

I know of no religious people who consider this text to be angelic. Paul stated that the gospel that he preach-

ed was given unto him by the revelation of Jesus Christ. And in the first chapter of his letter to the Hebrews he showed the supremacy of Christ over the angels. Then why should anyone consider any scripture written by Paul to be ANGELIC. I greatly fear that a misrepresentation of some one's teaching has been made in the very opening statement of the article under review. Now the next phrase, "It is their spoiled child." What must be the condition of a mind that would speak of the word of God and call it a spoiled child. Surely that mind should be an interesting study for a psychiatrist.

Then again, "However vigorously we wallop this child over the head to kill the idea of baptismal salvation, we baptists are never successful, according to the belief of this particular denomination." So that is it, is it? The baptists are vigorously WALLOPING Gal. 3:27 over the head. They should bow their head in shame. Men who pretend to teach the word of God and then boast about WALLOPING it over the head. Why do they do it? The next phrase tells us why: to "kill the idea of baptismal salvation." Then this text surely has within it the idea of baptismal salvation. If not, why WALLOP it over the head? The very statement that they are WALLOPING it over the head to kill the idea of baptismal salvation is but an admission that the text does teach that very thing. If not, then why WALLOP anything over the head to kill something, if that something were not in it. So PRE SE, the idea of baptismal salvation is in the teaching of Gal. 3:27. And that writer has admitted it.

Let us pass on, "The text has never taught that baptism saves the souls of men." Just remember that the gentleman has just admitted that the idea of baptismal salvation is in the text and. Peter said, ". . . baptism saves us . . ." (I Peter 3:21). Now if baptism does not save the souls of men, just what part of man does it save?

Does it save all of man but his soul? What a predicament he is in. All of him saved but his soul. What will some Baptists say next?

Well, hear him again, "An explanatory translation of the verse reads thus: For as many as were dipped UNTO Christ (with reference to Christ) have dressed up yourselves as to Christ." Now what a pity that we were not told what translation of the New Testament that was taken from. But hear him further, "To you the verse may not sound sensible, but it exactly reads that way." No, it does not sound sensible and why was it fixed in such a senseless mess? Perhaps that is the way they think they have it after their WALLOPING. But read on, "Paul does not mean that a person, at baptism, enters into Christ." Doesn't he? Well we are going to give you the text as it reads in six translations of the New Testament and you may be your own judge of that matter. (Gal. 3:27).

1—King James: "For as many of you as have been baptized INTO CHRIST have put on Christ."

2—American Revised: "For as many of you as were baptized INTO CHRIST did put on Christ."

3—Weymouth: "For all of you who have been baptized INTO CHRIST have clothed yourselves with Christ."

4—Moffatt: "For all of you who had yourselves baptized INTO CHRIST have taken on the character of Christ."

5—Goodspeed: "For all of you who have been baptized INTO UNION WITH CHRIST have clothed yourselves with Christ."

6—Williams: "For all of you who have been baptized INTO UNION WITH CHRIST have clothed yourselves with Christ."

Now after all of the WALLOPING it is still there. We are baptized INTO CHRIST; or that which is the same INTO UNION WITH CHRIST.

But we are told that baptism has nothing to do with our salvation. Remember that we are studying the teaching of Paul and he tells us in II Timothy 2:10 that salvation is IN CHRIST. Is it not also a fact that to be saved is to become a new creature? That is a truth that needs not

to be argued. Then, if salvation is in Christ, and, if being saved and becoming a new creature are equivalent, would not the new creature be in Christ? and again the answer is, yes. Read II Cor. 5:17. Some six translations.

1—King James: "Therefore if any man be in Christ, he is a NEW CREATURE: old things have passed away; behold, all things are become new."

2—American Revised: "Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new."

3—Weymouth: "So if any one is in Christ, he is a NEW CREATURE: the old state of things has passed away; a new has come."

4—Moffatt: "There is a NEW CREATION whenever a man comes to be in Christ; What is old is gone, the new has come."

5—Goodspeed: "So if anyone is in union with Christ, he is a NEW BEING; the old state of things has passed away; there is a new state of things."

6—Williams: "So if anybody is in union with Christ, he is the work of a NEW CREATION; the old condition has passed away, a new condition has come."

Salvation is IN CHRIST. There is a NEW CREATION whenever a man comes to be IN CHRIST. Men are baptized INTO CHRIST. It is going to take a lot of WALLOPING to kill the idea that one must be baptized in order to have their sins forgiven: to be saved: to become a new creature. But just to afford them a little more to WALLOP I am going to give the teaching of the same six translations in Acts 2:38.

1—King James: "Repent and be baptized every one of you in the name of Jesus Christ FOR the remission of sins . . ."

2—American Revised: "Repent ye, and be baptized every one of you in the name of Jesus Christ UNTO the remission of your sins . . ."

3—Weymouth: "Repent, replied Peter, and be baptized, every one of you, in the name of Jesus Christ, FOR the remission of your sins . . ."

4—Moffatt: "Repent", said Peter, "let each of you be baptized in the name of Jesus Christ FOR the remission of your sin . . ."

5—Goodspeed: "You must repent, and every one of you be baptized in the name of Jesus Christ, IN ORDER TO HAVE your sins forgiven . . ."

6—Williams: "You must repent—and, as an expression of it, let every one of you be baptized in the name of

Jesus Christ—THAT YOU MAY HAVE YOUR SINS FORGIVEN . . ."

No, just a little WALLOPING won't get the baptist doctrine of the non-essentiality of baptism into that text.

Next we will give them Romans 6: 3, 4.

1—King James: "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."

2—American Revised: Or, 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 from the dead through the glory of the Father, so we also might walk in NEWNESS OF LIFE."

3—Weymouth: "Or do you not know that all of us who were baptized into his death? Well, then, by our baptism we were buried with him in death, IN ORDER THAT, just as Christ was raised from the dead by the Father's glorious power, we also should live an ENTIRELY NEW LIFE."

4—Moffatt: "Surely you know that all of us who have been baptized INTO CHRIST JESUS have been baptized into his death! Our baptism in his death made us share his burial, so that, as Christ was raised from the dead by the glory of the Father, we too might live and move in the NEW SPHERE OF LIFE."

5—Goodspeed: "Do you not know that all of us who have been baptized INTO UNION WITH CHRIST have been baptized into his death? Through baptism we have been buried with him in death, so that just as he was raised from the dead through the Father's glory, we too may live a NEW LIFE."

6—Williams: "Or, do you not know that all of us who have been baptized INTO UNION WITH CHRIST JESUS have been baptized into His death? So through baptism we have been buried with Him in death, so that just as Christ was raised from the dead by the Father's glorious power, so we too should live an ENTIRELY NEW LIFE."

In this TEXT Paul again states plainly that we are baptized INTO CHRIST, and tells us why. SO THAT, IN ORDER THAT, we SHOULD, MIGHT, LIVE AN ENTIRELY NEW

LIFE. Now the Baptists will have a mighty job when they start to WALLOP the necessity of baptism out of this text.

Let us consider the next statement: "For baptism is a symbol, a picture, a symbolic picture of the change already wrought in the heart by faith." Now I just wonder where that was learned. It is certainly not taught in the Bible. No not in any translation of it. Then why should any one want to make such a statement? Just trying to make a dodge to try to evade the force of Peter's teaching in I Peter 3:21 wherein we are taught that baptism now saves us. But Peter did just teach that baptism saves and we are going to give that passage also from the same six translations. Here it is:

1—King James: ". . . when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

2—American Revised: ". . . when the longsuffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls, were saved through water: 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 . . ."

3—Weymouth: ". . . when God's longsuffering patiently waited in the days of Noah during the building of the Ark, in which a few persons—eight in number—were brought safely through the water. And, corresponding to that figure, baptism now saves you—not the washing off of material defilement, but the craving of a good conscience after God—through the resurrection of Jesus Christ . . ."

4—Moffatt: "When God's patience held out during the construction of the ark in the days of Noah—the ark by which only a few souls, eight in all, were brought safely through the water. Baptism, the counterpart of that, saves you today (not the mere washing of dirt from the flesh but the prayer for a clean conscience before God) by the resurrection of Jesus Christ . . ."

5—Goodspeed: ". . . when in Noah's time God in his patience waited for the ark to be made ready, in which a few people, eight in all, were

brought safely through the water. Baptism, which corresponds to it, now saves you also (not as the mere removing of physical stain, but as the craving for a conscience right with God)—through the resurrection of Jesus Christ . . ."

6—Williams: ". . . while God's patience was awaiting in the days when Noah was preparing an ark, in which a few people—eight, to be exact—were brought safely through the water. Baptism, which corresponds to this figure, now saves you, too—I do not mean the mere removal of physical stains, but the craving for a clear conscience toward God—through the resurrection of Jesus Christ . . ."

Now, "wallopers", you may "wallop some more, but when you have "walloped until that great day

shall dawn and Peter and Paul will be met at the judgment of us all you will "wallop" the Word of God no more. Why not receive God's word into good and honest hearts and as Peter taught be baptized and you can then stand before God with a clear conscience toward him, rejoicing in the hope of entrance into the home of the soul that is promised to all them that love him. Why so hate the Word of God? Why try to kill the meaning that you admit is in it? Why not the rather give heed to the admonition of Christ recorded in Mark 8:38—"Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Huntington, Arkansas.

Christ Jesus. The "right" thus utilized, brings sonship to the believer. To believe, then expect sonship at that point, is to believe in vain, for God only gives "the right to become" a son at belief.

"Believers" are of two kinds in the New Testament. The first, is the believer to whom is given the "right to become" a son. This is the believer of the Commission—"He that believeth and is baptized shall be saved." Salvation is here (and everywhere else) offered after baptism. And Christ himself so offered it. The second, is the believer contemplated as one who has fully accepted and obeyed all the terms upon which salvation is offered: the man whom the Lord added to the church. (Acts 2: 41, 47). The latter believer is the man Peter had in mind, in Acts 10:43: "To whom bear all the prophets witness, that through his name every one that believeth on Him shall receive remission of sins." This is the believer that exercises "the right to become" a son of God. You will note that this passage, like John 1:12, offers salvation to the man who believes "on the name" of Christ. But to the man who believes "on the name" of Christ, only "the right to become" a son is given, according to John 1:12. Peter, then, in Acts 10:43, contemplates the believer who has become a son—who has exercised "the right" vouchsafed him at the point of belief, and has entered into Christ (through baptism) and thus put on Christ. "For we are all sons of God . . . in Christ Jesus." We become such by belief—by using the right given at belief. Hence, "For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." The "right" given to the believer, when exercised, leads "into Christ Jesus" in whom we have redemption through His blood, the forgiveness of sins." If the "right" is not exercised, then the believer is not baptized into Christ Jesus, consequently does not receive "redemption through His blood." He is the man who would quote (?) the Commission, "He that believeth and is NOT baptized shall be saved." In other words, he is a Sectarian, for all Sectarian Denominations are unanimous in teaching—"He that believeth and is NOT BAPTIZED shall be saved. Thus they corrupt the Commission of Christ and teach a perverted gospel.

God promised Abraham: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18). In Gal. 3: 16, Paul quotes this promise and tells,

(Continued on page Eight)

The "Right To Become" A Child of God

E. C. FUQUA

In John 1: 12, it is stated that, "As many as received him, to them gave he the right to become children of God, even to them that believe on his name."

Two important facts here present themselves; first, No one can become a child of God without "the right" to become such. Second, This "right" is given to all believers on the name of Christ. Belief on the name of Christ, then, must be the starting point, for it is the point where "right" is given to become God's children. If anything—any step or act—precedes this belief, it has no "right" vouchsafed it. All right commences with belief. This settles the matter as to which comes, first, belief or repentance. If the latter, the penitent man has no right to expect anything of God. In Acts 11:8, we learn that repentance must be "granted" to men: men must have "the right" to repent. But all "right" begins with belief; therefore, belief must precede repentance.

In Mark 9:23, Jesus says: "All things are possible to him that believeth." "Without faith it is impossible to please God. (Heb. 11:6) The possibility, then, begins with faith or belief. To the believer, everything God has to offer man becomes possible. "We walk by faith." (II Cor. 5: 7). The first step we take, then, in the plan of salvation, is faith or belief. The first step being faith, each succeeding step must be a step of faith, for men cannot walk without taking steps. This makes repentance a step of faith. It makes baptism a

step of faith. "Whatsoever is not of faith is sin." (Rom. 14:23). Both repentance and baptism would be sin to the man who does not first believe on the name of Christ. It would be sacrilegious to go through with the acts; a profanation of things Divine. But to the believer these acts possess a grant from God, hence bring remission of sins to the obedient. Both repentance and baptism are privileges granted by God to all who believe on the name of Christ. To reject either, then, is to spurn a privilege that cost the blood of God's Son to grant.

But all this is overlooked by Sectarianism, Preachers of that system unite in affirming that the believer is a child of God at the instant he believes. The Bible says the believer receives "the right to become" a child of God. How this latter works, is defined by Christ in the Commission: "He that believeth and is baptized shall be saved." (Mark 16:16). The belief when followed by baptism, reaches the goal of sonship in Christ. Starting with belief, the candidate using the "right" or power, is baptized into Christ "in whom he has redemption through the blood, the forgiveness of sins." (Eph. 1:7; Col. 1:14). Here the "right" granted at belief, reaches sonship in the family of God—"in C were baptized into Christ did put on Christ." (Gal. 3:27). Christ is put on when the believer is baptized into Him. "He that believeth and is baptized shall be saved." Starting with belief on Christ, it ends in putting on Christ—becoming a son of God in

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Here Comes That Question Again

R. A. HARTSELL

There are questions that just won't stay down when we put them down. But, their constant rising again signifies a deep interest for which we are thankful. It will be remembered that about four years ago I had a series of articles on "Leadership," and that some thoughts have been given since then. Numbers of letters and requests have come to me since those articles were published. Some of these, most I should say, have been discussed directly with those inquiring. But since the request with which I am now complying deals with a little different phase of leadership, I submit an article instead of dealing directly with the writer.

Without quoting directly, I give the matters to be covered as they are discussed. The first matter may be stated thusly: What are the first considerations in studying to become leaders in the church? Very naturally: THE WORD OF GOD. No man can lead until he first knows where and how he is going. The Bible is the only book supplying this information. Until one has a working knowledge of the Book, he is not qualified for leadership.

It will be recalled that Paul instructed Timothy that one of the qualifications for leadership was that one be "apt to teach." Being "apt" includes a knowledge of the subject-matter to be taught. In connection with this it is well to observe the fact that leaders (elders) are "pastors." (Eph. 4) Too, they are to "feed the flock of God." (Acts 20:28). Before they could "pastor" or "feed" the flock, they must have something to feed it. The word of God supplies this food. (Matt. 4:4; II Peter 2:2; Heb. 5:12, 13).

Then another thing. The obligation of leaders in the matter of teaching, as set out by Paul in his teaching to Titus, presents it this way: "Holding fast the faithful word as he hath been taught, that he may be ABLE by

sound doctrine both to exhort and CONVINCE the gainsayers." Comment is not needed for us to see the obligation in its fullest force. It might be well to add the two following verses, however. "For there are many unruly and vain talkers and deceivers, especially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

These statements bring the base of leadership to the foreground. It makes us feel that sound leadership depends upon sound knowledge of the word of God. Our work is not always efficient because so many of us do not know just what the Lord's work is all about. It is so true that—"A congregation cannot arise above its leadership."

The next problem in which the inquirer manifests an interest may be outlined in this way: Why do so many leaders find difficulty in bringing the congregation to respect their authority? To answer this specifically, one would have to know each individual case in the world. Observation therefore must be relied upon to give anything like an adequate answer.

The language of Jesus concerning the "good shepherd," (and an elder is a shepherd) gives us what I consider to be the fundamental qualification, which enables one to lead people. "I KNOW MY SHEEP." Knowing the members of a congregation embraces more than knowing their names. I have been in congregations where the elders (?) did not even know their names. To know a person means to know of his habits, personality, ability, qualities, etc. Unless elders know these things, they are apt to either overload or underload the congregation.

In fact, unless these things are known, a workable program cannot be had. I have seen leaders who gauged the financial ability of the church by

their own ability. This was done because of and desire of the other members of the church to function in this matter. Brother, know who you are leading, and why, before you accept this responsibility.

There is another quality equal in importance to the above in answering this question. It is that quality of being able to make people want to follow your leadership. I have seen good teachers, well acquainted with the congregation and its ability, who were so repulsive and overbearing that they could not command the respect of the church. Then I have also seen others who were too timid to lead out in things which needed to be done.

There are some overlooked things which would keep people from following. Oftentimes leaders overlook the fact that the members are a part of the business known as the church. Also that they comprise the source from which the workers, who carry on the program outlined come, and upon whom the elders must depend for finance to pay the bills. There is no question; the elders have the final say. But, qualified leaders will take the church into their confidence, making the members feel that they are parties to the business of the church.

In this respect the elders must first establish themselves in the confidence of the church. The church must be lead to believe that their judgment in business as well as spiritual matters is sound. Too, that the members will not be lead into wrong doctrine, and over obligated in financial matters.

These facts would lead us to say that until one has made a success of his own business, he is not likely to receive the confidence essential to success in church leadership. In other words: A good man is absolutely essential in matters of leadership, but he must have other qualities just as essential. If I am in doubt about a matter of business, I consult with men who have already made a success. They have established themselves in my mind as being worthy of my con-

fidence. I believe this to be the reason for the Lord's statement that one must not be a novice. A new beginner has not established himself; to say nothing of acquiring the ability to lead and teach others.

Our English word elder is from the Greek words; one meaning older or mature person, the other meaning shepherd. These facts within themselves show that the Lord requires maturity and sound judgment upon the part of those who lead his people. Some of the best men I have ever met and men who had the ability to teach, were not qualified for leadership, because their business judgment was not sound.

I believe then that we should ask these questions before selecting elders. (1) Is he a good man? (2) Has he a knowledge of the Bible sufficient to stop the mouths of the gainsayers? (3) Does he know the flock over which he is to preside? (4) Does he have the qualities to make people want to follow his leadership? (5) Has he established his business judgment sufficiently to command the confidence of those to be led by him? (6) Will he take the flock into his confidence in matters of the business and program of the church? When these have been answered it will then be time to weigh his qualifications otherwise.

The inquirer would like to know just what the duties of elders are.

Over which the Holy Spirit has made you overseers" (Acts 20:28) gives the overall program. Everything pertaining to the work of the congregation is under the supervision of the elders. Not "as Lords over," (1 Peter 5:3) but as "ensamples." In other words: going before—leading out—and showing just how the work should be done.

In Acts 15, we have a very interesting outline of the elders working. "The apostles and elders came together to CONSIDER the matter." Their work is to consider any problems that might arise. Not from the viewpoint of telling what they would do about it; but leading the church in the way the Lord would have it done. In other words; What would the Lord have us do about this matter? Then report to the church what the Lord wants done. The duty of the church is to "be pleased" with the Scriptural conclusion.

When money was being sent to care for the saints at Jerusalem, the Holy Spirit informs us that the churches sent it to the Elders. Even though seven men were picked to look after the distribution of supplies, (Acts 6) the money was sent directly to God's overseers.

These facts given in brief, I hope, will be helpful to all. It is always a pleasure to me when I can help to teach persons to more efficiently care for the Lord's work.

prayers are unanswered because sin lieth at the door. Men come to God with lip-service, but their hearts are far from God. Their lives in sin betray the profession they make in words. God turns away from them not because his hand is shortened that it cannot save, nor his ear heavy that it cannot hear, but because man has alienated himself from God by wicked words. And nations are made up of men. And as are the men of whom the nations are composed, so are the nations themselves. A good and righteous nation must be one composed of good and righteous people. Righteous, good and holy people do not make a wicked nation; and wicked people do not make a good nation. God turns away from people who turn away from him. To his ancient people he said: "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel, they are estranged and gone backward"—Is. 1:4.

Go to the 28th chapter of the book of Deuteronomy, where Moses, the great and illustrious lawgiver of ancient Israel, recited in terms of the most impelling pathos and eloquence the national greatness and power of God's nation—his peculiar people—if they would turn from all sin, from wickedness, and from the idolatries of pagan nations, and keep all the commandments, ordinances and laws of the great Jehovah which he had made known to them through Moses from Mount Sinai. "Jehovah shall cause thine enemies that rise up against thee to be smitten before thee. They shall come out before thee one way, and shall flee before thee seven ways."—v. 7. "But it shall come to pass, if thou wilt not harken unto the voice of Jehovah thy God, to observe to do all his commandments and statutes which I command thee.....

Jehovah will cause thee to be smitten before thine enemies; thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be tossed to and fro among all the kingdoms of the earth"—vs. 15-26. And all the details of this prophecy have been fulfilled in the history of this unhappy people because of their departure from God, their defiance of his laws, and their persistence in sin, which thing separated them from the saving power of the great Jehovah who is mighty to save.

And in the day in which we live— Shall our nation and our people be chastised because the sins of the people are a stumbling block preventing

Sin-Its Result And Remedy

G. H. P. SHOWALTER

To God's ancient people the prophet said: "Behold Jehovah's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: but your iniquities 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.

The sins and iniquities of the people separate them from God, and trouble, sorrow, pain, suffering and misery always come, and in forms intensified progressively, in separation from God. This is true in the personal and private life of every individual and none the less true among the nations of earth. Happiness and holiness are states or conditions of existence that are fundamentally and eternally associated, the one with the other. There can be no happiness, in the truest and loftiest meaning of the term, apart from holiness, and there can be no holiness in alienation from God. Even the chastening experiences of life—personally or in groups,—individually,

nationally and internationally—we are assured by the pen of inspiration, may be for our profit, if we are profitably exercised thereby, because it can result in our happiness and glory, by our becoming partakers of the divine Father's holiness. Then, "follow after peace with all men, and the sanctification without which no man can see the Lord," is the urge, the admonition, and the exhortation of the illustrious and peerless Paul the apostle and messenger of the Lord to bring joy, hope and happiness to the Gentiles. Refer to the book of Heb. chapter 12:10-14. Sin is man's worst enemy. Persistent sin becomes man's ruin and man's destruction. Real happiness is attainable only in a condition of harmonious relationship with God. But sin is heinous and intolerable, in heaven's sight, and no one can possibly approach the mercy seat where Jehovah answers prayer, all burdened with sin. Our labors are vain, our efforts are unfruitful, our

us from receiving the blessings of God's goodness, benevolence and mercy which he is abundantly able and willing, graciously, to bestow? Ah, my friends, the church today has a most wonderful important service to perform. "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance"—Ps. 3

As citizens, and particularly as members of the church of the living God, we should exercise all possible influence within our reach to see to it that our nation has before it the fear of God with reference to all his religious appointments and his commandments. Every individual Christian should look into his own life and teaching, and bear in mind that God's children are the salt of the earth—and they are the salt of our nation—and the saving power in the great national problems to be solved at this time by our president, our rulers and our leaders upon whose shoulders falls the tremendous responsibility of the administration of government. They need and should receive our prayers and, not only this, but that cooperation in virtue of all the excellencies of life and character that distinguish the children of God and adorn their lives, and qualify them for saving men from demoralizing sin.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." So says the psalmist in Psalms 1:1, 2. Preeminent blessing and happiness is the lot of those who turn away from evil and walk in the law of the Lord. In this way only may we expect the removal of sin

which separates people and nations from the benevolence of propitious heaven.

The name of the Christ is Jesus which means "saviour" and was given by the heavenly messenger because it was he who would save people from their sins. Sin pollutes, destroys, and brings unutterable disaster to men and nations. Covenant relationship with the Christ brings, first of all his forgiveness of sins committed, their utter obliteration, their removal, their blotting out completely, as an obstacle between man and God.

This possibility of freedom from sin, comes through the terms and conditions of the great commission, in which our Saviour requires that the people must hear, believe and obey the gospel in its terms requiring faith, repentance, confession of the name of Christ and being baptized in his name for the remission of sins. Thus purified, every servant remains pure and free from the penalty of sin in a life of faithfulness to the Master. "What shall the end be of them that obey not the gospel of God?" is the interrogatory of the apostle Peter, and Paul says: "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ.

In this day of trouble, sorrow, distress, anguish and death, let us set ourselves assiduously, devotedly, persistently and ceaselessly to the task of looking to God, trusting in him, turning to him, becoming obedient to his holy commands and requirements. He is mighty to save and will deliver us if we will put our trust in him. Amen.—In Firm Foundation.

Good News

VAUGHN D. SHOFNER

Today I saw a nervous mother frantically clutching a telegram as she searched the village stores for her daughter-in-law to whom it was addressed. Mental anguish was written on her furrowed brow; sad eyes dimmed by a copious flow of tears revealed the torture of a mother's heart arrested by the anxious desire to learn the news of a precious son far beyond the "briny deep," engaged in a tyrant's war.

No doubt thousands of scenes flashed through her mind during the minutes of her search. She could see the battle's carnage pile higher with each passing moment. Her precious

boy was visualized as the face she had tenderly kissed with a maternal love now came to her a writhing muscle of excruciating pain; a maimed derelict flashed before her as the once broad shoulders of a stalwart youth crumpled before the mutilation of enemy shrapnel; her fondest dreams of the future burst into a picture of a war-damaged outcast driveling inanely; and his body was seen steeped in its own life blood.

A few minutes later I saw this mother again. Her eyes were dry; the furrowed brow had smoothed itself; lips were apart in a smile; and she exultantly exclaimed: " 'twas good

news!"

"As cold waters to a thirsty soul, so is good news from a far country." Mothers the world over can appreciate this illustration given by the wisdom of Solomon. To thousands of war-weary people today "good news from a far country" brings relief such as a cool glass of water would to poor sailors in the life-boats upon the bosom of the salty seas dying for a draught of water; or what an oasis would be to a tongue-parched caravan on the simoom swept deserts; and such relief as Hagar received when God provided the cool sparkling fountain of water that assuaged the killing thirst of baby Ishmael.

Sin puts man into a far country, but good news from heaven is sent to all who will open the letter and read. God looked with pity upon mankind from his first transgression and began divulging unto him the good news of his omniscience. It is interwoven beautifully and divinely down through the quiet centuries that sleep in the dust of the past and is revealed unto us on the pages of immortality. This magnificent plan evolves around one magnanimous being; the Christ of prophecy, as type and symbol pointed to the coming Saviour of the world; the Christ of fact, as the Heavenly Messenger clothed in the robe of flesh brought to the world the glad tidings of forgiveness of sins.

Prophecies melted into facts as the angel ushered the Great Messenger into the world and spoke, "fear not: for, behold I bring you good tidings of great joy, which shall be to all people." The weak intellect of man could then behold the grandeur of God's dealings with humanity in the past and bold men of God declared "glad tidings, how that the promise which was made unto the fathers, God hath fulfilled unto us their children."

He has provided all means for bringing you home. No wisdom of man is needed, for the sweet whispers of Jesus' love revealed by the pen of inspiration are capable of making "the man of God perfect, thoroughly furnished unto all good works." He who adds a man-made booklet denies his faith in these words; he who subtracts from the teachings of Go3 denies his faith in God's provision.

You may return at once. "Behold, now is the accepted time; behold, now is the day of salvation." Jesus Christ, the culmination of the good news, spoke the age lasting invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Again he said: "All things are
(Continued on page Eight)

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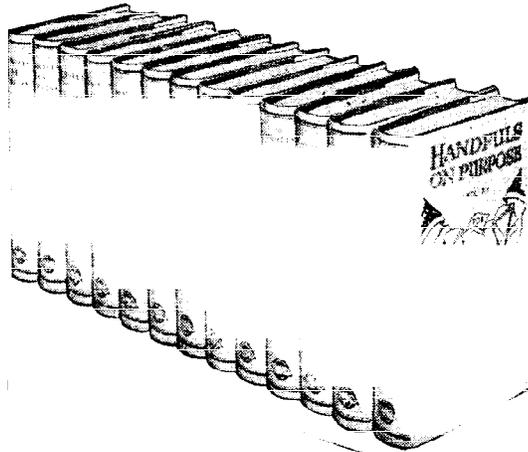
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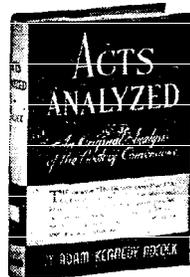
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GOOD NEWS

(Continued from page six)

ready." He gave the way in his mighty message of good news: "I am the way the truth and the life: no man cometh to the Father, but by me." He gave the church unto man, which is "his body;" He is "the head over all things to the church;" and he is the "Saviour of the body." To those who receive the good news, obey its commands as did the Pentecostians who heard the sermon of Peter in the second chapter of Acts, it will be exceedingly refreshing to their thirsty souls. The voice of the message will be a comfort as the "Lord adds them to the church;" removes them from the far country; and places them in the realm of God's home circle; "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

Not only will the obedient rejoice in the good news, but the hosts of heaven will smile upon their actions as they receive the good news from earth. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." As churches are being built up and the good news is spreading; as saints are running their race with holy diligence; as redeemed are ripening and going to the eternal home; it gives joy to the home circle in the celestial city. All heaven implores you to take your place in the beautiful kingdom "of them that preach the gospel of peace, and bring glad tidings of good things!"

THE "RIGHT TO BECOME" A CHILD OF GOD

(Continued from page three)

us that the "seed" referred to Christ—"and to "In thy seed", then, means "In Christ" shall all the nations of the earth be blessed. But we are "baptized" INTO Christ." (Gal. 3:27; Rom. 6:3). Therefore, God promised Abraham that he would bless all nations who, by faith, would be "baptized into Christ." Hence Paul draws the conclusion (after telling us that all who are baptized into Christ have put on Christ): "Ye are all one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." (Gal. 3:29). We are "baptized into Christ Jesus" and thus "put on Christ" (become His), and if we thus "are Christ's," "then" are we "heirs according to the promise" God made to Abraham. But God's promise to Abraham involved "all the nations

of the earth." Therefore, no individual of any nation of men, has any "right" to expect any blessing until "baptized into Christ Jesus." Consequently, again, we learn that "every spiritual blessing is IN Christ Jesus." (Eph. 1:3). Every one, therefore, is offered to those who have been "baptized into Christ."—In The Vindicator.

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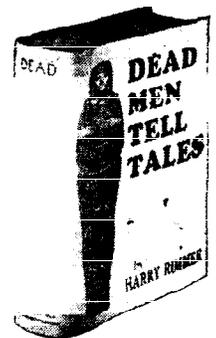
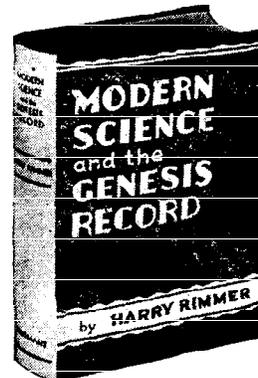
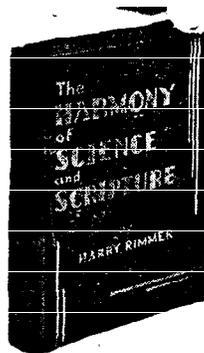
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VOLUME 15

DELIGHT, ARKANSAS, MAY 3, 1945

NUMBER 22

The Temple And The Church

HOYT BAILEY

There are so many points of likeness between the temple and the church that the church is called the temple of God. (1 Cor. 3:16-17) We note that the temple was built by Solomon, David's son (1 Kings 5:5), but the church was built by Christ, God's Son (Matt. 16:16-18). Adversaries had to be conquered before the temple was built. "And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build a house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrence. And, behold, I purpose to build an house unto the name of the Lord my God . . ." (1 Kings 5:1-4) Jesus conquered the devil's power over death before he built the church. (Matt. 16:20; Heb. 2:14) Solomon was on his throne when he built the temple, and Christ was on his throne when he built the church.

Timbers and stones had to be prepared for the temple. John the Baptist, Jesus, the twelve, and the seventy prepared material for the church. Material for the temple was brought out of another kingdom, Tyre. (1 Kings 5:8-9) Children of God, material for the church, have been delivered from the power of darkness, and they have been translated into the kingdom of Christ. (Col. 1:13) Material for the temple was paid for while in another kingdom. (1 Kings 5:11) "While we were yet sinners, Christ died for us." Thus, Jesus Christ purchased the material for his church while the material was yet in the devil's kingdom.

Solomon's servants went into Tyre and prepared material for the temple. (1 Kings 5:6) Christians are to go into all the world and make disciples. In the kingdom of Tyre, the stones and other essentials were cut to fit. (1 Kings 5:18; 6:7). "And the house, when it was in building was built of

stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." If people are prepared for the church according to the word of God, divisions and factions will not be heard in the church. (1 Cor. 1:10).

The prepared material had to be brought across the water to enter the

temple. (1 Kings 5:9) The sinner who had been prepared in heart must be brought across the waters of baptism before he can enter the church, the spiritual temple. (Mark 16:16; Acts 2:47) The temple was holy and beautiful (Isa. 64:11), but the church (individuals) are to be holy and without blemish. (Eph. 5:25).

Stones and other materials in the temple were lifeless, but we are "living stones, a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

God's Final Communication To Man

JOHN G. REESE

God has always communicated with man. From the time he made the first man, and placed him in Eden, until now he has never left his creation without a revelation of his will. He placed Adam and Eve in Eden and communed with them: He instructed them as to how he wanted them to live. He gave them directions in keeping the garden and the fruit they were to eat and not to eat. When the world became so wicked that God decided to destroy man from the face of the earth He communicated with Noah a preacher of righteousness. He revealed to Noah His plan to save him and his house. He taught Noah how to build the ark and what to put in it. Years after the flood God saw that He could not carry out his eternal purpose through the whole human race and called Abraham to be the father of the faithful and through whom he was to bring Christ into the world. God communicated his will to Abraham. He told him to leave his home and go into a strange land. God's revelation to him was so clear that by faith Abraham obeyed, not knowing where he was going. He took God at his word and trusted Him to fulfill His promises. God also revealed His will to Isaac, Jacob, Moses, the Israelites and finally to us.

If God had dealt with us as we deserved, there would have been no communication of His will to us. The

appalling condition of the human race at the time Christ made his first advent is described in the first chapter of Romans verses 26 to 32. Also in Romans the third chapter verses 10 to 18.

God has communicated with man in different ways in different ages. He spoke with his own mouth to Adam. He spoke to Lot through angels. He spoke to the Israelites through prophets. He spoke one time to Balaam through an ass. He spoke to Moses in a burning bush. He speaks to us through His Son.

There are many delusions in regard to God's revelations in our day. Many claim that God communicates directly with them. Some claim that God has revealed Himself to them through angels. Many claim there are prophets in the church now, thus God is continuing His revelations through them. But are these claims true? We must answer that they are not true. The Bible teaches that God is communicating with us today only through His Son. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . ." (Heb. 1:1, 2). That God would speak unto us through His Son was a matter of prophecy. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like

unto me; unto him ye shall hearken . . ." (Deut. 18:15). This fact was also announced from heaven. "While he yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5).

When the time came for God to reveal His last will to man He used His Son, who was his co-partner in creation. All things which God created and made, were created and made in and through the Lord Jesus Christ. (John 1:1; Heb. 1:1ff). Paul said, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." (Col. 1:16, 17). By overcoming the temptations of the evil one, (Matt. 4) and his triumph over death, hell and the grave he prepared himself to speak God's will to man. He not only spoke the will of the Father but he LIVED IT. He proved that it is possible to live such a life by living it himself. His life was a living demonstration of the beatitudes which he spoke in the first part of the fifth chapter of Matthew. He did not ask men to accept what he taught without supplying the proper credentials. His perfect life was a proof of his divinity. The miracles he performed was also a proof of his divinity. His resurrection was the crowning proof of his divinity. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead . . ." (Rom. 1:4).

Christ did not leave the record of his life to fallible men but to inspired men. On the first Pentecost after he arose from the dead the Holy Spirit fell upon the apostles and brought to their minds everything Christ had taught them. (John 14:26; Acts 2:1-4). Thus on that day the apostles announced to the world God's final communication to man. They spoke and wrote as the Spirit gave them utterance. Three thousand people on Pentecost heard and believed what Peter preached. They cried, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:37-38). Thus God's final will to the alien sinner is revealed. This will must not be changed. It is final. The curse of God will certainly rest upon any one who seeks to preach anything else. (Gal. 1:6-9). Infidelity, Rome and others have

tried to suppress it. Friends have misinterpreted it, but God's word still remains. It is read today in more than nine hundred and fifty languages and dialects.

The design of the gospel is to save lost souls. John said that Jesus did many things which are not written, but these things are written that we might believe and that believing we might have life through his name. (John 20:30, 31). The church of Christ is the only institution God has through which his teaching is to be given to the world. (I Tim. 3:15). The Baptist and Methodist, or any other denomination, has no authority from God to teach the truth of salvation as contained in the New Testament. Only the church of our Lord has that authority. (I Tim. 3:15; Eph. 3:10). After the resurrection of Christ, his

farewell word to us is: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20). The apostles understood this charge and during the life time of Paul God's final communication to man was preached to all creation under heaven. (Col. 1:23). Paul's farewell word was: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine . . ." (II Tim. 4:2, 3). Lord, help us to be true to this charge.

Catholics Reply

GEO. B. CURTIS

(The following is a reply to queries recently directed by Brother Curtis to the Catholic Action Committee, Winslow, Arizona. See March 29 issue Gospel Light).

March 23, 1945

Rev. George B. Curtis,
P. O. Box 431,
Winslow, Arizona.
Dear Reverend Sir:

Having at hand your letter of the 16th of March addressed to the Catholic Committee I will try to answer to the best of my ability the inquiries you have made regarding the Catholic Mass following the sequence found in your letter.

Regarding the altar, if you look in the New Testament for the word "altar" I agree with you that it will not be found but let's understand the meaning of the word "altar"; in the dictionary you will find it defined as a table at which or on which a sacrifice takes place—now the Catholic Mass is in reality the re-enactment of the Sacrifice of the Cross—therefore the table on which the sacrifice takes place is rightly called an altar. When our Divine Saviour instituted and celebrated the first Catholic Mass at the Last Supper he was standing at the table at which both He and His disciples had gathered to partake of their repast.

Though no specific mention is made in the New Testament of a priest officiating at the table of the Lord, yet it is not vain to suppose that His Apostles and their successors the priest of the church who had obeyed

their Lord in all things would also obey the command given them at the Last Supper to do what He had done "in commemoration of Him."

That Christ empowered His priests to represent Him I refer you to the words of St. Luke chapter 22, verse 19.

Regarding the transubstantiation of the priest into the actual Christ, I must say that your propositions are correct but your conclusion is false because that would mean giving the divine nature to man and nowhere is this mentioned in Scripture. Christ gave His priests, His representatives, this power only over the species proper to the sacrifice of the mass, namely bread and wine, and only when these are used does "Transubstantiation" take place therefore it is entirely unreasonable to claim the same change for the person of the priest as for the species of bread and wine.

Bread and wine is not a representation of Christ's Body and Blood but His true Body and Blood, for Christ did not say "This is a figure of My Body," but absolutely "This is my Body"; nor did He say "with this or in this is My Body" but again absolutely "This is my Body," to argue otherwise is to make out of Christ a liar.

Man as man is unable to make God out of a little piece of bread, but man by virtue of divine authorization "Do this in commemoration of Me" does actually make God by bringing Him down upon the altar by means of the divine efficacy of the Con-

secration.

Yes, I will concede that in the Bible there are many figures of speech, but in regard to the doctrine of the Holy Eucharist there is no figure of speech. True again the word wine does not appear, but what would you suppose to be in the chalice? Certainly one would not be a simpleton to think it was empty, for Christ commanded all present to drink and as Scripture tells us they all partook of the contents of the chalice or cup? Tradition tells us that the Jews were accustomed to partake of wine or some cordial just as we ourselves do after a formal dinner or supper and the occasion of the Last Supper being the Feast of the Passover, was a very formal meal for the Jews, so I feel I can assert without a doubt that the cup or chalice contained wine.

As to the experiment you would like to try you are forgetting the lesson of the Divine Master, when He was tempted by the devil—His answer was "Thou shalt not tempt the Lord Thy God." Christ gave His priests power only in the changing of bread and wine into His Body and Blood, not of changing any other substance into His Body and Blood, therefore though these foreign substances (poisons) be present the bread and wine would indeed be changed but the poisons would remain unchanged as only the substances of bread and wine are subject matter of Transubstantiation, so one submitting to such an experiment would be tempting God, and to put it more plainly one would certainly be a fool.

Christ did not partake of the Bread and Wine changed into His Body and Blood for He had no need of doing so as it was He Himself. Your statement that the Christ (priest) of our Mass do not let any of the disciples drink of the cup is also false. Have you ever read any Catholic Church History—from the very beginning of the Catholic Church all the adherents of the Church partook of both sacred species and it was at the request of the faithful that they be restricted to the receiving only under the form of bread and this restriction is found only in the Latin Rite for to this day the faithful in the Greek Rite receive under both species, and furthermore the faithful regardless to which Rite they belong may receive in either the Latin or the Greek Rite. If those that belong to the Greek Rite receive Holy Communion in the Latin Rite they must conform to our custom and receive only under the form of bread, if those of the Latin Rite wish to re-

ceive in the Greek Rite they must conform to customs of the Greek Rite and consequently will receive under both forms of bread and wine.

As to the ashdodic expressions you mention, if you make use of your reasoning faculty which I presume you have, of the Last Supper you will find there is no discrepancy between the terminology of the Catholic Church and the Scripture words—cup, bread and body.

The words "drink ye all of this" was spoken to the twelve disciples who were the then all present and as St. Mark in chapter 14, verse 23, tells us "they all drank of it." But it no way follows from these words spoken to the apostles, that all the faithful are commanded to consecrate, offer and administer the sacrament for upon the same occasion and at the same time Christ bid the Apostles to do so in the words of St. Luke 22:19, "Do this for a commemoration of me."

Finally I will definitely assert that the Catholic Mass is the true re-enactment of the Last Supper, for if it were not then Christ as God would have been obliged long ere this to correct this error, for He had promised to be with His Church all days unto the consummation of the world guarding and protecting it from all errors of "Faith and Morals."

With a sincere wish that this very brief answer to your difficulties will be of profit to you, I remain

Sincerely yours,
Rev. Wm. Tynewa

Box 431
Winslow, Arizona
April 2, 1945

Mr. Wm. Tynewa
% Catholic Action Committee
Winslow, Arizona.

My dear Sir: You will please pardon me if I have your name wrong; and accept my apology for not addressing you in the style to which you are accustomed. I wear no ecclesiastical title, and hence accord it to no man. The word "reverend" occurs once in the Bible, (Psalms 111:9) and is applied to the heavenly Father. The Son of God strictly forbids me, or you, to call any man on earth "Father." (Matt. 23:9) I love the Christ too dearly to disobey. To my mind this is sufficient reason for addressing you with the same title accorded all other male citizens of our land. The distinction between "laity" and "clergy" is purely of human origin. The distinction comes not of God. Here Catholics fail to speak a Bible language.

Thank you for the frank admission that your use of the word "altar" is not of the New Testament. Your failing to try to justify such terms as, "mass", "host", "transubstantiation," etc., I take to be an admission that these, too, are Hot of God's Word. Your attempt to justify "altar" by Webster is farfetched. I recall you to the proposition: Catholics do not speak a Bible language. Q. E. D.

You make the following assumptions in the second paragraph of your reply: (1) "The Catholic Mass is in reality the re-enactment of the Sacrifice of the cross," and, (2) "Our Saviour instituted and celebrated the first Catholic Mass. Who said the Catholic Mass is in reality a re-enactment of the Last Supper? God didn't. Christ didn't. None of the apostles ever said it. Then who did? My Catholic friend did. What proof does he offer. His own assumption and that of his colleagues. How do I know that it is not a true re-enactment of the Last Supper? It has not a single identifying characteristic of that beautiful memorial. Friend, I will dedicate myself to the task to show that every distinctly Catholic rite in connection with the observance of the Lord's Supper is foreign to God's word. Would you affirm in public, oral, discussion that the Catholic Mass is a true re-enactment of the Last Supper? If so, I shall be happy to be your respondent in denial. Your next assumption that the Saviour instituted and celebrated the first Catholic Mass is absurd on its face. The Saviour never heard of A Catholic Mass, or The Catholic Church. He never heard of a Catholic priest. He never heard of the "host" "transubstantiation," "Latin Rite," or "Greek Rite." Even you, with all your Catholic background, can see this. The Lord never heard of a group of his disciples on bended knees, with eyes shut tightly, receiving a wafer in their opened mouth from the hands of a priest unknown to God's word, and holding that wafer carefully away from their teeth until it dissolved, then swallowing what they were assured was the actual flesh of God's Son. Did He? Now, be honest; did He? Then if He did not? He did not institute this, did He?

We examine your next paragraph. You say, "Though no specific mention is made in the New Testament of a priest officiating at the table of the Lord, yet it is not vain to suppose that His apostles and their successors, the priests of the church, who had obey-

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Glorify God In All Things

J. A. McNUTT

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability that God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen." (I Peter 4:11).

Peter stresses the fact that God is to be glorified in all things. Therefore, if any man speak, "Let him speak as the oracles of God," thus glorifying God in his speech or teaching. So much religious teaching fails to glorify God because it is diluted with human opinion, instead of being a plain and positive declaration of the Word of God. No man can glorify God or even please God by teaching for doctrine the commandments of men, all such teaching and the worship founded upon it is vain and sinful. (Matt. 15:9).

Jeremiah had much to say about the false prophets of his day who sought to please the people rather than God. He said that they spoke a "Vision of their own heart, and not out of the mouth of the Lord." With regard to the comfort and consolation these false teachers offered the ungodly of that day, Jeremiah said, "They say still unto them that despise me, the Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." (Jer. 23:16, 17) They spoke of peace but there could be no peace in unrighteousness. Open warfare and conflict would be better than the complacent corruption upheld by false teachers, because such men have always sought the praise of men rather than the glory of God. Don't be deceived by the false instructors who say that you can enjoy peace and satisfaction in sin. Beware of the false prophets who predict that there will be no hell for the wicked. Jehovah said in days of old, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." (Jer. 23:28) The modernist preacher may feed his congregation on dreams of chaff, but all gospel preachers serve their audiences with the wheat, of God's truth. "If any man speak, let him speak as the oracles of God," this is the only way to glorify God and save souls. Friends, did you know that the principle expressed in this verse has ever been the slogan of the Church of Christ in your city or community, and that "we" propose to speak where the Bible speaks and to be silent where the Bible is silent, in all of "our" teaching and practice. A great and good gos-

pel preacher once 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." Does a statement like this strike a responsive chord in your heart? If so you need to become better acquainted with the church of Christ in your community, which upholds the great plea for unity upon the word of God alone.

Many People Fail To Glorify God As They Ought

An increase in knowledge always means an increase in responsibility. Paul describes the sad state of the Gentile world at one time by saying, "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." (Rom. 1:21) These people knew God well enough to serve him. They were therefore, without excuse. Paul said that they were "Worthy of death" because they refused to act in accord with known truth. Think of the tragedy of this condition of heart. There are thousands today who know the will of God, and yet they are negligent, careless, sinful and headed for hell. They know the truth but refuse to practice it. Some of you, sitting beside your radios have not been to church for months. You know down deep in your hearts that you ought to come. You know that your children need the training and influence that the church can give. You know that you ought to be at God's house on the Lord's Day to worship and serve Him from whom all blessings flow. Staying at home, when you are able to come, and merely listening to me and Brother Harper preach over the radio will not get you to heaven. There are hundreds of members of the church in Greater Little Rock who never darken the church door. Let me tell you, in all frankness, that unless you wake up, attend worship services, and cast your influence and support openly for the cause of Christ you need never expect to enter heaven's portals. If you fail to glorify God with your time, influence, and service in this life, don't expect him to honor and receive you in the life to come.

We Glorify God In His Family, The Church

All Christian parents rejoice in the accomplishments and success of their children. If the children are intelligent, happy and successful; if they show evidence of the right kind of home training, the parents are honored and the family name is glorified. A child who loved his parents would not Want to achieve fame under and as-

sumed name, which would deprive the family of this deserved glory. You cannot glorify God without being a member of his family. If you love the cause of Christ you will have no desire to even try to serve God outside his family (The Church), and you will refuse any religious name which would divert the glory of your service from the church which the Lord purchased with his own blood. (Acts 20:28).

No one except satan could have originated the old tread-bare falsehood that, "One can be saved outside the church as well as in it." This assertion is entirely devoid of truth. The same process that makes one a child of God also constitutes him a member of the church (the family of God), and God has no children outside his spiritual family. Listen to Jehovah's recognition of the church in Corinth, ". . . Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty." (II Cor. 6:16-18) God has one great spiritual family which honors his name in heaven and on this old earth. "For this cause I bow my knees unto the Father of Our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3:15, 16) The Lord adds the saved to the church daily (Acts 2:47), therefore it follows that none of the saved are left outside the boundaries of his church, or family.

We are to glorify God in the church not outside of it. No truth in all the Bible is more plainly declared than this. Listen carefully, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21). What Church? The Lord only established one (Matt. 16:18), for if he shed his blood (Acts 20:28), some day he plans to present it unto himself as a "Glorious Church" (Eph. 5:27), so this church is the one that we should be members of and in it we should glorify God. It is spoken of as the church, family of God, body of Christ, kingdom of our Lord, and by other designations, but the same institution is intended. It is that spiritual realm over which Christ reigns as head, which is composed of all God's children, and governed by the New Testament. No wonder Paul spoke of it as a glorious church because throughout all the ages to come Christians are commanded to glorify God in the church.

We Glorify God In The Name "Christian"

In speaking of the name "Christian" Peter said, "Yet if any man suffer as a Christian let him not be ashamed: but let him glorify God on this behalf" (I Peter 4:16). The Revised Version says, "but let him glorify God in this name." Do you do this? Or do you wear some other religious name?

Isaiah foretold the giving of a new name to the people of God, hundreds of years before the Christian era, in these words, "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of the Lord shall name." (Isa. 62:2). In Acts 10 we learn how Jehovah, who is no respecter of persons gave the Gentile world opportunity to obey the gospel and be clothed in God's righteousness.

Then, in the very next chapter Luke declares that, "The disciples were called CHRISTIANS first in Antioch" (Acts 11:26). Furthermore, to add to the weight of this testimony," Adam Clarke, the great commentator who wore another name religiously, testifies that the Greek word translated "were called" in this scripture signifies a Divine calling, or naming of God's people. King Agrippa said unto Paul, "Almost thou persuadest me to be a Christian" (Acts 26:28), but we need to be altogether persuaded to be a Christian like Paul was, and become one today. Jesus said, "If ye believe not that I am he, ye shall die in your sins." (John 8:24) Again in Luke 13:3 he said, "Except ye repent ye shall all likewise perish." Jesus likewise taught the necessity of confessing our faith before men, if we desire to be acknowledged in Heaven. (Matt. 10:32) Finally, before our Lord ascended on the clouds of heaven in his farewell message to men he declared, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Now for a summary of the conditions set forth by our Lord, Man must believe, repent, confess his faith, and be baptized. Have you done these things?

Christians Must Glorify God In Their Lives

The most beautiful apparel in all the world is the robe of righteousness worn by the true child of God. It surpasses the rich and costly clothing of the kings and rulers of the earth. The true Christian is taught to "Adorn the doctrine of God our Savior in all things" (Titus 2:10). He is indeed the light of the world (Matt. 5:14), and others seeing his good works will be constrained to glorify the Father in heaven. (Matt. 5:16) Let us then give the world a lesson by our example that will live after we are dead and gone. Christians are living epistles, known and read of all men. (II Cor. 3:2) Therefore we should say:

"Take my life and let it be
Consecrated, Lord, to thee.
Take my moments and my days;
Let them flow in ceaseless praise."

Finally We Will Be Glorified With Christ

Some day the faithful child of God will enter the portals of heaven and be clothed in the likeness of his Lord. "When Christ who is our life, shall appear, then shall we also appear with him in glory" (Col. 3:4). Again Paul says, "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). Let us so live that when the tears and sorrows of life are past that we may enter into the "Joys of our Lord."

—In The Evangelist, Sheffield, Ala.

The Law (Word) of the Lord is perfect. It is finished. We can no more add to the revelation of God than we can add to the finished work of Christ or the work of Creation, although man in his pride makes many attempts. We presume to add to the grace of God when we go about seeking righteousness. The Scriptures of truth cannot be broken, so that no repairs are ever needed. To add or to diminish is only to mar the perfect Man of our counsel.—Selected.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16).

CATHOLICS REPLY

(Continued from page three)

ed the Lord in all things would obey the command given at the Last Supper to do what he had done "in commemoration of Him." (1) Christ forgot to supply the church with Catholic priests altogether, (2) None are mentioned as "officiating at the table of the Lord" (3) But you assume that "it is not vain to suppose" that they officiated. "In vain do they worship me, teaching for their doctrines the commandments of men." (Matt. 15:9) Catholic friend, you admit your practice is not of the New Testament. Why isn't it vain?

Your fourth paragraph examined. "That Christ empowered His priests to represent Him I refer you to the words of St. Luke, chapter 22, verse 19." We read, "And he took bread, and gave thanks, and brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me." (Luke 22:19) Where is a Catholic priest mentioned here? Where did He say that sometime down the future ages that He'd raise up a class of priests, separate and independent of other saints to officiate at Catholic Mass in a way unheard of when the Apostle John wrote the final "Amen!" to the book of Revelation. Don't you think your proof is just a little questionable? Honestly, it just will not stand the test, will it?

Your attempt to escape the dilemma of a transubstantiated priest is amusing. You admit the possibility, and conclude the performance ruled out on the grounds, of "giving the divine nature to man and nowhere mentioned in the scriptures." Where is the giving of divine nature to inanimate objects taught in the scriptures? Where are we commanded to take something that has no life and actually make God out of it? You actually admit that man can and does make God of the wafer—host. (Par. 7 of your letter). This is giving divinity to inanimate things. Why not also to animate—God's highest creation—man? Justify the one and I'll justify the other by the same scripture.

Your sixth paragraph demands our careful consideration. You state: "Bread and wine is not a representation of Christ's Body and Blood, but His true Body and Blood, for Christ did not say "This is a figure . . . but absolutely, "This is my Body" . . . "To argue otherwise is to make out Christ a liar." (unquote) You say, (Paragraph 9 of letter) "I concede that in the Bible there are many figures of

speech, but in regard to the doctrine, of the Holy Eucharist there is no figure of speech," etc. Now, friend, just how do you know there isn't? Let me try you by your own rule: "To say otherwise is to make out Christ a liar." "I am the true vine." (John 15:1) To say that "Christ is not a grape vine, actually a grape vine, is to make out Christ a liar." "My Father is the husbandman." To say that God the Father is not a surely-to-goodness-dirt-farmer who grew actual grapes "is to make out Christ a liar." "Ye, (apostles) are the branches." (John 15:5). Therefore, each apostle is a limb on a grape vine. "To argue, differently is to make out Christ a liar." Christ didn't say, "The vine represents me, and the branches represents you, and My Father is represented by the husbandman." Therefore, to argue there is anything but vines and branches and farmers here is to make out Christ a liar. How do you like your logic?

This letter is growing too lengthy, but I must notice one other thing: Your chalice and your wine. You admit that the wine is not mentioned in connection with the supper. It takes a figure of speech to get wine in the communion at all. But you say, "But in regard to the doctrine of Holy Eucharist there is no figure of speech." If you will permit a little levity at this point, I shall suggest that, in my humble opinion, you'd make a better "husbandman"—farmer—your Catholic doctrine of Transubstantiation. (1) Must not, be any figure of speech in the doctrine of Holy Eucharist, but (2) it takes a figure of speech to get wine into the Last Supper at all. Friend, did you ever hear of the figure of speech metonymy? Just couldn't get along without it here, could we? Without a figure of speech, I hold you to the changing of a cup—not its contents—into the actual blood of Christ. You have no appeal from this course. All the musty traditions of Rome can't help you.

At the earliest possible time I shall take up with you, at length, your doctrine of transubstantiation. I love your soul. I pity your blindness, and that of those misled by you. I ask that you trustingly place your hand in that of the Saviour of men, forget the traditions of men, cast off the shackles of the "man of sin," and come back to ground from which the great apostasy has departed.

Sincerely for truth,
Geo. B. Curtis.

Box 431
Winslow, Arizona
April 12, 1945

Mr. W. M. Tynewa
% Action Committee
Winslow, Arizona.

Dear Mr. Tynewa: I closed my last letter to you with a promise to return with an examination of the Catholic doctrine of Transubstantiation. I avail myself of this earliest opportunity to keep my promise.

However, before I engage in this task, I wish to notice a statement in your letter relative to withholding the cup from the laity. You state that this was done at the request of the vast number of Catholics the world over. You even went so far as to label false my statement that the cup was withheld from them. I find that history does not bear you out in your statement. Rivers of blood flowed in the enforcement of this doctrine. You have evidently heard of the wars of the Husites. The doctrine of Concomitance led the practice, but it came not by the request of the Catholic laity. It was forced upon them. You seem to wish to leave the impression that one may have both kinds—bread and wine—if he so desires. Now, I ask you: Do you administer the Mass according to the Greek rite? Does any Roman Catholic priest do so?

The Council of Trent took up this question relative to giving the cup to the laity in Session XX, June 4, 1562. Session XXI, July 16, 1562, handed down a decision on the question. Four canons were read. In canon one anathemas were pronounced against those who maintain that the faithful are required to receive both kinds. Anathemas were pronounced against those who held that the Church has not sufficient grounds for refusing the cup to the laity in Canon Two. The third Canon anathematized those who denied the Lord entire in both species. The fourth anathematized those who contended that the eucharist is necessary to children. No, friend, it is not false that the Catholics refuse the cup to the laity. Don't you think you owe me an apology?

The doctrine of transubstantiation is contrary to human experience, unscriptural, antiscritptural, revolting and narrow.

Every miracle of the New Testament is discernible to the senses. When the water was turned to wine at the Cana Wedding Feast, taste, sight, and smell attested that it was wine. A chemical analysis would have declared it to be wine. When Lazarus was raised, he rejoined his relatives and friends and was known by sight to them. The healed lepers

were not still under the appearance of leprosy. They were every whit whole. The lame man of Acts third chapter knew he was healed and his friends also knew it. Yet you, and the rest of the Catholic world, mumble a few Latin words over a piece of bread and a cup of wine and then try to tell all, we have made God out of each. Yes, actually made His flesh and His blood. And worse than that you have given him the soul and the spirit of Christ. Has the appearance changed? Does sight tell us that here is actually the flesh of the Lord? Does taste tell us that here is a piece of my Lord's body? Is it flesh to touch? Is it flesh to smell? Would a chemical test show it to be flesh? Would a chemical test show the wine after being blessed to have red corpuscles and white corpuscles? Would human plasma be there? Would it contain the fibrinogen of human blood? Nobody knows better than we that the actual change has not taken place. Every human sense tells us that your claim is false. Chemistry tells us that your doctrine is ungrounded. So much for human experience.

The doctrine is unscriptural in that you have given a literal interpretation to a passage that the Lord manifestly intended to be understood figuratively. There is no more ground for a literal interpretation here than in the expression, "I am the vine." Dozens of such passages might be cited. Yet you may say that to give this a figurative meaning is to call Christ a liar. I anxiously await your reply to my suggestion that, "To say Christ is not actually a grape vine, is to call the Christ a liar."

Your doctrine of transubstantiation is anti-scriptural in that it opposes some of the very clearest and most vital teachings of the New Testament. I know your quibble on the idea that every single host and every single chalice is a Christ complete. But quibble it is. If the doctrine of Transubstantiation is true, every day there are multiplied thousands of Christs the world over. Every single mass bringing into existence dozens and scores. Yet, "There is one Lord." (Eph. 4:5).

To the Catholic mind you bring the actual Christ into a sacrifice every time the communicant takes the host. He is there in the Mass as a sacrifice complete. He bleeds anew, actually. He suffers anew, actually. No representation. No memorial. The actual sacrifice takes place. Yet, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this

he did once, when he offered up himself." (Heb. 7:27) "So Christ was once offered to bear the sins of many." (Heb. 9:28) "For Christ hath once suffered for sins . . ." (1 Peter 3:38) God's word has Christ offered up once, and the bread and the wine is to bring this to our memory. Catholics offer him up anew many, many time daily. God's way once. Catholic's way many. I choose God's way. Other anti-scriptural examples could be cited. We deem this sufficient.

Transubstantiation is revolting for many reasons. I shall name some: (1) The fleshly body of Christ was human flesh. Every instinct of civilized man rebels at the idea of eating the flesh of human kind. (2) The idea suggests that this flesh and blood of our Lord enters our digestive tract as does any other food. It is assailed by the forces of digestion as any other food. A part of it becomes excreta, and is expelled by lungs and bowels and kidneys as other foods. (3) Any unconsumed remnant would undergo decay, be eaten of dogs, mice, insects, etc. It would see corruption. "Thou shalt not suffer thy Holy One to see corruption." If you say that God will not permit the host or the wine to see corruption, I challenge you to a test in the matter. We both know that every contingency pointed out can and does occur.

The doctrine is narrow in that it is forced upon all Catholics. The sword of Rome has been bathed in the blood of those who could not accept this doctrine. I repeat, "The doctrine of Transubstantiation is contrary to human experience, unscriptural, anti-scriptural, revolting and narrow."

One of the tenets of the Catholic

faith is that the scriptures are to be understood in the light of the interpretation given by the church fathers. Yet the doctrine of Transubstantiation was not given by the "fathers." In fact, one at least, has spoken decidedly against this doctrine. I refer to Tertullian. I take this quotation from his book, "On The Resurrection Of The Flesh," chapter 37: (quote) "Constituting therefore, His word as the life giving principle, because 'that word is spirit and life, He likewise called His flesh by the same appellation, because, too, the Word had become flesh, we ought therefore to desire Him in order that we may have life, and to devour Him with the ear, and to ruminate on Him with the understanding, and to digest Him by faith." As late as 840 A. D. Ratramn wrote against the idea of a literal understanding of the words, "This is my body." This heresy of Transubstantiation did not become dogmatic among the Latins until the thirteenth century. You can check these truths by the records.

I shall close this letter by referring you again to the admixture of poisons with the wine and the bread. You state that the pure elements—flour and wine—would become actually changed into the body and blood of the Lord. Jesus would be in the host and chalice actually in the flesh, yet with His soul and spirit in that flesh and blood. The living Jesus of Nazareth is there in the Mass by the alchemy of Transubstantiation. But there is potassium cyanide in His Transubstantiated body. So He must die again; this time by poison. What a doctrine!

Very truly yours,
Geo. B. Curtis

Notes - Reports

Call Texas: For the past 18 months we have worked with the Barclay Place congregation. Thru the unselfish and untiring efforts of the church much good work has been done. We deeply appreciate the love and cooperation enjoyed with them. We began our work in and near Call on the 15th. We shall try to be of service to any small congregation in this section of the country. There are many small churches unable to pay a preacher full time and with this in mind we shall try to help as many as possible who desire our limited help in preaching the gospel. Any one interested please write full details of what is expected, bus or train con-

nections and date. Write me at Call Texas. But if you are able to pay for full time work please do not ask our service except for a possible meeting in late summer or early fall. We expect, the Lord will, to be 90% or more self supporting; as we have been in the past. This enables us to help where it is sorely needed. We are not looking for a place to preach but trying to fill in, at least for the duration, a few places in a limited way. Reference may be had by writing Church of Christ in Barclay Place % C. W. Lawrence, 4811 Crave St.—Phone A 8360.—L. B. McClevey.

Jimmie R. Powell, Freed-Hardeman College, Henderson, Tennessee: I preached at my home congregation, "Old Union," Carrollton, Mississippi, on April 8. The church is small but

it is working and we hope to do more. I have some time for meetings this summer from July on. Any one interested in my services please write me at the above address.

* **

Newport, Arkansas, Rt. 2, Box 52: Since last report I have preached for the church at Mildred Dorsey. Here I found a body of Christians who really have a mind to work. I also preached for the Steagall congregation here. I found things not so bright and as they insisted that I return later, I shall do all in my power to strengthen them.—Benoni J. Fields.

* **

Huntington, Arkansas, April 17: Am now in a meeting at Washburn, Ark. This is where I held my first meeting. Good attendance. Go next to Oak Hill near Dierks, Arkansas. Begin there the 4th of May.—H. H. Dunn.

* **

Muskogee, Oklahoma: The work here at the West Side, in Muskogee, Oklahoma, is progressing nicely. Our first day of worship was November 26, 1944. We had 72 in attendance in Bible study the first day. We now have increased our enrollment to well over a hundred, with 106 present last Sunday. We have just closed an eight days meeting here with home forces in which two were baptized. Two others were baptized, and one came for membership the week preceding the meeting. We have spent about \$1500 in remodeling outbuilding since we opened this work, and that is all paid for. This is a very promising work, and is receiving the full cooperation from both other congregations here.—A. C. Grimes.

* **

ANTLERS, OKLAHOMA CHURCH DESTROYED BY TORNADO

Antlers, Oklahoma, April 25: During the Antlers tornado, which struck here on April 12th in which about a hundred lives were lost, and about 200 were sent to hospitals. Our church was completely demolished, as well as having several members crippled and twelve killed outright, eight of whom were buried in the same grave (the Gibsons). About seven hundred buildings from small to great were destroyed.

This church was established fifty-years ago and has always been able to care for itself in a financial way, as well as making liberal contribution to Orphan Homes and other charitable causes, but due to the fact that many of our members are across seas and many others are in various war works, our congregation is at its very lowest ebb, and we find it necessary to call on more fortunate congrega-

tions for help to rebuild.

Those who have been notified are sending in their contributions very freely and liberally, for which we are grateful, but many do not know about this and we are taking this method to notify them. We had some insurance on our building but not enough to do much toward building in these inflated times, and too, we wanted to build a better house, and get it out of the hole it was in and out on a better street and in a better location. We bought another beautiful lot in a splendid location and are going to try to build bigger and better for the cause and are giving other congregations an opportunity to have fellowship in this work. Would you like to help?

We do not wish any congregation to burden themselves in the least but you know the teaching of Holy Writ

as well as we along these lines and all we ask any one to do is to follow its teachings and we will be highly pleased and we are sure the Lord will be pleased and there is nothing more that any one could ask.

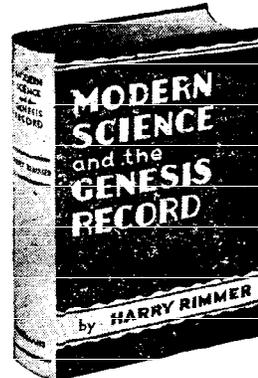
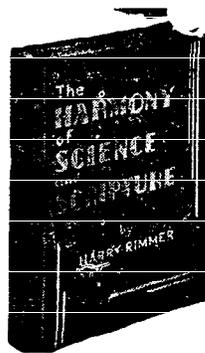
Yours in the one faith, Church of Christ, Antlers, Oklahoma.

Geo. R. Childers, Chas. Bryant and S. B. Perrin, Elders.

Teacher's Reference Bibles (No. 601)

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VOLUME 15

DELIGHT, ARKANSAS, MAY 10, 1945

NUMBER 23"

The Words Of Christ From The Cross

GEO. B. CURTIS

(A Radio Sermon)

The last words of men are held in peculiar interest. Shakespeare has John of Gaunt say, in Richard II:

"The tongues of dying men
Enforce attention like deep harmony:

Where words are scarce, they are seldom spent in vain,

For they breathe truth that breathe their words in pain."

The literature of the world records the last words of many of earth's notables. It is said that the last words of Washington, the father of our country, were: "Though I die hard, I am not afraid to go." It is recorded that Robt. Ingersoll's, the atheist, dying words were: "Just a leap into the dark." Tradition has Alexander the Great making the peculiar request that he be buried with his hands outside his coffin. Being asked by his friends who surrounded his dying couch the reason for so strange a request, he answered in his dying breath: "I came empty handed into the world; I want my friends to see that I am taking nothing away with me." The last words of famous men on record would fill volumes. If the last saying of mere men are of such interest, how much more so should the last words of our Lord be.

There are seven recorded saying of Christ uttered from the cross. These are of infinite interest and of eternity engaging importance. Let us, by the road of faith, go this afternoon to the hill of calvary. The Son of God has already been nailed to the tree. The howling mob continues to mill about the cross. The two thieves have been lifted up, one on either side of the man of sorrows. One of them, at either side of the man of sorrows. One of them, at least, joins in the abuse and derision hurled upon the suffering Savior.

This brings us to the first state-

ment from the tortured lips of Jesus. "Father, forgive them; for they know not what they do." (Luke 23:34) The cruel taunts of scribes and Pharisees pounded upon his ears, "If thou be the Son of God, come down from the cross." "He saved others; himself he cannot save." Let this Christ, the king of Israel come down that we may believe." Poor deluded mockers! How little they knew of the importance of the scene in all its cruelty, being enacted before their sight. Great manifestation of Supreme love—that could cry out from a bursting heart, "Father, forgive them; for they know not what they do," praying for those who mocked, jested and derided as he died for them.

The next statement from the cross is directed to the dying thief. "Today shalt thou be with me in Paradise." (Luke 23:43) The two thieves were in the same throes of pain as He. One jeered; the other did not. Let's read the record: "And one of the malefactors which were hanged railed on him, saying, "If thou be the Christ, save thyself and us. But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." Then it was that Jesus answered, "Today shalt thou be with me in Paradise." Great indeed the love that reached down to the dying thief and extended hope to his dying hours. One poet has beautifully asked:

"When shame and darkness covered Him and thee,

What didst thou see,

O thou great penitent of Calvary,

That thou couldst beg this boon as thy reward

For suffering?—"When thou comest to the kingdom, Lord,

Remember me!"

"In the most darkest hour
Of hatred born,

When Satan's power

Showed love held up to scorn,
What way to thee

Came strength to pray,

'Lord, when Thy kingdom cometh
unto Thee,

Remember me?"

How badly we need today to remember the Lord, that we may be remembered of Him.

The next words of the Son of Man from the cross is filled with human pathos. Since the hour of nine in the morning until high and blazing noon the suffering Saviour had hanged on the cross. His tender flesh had supported his weight by the nails in His hands and His feet. The hours of torment had passed. The soldiers stand silently by the cross in the sweltering heat. There was standing by the cross of Jesus His mother. No doubt she had drawn closer as the mob thinned. Now she stands by the cross. Can you imagine the agony of this mother's heart as she gazes upon her son? The blood from his thorn-torn brow clots and cakes upon his pallid face. The countless swarms of flies so common in Palestine and other tormenting insects cover his lashed back. The death dews gather on His brow. Yet she cannot hold his dying hand, nor wipe the death dews from His brow. She cannot drive away the tormenting insects. She must stand by helplessly and watch His dying agony. We can imagine Him as he turns his sorrowful eyes upon her, and in a voice of supreme pity cry, "Woman, behold thy son;" and to that disciple He loved, exclaim: "Behold thy mother. (John 19:26, 27) With these words he commends his mother unto the keeping of the beloved John, and the records states, "And from that hour that disciple took her unto his own home."

The hour of noon has come. The day is cloudless. The shadows begin to lengthen. Darkness creeps over the land. The Judean hills become

indistinct. The spires of the city fade from sight. The sun refuses to look upon the scene of extreme cruelty being perpetrated upon its maker. With the darkness descends the loneliness of death. All that is mortal of Jesus cries out in His next words. His friends are afar off. No loving hand to minister to Him here. God the Father has forsaken Him. "He treads the wine press of wrath alone." With all my sins and yours on his shoulders, he is dying alone. The face of the Father no longer looks down upon Him. He is wholly forsaken. Hear His cry: "My God, my God, why hast thou forsaken me?" (Matt. 27: 46) I do not know why it was necessary that He should thus die, abandoned by friends and forsaken by the Heavenly Father. But I do know something of the love for us that led him to thus suffer. How ungrateful are we if we fail to appreciate this love.

His supreme spiritual struggle is now over. Bodily craving asserts itself. The death thirst is upon Him. He again speaks as the Son of Man. "I thirst" are His words. The soldier dips a sponge in vinegar mingled with myrrh and holds to His dying lips. He refuses to drink. No loving hand to hold the cooling cup to His lips to quench His dying thirst. Vinegar with one of the most bitter substances known, is offered Him. He dies with no cooling draught for his parched tongue. "I thirst."

The afternoon wears on. The hour of His death nears. No other word has fallen from his suffering lips. The work that he came to do has been done. The will of the Father has been accomplished. The price paid for my life and yours has been met. No longer do the suffering nerves strain at the tortured tendons binding him to the Roman cross. His body sags. Death, the grim monster of past ages, takes over. Another victory is marked up to his black career. The Son of heaven is his victim now. As the sinless head of the Lord drops to his innocent breast, we hear breathed faintly these words, "It is finished." (John 19:30) Great words, indeed! Words fraught with every plan of heaven for man. The redemption plan for you and me finished. The plan of faith, repentance, confession and baptism completed. The plan to again bring us into God's own family accomplished. "It is finished."

Father, into thy hands I commend my spirit," are the last words of Christ's earthly life. (Luke 23:46) Here He speaks finally as the eternal Word who became flesh and dwelt

among us, as the only Begotten Son of God. "And having said this, he yielded up the spirit." He gave himself with an unclouded soul into the hands of the Father. "Father, forgive them," had been his first words from the cross; and his last words appealed to the Father. "Father" was the endearing term that He treasured most. He came to do the will of the Father. That will was now done and He is ready to return to that loving Father

from whom he had been separated. He is now ready to be glorified with the Father and to receive the praise and adulation of angels.

This Son of Man, Son of God, is now king of kings and Lord of Lords. He is seated upon David's throne at the right hand of this same loving Father. Still he pleads, Father, forgive them." Will you accept that forgiveness by obedience to the gospel of Christ?

The World Our Enemy

ROY H. LANIER

Many people begin the Christian life with good intentions, determined to live as Jesus directs. But soon they weaken, become discouraged and finally abandon all efforts to follow the Lord. What was the cause of this change of attitude and life? We have enemies within and without seeking to destroy us. Those within we call the flesh; those without we call the world. In addition to these Satan, marshalling the forces of both the world and the flesh, is doing all he can to keep us from following Jesus. Space will not allow us to deal with all these, so at present we will study about the world as our enemy.

The word world has many meanings, but we are interested with only two as given by Thayer. He defines the word, "The ungodly multitude; the whole mass of men alienated from God, therefore hostile to the cause of Christ." In conversation with the brothers Jesus said, "The world cannot hate you; but me it hateth, because I testify of it, that its works are evil." (John 7:7). In the fifth verse we learn that his brothers did not believe in him, so they were a part of the world, and of course, the world would love its own. The world did not hate them because they had the same ideals the world had; and they had the same attitude toward Jesus, an unfriendly, unsympathetic attitude. But the world hated Jesus. Why? Gospel preachers can learn a lesson here. The world did not hate Jesus because he preached what was written in the law of Moses. The world did not hate him because he preached a more strict code of morals than that given in the law. The world did not hate Jesus because he preached a positive, constructive gospel. He could have preached everything taught in the law of Moses and never have aroused enough opposition to put him to death. The world hated Jesus because he testified of it that its works were evil. Instead of confining him-

self to a constructive message and teaching them what the law demanded of them, he pointed out the evil of which they were guilty. You will notice, too, that the highest religious dignitaries of his day were included in the list of those criticized. He called attention to their long prayers and giving of alms, and characterized them as hypocrites. If Jesus were on earth today he would undoubtedly condemn all evil practices among people professing to be his followers. If he would do that it is the duty of those who claim to be his followers to do it. And the world is much the same now as it was then. It will hate them who do it.

Not only will the world hate you, but it will speak evil of you. (I Peter 4:4). And the world will persecute you. Paul said, "All that would live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12). Living godly includes speaking out against the evil practiced by the world, and as it brought upon him the persecution of the world it will bring upon us the same today. The world has not reformed. Many are led to adopt a compromising course to evade persecution. These have allowed the enemy to overcome them.

The second meaning of the word as given by Thayer is, "Worldly affairs; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ." This is the meaning of the word in I John 2:15, "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." A love of the things of the world is given as the cause of the seed on thorny ground failing to bring forth fruit to perfection. "And that which fell among thorns, * these are they that have heard, and as they go on their way they are choked with

cares and riches and pleasures of this life, and bring no fruit to perfection. (Luke 8:14). It was the love of money, and the security which money could give that led the rich fool to his destruction. (Luke 12:13-21). It was the pleasures of this world that led a certain rich man to lift up his eyes in the torments of hell. (Luke 16:23). It was the love of this world that caused Demas to forsake Paul. (II Tim. 4:10). How true that this world stirs desire and seduces from God! It is possible for one to become so involved and entangled in the affairs of life, even in honorable business pursuits, that he forgets God, has no time for church worship, and finally gives up all connection with the church and devotes himself entirely to making a living, laying up money for old age, or an effort to make enough to retire. Such have allowed the enemy to overcome them and rob them of their eternal inheritance; they have given their soul in exchange for this world, and have been miserably cheated. "The world passeth away, and the lust thereof," but the soul is eternal. Soon these things of the world will fade and completely perish. What would you think of me should I give all my worldly possessions for a toy rubber ball, which will soon explode and be more than worthless? But that is a wise deed compared to exchanging your soul for the world which is soon to pass away.

How can we overcome the world? If we were left to our own wisdom and strength I am sure none would be able to overcome it. "For whatsoever is begotten of God overcometh the world: and this is the victory that overcometh the world: even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5: 4, 5). Faith in Jesus as the Son of God, and hope that he some day will take us out of this world to that world wherein dwelleth righteousness will make it possible for us to keep ourselves pure in the midst of wickedness. Paul was able to live a wonderful life for the Lord and exhorts us to follow his example. But without faith he could not have done it. "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). Faith in friends who love us has a sustaining influence in hours of trial and sorrow. How much more faith in Jesus who loves us! Just to know he loves me as an individual, and is watching over me, and* is expecting

something great from me should spur me to greater efforts to overcome the world. And Paul's faith was in "Jesus who gave himself for me." To know that Jesus gave himself for me as an individual should give me a sense of obligation that would carry me

through all the persecution the world can heap upon me. If he gave himself for me, even unto the death of the cross, surely I can give myself to him in life in spite of the persecution, of the world, or of the temptation to enjoy the things of the world.

Religious Review

R. A. HARTSELL

All Israel

I have been observing with interest the discussion now being indulged in by various writers. It has caused me to receive the language of Paul in Romans 11, centering my largest effort on the expression: "So all Israel shall be saved." Believing that the issue centers around a few expressions, or points, in the chapter, I offer the following as the points of interest. (1) All Israel. (2) Cut off. (3) Grafted in. (4) Mystery. (5) Fullness of the Gentiles.

Taking them in order, we shall study the expression "All Israel" first. The language must be either all inclusive, or limited. We shall consider the idea that it is all inclusive first. In order to save all Israel in the fullest sense, some things would have to be true. (1) What of the fate of those who, during their lives have had opportunity to accept Christ, but have rejected it? To save all Israel in the fullest sense would be to embrace these. Will there be a resurrection of Jews only between now and the second coming of Christ? And, will those resurrected Jews have opportunity to again hear the gospel and accept it? If so, then at least a part of Russellism is true. If not, and they are accepted as is; they will be saved in infidelity, insofar as belief in Christ is concerned.

On the other hand, if the expression is limited to those living when Jesus comes, God is a respecter of persons. He will be extending privileges to those living, which those dead have not had.

Then, (2) if the nation, or race, must wait till Jesus comes; what about the fact that those first admitted, into the body of Christ at the beginning of the church were Jews? It is a known fact that those who accepted the gospel then will be saved.

Another thing of interest is: If the Jews had opportunity to accept Christ at the beginning of the Gospel, when was such opportunity cut off? If the opportunity of the Jews was cut off after Pentecost, could Jews obey the gospel today? If, however, they can accept Christ and the gospel today,

then as a race, have they not equal standing with other nations? If so, what advantage would another opportunity at the coming of Christ extend? Did it ever dawn upon you that an opportunity before the coming of Christ, and one after would constitute a second opportunity?

Let us now study some statements dealing with Israel as a nation. Just here we turn to Jer. 18, where we find the Lord pointing out one of the sins of his people. Verses 15 and 16 read: "Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; To make their land desolate, and a perpetual hissing; everyone that passeth thereby shall be astonished, and wag his head." Does it take comment to see the sin and the result? Summing up the penalties, we find: desolation, PERPETUAL hissing; and in verse 17, they are to be scattered before the enemy. The fact that God said that the punishment would be perpetual, causes us to dig more deeply into their stated conditions.

Going now to chapter 19, we have the matter more clearly stated. Beginning with verse 9, their fate is foretold in these words: "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, And shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury."

Thus the fate of Israel was written plainly. As a nation they were to be broken like the bottle, AND NEVER MADE WHOLE AGAIN." You will observe also that this was to be done at the time they ate the flesh of their

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year. In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

What Does The Lord Require?

FLOYD J. SPIVY

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." (Deut. 10:12) "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah. C:8).

The statement in Deut. 10:12 was made just after Israel had rebelled and the two tables of the law was restored. Let us notice the question: "What doth the Lord thy God require of thee?" In the spiritual realm, this question should be asked by us in everything we do. It is not a question as to what we like, or what we might be able to do, but the question is: "What does the Lord require?" But some one is ready to say, "The Lord does not specifically tell us what to do in every case." I grant that this is true, but, the Lord has laid down principles to guide us in those things, even things that are matters of opinion. You might ask, just where did he do this? Turn with me to Matthew 7:12 "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." Does this principle just apply in one thing, or does it apply in all things? But we will notice another: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3) "Do all things without murmurings and disputings:" (Phil. 2:14) Can the principles laid down there be applied to cases where opinion is the rule? Let us see: Suppose a congregation has a matter up for discussion and decision, a matter where it is purely a matter of opinion, for instance what time of year they would have a meeting, or who should do the preaching; can we apply these principles here? Certainly we can, because we would not want to see it settled by doing something to some one that we would not want done to ourselves. Neither would we want to see murmurings and disputings about the matter. If each one would apply the principle laid down in Phil. 2:3, "Esteeming others better than self," there would be no disputings.

But let us look at some other things in the spiritual life.

1. FAITH. What does the Lord require in this? I know men teach many theories regarding faith. Some will say that the Lord gives faith, others will say that there is a historical faith, and then there is a saving faith- Still

others will say, "Faith alone is sufficient to save every person." When asked what they mean by faith alone, they will reply: "We mean that a person must by faith in his heart accept Jesus as his personal Saviour." But I care not what men may say, the great question with me is, "What does the Lord require in this?" He requires faith in Him (Heb. 11:6), and in His Son. (John 8:24) But what kind of faith? It is not a mere acceptance in our heart or mind, but it must be a living and active faith. "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?" (Jas. 2:19, 20) God then requires a faith that will move us to obedience.

2. REPENTANCE. What does the Lord require in this? Let us turn to Luke 15:11-32, where we find the account of the prodigal son, and to my mind this is a beautiful example of repentance. The son goes away from his father. We go away from our Father by sin. (Isa 59:1, 2) He spends all that he has; we spend all the good and righteous things we have when we go away from God. He is found in a foreign land; when we go away from Jehovah we are in a foreign land, we are away from our Father's house. He was in want; we too are in want, in need when we have gone away from God. He had nothing that was good for him; the devil never does have any food that will do us any good. Just here the picture of Repentance begins to form: 1. Realization, "And when he came to himself." This must take place before repentance is even begun. If a person does not realize that he is away from God, he will never make a move to return to Him. 2. Resolution, "I will arise and go to my father." Without this determination or resolution a person will not return to God. Realization is of no profit to the prodigal if he is content to remain in the pen with the swine and eat their food. 3. Humility, "and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of the hired servants." There is no true repentance without humility. We cannot come to God with a proud spirit, acting as though it was an honor to God for us to come to Him. 4. Action, "And he arose, and came to his father." Let us now see the steps in repentance: (1) Realization, (2) Resolution, (3) Humility and (4) Action. This is what the Lord requires.

3. CONFESSION. What does the Lord require, what kind of confession does He expect us to make? There are

many confessions that are required in the religious world today. Some will confess, "I believe God hath for Christ's sake forgiven my sins." The Lord does not require this kind of confession, but He does require that we confess Christ as the Son of God. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matthew 10:32) I know it is a confession made with our mouth, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) But just how is it made with the mouth? Turn to Acts 8:36, 37 "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." This is the kind of confession that the Lord requires.

4. BAPTISM. Does the Lord require baptism? It was commanded in Jerusalem (Acts 2:38); it was required of the Gentiles (Acts 10:48); Saul was instructed to so do (Acts 22:16), and all of the cases of conversion that are recorded in the Acts we find that they were baptized. I know men have advanced many arguments trying to show that it is nonessential, but still the question is: "What does the Lord require?" The Lord did require it, and that is enough for me. But what kind of baptism does the Lord require? "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4). "Buried with him in baptism." (Col. 2:12). Men can argue all they want to about sprinkling or pouring being just as good as immersion, but this language is too plain to be mistaken about what the Lord requires. Let us be safe by doing His requirements instead of following our wisdom.

Is this all the Lord requires of us? No! But it seems

that many of our brethren think this is all the Lord requires, judging by their lives. The Lord requires that we put on the Christian graces. (II Peter 1:5-11) This includes all phases of the Christian life. He requires that we assemble on the first day of the week to worship Him. (Acts 20:7; Heb. 10:25; Matt. 18:20; Acts 2:42) Many of my brethren seem to think the Lord does not require this, especially if uncle John and aunt Susie come to see them on the Lord's day, or if cousin Alfred fixes a big dinner for them. But in spite of them thinking that, God still requires this worship. (John 4:24) .

The Lord requires that we give of our means (I Cor. 16:2), and He requires that we give some thought to the amount that we give, "Every man according 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) In order to purpose it becomes necessary that we give some thought to what we make and how much we will give. If we give no thought to it, it would be impossible to purpose in our heart. I think that when we give thought to how the Lord has so bountifully blessed us, then we will purpose to give more liberally than we have done in the past.

The Lord requires that we live a clean upright life, helping those who are more unfortunate than we are. "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).

There are many more things that we might say along this line, but space forbids. Let us always keep this principle in mind at all times, and when we have a problem facing us, just ask the question: "What does the Lord require in this matter?" Then be governed by His specific commands, or by the principles that He has laid down. By so doing we will KNOW that we are right, and take all guess-work out of the matter.

—In The Evangelist, Sheffield, Ala.

RELIGIOUS REVIEW

(Continued from page three)

sons and daughters. Josephus, the Jewish historian, tells us, giving a vivid account of one case, that this as literally done when Titus destroyed Jerusalem in A. D. 70. God announced that from this destruction they never would be made whole again. No man can believe this prophecy, and at the same time believe that Israel will be restored to its national status, and in such condition completely accept Christ.

For this reason, along with others, I am sure Paul did not embrace Israel as a nation when he said, "So all Israel shall be saved." The expression, therefore, must be limited. A further proof of this conclusion is found in the parable of the marriage feast. Christ says: "They shall not taste of my supper." And as a nation they will not.

Approaching the thought from an-

other statement, "This blindness happened unto them—we find that the salvation which was offered was to follow the blindness. (Rom. 11) Turning to Matthew 23:17, 19, 24, and 26; Jesus gives just such description of them. He said: "Ye fools and blind." This would be enough to point out the time of blindness, but let us offer another. Matthew 13:15 reads: "For this peoples' heart is waxed gross, and their ears are dull of hearing, and their EYES THEY HAVE CLOSED; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." A question arises just here. How complete was this condition? Romans 3:9-12 tells us that "all have gone out of the way." So the blindness was as near complete as was possible for it to be.

So, at the first coming of Christ, the setting was perfect for the redemptive system. And, it was at the

height of this condition that the "fulness of the Gentiles was to come in." Note too that when the Gentile fullness was come in "Israel shall be saved." This state having already come, Israel's opportunity is during the gospel age.

But we have noted that the expression "all Israel" must be limited. Let us, therefore, find the Biblical limitations. We ask with Paul: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises?" (Rom. 9:4) And, we answer with him: "Not as though the word of God had taken none effect. For THEY ARE NOT ALL ISRAEL WHICH ARE OF ISRAEL: Neither, because they are of the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, THESE ARE NOT THE CHILDREN OF THE GOD: but the children of the promise

are counted for the seed."

In the face of this, who wants to make it fleshly Israel? The promise by which children of God are made is: "In thy seed shall ALL NATIONS OF THE EARTH BE BLESSED." THOSE who accept the conditions of this promise, outlined in the gospel, constitute the true Israel of God. To make the matter even clearer, turn now to Romans 2:28-29. Here you will find Paul saying: "For he is not a Jew which is one OUTWARDLY; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one INWARDLY; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This ought to be enough to tell us that when the Spirit directed Paul to write "so all Israel shall be saved," he was not speaking of fleshly, national Israel. (I Cor. 10:18) Paul knew that that national Israel was to be desolated, made a perpetual hissing, become an object of mockery, and be broken like the bottle, never to be MADE WHOLE AGAIN.

Those who accepted, and may yet accept Christ, plus those who are fellow heirs, according to the promise, constitute God's true Israel to day. And so, at the consummation of all things, all true Israel shall be saved. God broke fleshly Israel, never to be mended again; but created true Israel through Christ.

Notes - Reports

Dixon, Kentucky: I filled an appointment at Istrouma, La., the 11th of March. Attended debate at Mabelvale, Arkansas 12th to 17th, between Brother Curtis Porter and Eugene Davis, a baptist. Brother Porter is plenty able to defend the truth. I preached at Mabelvale 18th and 19th three times. I preached at Bardly near Morganfield, Kentucky the 25th and at Walnut Grove April 1st. Enjoyed these two places as I was raised near them. Attended two nights meeting at 1212 Bellemeade Ave., Evansville, Ind., 26th and 27th where Brother Hope was preaching and people were being baptized most every night. Brother James P. Miller is the local minister. The Henderson, Kentucky church has made progress since they have a building. "The gospel is God's power to save." (Rom. 1:16) It will have the same results today.—David M. Owens.

* * *

Fort Smith, Arkansas, Station A, April 18: This leaves me in a meeting in Fillmore, California. Brother

Marion F. Davis, formerly of Oklahoma, is the efficient minister here and is doing a fine work. Brother Davis is also a singer and teacher of music, and we are having the best singing I have had in this state. The meeting closes Sunday, and will close fourteen weeks work for me in California. Many calls I could not reach, and have promised to return next winter. I have had the pleasure of being associated with Brethren John G. Bills, San Diego; A. J. Bachman and M. S. Gabbard, San Jose; Calvin Wyley, Armona; Seth E. Rehkop; Pomona; Voyd N. Ballard, Coalinga, and Clint C. Lovelady, Delhi. I have appreciated the kindness of these preaching brethren very much indeed. Lots of work could, and should, be done in this state. May we work "while 'tis day."—Will W. Slater.

* * *

Junction, Texas, April 20: It was not easy to leave the faithful West End church in Houston, but we finally decided to accept the call to a second period of labor here. Four have been baptized, two restored to duty and two received by transfer. The church has the best building in town and the zeal and faithfulness of its members commands the respect of the people. I teach two Bible classes in the public school and contribute a column to the county newspaper each week. Am soon to resume my old appointments over the county. This is a noted summer resort and we are always ready to welcome visitors.—Walter W. Leamons.

* * *

Camden, Arkansas, April 18: Bro. John W. Hedge will do the preaching in a meeting at the Washington Street Church here beginning May 18th. He is well known in this section and many from out of town have expressed their desire to be with us for this series. If you pass this way, we will be glad to have you in the services. Our work continues favorable in spite of a few false rumors that this congregation is a faction and not working in peace and harmony with the Madison Street congregation. The congregations are at peace and working together for the spread of the gospel.—W. M.

* * *

Corning, Arkansas, April 17: Just home from Hickory Grove near Alton, Missouri, where I assisted in a two weeks meeting, as song director. Bro. Tillman B. Pope of Alma, doing the preaching. My first time to meet Brother Pope. He's a very fine fellow to be associated with. I learned to like him very much. Visible results

of the meeting, two fine youths obeyed the gospel. I go next to Siloam Springs to sing for a meeting starting 23rd. I have some time after August 15th not taken. Any one needing my service write me.—C. E. McCord.

* * *

Alma, Arkansas, April 24: The meeting near Alton, Mo. conducted by C. E. McCord and I came to a close April 15th. This was the first time Brother McCord and I had worked together, in fact we had never met until this meeting. He is a splendid singer, a lovable character and I think a very Godly man. You will always do well to call him when in need of a singer. He will do you good. I am glad that our paths have crossed. This was my second meeting with this good congregation, I was with them last year, I still love them dearly and shall always remember them as my warm friends. They are really a fine group of Christians. A lot of their members were away in work; and the attendance was below normal. Two were baptized. I began at Johnson, Arkansas on April 18th. I shall be here till May 2nd. This is a splendid congregation and we are having good crowds and good interest. Fayetteville and Springdale congregations are cooperating in a very nice way. This is the home of Brother Leerie Ball one of our splendid gospel preachers; also Brother Guy Cosand, another faithful gospel preacher, lives near here. Brother Rue Porter will be here for the fall meeting. This congregation has some fine singers and it is a wide awake congregation. They have two meetings a year and assist in mission meetings and other good works. They have a nice native stone building. Brother Jimmie Sismore of Fayetteville, is conducting the song service in a very fine way. I shall begin at Okay, Arkansas, on May 5th.—Tillman B. Pope.

* **

Coalinga, California, April 26: The work of the Lord in Coalinga continues to go forward. We are not able to give glowing reports like some we see in the papers, but we are making what we think is lasting progress in the work here. In our regular service last Wednesday evening a man and his wife were baptized into Christ. They are an elderly couple with grown children. The lady had been a Methodist for years. The church here in Coalinga is a good congregation to work with. In nine years of preaching I have never worked with a more agreeable group of brethren. There are some things about Coalinga* that are not so agreeable to us, but

so far as the church is concerned we are well pleased. Our attendance is good at all services, and several outsiders are attending. We are trying to sow the good 'seed of the kingdom' and we feel sure that the harvest will come. I have had several calls for work from other places since I came to the state of California last June, and I appreciate them, but so far I have felt it best to turn them all down and remain with the work here. I have also turned down several invitations for meetings in the state of Arkansas. So far I have only two meetings planned for this summer. One at Kerman, California and the other in Globe, Arizona.—Voyd N. Ballard, Box 64.

* * *

Robert Polk King

A large crowd of sorrowing relatives gathered yesterday at the church of Christ to pay respects to the memory of Robert Polk King who died Monday following an illness.

One of the substantial farmers of this area for the past 23 years, Mr. King was widely known. He was born April 15, 1865, at Birmingham, Ala., and was married in 1888 to Agee L. Ridgway at Mountain Home, Ark.

Those who survive include six daughters, Mrs. T. B. Robertson of Mountain Home, Ark., Mrs. * * A. W. Shoberg of Lawrence, Kan., Mrs. C. E. Perry, Mrs. V. L. Luther and Mrs. T. J. Finley of Broken Arrow, and Mrs. George Draper of Tulsa; and five sons: W. H. King of Broken Arrow, H. B. King, H. L. King and Halter B. King of Tulsa; and Robert E. King of the U. S. Navy stationed in Rhode Island. Also surviving are one sister, Mrs. Martha J. Wassom of Wagoner, 34 grandchildren and nine great grandchildren.

Last rites were conducted by Bro. R. A. Hartsell of Guthrie. Interment was in Park Grove cemetery with Kennard funeral home in charge.

Pallbearers included Eli Joyce, Milton Perry, Eskell Holms, Raymond Cotner, Clyde Cassidy and Jim Smith.

The above is a clipping from the Broken Arrow Ledger, and signifies the respect in which the community held Brother King. He served the church at Broken Arrow for almost twenty years as one of its elders. Though a man of quiet manners; he was of deep thought, considerate and just in his judgment. It was my pleasure to know and associate with him and his family for a little more than twenty years. The service was simple, as all of this nature should be; yet it was beautiful and appropriate. The floral offerings was immense. The

family is comforted in the fact that he was a Christian, served the church and his family and community well.

—R. A. Hartsell.

* * *

A Fine Work

The Young People's Bible Class at Shafter, California is distributing 50 copies of The Gospel Light each week. Brother R. Monroe of Antlers, Oklahoma is preaching for the church at Shafter. Miss Iva Mae Holliman is treasurer of the Young People's Class. Other churches and Bible classes would do well to distribute Gospel literature regularly. The Gospel Light is fine for such purposes and the price is only one cent per copy in bundle lots going to one address.

* * *

Junction, Texas, May 3: Brother T. B. Crews, able preacher of Houston, Texas, is to conduct our meeting, June 3-13. A fine time to spend a vacation here at the junction of the North and South Llano rivers.—Walter W. Leamons.

* * *

Johnson, Arkansas: Our meeting came to a close last night, May 2. It was one among the best meetings we have ever had here at Johnson. Brother Tillman B. Pope from Alma, Arkansas did the preaching. We want to thank the brethren from Fayetteville and other places for being so good to attend. One was restored during the meeting and the church was strengthened by the good preaching. Let us keep the good work going is my prayer.—John Richardson.

* * *

Coalinga, California, May 1: Last Lord's day, April 29, Brother Hugh Ousley, minister of the church in Lindsay, California, and I exchanged pulpits. I enjoyed my visit with the church in Lindsay very much. The church here in Coalinga appreciated Brother Ousley's visit and the lessons he brought. One lady was restored to fellowship of the church here under his preaching at the evening service. We think our work here in Coalinga is moving along well. We have plans made to do some needed repair work on the building. Last week we installed two new coolers in the church building here. All who have ever been in Coalinga during the summer months can appreciate how much these coolers are needed. I plan to be in Oxnard, California, the last of May to preach in the regular fourth Monday night meeting of the Ventura County Churches of Christ, which meeting is held in the I. O. O. F. Hall in Oxnard.—Voyd N. Ballard.

Alameda, California: People are still coming and going and we have new faces every Sunday. Addresses of those who come this way are appreciated. Directory of Western churches and preachers, ready. Copies may be had by sending 50c to above address. Three for \$1. Use it to help others find the church when they move.—Lloyd E. Ellis, 1504 Fernside Blvd.

* * *

Homecoming At Clarksville

Geo. B. Curtis will preach in a homecoming revival at the church in Clarksville, Arkansas, beginning June 29. This is Brother Curtis' boyhood home and a good meeting is anticipated. All in the Clarksville territory are urged to attend the meeting.

* * *

C. R. Nichol At Nashville, Arkansas

C. R. Nichol of Clifton, Texas will preach during a ten days' meeting of the church at Nashville, Arkansas, beginning today (May 10). A good meeting is expected.

The church at Nashville has a building program well underway. An annex is being built to their present building, which is already one of the nicest in the state. Gilbert Copeland is minister for the congregation.

* * *

McLeansboro, Ill., May 1: I preached at Bardley the 15, and at Walnut Grove the 22. Started a meeting here April 30 with good crowds. Those who are interested in a meeting at Eldorado, Illinois write me here at Wilkinson, Mississippi. My plans are to start a meeting there June 18.—David M. Owens.

* * *

Pleased With Bound Volume

"This is to acknowledge the receipt, and to express my thanks for the bound volume of The Gospel Light received in today's mail. I am pleased beyond expression."—Geo. B. Curtis, Box 431, Winslow, Arizona.

"Thanks for this bound copy of the paper. It is really a nice job and I personally appreciate it."—E. R. Harper, Little Rock, Arkansas.

"I received the book, the bound volume of The Gospel Light, and it is a beauty. It really looks better than I expected."—J. A. Copeland, Arp, Texas.

* * *

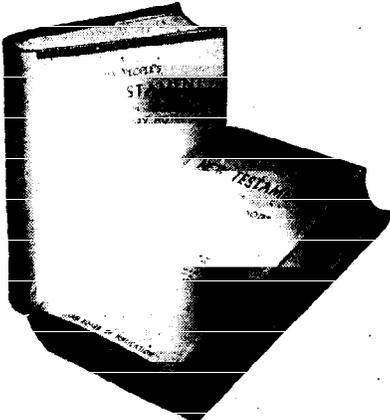
COMING SOON

"The New Testament Church," a 48-page booklet by Brother Frank J. Dunn, is now on the Gospel Light press. We expect to be able to fill orders in about two weeks. This is a reprint of the series of articles which recently appeared in The Gospel

Light. We have had numerous requests for copies, and so it is being put in book form. Single copy price will be 35c. We want to give this fine book a wide circulation and will be able to quote special quantity prices to individuals and churches. We suggest that you order a copy now for inspection as soon as it is off the press and then arrange to circulate this book by the hundreds and thousands in your community.

Leonard L. Hamilton, Box 21, Idaho City, Idaho would like to know the address of Brother J. C. Haskins. Brother Hamilton believes brother Haskins to be somewhere in California. Anyone knowing his correct address should send it to brother Hamilton.

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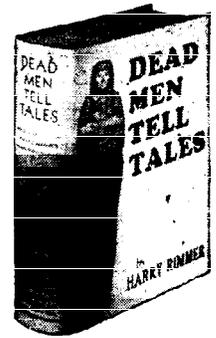
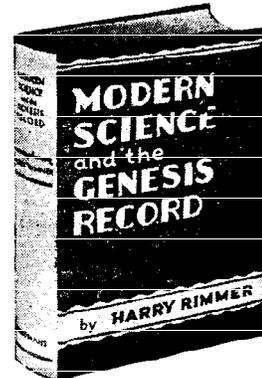
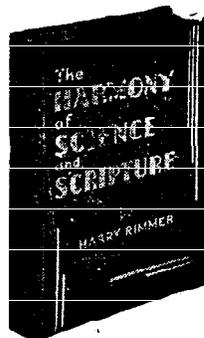
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VOLUME 15

DELIGHT, ARKANSAS, MAY 17, 1945

NUMBER 24

The One Baptism Of Ephesians 4:5

GUS WINTER

A Radio Sermon

This morning, I present another lesson on unity of the Spirit, the ONE baptism of Ephesians 4:5, which reads, "ONE Lord, ONE faith, ONE baptism." Dear friends, these are not my words. This is not merely the human opinion of an uninspired man. But this is the teaching of the Holy Spirit speaking through the apostle Paul. Speaking in I Cor. 2:12, 13 this same apostle writes, "But we received not the Spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things we speak, not in words which man's wisdom teacheth; combining spiritual things with spiritual words."

You may ask, "Preacher, how do you reconcile the statement 'ONE baptism', with the one found in Heb. 6:2 on the teaching of baptisms?" In the first verse of this same chapter the inspired apostle suggests "leaving the doctrine of the first principles of Christ, let us press on unto perfection or full growth."

It is a fact, well known to all devout, careful Bible students, that our New Testament teaches us there are five different and distinct baptisms. But my aim is to give you the true and correct meaning of the ONE baptism of Ephesians 4:5. The first baptism mentioned by the sacred writers of our New Testament is the baptism of John. We have three accounts of this, the first in Matthew 3:5-9, the second in Luke 3:3-8, and the third in John 1:25-27. In Luke 3:3 we learn that John the baptizer was "preaching the baptism of repentance unto remission of sins." But he demanded that those who came to him for baptism first "bring forth fruits worthy of repentance." When Paul wrote to the Ephesians about 64 A. D., was John's baptism still in force? I am certain it was not. For at least ten years before Paul penned his inspired message to the Christians at Ephesus,

he came to this city of Asia-Minor and found twelve men there who had been baptized by John the baptizer. He asked them, "Did ye receive the Holy Spirit when ye believed?" They replied, "Nay, we did not so much as hear whether the Holy Spirit was given." He questioned further, "Into what then were ye baptized?" They answered, "into John's baptism." Paul replies, "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus." Dear friends, this incident as found recorded in Acts 19:1-6, ought to convince any person of ordinary human intelligence, who reads this record with an open mind and honest heart, that John's baptism was no longer in force when Paul wrote his Epistle to the Ephesians.

The second baptism mentioned in our New Testament is the baptism in the Holy Spirit. This baptism is also mentioned in three of our four Gospels, in Matthew 3:10-12, Luke 3:15-17 and John 1:31-34. In each of the three passages just cited, John the baptizer is **predicting** that one mightier than himself, whose shoes he is not worthy to bear, would baptize some who heard him in the Holy Spirit. So please bear this fact in mind, this is only a **prediction** that such a thing would take place, and such a baptism would be bestowed upon some who were present when John made it. Now turn with me to Acts 1:1-5, where the risen Lord is assembled for the last time on this earth with "the apostles whom he had chosen" and he is giving them His last charge "not to depart from Jerusalem, but to wait for the promise of the Father which, said he, ye heard from me: for John indeed baptized with water: but ye shall be baptized in the Holy Spirit not many days hence." From the paralleled passage in **Luke 24:46-49, we**

learn that this promise of the Father which they heard from Jesus' own lips, would be fulfilled in the city of Jerusalem, where they were to tarry until clothed with power from on high." From Acts 1:5 we discover the further fact that this promised bestowal of power, the Holy Spirit's power, in mighty, baptismal measure, would occur "not many days hence." To the discerning, discriminating student of God's Word, these facts stand out as clearly as light.

(1) John the baptizer, at the beginning of Jesus' public ministry, **predicted** it would be bestowed upon some present who heard Him utter the prediction.

(2) At the close of His earthly career, just before His ascension, Jesus promised His chosen apostles that He would bestow the baptism John had predicted would take place, upon them.

(3) It would be bestowed in only one place of earth, the city of Jerusalem, where they were to tarry.

(4) It would be bestowed "not many days hence" or very soon after Jesus gave them his last and great commission to evangelize all the nations of earth.

(5) Such a baptism, or to put it in perhaps even simpler words, the baptismal measure of the Holy Spirit was never promised to you and to me, but only to the apostles whom Jesus had chosen, the only ones present when He spoke the words recorded in Acts 1:5. That it was intended only for those present when He spoke is evidenced by the personal pronoun "YE shall be baptized in the Holy Spirit not many days hence." Acts 2:1-4 gives an inspired account of the fulfillment of this promise. Please notice carefully it took place at old Jerusalem. It took place on the great Day of Pentecost only ten days after he spoke those parting words to His chosen apostles. It endued them with the power to perform all the apostolic signs, wonders and miracles mentioned in Mark 16:17, 18, although only one of the signs is definitely mentioned in Acts 2:4, namely speaking with **new tongues** or **with** other languages,

"as the Spirit gave them utterance." The baptism of Ephesians 4:5 is not the baptism in the Holy Spirit, as such a baptism was NEVER promised to any other group of mortals on this earth save the apostles whom Jesus had chosen.

The third baptism mentioned is a baptism in fire, recorded in Matthew 3:11 and Luke 3:16. In both these passages the baptism in fire is a prediction. The question for us to decide is, "upon whom will it be bestowed and when will it take place?" Notice now verses ten and twelve of the third chapter of Matthew. In verses ten the Baptizer affirms "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." Now turn to verse twelve which reads "Whose fan is in his hand and he will throughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." Turning back to the prediction of verse eleven we read, "He (Jesus) shall baptize you in the Holy Spirit and in fire." Both of these baptisms were yet in the future. The first mentioned was literally fulfilled on the Day of Pentecost, in ancient Jerusalem, at the time and in the place promised, and was bestowed upon those to whom it was promised, namely the chosen apostles of our Lord Jesus.

What about the baptism in fire? The same Greek word "pur" translated by our English word fire, is used in all three verses, the 10th, the 11th and the 12th of the third chapter of Matthew. Here is how Alexander Souter defines this word in his *Lexicon of the Greek New Testament*: "fire, but lit. and metaphorically and eschatologically, as an instrument of punishment . . . the fire of the divine wrath which burns in Gehenna, (translated hell in all English versions of the New Testament). Now in verse twelve the original Greek text reads "puri asbesto." The Greek word "Asbestos" which has also become a word in common usage in our own language is defined by Souter as "inextinguishable" or "unquenchable." Can any intelligent student of language and of the Bible give one scriptural or logical reason why the Greek word "pur" translated by our English word fire, should not have the same and identical meaning in all three verses we are discussing? Please notice that big word "eschatologically" in Souter's definition. That simply means pertaining to the far distant future, or the final wind-up or consummation of the

age. Now turn to Revelation 20:14, 15, which verses immediately follow the account of the final judgment of the great white throne. "And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." Do these words need any human commentator to explain them away! This is the baptism in fire yet to be bestowed upon all the unrepentant

hearers of John the baptizer's message and upon all the impenitent, unbelieving, ungodly people of all nations and all generations of earth. This baptism in fire surely cannot be the ONE baptism of Ephesians 4:5, as it is yet in the future. Its literal fulfillment awaits the final judgment, and it takes place at the end or close of the Gospel Age at our Lord's return upon the clouds of heaven with power and great glory.

Catholics Reply

GEO. B. CURTIS

McCook, Nebraska
March 26, 1945

Mr. George B. Curtis
Minister, Church of Christ
Box 431
Winslow, Arizona.

Dear Sir:

To answer your inquiry in the * Winslow Mail dated March 16, 1945. I am answering your inquiry not because it irritated me but only because you asked for an answer.

Fundamentally there is one thing you've overlooked completely that is in Genesis chapter two (2) God said we will make man according to our image and likeness. This likeness is our souls whose faculties are designated as intellect and will. In other words God gave man the ability to conduct himself using reason and will. He didn't anticipate man needing minute direction for everything he did.

Our Lord said to Peter: "Thou art Peter and upon this rock I shall build my church." In English the meaning is confused. In Latin, clear "Tu es Petrus et supra blanc petram aedificabo meam." Petrus with masculine ending means Peter, feminine ending means rock. What Christ said properly translated means (remember, Our Lord spoke Aramaic, a dialect of Hebrew, He didn't speak English, not that he couldn't, He didn't need to) "Thou art a rock Peter and upon you this rock I'll build my church." Again He asked Peter three times "Feed My lambs." Peter was the appointed Vicar of Christ, if you object to the term Pope, call him the Vicar, of Christ. The remaining Apostles served as Bishops in the early church. We read of Paul laying hands on the early disciples, ordaining them to consecrate and bless. We read that after the Resurrection of Christ, the eleven met to elect a successor to Judas and they selected Matthias.

Whether you call them Cardinals, Apostles, Disciples, Priests, Archbishops, Regents what matter, only to facilitate the organization of three hundred million Catholics in the world. If you want order you must have organization, even Christ chose twelve Apostles, He really didn't need them. He selected them to facilitate His work. It's doubtful He objected to Peter having a successor or his successor having assistants.

Relax chum, it isn't hard to understand just a little common sense. You have to watch guys who are "Lone Rangers"—n'est pas?

Cpl. W. M. Wright
A. S. N. 19106165
245th Sq. "D"
McCo6k, Nebraska.

Winslow, Arizona
April 10, 1945.

Cpl. W. M. Wright
McCook, Nebraska

Dear Mr. Wright: Upon my return home I found your letter. I shall notice your contentions in the same fine spirit that manifests itself in your letter.

First I shall notice your argument based on Genesis 1:26, 27. You conclude that as God made man with an intellect that he was to use this intellect in the construction of his own religious systems. If this it not your argument, you have none in this particular text, whatever. You should learn the law of logic: "That which proves too much, proves nothing." (1) Man has an intellect. (2) God gave him this intellect. (3) Man founded Mohammedanism. (4) Therefore, Mohammedanism is right. (1) Man has an intellect. (2) God gave him this intellect. (3) Man devised the rites, ceremonies, and doctrines of Catholicism. (4) Therefore, Catholicism is from God. By your logic I can prove any

system under the sun to be from God.

Your attempt to erect the Lord's church upon Peter by appealing to the Latin is amusing. Suppose that you did have literary evidence, which you have not, by appealing to the Latin; what would it profit you? Didn't you know that the Latin Vulgate of Catholic endorsement was the work of Sophronius Eusebius Hieronymus, commonly called Jerome, and was not completed until the early part of the fifth century? And yet your Latin text gives the fact that the "petram" of your quotation is feminine not masculine. Hence, is plainly against your assertion that the church was built upon Peter. The Greek carries the same idea: "Oti su es Petros, kai epitaute te petra," etc. This is your argument, and should convince you that the church to have been founded upon the man—Peter—must have been built upon "Petaus" (Latin) not "petram" (Latin); or have been built upon "Petros" (Greek) not upon petra (Greek) "Relax chum it isn't hard to understand, just a little common sense."

If the command of the Lord, "Feed my lambs," prove that the church was built upon Peter, why would not the command in Acts 20:28 "Feed the church" prove that the church was built upon the elders of the Ephesian church? The Catholic arguments are too flimsy to uphold such a top-heavy doctrine.

One of the most pronounced rules of Biblical interpretation is: If an interpretation is placed upon any passage of scripture that is not in harmony with all other scriptures, the interpretation is at fault. Catholic interpretation of Matthew 16:18 is out of harmony with that particular text and all others. Let's notice a few: "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11) You see, Corporal, Paul had not yet learned of the Catholic doctrine of the "Primacy of Peter." Again, "And God hath set some in the church, first apostles, etc. No Primacy here. Again, "Therefore thus saith the Lord God, Behold, I lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isaiah 28:16) That this foundation stone is Christ, the Bible teaches in many places. (See Matthew 21:42; Acts 4:11; Rom. 9:33, etc.) Then God's word knows nothing of the doctrine that the church is built upon Peter. "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." (Eph. 2:19, 20) Let's look at this scripture for a moment: (1) Apostles, not apostle in the foundation; (2) Jesus Christ himself the chief corner stone, not the apostle Peter. All honor to this grand old apostle Peter, but let's not take the church away from the Lord himself to try to honor Peter. The apostle himself would be the last to suggest this. If you are honest with yourself, you will give up this unscriptural theory.

You state that if you object to the term "Pope" call him the Vicar of Christ. Friend, why do that? Where is the authority? Do you conceive that Catholicism can invent a "Pope," or a "Vicar of Christ" and force the God of heaven to accept him? This whole system is from man, not from God. The government of the Roman Catholic church is modeled completely after the government of the Roman state. The pope is the Caesar of Catholicism. As to Peter's successors, this is purely a matter of fancy. As to Peter's being a pope, there is not the slightest historical suggestion. That he was ever in Rome is a mere tradition. In all the history of any movement, re-

ligious or otherwise, the claim of Peter's papacy is founded upon the least evidence. Catholics claim that Peter was Pope of Rome from 42 A. D. to 67 A. D. . This the Bible flatly contradicts. Peter was in Jerusalem in A. D. 51. (Acts 16th Chapter) He was in prison in Jerusalem in A. D. 44. (Acts 12th chapter.) He was in Jerusalem and Antioch in A. D. 59. (Gal. 2nd chapter) This leaves only four years of the apostles so-called papacy unaccounted for; and not a day of it in Rome. No, Peter never was a pope.

You Catholics are simply slaves to a system of Italian politics. You take your order's from a potentate that holds office as the Italian religious machinery directs. If you resent this statement, here is the proof: The list of Popes "Gerarchia Cattolica" contains 268 names. At least 200 of these are Italians, and in seven centuries there has been but one exception to this Italian rule. Why you, with all your good common sense and evidently a fair education, can't see the spuriousness of the system is more than I can understand. Let's continue to study this question together.

Sincerely yours,
Geo. B. Curtis.

A Challenge

HOYT BAILEY

Regarding those who are not receiving religious training in America, George Oliver Taylor, Executive Secretary, The United Christian Missionary Society, wrote (April 11, 1945): "It is difficult to know with any accuracy what percentage of our American young people are not receiving religious training. Some round numbers have been given, to the effect that 17 million children from ages 1 to 16, 10 million youth from ages 16 to 24, and 33 million adults in this country are not receiving any religious instruction whatever. This totals 60 million and is approximately 50 percent of our total population."

Since it has been estimated that there are fewer than one million New Testament Christians in America, the church is confronted with the challenge of preaching the gospel to America's benighted millions. Only 85 thousand of Texas' three million inhabitants are members of the Lord's church. There are about 700 thousand Baptist, more than 600 thousand Catholics, and more than 300 thousand Methodist in the state of Texas. (Figures from Texas Almanac, year

1943-'44) Wilbur H. White writing some months ago in the Firm Foundation, said, "There are 27 county-seat towns in Texas without a New Testament church." With this condition existing, can it be that Andy T. Ritchie's assertion ("We are just playing with our Christianity") is true?

Scores of congregations over the nation are calling for preachers, but all calls cannot be answered immediately. There are too few preachers available for these calls. Congregations, as the one in Jasper, Alabama is doing, should develop men into capable preachers of the word that the gospel may be preached in every corner of America and the world.

Likes Bound Volume

The bound volume of The Gospel Light reached me. Thanks very much . . . I do hope you can repeat this each year hereafter. Nothing would be prized more in my library than bound volumes of The Gospel Light over many years of publication.—John California.

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Jehoshaphat: A Life Of Obedience

JOHN D. COX

Jehoshaphat, though he "sought Jehovah with all his heart" (II Chron. 22:9), was not free from mistakes. When we consider his efforts to teach his people to walk by the law of Jehovah, it is hard to understand why he "joined affinity with Ahab," the wicked king of Israel. This case is just another reminder that, no matter how faithful we may be in many things, we are still confronted with temptations and subject to err.

Jehoshaphat succeeded Asa, his father, to the throne of Judah. During his reign, Asa endeavored to do away with idolatry in the land by destroying the foreign altars and high places, and by commanding the people to seek Jehovah. (II Chron. 14:1-8). But this was like mowing down the weeds and leaving the roots in the soil. It was like treating the symptoms of a disease without removing the cause. When Jehoshaphat became king, "he took away the high places and the Asherim out of Judah." (II Chron. 17:6). Like chopped-off weeds, idolatry, with its roots firmly established in the hearts of the people, continued to spring up through the rebuilding of sanctuaries and symbols. Therefore, the ever recurring necessity for destroying the idolatrous altars and images.

As we read the record we can see at once that to destroy idolatry in Judah by merely removing the opportunity for idolatrous worship was a hopeless task. This fact was recognized by Jehoshaphat. He sought to deal with the evils of idolatry in a more radical manner. He attempted to take away the desire as well as the opportunity for the corrupt rites and ceremonies. The only way he could hope to change the desires of the people was to appeal to their hearts. And this appeal could only be made through teaching. Therefore, he sent his princes, priests, and the Levites out among the people to teach them. (II Chron. 17:7, 8). "And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people." (II Chron. 17:9). While removing the opportunity by taking away the "high places," this great king was seeking to uproot idolatry by correcting the hearts of the people. They were not simply commanded to seek Jehovah, but they were taught how to seek Jehovah. They were not only taught to reverence God, but they were taught his law that they might know how to reverence him. By thus creating a desire in their hearts to serve Jehovah, the desire to serve other gods should be destroyed. In learning the law of Jehovah, they should have no other gods and make no graven im-

ages. (Exodus 20:3, 4). So the same law that taught them to respect Jehovah also taught them to disrespect other gods. While thinking of the course which was followed by Jehoshaphat let us make some observations which should be of practical value to-day.

True Righteousness Cannot Be Legislated

Jehoshaphat knew that the hearts of the people could not be corrected through legislation. He recognized the value of legislation in curbing idolatrous worship, but the only thing that could remove the cause was a knowledge of the law of God deeply implanted in the hearts of the people. It is true to-day with reference to any evil. Preachers who appear anxious to destroy many of the evils of the day often spend their time parading the streets with a petition in their efforts to curb drinking, gambling, etc. In most instances, this is just "loves labor lost." If said preachers were to spend their time teaching the word of God to fallen man and thus appeal to the heart, leaving politics and legislation to civil authorities, they would be doing the work God intends for preachers to do and would fight evil by correcting the thoughts and desires of men.

We believe the only solution to our great problems, whether economic, moral, or spiritual, is to remove the cause. Doubtless, the chief cause of all the turbulence to-day is departure from the principles set forth in God's word. Therefore, we insist that there is no real solution to our problems until individuals go back to the Bible! Back to the Bible for the Golden Rule. Back to the Bible for the principle of mercy. Back to the Bible for the plan of salvation from sin and for purity of life. True righteousness cannot be legislated; it must have its beginning in the hearts of men, and that beginning is affected through a knowledge of God's law.

Planting the Truth Necessitates Uprooting Error

It would have been impossible for the teachers who were sent out by Jehoshaphat to have taught the law of Jehovah without at the same time condemning the worship of idol gods. In pointing the Israelites to God, these teachers had to openly denounce idol gods because the law of God was outspoken against them. Think how miserably Jehoshaphat's teachers would have failed had they sought to teach the law of God and let idols alone!

This suggests a principle which is involved in teaching the word of God in any age—one cannot teach the word of God and at the same time let that alone which

God's word condemns. Some in the church are so sweet-spirited (?) that they plead with preachers to "preach the truth and let others alone." This can be done to-day no more than it was done in the days of Jehoshaphat. Can we preach the word of God with reference to stealing and let those alone who steal? Can we preach what the Bible teaches about drunkenness and let those alone who drink? Can we preach the word of God with reference to divisions and let those alone who divide? Can we condemn speculation as strongly as the Bible condemns it and let those alone who speculate? Can we preach what the Bible teaches about baptism and let those alone who reject it? Is it possible to implant the truth in the hearts

of men without uprooting the error that is in them? Can we uproot error and let those alone who are in error?

Obedience Rewarded

Jehoshaphat's wise reign was rewarded by peace and prosperity. His subjects and even neighboring nations brought him presents and tribute money. During the reign of Asa, the prophet of God had said to Judah: "Jehovah is with you, while ye are with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you." (II Chron. 15:2) To us the Son of God has said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matthew 6:33). —In The Evangelist, Sheffield, Ala.

What Must I Do To Be Saved?

E. PAUL MATHEWS

Very likely someone at this moment is thinking, "What has the foregoing poem to do with the plan of salvation?" Nothing at all. We merely pass it on to illustrate our lesson for this time.

THE BLIND MEN AND THE ELEPHANT

John Godfrey Saxe

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind)
That each by observation
Might satisfy his mind.

The "First" approached the Elephant,
And happened to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! but the Elephant
Is very like a wall!"

The "Second", feeling of the tusk,
Cried, "Ho! what have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The "Third" approached the animal,
And happened to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake."

The "Fourth" reached out an eager hand,
And felt about the knee,
"What most this wondrous beast is like
I's mighty plain," quoth he,
"T'is clear enough the Elephant
Is very like a tree!"

The "Fifth" who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an Elephant
Is very like a fan!"

The "Sixth" no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly right,
And all were in the wrong!

The first thing I should like to call attention to in regards to the above poem is that all six of the blind men relied upon their feelings, just as do many honest people in matters of religion. Feelings cannot be relied upon as a guide.

When Christ was upon the earth he spoke of those who were spiritually blind; those who had closed their intellectual eyes to the truths of God's word, and had set up for themselves and those who depended upon them for spiritual guidance a system of religion to their own liking; refusing to see God's divine plan. Speaking of the Pharisees he says, (Matt. 15:14) "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." It has been said that the blindest man is the one who will not see.

Many religious teachers and theologians of today resemble to perfection the blind men of Indostan. However, their blindness is much more serious. A person may be blind concerning what an elephant looks like and it makes little difference, but where the eternal welfare of the soul is concerned we cannot afford to be blind or risk our destiny in the hands of blind leaders, else all will fall into the ditch; otherwise known as the bottomless pit.

Some teachings of blind leaders will be noticed at this time:

Blind man number "One" bodily strides up to the Bible to find God's plan of salvation. The first passage he chances upon is Romans 1:16. The apostle Paul is saying, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." He next turns to I Cor, 15:1-4, Paul is

still the speaker, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose from the dead the third day according to the scriptures." So from this Mr. Blind Man number one concludes that a man is saved by the gospel and that the gospel is the death, the burial and the resurrection of Christ. He next comes to the conclusion that men are saved by these facts alone or at the most by believing these facts. In vain you may call his attention to Paul's statement in II Thess. 1:7-9, that God will take vengeance on those who obey not the gospel. He will declare to the end that man is saved by the gospel, but that he does not have to obey it. (Mark 16:15, 16).

Blind Man number two next approaches the Bible and immediately seizes upon Eph. 2:5, 8, "Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) * * * For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Mr. Blind Man number two reasons that since grace means unmerited favor, man is saved by grace and grace alone: notwithstanding the fact that Paul said, (Tit. 2:11) "For the grace of God that bringeth salvation hath appeared to ALL men; so if grace alone, without obedience, will save, all men will be saved.

Blind Man number three now tries his hand and the first passage his attention is called to is Acts 16:31 where Paul and Silas answering the question, "Sirs, what must I do to be saved?" said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. "Ah, hah!" says Mr.

Blind Man number three, "Any fool can plainly see that faith and faith only is a most wholesome doctrine, and very full of comfort." He then begins at once to teach others the same, utterly ignoring James, who said, (Jas. 2:24) "Ye see then how that by works a man is justified, and **not** by faith **only**."

Blind Man number four staggers upon Acts 11:18 where the conversion of Cornelius is recorded. The men that were with Peter held their peace and said, Then hath God also to the Gentiles granted repentance unto life. Now this blind man guesses that repentance is all that is necessary to salvation, and the moment he repents he is saved for time and eternity.

Blind Man number five turns to Romans, tenth chapter, and likes verses nine and ten. The apostle Paul is again speaking, listen! "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "See," quoth he, "All a man must do to be saved is just confess that Jesus is the Christ, honestly believing it to be true."

But let us see what Blind Man number Six has found. I Peter 3:21 sounds pretty good to him, so he sits down on it and will not be moved. In the passage referred to, Peter said: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." "Ho!" he says, "The plan of salvation is too simple for words, why all that is required is baptism."

To you who have not been blinded by denominational doctrines and creeds it is quite apparent that each of these foolish blind men are partly in the right, but all of them are in the wrong. They are right as far as they go, but do not go far enough. The church of Christ believes and teaches ALL the Bible.

A person is saved by grace, but that does not mean that he is not saved by the gospel, for it was by the grace, or favor, of God that the gospel was given. A person is saved by faith, but a faith that will not believe all the Bible will not save anyone. An active faith will save, a dead faith will not. (James 2:24-26).

A person is saved by faith, but that does not mean that he can be saved

without repentance, for in Luke 13:3, 5, Christ said, "I tell you, Nay: but except ye repent ye shall all likewise perish." Also see Acts 17:30.

A person is saved by repentance, but that does not mean that he can be saved without confessing that Jesus is the Christ, the Son of God, for in Matthew 10:32-33 Christ said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

A person is saved by confession, but that does not mean that he can be saved without being baptized, for Peter said, (Acts 2:38) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Also see Acts 22:16).

Let us make just one other simple illustration: Imagine yourself standing with three companions on a bridge that spans a mighty river, swollen to flood stage. You look up the river, and to your horror you see a poor unfortunate man floating in the very swiftest part of the stream, without any hope of being saved. But look! There is another man on the bridge, standing rope in hand, waiting the proper moment to cast, then when the time is right he hurls one end of the rope. The drowning man seizes it and climbs to safety. Now, supposing your companions should get into an argument as to what had saved the

man from drowning. The first says, "Why the man on the bridge saved him, of course. An idiot can see that." But the second says, "Not so, the rope saved him, for without the rope the man would have been powerless to save." The third says, "You are both wrong. The man saved himself. If he had not seized the rope neither the man on the bridge nor the rope would have had the power to save him." Would you not step forward just here and say, "Friends, why quarrel so? All of you are partly right, for all three were necessary. Working together they had the power to save, separately they did not."

The application is this: Man was without hope and without God in the world (Eph. 2:12); God sent Christ in the flesh to condemn sin in the flesh (Rom. 8:3); Christ brought the gospel which is God's power to save. (Rom. 1:16) Man saves himself by obeying the gospel. Peter, preaching to the murderers of our Lord, said, (Acts 2:40), "Save yourselves from this untoward generation." These same men had asked, verse 37, "Men and brethren, what shall we do?" Peter had answered, vs. 38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." They could save themselves by doing the things Peter told them to do. You can be saved the same way. About three thousand of them were saved that day, verse 41, and the Lord added them to his church, verse 47.

God Speaks

A. C. COPELAND

If there be a prophet among you, I the Lord will make myself known unto him. (Num. 12:6). Mankind receives knowledge in two ways: by experience and by revelation. In the realm of nature we learn by experience. In the spiritual realm we learn by revelation. Not all of our knowledge in the realm of nature is the result of individual experience. We learn from the experience of those we contact. Generations gone on before have transmitted to us the result of their experience. Yet all knowledge in the realm of nature is the result of human experience.

All spiritual knowledge comes by revelation. Can a man by searching find out God? (Job 11:7) He can find out there is a God. The Heavens declare the glory of God. (Psalms 19:1) But he can find out God's will to-

ward man only by revelation.

To whom does God reveal himself? Our text says that he makes himself known to the prophets. Paul says that he spoke to the fathers thru the prophets but he speaks to us thru his Son. (Heb. 1:1). He has never spoken directly to mankind. He speaks thru the prophets. He always has.

Religious people usually accept this. It would be unnecessary to discuss it, but for a common theory that runs counter to it. And that theory is that God thru the Spirit sends messages direct to the human heart especially to convert them and to assure them of conversion. They know this by the way they feel. It is not true. It is contrary to revelation. Even those who accept the theory admit that feelings are sometimes deceptive. The more ignorant and superstitious a person is, the more certain he is that the Spirit came directly to him to convert him to tell him that he was saved.

PORTER - DAVIS DEBATE

ROBERT L. CHAIG JR.

It was my pleasure and privilege to be in attendance at a series of discussions of propositions which began Monday, March 12, at the Mablevale church of Christ, which is located about 8 miles southwest of Little Rock. The scriptures, as are taught in the Bible and as upheld by the churches of Christ, were defended, and very ably so by Brother Curtis Porter, of Monette, Arkansas, who has recently been made associate editor of The Bible Banner. The Baptist people were represented by one Eugene Davis, a native of Mablevale and now editor of the Oklahoma Missionary Baptist paper at Seminola, Oklahoma.

This entire discussion was handled in such a manner that I am sure no hard feelings could come from it either on the part of the debaters or the congregation. When a discussion is held and this spirit or attitude prevails, then we feel sure that much and lasting good can come from such, for here we saw the scriptures presented in such a way that only a grossly prejudiced people could keep from the truth revealed in the true light of God's word.

Below I shall list the propositions as well as I recall them. Perhaps not exactly as they were stated but to the same effect.

Monday evening: The Scriptures teach that Jesus Christ will return to Jerusalem and there sit on the literal throne of David and reign over this earth for 1000 years. Affirmed by Mr. Davis, denied by Brother Porter.

Tuesday evening: The Scriptures teach that a child of God can so sin as to be finally and eternally lost. Affirmed by Brother Porter and denied by Mr. Davis.

Wednesday evening: The Scriptures teach that we are saved by faith only. Affirmed by Mr. Davis and denied by Brother Porter.

Thursday evening: The Scriptures teach that baptism is essential as one of the steps in receiving salvation. Affirmed by Brother Porter and denied by Mr. Davis.

Friday evening: The Scriptures teach that the Jews as a nation will be gathered to Palestine at the Lord's coming and there shall be converted to him. Affirmed by Mr. Davis and denied by Brother Porter.

These propositions were well stated and neither man made any attempt to hide behind a misstated proposition as is very often the case.

* Ministers from the churches of Christ came from all over Arkansas,

parts of Mississippi, and even from as far away as Alabama, and I am sure that these men benefitted greatly even as the cause of our Lord did in the airing of these propositions.—Little Rock, Arkansas.

MRS. S. W. WATSON

Addie Lee Watson was born near Lumpkin, Georgia, July 21, 1875. She moved with her parents to Pike county, Arkansas when about five years of age and lived in Pike and Howard counties until about twenty years ago, when she moved to Texarkana where she spent the rest of her life. She was married to S. W. Watson on the 25 day of December, 1892. To this union were born three sons and six daughters, all living except one daughter who died while young.

Sister Watson became a Christian when about sixteen years of age and has been worthy to wear that name ever since. I have been preaching forty years, and during that time I have visited many families and churches and I have found but few, if any, better women than she. I have known her all of my life. My wife is her sister and I think I have a right to know. She was a model girl while growing up to womanhood, an affectionate and a faithful wife, a mother in all that the word "Mother" means, a neighbor that all good people loved, and with all of this, a true Christian. What more could I say?

Sister Watson died April 1, 1945, and leaves her husband Sloman Watson, who walked by her side fifty-two years. He will miss her most. She also leaves three sons, five daughters, thirteen grandchildren, one great-grandchild. Besides these there still remains here two brothers, two sisters, one uncle, one aunt, and a host of other relatives and friends.

Thus ends the career of a successful life in this world, but lives in that waiting-room that God has prepared for his children until the resurrection, when she shall be given an incorruptible body in which to live eternally in the home of the soul.

To that husband let me say: The remaining years for us' here are few, so let us be ready for the crossing so we can be reunited with our loved ones gone on before. To "the sons and daughters, if you will live like your mother wanted you to live, all will be well with you in that Great Day. "Precious in the sight of the Lord is the death of His saints." (Psa. 116:15) "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the

Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13)—J. A. COPELAND.

THE PREACHER'S WIFE

There is one person in your church
Who knows your preacher's life;
She's wept and smiled and prayed with him,
And that's your preacher's wife!

She knows your prophet's weakest point,
And knows his greatest power;
She's heard him speak in trumpet tone,
In his great triumph hour.

She's heard him groaning in his soul,
When bitter raged the strife,
As, hand in his, she knelt with him—
For she's the preacher's wife!

The crowd has seen him in his strength,
When glistened his drawn sword
As underneath God's banner folds
He faced the devil's horde.

But she knows deep within her heart
That scarce an hour before
She helped him pray the glory down
Behind a closed door.

You tell your tales of prophets brave
Who walked across the world
And changed the course of history
By burning words they hurled.

And I will tell how back of them
Some women lived their lives;
Who wept with them, and smiled with
them—*

They were the preachers' wives!

—Unknown.

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By

A. G. Hobbs, Jr.

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ALIKE.

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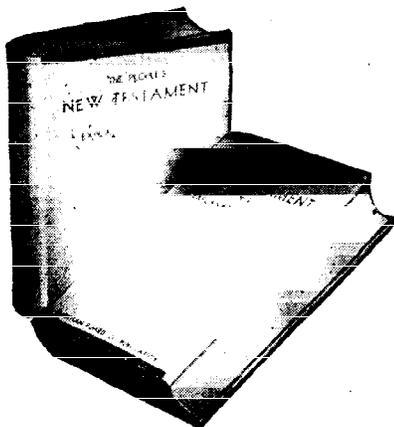
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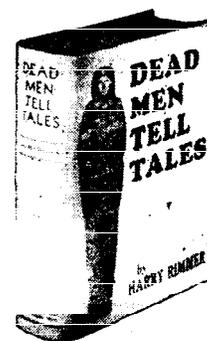
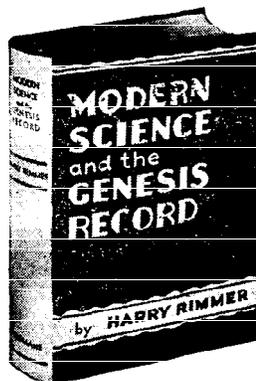
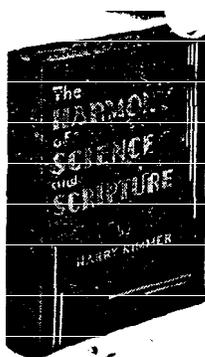


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VOLUME 15

DELIGHT, ARKANSAS, MAY 24, 1945

NUMBER 25

The One Baptism Of Ephesians 4:5 (No. 2)

GUS WINTER

A Radio Sermon

Dear Friends of our radio audience I shall continue my discussion this morning of the One Baptism of Eph. 4:5, which I began a week ago. In that discourse I discussed three of the baptisms mentioned in our New Testament, the Baptism of John, the Baptism in the Holy Spirit and the Baptism in Fire. This morning I present the remaining two. First, the baptism of suffering which you will find recorded in Matthew 20:20-28 and Mark 10:35-40. James and John, through their mother, present an ambitious request to Jesus, their royal Lord and Master, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom." They doubtless expected Him to set up an earthly kingdom in Jerusalem, and to sit on an earthly throne as the successor of David and the Davidic line of kings. Jesus answers them, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Their immediate, perhaps rash answer is "We are able." He replies, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." Little wonder the other apostles are moved with indignation concerning James and John. Jesus, Himself, disapproves the motive prompting such a request by saying, "ye know that they who are accounted to rule over the Gentiles lord it over them: and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all. For the Son of man also came not to be ministered unto,

but to minister **and** to give his life a ransom for many." That the word baptism is used in a figurative sense in this passage of Scripture, and that it has reference to the sufferings with which Jesus, the Son of Man and the Son of God Most High, would be overwhelmed, when he gives His very life a ransom for many, upon Golgotha's gory cross, all Bible scholars and commentators of standing and reputation, will concede. So we can again confidently affirm that this baptism of suffering, the pangs and agonies of His ignominious death which He endured on Mount Calvary, are not the ONE BAPTISM of Eph. 4:5.

So now we come to the fifth and final baptism set forth in our New Testament, the one commanded by our glorious Lord Jesus in His last and great commission. The first account of this baptism enjoined in the age-lasting commission of our divine Master just before His ascension back to heaven's glory, is found in Matt. 28:18-20. Here are the recorded words of Jesus on this vital subject. "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the days (rendering of American Standard Version footnote) even unto the CONSUMMATION of the age, (as rendered by the American Standard Version). Notice carefully the four great alls of this great commission: All authority now rests in Jesus' nail-pierced hands. ALL the nations are to be discipled or taught so that they may learn of Him who "came not to be ministered unto, but to minister, and to give His life a ransom for many." ALL things He has commanded His people to observe as they are recorded by

His chosen apostles in the New Testament, must also be taught to baptized believers. Last, but by no means least, in His promise to abide with His followers, not only His chosen apostles, but "with all who will trust and obey" **all** the days unto the consummation of the age. He will be with His people until His return in glory, in power and in triumph to meet His holy bride, the church triumphant, upon the clouds of heaven yonder in the air. There is a second account of this age-lasting commission found in Mark 16:15, 16 reading thus, "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." These are plain, solemn and simple words, whose meaning ought not to be obscure to any intelligent human being, old enough to read or to understand our language when they hear it read or preached. And remember that these things are written in our New Testament "That ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." (John 20:31). They are also written that the believer may know what to do in order to be saved from the ruin and condemnation of sin. The believing Saul of Tarsus, stricken down to earth and humbled in the very dust on the Damascus road in heartfelt repentance cried out, "Lord, what wilt thou have me to do?" Acts 9:6. Three days later, the Lord's messenger Ananias, after informing him concerning his future life work as a chosen apostle of the Lord Jesus, exclaims, "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Dear friends, the ONE BAPTISM of Eph. 4:5 is the ONE and only baptism that is **now** in force under Jesus' last, great commission to His faithful followers. It will remain in force until the end of the gospel age until the final consummation, until our Lord's return upon heaven's clouds and the ushering in of the great day of judgment. It just couldn't be any other,

as we have already learned from our study together of the other four baptisms mentioned in the New Testament. Three of these, the baptism of John, the baptism of the Holy Spirit and the baptism of suffering, have already served their purpose and no longer apply to Christians living on earth today in this Gospel age. The fourth, the baptism in fire, is yet in the future, and awaits the great judgment day of God. The inescapable conclusion then is this; the ONE baptism of Ephesians 4:5 is the ONE and ONLY baptism now in force, the baptism of the great commission of Jesus, the baptism that will remain in force until this gospel age ends, and time shall be no more.

At this point, an important question must be raised "What then is the purpose or design of baptism? Hear the apostle Peter speaking, as the Spirit gives him utterance, in Acts 2:38. The assembled multitude at Jerusalem had just heard the first gospel sermon from the lips of the rugged fisherman of Galilee on the great Jewish feast day of Pentecost. The men of Israel were cut to the heart by the message of the crucified, buried, risen and ascended Jesus, whom Peter affirms is both Lord and Christ. The ones cut to the heart had asked Peter and the rest of the apostles a vital question, "Brethren, what shall we do?" Here is Peter's reply, "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." In other words baptism is for one great, primary purpose, namely, to have assurance of the forgiveness of past sins. Our sincere, heart-felt obedience to this gracious command gives us a scriptural ground of hope and assurance of the forgiveness of all sins which we may have committed up to the time of this act of obedience. Without rendering such obedience, we certainly do not have any scriptural hope or blessed assurance based on apostolic teaching of the forgiveness of our sins.

Another purpose of baptism is in order to have a Bible assurance of salvation for our souls, a present salvation from the guilt and from the dominion of sin. Hear Jesus' own words on this point, as they fall from the sacred lips as He gives His followers the last and great commission, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 16) Dear friends, only one thing is necessary to bring you under divine condemnation and displeasure, name-

ly, to disbelieve the gospel of your salvation. But at least two things are necessary to assure you of God's favor, and the blessings of the great salvation there is in Jesus the Christ and Son of God, namely, to both believe and be baptized. Nor is it scriptural or right to affirm, "He that believeth and is saved shall be baptized." Some apparently sincere preachers may preach it that way and do so to the peril of their own souls and the souls of those who choose to accept it that way. But until the end of time, and the highest archangel of heaven's glory, sounds the trumpet heralding the close of the age and announces that time shall be no more, your New Testament and mine will read, "He that believeth and is baptized shall be saved." Salvation comes after faith and obedience. "Trust and obey, for there's no other way to be happy in Jesus."

Time permits me to mention only one other purpose for our obedience to the Christ in baptism, namely, in order to have assurance of the gift of the Holy Spirit. This gift is the com-

forting presence, the indwelling of the Holy Spirit as John 7:37-39 and Acts 5:29-32 so clearly show us. If the only evidence of this sublime gift was "speaking in an unknown tongue as some very devout people affirm, then the only ones who have received this gift, are a very small but a very noisy minority of all the professed followers of Christ, who form what is called "The Pentecostal or Tongues Speaking Movement." I have listened to their claims from the lips of some of their ablest preachers, and after hearing everything they have to say, I tell the one making such a strange claim, "My dear brother preacher, you may be very sincere in all this, but I also wish to tell you that you are very sincerely mistaken! May God bless His word to the hearts of all who have heard me this day, and as my friends in the Appalachian Mountain region of eastern Tennessee would say at the close of some of my sermons, "Keep on preaching it where ever you go. The truth will stand when the world's on fire!"

A Charge To Keep

JOHN W. WILSON

(No. 1)

If the reader will check the following passages before reading this article; (Acts 20:17; I Tim. 5:21; II Tim. 4:1-8; I Tim. 1:18; 6:17; II Tim. 2:14) it will greatly aid him in understanding the observations that herein are given.

The word "charge" is quite varied in its meaning. The sense in which it is used in the above passages and shall be so understood in this study, is to command or enjoin, instruct, obligate or bind.

In view of this definition we see a lot of power or force behind the word wherever it occurs. In the study of the Bible, I should be very careful to rightly divide and properly apply every part. The members of the church are all one. (Gal. 3:26-29). However, all do not have the same office or work to do. (I Cor. 12:1-31). Abiding in the church we have saints, or members, bishops, deacons and evangelists. (Phil. 1:1; Acts 21:8) To each group a work is given. Each have a "charge to keep." It is my business as a preacher to find the special charge given to me and keep it with all diligence. It is the business of the elders and deacons to learn their duty well and attend to

it. But, it is also essential that members learn their duty and faithfully attend thereunto. When this is earnestly applied by all, faithfully followed by everyone, there will be success in the work of the church and the salvation of souls.

The elders of the church are especially charged by Paul to "Feed the church of the Lord, which he purchased with his own blood." (Acts 20:28) Peter also charges the elders to "Feed the flock of God which is among you, taking the oversight thereof." (I Peter 5:1-3) In Hebrews 13:17 elders are charged to "watch for our souls as they that must give account." In view of these charges the responsibility of elders will be seen to be great. Verily they have a charge to keep. They cannot fail this charge and remain in favor with God. Nor can the work of the church be successfully accomplished and the truth safely guarded without this charge being kept by these men of God. He who is charged with the oversight of any work is verily responsible for the way it is carried out. With equal force the fact of this appears in the work of elders in the church of the Lord. No man charged with the oversight of a work will long retain his position if he

neglects it. Neither will he long be able to command his pay check. Evidently such will be true of elders who neglect the charge given to them. They will not only loose their position in the church, but will loose for the church its place in the community.

The church will fail in its mission to a great extent if those charged with overseeing its work fail to oversee. How great is the charge given to elders and how important that they keep their charge. Not so much is said in the Bible about the office and function of deacons as is said about elders. However, sufficient is said to give us plainly the work of deacons. The meaning of the work itself is plain enough to give us a pretty good idea of its nature. Primarily it means to serve. Since all members are also to serve, we must understand this special office 'requiring men or such high character and exalted qualifications to have reference to a special work or special kinds of work. Jobs to be done requiring certain skill are often arising in the church. There must be servants of the church qualified to take over when needed. These men must be known and depended on by the church for their ability and qualification. Of the importance and "reward of the deacons, Paul said: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (I Tim. 3:13) The "saints" or "members" of the church are charged: "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord." (I Cor. 15:58). To the rich members Paul said: "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; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (I Tim. 6:17-19)

To every member Paul said: "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) "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (I Cor. 9: 6, 7) Every member of the church

has a work to do and a charge to keep. It is of great importance to the salvation of my soul and the advancement of the cause for which Christ died that I do my part and fill my place in the Divine plan. Members are charged to live clean lives and prove each one his own work. (Gal. 6:1-10) Beer-guzzling, whiskey-drinking, gambling, theatre-going, dancing, card-playing, pleasure mad members can never save a soul from death. Not even their own, unless they cease such practice. The church cannot be built up around such a pile of human rubbish. Where such a condition exist even in a few members it should be dealt with at once. The leadership which fails to do so in failing one of the very jobs for which it was created.

The work of an evangelist is plainly outlined in the Bible. Each evangelist has some definite charges to keep. An evangelist is essentially one that evangelizes. Many have an idea that an evangelist must be a traveling man. They think he must not stay in any place for more than a few weeks at most. To such people a preacher who settles himself in a place and confines his work in the main to a given locality, becomes a pastor. This is not true. Since it is an accepted fact that an evangelist is one who evangelizes, why should he become a pastor simply because he evangelizes most of his time in a given community? To evangelize is to preach the gospel to the lost. So long as there are lost to preach to in any place, there is need of someone there to evangelize. If an evangelist is on the ground, one knowing the needs and existing conditions, why move him on into a strange place? Why not let him continue to evangelize so long as both he and the church feel he is able to accomplish anything? But here are some of the charges given to an evangelist. "I charge thee therefore before God, and the Lord Jesus Christ . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (II Tim. 4:1-2) "Fight the good fight of faith . . ." (I Tim. 6:12) "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).

Such statements could be multiplied many times from the inspired record. These should suffice to show something of the work of an evangelist in the pulpit. The preacher who does not provoke those in sin is firing the wrong gun. When the gospel is preached plainly, sin will be speci-

fically condemned. A command to fight presupposes an enemy. Nor does the Lord think such an enemy can be won with compromise and with the cloak of love and talking about the things we have in common. Preachers must take the lead in this fight. No man will be moved to obey the gospel so long as he thinks he is safe where he is. He must be made to investigate his doctrine and thereby see its false position. The enemy can only be routed by attack. Someone has said the best defense is an offense. The best way to defend the truth is to attack all opposition to it. All religious error makes its progress by claiming to be the truth. It must be compared with the truth to show its claims wrong. "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).

San Anselmo, California: The work is new here and the church very small in number. We do not have a meeting place and have to rent the I. O. O. F. Hall, which is an "upper room" affair. This, of course, causes many people to pass us by with but little thought or attention. We will try to work extra hard and use all our means will allow to build up under such handicap. However, we are determined to firmly establish the cause here.—John W. Wilson, 16 Tamal Ave.

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(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Spiritual or Physical

R. A. HARTSELL

Taking up where we left off in our study of "All Israel Shall Be Saved," we ask again; is it "spiritual or physical?" Too many persons are inclined to be materialistic. They want to literally seat Christ on David's literal throne, give him a literal rod of iron with which to rule, over a literal, political kingdom. It is true that God had a physical nation under the law, that engaged in carnal war with its foes, and that its major blessings were temporal, but what of today and the future?

When Jesus informed the Jews that "Your house is left unto you desolate." I believe it. (Matt. 23) When he commanded his twelve to "go into all the world." I believe he meant for them to know that the existence of physical Israel was over. When Paul said, "He taketh away the first." (Heb. 10:9, 10) I believe he took it away. Furthermore, when to the Hebrew Christians Paul said in Heb. 12, that the former things had been shaken; and that Christians had not come to the "mount that burned with smoke, but to the city of God, the heavenly Jerusalem; and had received a kingdom that could not be moved," I believe just that. They had passed from the material to the spiritual.

Physically the Jews were subjects of God's government, by physical birth. Desiring citizenship in the kingdom of Christ, or at least expressing desire. Nicodemus was informed that he would have to be born anew. He was further instructed that "that which was born of spirit IS SPIRIT." For this reason Jesus instructed the woman at the well that God "is a spirit, and seeketh such to worship Him as worship in SPIRIT and truth." (John 4:23, 24) Physical beings were numbered in material Israel. Reading Numbers 1:2-4, we have this language: "Take the sum of all the congregation of the children of Israel, AFTER

THEIR FAMILIES, by THE HOUSE of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to WAR in Israel . . ." This shows the material side of God's nation then containing his people.

Today they are numbered spiritually; for the spirit is born in the new birth. Today they worship with that which has been born anew. Today they go not to extend the borders of God's nation with carnal instruments: "For the weapons of our warfare are not carnal." (II Cor. 10:4) But those of the Jews were carnal. Look at the commandment of the Lord in this connection. "And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." (Ex. 32:27, 28) Not so 'today. WHY?

One answer is found in Eph. 6.' It reads: "For we wrestle NOT against flesh and blood." God's nation of today is not advanced by the sword of carnal weapons. We might ask just here; does God have a nation today? The answer is forthcoming in I Peter 2:9, and we quote: "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." Then God has a nation, delivered from darkness.

Just what kind is it, may we ask? The same writer informs us thusly: "Ye also, as lively stones, are built up a SPIRITUAL HOUSE, an holy priesthood, to offer up SPIRITUAL sacrifices, acceptable to God by Jesus

Christ." The nation is no longer physical, the sacrifice is no longer the dead, physical body of the beast, the foe is no more temporal, entrance is no longer by physical birth, and the worship is in the spirit. No wonder Jesus said "Your house is left desolate."

Moreover, after informing the Ephesians that their foe was not flesh and blood, he continues: "But against principalities, against powers, against the rulers of the darkness of this world, against SPIRITUAL wickedness in HIGH places." The armour is not material; for they were instructed thusly: "Loins girt with truth, breastplate of righteousness, feet shod with the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the SPIRIT." No man can know these facts and honestly contemplate a physical, material nation.

A second answer is in the language of Paul to the Romans (ch. 14:17) and reads: "For the kingdom of God is NOT meat and drink . . ." It is not material needs. It reaches beyond that. Some people followed Jesus for the loaves and fishes, but when the spiritual side was presented, they had a material conception, and "turned and walked with him no more." Materialists never walk with Christ, and never will, as long as they remain such.

Continuing with answer two, Paul tells us what the kingdom of God is. "But righteousness, peace and joy in the Holy Spirit." It is therefore spiritual element. It provides food for the inner man. As he tells us in another connection. "The outward man perishes, but the inward man is renewed day by day." (II Cor. 4:16)

Enlarging on the argument, we have this language to the Romans. "For I delight in the law of God after the INWARD man." (Rom. 7:22) Why the inward man Paul? Jesus has informed us that we are to worship God in "spirit and in truth." There was a law given to a physical nation, "written and engraven in stone, (material element). But not so with the new; for it is "written and engraven in the

heart," which is the spirit. (I Peter 3:4).

A third answer is made by Christ himself. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom NOT FROM HENCE." No man can believe this statement and believe in a material reign of Christ.

Answer four. Because Isa. 2:2-4, has been fulfilled. As we have noted already, God's people advanced national Israel, and protected it with carnal swords and spears. Christians advance, shield and protect the kingdom of Christ, not with carnal weapons; for God's people have beat their "swords into plowshares, and their spears into pruning hooks:" and use only the sword of the spirit with which to fight the Lord's battles today.

Answer five. We are informed thusly: "For though we walk in the flesh, we DO NOT WAR AFTER THE FLESH." Who did, Paul? God's people, national Israel. Is there any other reason in this connection? Yes. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Answer six. "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: BUT NOW IN CHRIST JESUS YE WHO SOMETIMES WERE AFAR OFF ARE MADE NIGH BY THE BLOOD OF CHRIST. For he is our PEACE, who hath made BOTH ONE, and hath BROKEN DOWN the middle wall of partition between us." (Eph. 2:12-14) I ask: Did he do it? If they are made one. If the middle wall has been broken down, then there is no question as to who constitutes God's Israel today.

There is another evident fact in this connection, which we must not overlook. It is: "There is neither Jew nor Greek, bond nor free, male nor female: BUT YE ARE ALL ONE IN CHRIST JESUS." (Gal. 3:28) Having been made one by reconciliation in the "ONE BODY by the cross," the Lord could say, "Know ye therefore that they which are of faith, the same are the children of Abraham." (Gal. 3:7) Again. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

These facts rule out national, phy-

sical Israel, making the true Israel the Lord's church or kingdom. Whoever, therefore, becomes a part of his church, becomes a part of spiritual Israel. "Thus, "all Israel shall be

saved."

Much more could be offered, but I believe to the honest soul this is enough. However, we shall have more to say about the kingdom of Christ.

Cross - Bearing

VAUGHN D. SHOFNER

By an effort of our imagination let us picture to the mind's eye a procession led by a cross-bearing Jesus, and made up of his cross-bearing army. Not the picture of a pageant, but a real march of suffering, and the bearing of God-given obligations.

Patriarchs and leaders of God's people can be seen proudly heralding the ensign of righteousness with the eye of faith looking far ahead to the coming of the Saviour and forgiveness of sins. But in that great and mighty procession of humanity reaching from time immemorial into eternity's beginning we see the stream of natural reproduction pouring myriad souls upon the shores of Time that will not bear the cross of the Christ. But regardless of the fact that they are or are not cross-bearers, the black Monarch, without respect of persons, breaks the stream at will and locks them in the Hadean realm of the unseen to await the day of reckoning. The bearers and non-bearers, after a short sojourn on Time's side of the Jordan, dip tired feet in the cold, sullen waters of death.

Every person who is privileged life amid the environs of God's handiwork is given a cross to bear. Jesus said, "He that taketh not his cross, and followeth after me is not worthy of me." Those words from the lips of the Messiah place an individual cross upon the shoulders of each human being who is interested in the soul's eternal welfare.

"What is my peculiar cross?" It may be, in addition to the endurance of reproach and unkindness from a recreant and scoffing world, you have the privilege bestowed upon you to glean the lessons from his Word that are hidden to the minds of many, and impart them to others as a preacher-servant or a teacher-servant in his glorious kingdom. It may be, in addition to the suffering of losses and the persecutions you receive as a Christian, you are blessed with the voice and aptitude to lead the church in the song service as the voices of the saints reach the throne of Heaven in songs of praise and adoration to the beloved Father and Son. It may be you have the ability to lift a

humble voice to heaven as the petitioner for the assembled body of Christ. You can live a life that will be a light to those about you and guide wayward souls to Christ; a life-sermon is much stronger than a spoken sermon. You can make some soul happier and better by your having lived. You can come to the church services. You do have a cross to bear.

"What am I to do with my cross? Must I sit and hold it? Must I hide it for fear I will lose it?" Christ said take it and follow after him. Therefore you are to take it up, willingly and thankfully. You are not to murmur at the peculiar cross appointed you. You are not to despise it by wilful neglect, or stoicism. You are not to faint under it, fall beneath it or run from it. Let us patiently endure it, for we have to carry it such a short time. It is appointed of the Lord; a royal burden, a sanctified burden, which gives communion with Christ and we are to cheerfully resign ourselves to it. Let us not drag it, it's so much easier to take it up and carry it. Let us not hide it. The unprofitable servant who hid his one talent had it removed from his possession and was cast into outer darkness, while those who used the talents given them were made rulers over many things and received entrance into the joy of the Lord.

Bearing our cross is essential, for we cannot be a disciple of Christ without it. Jesus said: "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

Greater characters than you or I have carried their cross. John the Baptist carried it till his head was severed from his body by Herod and presented to Salome, the dancing girl, to be given her adulterous mother. The twelve chosen earthen vessels carried it to their physical end. Peter carried his cross to the end and was crucified head down for the testimony of Christ. Paul carried it till the bloody blade of Nero's martyr-block performed the ignoble act of decapitation. The aged John carried it to the lonely isle of Patmos in banishment. Yea, Jesus himself

bore it to the summit of Golgotha and in his near last breath prayed for those who crucified him.

Love demands cross-bearing. Jesus bore a far heavier cross than ours. Faith exacts a cross-bearing life, for grace will be given in equal weight to the cross. Expectation also demands it, for glory will be the reward of it. No cross, no crown. "Fear none of those things which thou shalt suffer. . . . Be thou faithful until death and I will give thee a crown of life," echoes the immortal promise of Christ.

Whatever our path is, we're not alone. Such consolation! Christ is with his cross-bearing army to the individual. That is joy enough for any creature, whether man or angel. He does not send us to walk the narrow, rough way alone. He does not say "Go ye," and point out a road too rough for him to travel; he says, "Come after me." We need not take a single step alone. He walked first the path he demands his followers travel; his footprints are clear.

If thorns pierce and rocks cut our feet, remember the Christ's feet were wounded on the same rough terrain. If darkness gathers thickly about us, it was a denser gloom that he groped in. If snares and enticements lure us, remember he too was tempted. If oftentimes we are forced to fight the battles against the common foe, it was through fiercer conflicts he passed. If our cross seems heavy to our carnal bodies, it is light in comparison to the one he bore. If the way were a thousand times rougher, it would be worth the persecutions to be beside the Saviour; to have his fellowship, a joy that cannot be told.

The Needle's Eye And The Camel

GEO. B. CURTIS

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." (Matt. 19:24)

My attention was called to this passage a few days ago in relation to the translation of the word camel. A magazine article had taken the viewpoint that this was a mistranslation—that the word should be rendered cable or rope. It is true that the word camel and the word cable are very similar in the Greek. Camel comes from the word, kamelos and cable from kamilos. In six fairly early Bible manuscripts the transcribers thinking that an error had been made

rendered the word kamilos instead of kamelos. This liberty with the text is what is called a gloss.

In the use of this particular scripture the Lord was merely quoting a well known and much used Hebrew proverb to express a near impossibility, or a complete impossibility. The proverb in various forms is found in the Talmud and in the Koran. (Buxtorf, Lex. Talm. p. 1722) (See Meyer, Vol. 1, p. 344) Here are a few of the examples of the use in Hebrew literature: "A camel in Media dances in a cable." (A cable is a three pint measure.) "No man sees a palm tree of gold, nor an elephant passing through the eye of a needle." "Rabbi Shesheth answered Rabbi Amram, who had advanced an absurdity, Perhaps thou art one of the Pambidithians who can make an elephant pass through the eye of a needle." (See Clarke's Commentary on N. T. Vol. 1, p. 193, also Lightfoot on this passage.)

I know of no accredited translation that renders this passage by the word cable, or rope, and no scholar of recognized ability that thus understands the meaning of the passage.

The idea that "needle's eye" refers to a mountain pass, or to a narrow gate is also untenable. The Lord expressed the great handicap that riches placed in the way to entrance into the kingdom of God. I do not take "the kingdom of God" here to necessarily mean heaven itself, but God's kingdom among men. The young rich man was bidden to follow the Lord. His riches prevented. This led to the use of the sentence under consideration. Of course if this debarred one from His earthly kingdom, it would also keep one from the heavenly.

Compton, California To Sponsor
Alaska Campaign

The Church in Compton, California is sponsoring a summer campaign in Juneau, Alaska. We believe this to be the strategic place to start the Church since it is the capitol of Alaska. There are only five small congregations in the whole Alaskan territory. This field has been sadly neglected and we are asking you to have a part in helping plant the church in this virgin field.

We have arranged for about twenty workers to do personal work and help with the singing during the gospel meeting. These young people most of them from George Pepperdine College have had special training in personal work. Brother L. D. Webb will do the preaching during the campaign. We believe that L. D. Webb is capable of doing a good job

of the preaching. He has spent the last 5 years in the great Northwest doing evangelistic work and also held a successful meeting in Ketchikan, Alaska last spring. He is acquainted with the field and this type of evangelism.

As you have probably read in our religious papers the fine congregation in Van Nuys, California is planning to sponsor Brother and Sister Boyd Field and Brother and Sister Roy Key as permanent workers in Juneau after the campaign is over. So the work accomplished by the gospel meeting will not be done in vain.

There is a greater amount of expense than we are able to bare in carrying out this great campaign. Money is needed for radio programs, rent on a meeting place, newspaper advertising, and the personal expenses for all the workers. We are asking you to give this worthy program your serious consideration and if possible send your contribution to help us plant the church in Juneau.

A number of workers who plan on going do not have their support. Every personal worker will need \$300 for expenses, such as transportation, board and room, etc' The group will leave June 4 and will return August 4. You will be doing a splendid work by sending a contribution to help support a worker in this campaign. Send all contributions to Roy Voorhees, 618 N. Pearl, Compton, California. We will keep you informed as to the progress of the campaign.

SIGNED: Roy Voorhees, Walter Burkett, S. T. Dennis, Maury Lewis and Bowie Sellers.

CATHOLIC INFORMATION, PLEASE
GEO. B. CURTIS

"What—No Arithmetic!"

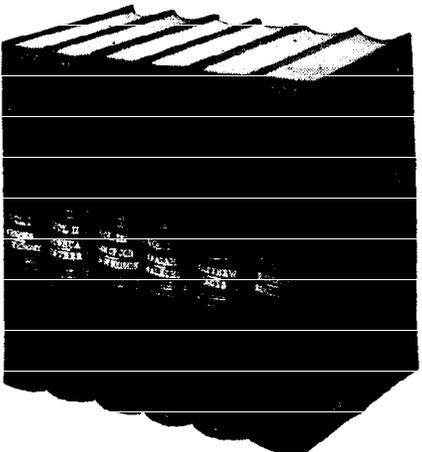
Under the caption of "What—no arithmetic" in last week's Mail the Catholic Action Committee bemoaned the lack of religious training in our schools. To religious training as a principle, I heartily agree. But, friend Catholic, what do you propose as a text-book for this training? If it is the Bible without any flavor given it from any Catholic or Protestant source, I am you willing to subscribe to a system that proposes to teach God's word only? You state that America was founded on religious principles. That is right. But does Catholicism favor the freedom of religious thought guaranteed by the first article of the Bill Of Rights? Are they in favor of the free American school system that is the bulwark of their freedom?

Open before me as I write is Con-

way's Question Box. On page 174 I find this question: "Why are Catholics opposed to the American system of public schools?" Then follows three pages of Catholic argumentation against our public schools. I take this from page 176 of Mr. Conway's answer: "It is natural that prejudiced Protestantism or blatant infidelity will at times voice its objections against the Catholic Church and against Christianity. Even when this is not done in so many words, the false idea may be conveyed by an insinuation, an interrogation, or a mere shrug of the shoulders." This is the way Catholics talk to Catholics—Or, maybe Catholics would like to teach something like this to our children: "The priest is another Christ. All those things that our Lord did when he was on earth are performed for us by the priest." This quotation comes from a Catholic text-book used in Catholic schools. ("Religion, A Secondary School Course, Book 1 p. 8, by Rev. Raymond J. Champion.) "What—no arithmetic!"

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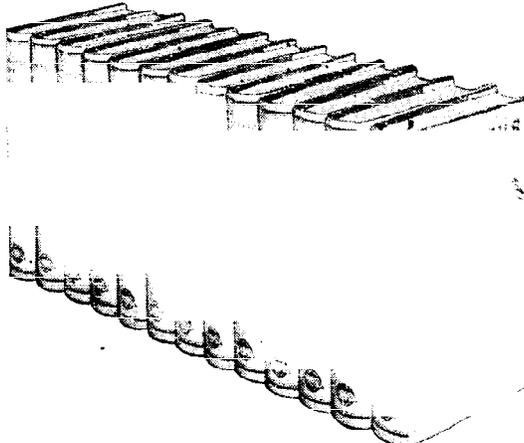
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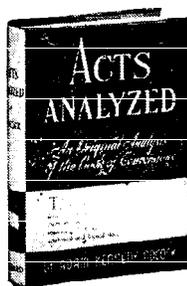
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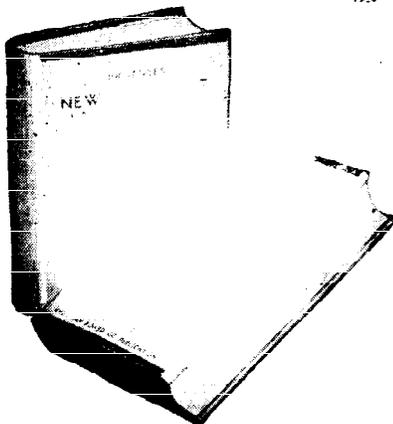
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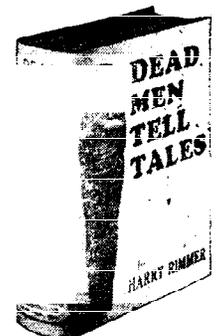
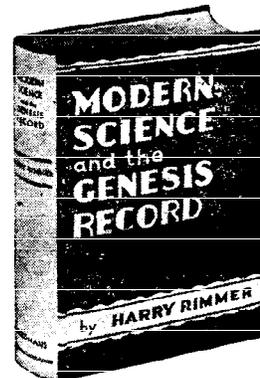
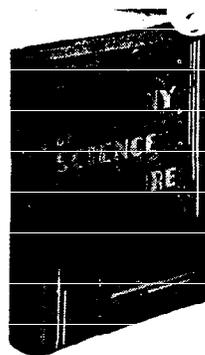
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VOLUME 15

DELIGHT, ARKANSAS, MAY 31, 1945

NUMBER 26

CHRIST'S KINGDOM

R. A. HARTSELL

A kingdom is composed of four things. They are: Subjects, territory, law, and a king. The word kingdom means: "The territory ruled over by a king or queen; royal authority; sphere or influence." The word king means: "A male sovereign or ruler." Subject means: "Under the power or control of another; subordinate; disposal; liable." Law means: "A rule of action established by authority; edict, statute, or custom." These give us an insight into each part or element of a kingdom.

The Greek work from which we have our English word kingdom is: Basileian (Col. 1:13) and means: "A kingdom, royal power or dignity, reign; the divine spiritual kingdom; kingdom consisting of priests." One, therefore, who possesses "royal power or dignity," having the above mentioned elements, has a kingdom. Christ either falls into this class, or he does not. If he does now possess them, then his kingdom is now in existence, and he is ruling on his throne.

SUBJECTS

Subject meaning to be under the control of another, we should be able to find out the answer to the first question; "has Christ any subjects today?" To the task of answering this question we now adjust and set ourselves.

In Romans 14:8, we read: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Paul recognized himself and Roman Christians as being property of Christ's. Again, in Romans 15:7, we find more information. "Wherefore receive ye one another, as Christ also received us to the glory of God." This church had thus been received by him, and belonged to him.

It is well in this connection to observe the wording of I Cor. 3:2-3, which reads: "And ye are Christ's,

and Christ is God's." This shows absolute possession. So, we have the Corinthian and Roman congregations subjects of Christ.

But, we do not stop here with the proof; for Gal. 3:29 states that, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." To further impress this fact, Paul continues in the fifth chapter, verse twenty-four: "And they that are Christ's have crucified the flesh with the affections and lusts." This ought to be enough; but we offer one more. Eph. 5:24, reads: "Therefore as the church is subject unto Christ, so let the wives be subject to their own husbands in everything." The church could no more be subject to Christ, if he had none, than a wife could be to the husband who had no wife. As the church is composed of *members, and the church is subject to Christ, and belongs to him, so the members are his subjects, belonging to him.

One element of the kingdom is, therefore, established. While one could possess this one element, and not be a king; he could not be a ruling king without this essential.

LAW

What about the element we call "law?" Certainly this part is evident. "Who so looketh into the perfect law of liberty, and continueth therein; being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds." (Jas. 1:25) But, in order to firmly establish this fact, let us cite one more. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit; For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." (Rom. 8:1-2). Reader, here are two of the elements of the kingdom of Christ. We can safely say that one-half of job is done.

TERRITORY

Territory now becomes the next

object of our search. We here invite your mind to the commission as recorded by Mark (16:16-16) "Go into all the world." Christ, for some reason or other, contemplated the universe in his charge. He even took in more area when he said: "All authority in heaven and earth is given unto me." We are made to ask: Lord, why so broad in your proclamation?

The answer is evident from a number of sources. We recall just here the language of Eph. 14-16, wherein we are instructed that God's family is in HEAVEN and EARTH. Large territory, I would assert. Since the family embraces heaven and earth, we offer: "And he is head over all things to the church, which is hi.5 BODY." (Eph. 1:22; Col. 1:18) So the territory over which he is head embraces both heaven and earth. So, three-fourths of that which is necessary has been found.

THE KING

This point becomes even less difficult to prove than the first, because of the great abundance of evidence we have in the word of God. We shall offer as first proof a statement found in John 18:37, which reads: "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." The purpose of Christ's birth, as set forth by his own statement, was that he might be a king.

Knowing his mission, we can examine the record further and see if his purpose was defeated. To do this we must go back into prophecy, where the purpose is brought into view. Zee. 6:13 catches our interest first; and we give it in full, then present a series of facts built upon it. It reads: "Even he shall build the temple of the Lord: and he shall bear the glory, and shall SIT and RULE upon his THRONE; and he shall be a PRIEST upon his THRONE: and the council of peace shall be between them both."

You will note that some words have

been made prominent by the use of capital letters. These words are the main thoughts of the quotation. We shall here take the first two; "sit" and "rule." The prophet here informs us that at the time Christ is sitting, he is ruling. Hebrews 12:2 informs us that Christ was sitting at the date the book of Hebrews was written, or in the days of the apostles. Thus we reason. (1) When Christ is sitting, he is ruling. (2) But he was sitting in the days of the apostles. (3) Therefore he was ruling in the days of the apostles.

You will note from our foundation quotation that at the time Christ is sitting and ruling, he is on his throne. (1) When Christ is sitting and ruling, he is on his throne. (2) He sat and ruled in the days of the apostles. (3) Therefore he was on the throne in the days of the apostles.

Again, the prophet informs us that he was to "be a priest on his throne." We must then offer these facts. (1) When Christ is priest, he is on his throne. (2) Christ was priest in the days of the apostles. (Heb. 3:1-2) (3) Therefore Christ was on his throne in the days of the apostles.

Let us here present another approach. In Hebrews 7:1, we are told that Melchisedec was "king of Salem, and priest of the most high God." He was thus king and priest at the same time. In Heb. 6:20 we learn that "Jesus, made an high priest AFTER THE ORDER of Melchisedec." Hence, Christ had to be king and priest at the same time. We have learned already that Christ is now priest. Since he has to be king and priest at the same time, he is now king.

That we may here learn a needed fact, we turn to Hebrews 8:4, and read: "For if he were on earth, HE SHOULD NOT BE A PRIEST, seeing that there are priests that offer gifts according to the law." Paul plainly tells us that Christ could not be a priest on earth. But he is king and priest at the same time. Therefore he could not be a king on earth. So, if Christ should stay on this material earth one thousand years after his second coming, he could not be a king during that time; else Paul, directed by the Holy Spirit, made a mistake.

Christ is our high priest. (Heb. 6:20) Now let us read Hebrews 9:24. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into HEAVEN itself, now to appear in the presence of God for us." Since Christ is our high priest; and since he is king and priest at the same time; and too, since his priestly office requires that he officiate in HEAVEN, not in the holy places made with hands, he

must officiate from heaven in his kingly office. WHY?

Psalms 11:4 reads thusly: "The Lord is in his holy temple, the Lord's throne is IN HEAVEN: his eyes behold, his eyelids try, the children of men." Again, "Heaven is my throne; the earth is my footstool." (Isa. 66:1) Some people want to make an acrobat out of our Lord at and after his

second coming, by having him stand on his head so that the earth may be his throne, and heaven his footstool.

Jesus is now King of kings, and Lord of lords. (Rev. 19:16) He now has subjects, territory, and law. What more, may I ask, will he have to possess to have a kingdom?

(More to follow)

Who And What Is A Christian?

JAMES. A. ALLEN

A Bible, answer to the above question would probably be resented by many who profess to believe the Bible. Few people study the Bible and know what it actually teaches. They form their ideas of what the Bible teaches from the teaching of the preachers of the various humanly originated denominations. Not one of these denominations upon which it is founded, is even mentioned in the Bible. How could anyone have a correct idea of who, and what, is a Christian when all he knows comes from the clergy of religious bodies that are unknown to the Bible?

Many have very loose and erroneous ideas as to what makes a man a Christian. Their ideas on the subject are so shadowy and vague as to have no specific or definite meaning. They labor under the false impression that the Christian religion is something, vague and indefinite, elastic, porous, or capable of extension, and that it can be accommodated to the taste and desires of modernistic thinking. Hence they have no thought that there are any specific and definite things that a man must do in order to become a Christian. They apply the name promiscuously, attaching to it no definite meaning, except perhaps to indicate that a man is loved and respected, or is a charitable citizen. Sometimes they call a man a Christian if he is merely a religious man, regardless of what his religion is, or is not. Sometimes they call a member of any church a Christian. Sometimes they call a man who is a member of no church a Christian. And sometimes they call a man a Christian that does not believe in the divine Christ or that the Bible is the word of God.

Our only inquiry is to find who the Bible says is a Christian. Only the Bible is authority upon the question. If we are not guided by the Bible our religion is a farce. Calling a man a Christian, without Bible authority, does not make him one. Unless the

Bible says a man is a Christian, regardless of what people say, he may rest assured that he is not one, but that he is in his sins and out of Christ. The Bible is all we have that we can depend upon. What any man, or set of men, may say, has no authority whatever. If the Bible does not say it, it is not true, for "all the truth" is in the Bible.

In order, then, to arrive at a correct undertaking of who is a Christian, we present the following questions:

(1) Can a man who does not believe in Christ be a Christian?

Let not our readers be startled at this question. There are men who do not believe in Christ who are considered to be Christians and whose friends would bitterly resent any intimation that they are not Christians. Some of them occupy pulpits in prominent churches. Some of them are professors, occupying endowed "chairs," and teaching in "Schools of Religion" and in colleges and universities. They do not believe that there is such a Person as the God of the Bible but they "conceive" of God, or have a "concept" of God, as being merely a figment of imagination, created by the mind of man. They do not believe in the Christ, His virgin or miraculous birth, His miracles, wonders and signs, His resurrection from the dead and His ascension to heaven. They do not believe that He is now the living Head of the church, enthroned in the heavens as Lord of lords and King of kings. Are they Christians? Well, if you published that they are not, you have the next thing to a law-suit on your hands. But are they? Some of them are preachers, and receive handsome salaries for being "ministers of the gospel." Of course they are not candid and honest in stating their views and it would be difficult indeed to get any direct testimony against them. The United States Government absolutely knew that Al Capone was a mass murderer but could not find a single witness who

was not afraid to testify and had to send him to prison; instead of the electric chair, for not paying taxes on his unlawful business! And these men are more secretive, uncandid and cunning than any gangster ever had the ability to be.

But the fact is, that, although they are in the pulpits and in the schools, they do not believe in the divine Christ. Are they Christians?

A reference to the Bible will settle the question. Before any man or woman could become a Christian under the preaching of the Apostles, they were required to confess their faith in Jesus as the Christ, the Son of God. "Behold, 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." (Acts 8:36, 37). "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10:9). This shows that no man can be a Christian who does not believe in Christ. Not just believe that Christ was a great man, but that He was, and is, the divine Son of God. It is erroneous and false, therefore, to say that any man who does not have this faith in Christ is a Christian. Can a man, then, who does not believe in Christ be a Christian? The Bible answer is, No!

(2) Is a man who has not been baptized a Christian?

When we say, baptized, we do not mean, sprinkled. Sprinkling is not baptism. Those who have been "christened" in infancy, and those who have had a few drops of water sprinkled upon them, have not been baptized. The Bible plainly records that the penitent believer "came unto a certain water," and that "they both,"—the preacher and the penitent believer—"went down into the water," and that after "he baptized him," "they came up out of the water," and that baptism is thus a "burial" and a resurrection," "as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

Now, the question is, Is any man who has not been baptized a Christian?

Some of the most prominent men in the religious world have never been baptized. Are they Christians? Are they in Christ? Can a man be a Christian without being in Christ? We are only interested in presenting to our the readers what the Bible says on the subject. If we refuse to accept what

the Bible says about it, then our religion, is a farce, no matter how big, or prominent, or seemingly pious we may be. No man is a Christian who refuses to bow to the authority of Christ, which is to humbly and unreservedly accept just what the Bible says, without trying to pervert and wrest it to fit his prejudices, passions or doctrinal theories.

The Holy Spirit, who is the Author of the Bible, speaking through Paul, says: "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). How does a man get "into Christ?" The Bible answer is, that, "through faith," the believer is "baptized into Christ." Can a man get "into Christ" in any other way? or, Are there two Ways of getting "into Christ?" No, only by being "buried with Him in baptism," can a man be "raised with Him," as "a new creature," into the new life. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (II Cor. 5:17).

No one, then, according to what the Bible says, who has not been "buried" and "raised" with Christ, or "baptized into Christ," is in Christ or is a Christian. The only way to get "into Christ" is to be "baptized into" Him. Hence all unbaptized people are out of Christ and in their sins. No one out of Christ is a Christian.

(3) Can a man be a Christian without belonging to the church of Christ?

Many who do not belong to the church of Christ say they are Christians. While they do not wear the name, Christian, but wear other names that are unknown to the Bible, still they say they are Christians. The various churches to which they belong were not established by Christ, as all know, or should know, but were established by frail, fallible and uninspired men, who proceeded, without any Bible authority, but according to their own wishes and will, to start and establish the sort of churches that appealed to their taste. As the members of these denominational churches do not wear the name, Christian, but wear the name that is peculiar to their denomination, and as they themselves admit that Christ did not establish the church which they belong, it becomes very important to ask, Are they Christians?

Who is a Christian? What does it take to make a Christian? What does a man have to do to become a Christian?

A study of the preaching of the

apostles shows that a man must obey the gospel to become a Christian. The gospel "is the power of God unto salvation to everyone that believeth." (Rom. 1:16). "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; if ye hold fast the word which I preached unto you, except ye believed in vain." (I Cor. 15:1, 2). Peter preached Christ on the day of Pentecost. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2:37).

The next verses say: "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? 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 They then that received his word were baptized And the Lord added to them day by day those that were saved." (See Acts 2:37-47).

The apostles, then, as they were guided by the Holy Spirit, plainly taught that a man is saved when he repents and is baptized in the name of Jesus Christ unto the remission of sins. When he is saved, God adds him to the church. A man cannot be saved without becoming a member of the church, because God adds all who are saved to the church. If a man is out of the church, he is unsaved. Not that the church saves him, but that, when he is saved, God adds him to the church to which He adds all who are saved.

"And the disciples were called Christians first in Antioch." (Acts 11:26). Though the gospel was first preached to the Jews on the day of Pentecost, it was not until it was also preached to the Gentiles, and Jews and Gentiles were both made one in Christ, (see Eph. 2:11-18), that they were named Christians.

Here are some plain Bible truths that the denominational world sadly needs to learn:

(a) The things a man must do to be saved are the things that make him a Christian. If he does not obey the command of the Holy Spirit to "repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," he has no promise of being saved. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16). Sal-

(Continued on page seven)

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher
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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year, In Advance

\$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

A Hardened Heart

LLOYD E. ELLIS

The archaeologist tells us that there are evidences which prove that the region of Africa now known as the Great Sahara Desert, was once a land well-watered and filled with luxuriant vegetation and animal life. For some, as yet, unknown reason, the rains ceased to fall, the parched land dried up and life virtually ceased to be.

The rains, however, continued to fall in mountains farther to the south and the Great River flowed down through a narrow valley to the sea. Meager as the records may be concerning those early days, history does record that a great civilization grew up along the banks of the Nile, whose waters gave life to the valley.

Sometimes the rains did not fall in sufficient quantities in the mountains to the south to rise the level of the river enough to water the land, and at such times the valley experienced a drought, or famine. The valley and people hold an important place in the story of God's chosen people, and the Bible records the story of one of these periods and the results that followed.

When Joseph was sold into the land of Egypt, the country was prosperous, but worshipped a multitude of gods. Joseph did not forget Jehovah, his God, even in that land, and through him the ruler was informed that there would be a period of unusual fruitfulness followed by a severe famine.

Under the advice and leadership of Joseph, provision was made for the anticipated lean years. As a result of this famine (which extended to other countries), Joseph's people were brought into the land, and provision made for them. God's guiding hand was in all this, as recorded in the word of God, and Israel grew and multiplied.

In the course of time, another ruler, or Pharaoh, arose who did not know Joseph, and the people of God were made slaves, or bondmen, and suffered persecutions. * God raised up Moses

to deliver them, and he with his brother, Aaron, were to lead these people from the land.

This Pharaoh did not want to loose his slaves, and refused them permission to leave. God said that he would thus refuse in spite of the wonderful signs that should be performed in his presence. "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand but I will harden his heart, that he shall not let the people go." (Ex. 4:21). Here is made the statement that God would harden Pharaoh's heart. (And some people, it seems, want to feel sorry for this old Pharaoh, feeling that God did him an injustice).

Here it would be well to investigate the matter and understand why his heart was hardened, and who it was that hardened it.

Before the Israelites were finally permitted to go out from the land, ten plagues were visited upon Egypt, and its people. Each time a plague was upon the land, Pharaoh relented and promised to let the people go, and as soon as the plague was removed, he changed his mind and refused to keep his promise, until the tenth. After the death of the first-born of the land, he told them to take everything they had and leave the land, but changed his mind once more and lead his armies after them, perishing at last in the Red Sea.

The Bible record says that God hardened his heart. (Ex. 4:21; 7:3, 13). It also says that as a result of the activity of the magicians of Egypt, his heart was hardened. (Ex. 7:22). It also says that Pharaoh hardened his own heart. (Ex. 8:15).

Now, let us see just what each of these did:

God demanded, or gave commands to be obeyed.

The magicians imitated, to the ex-

tent that they blinded, or deceived Pharaoh.

Pharaoh resisted God, refusing to obey his commands.

The pride, power, and prestige of Pharaoh did not avail to deliver him in the day when he presumed to defy the living God. All his gods of Egypt and the enchantments of his magicians and sorcerers, could not save him from the wrath of an avenging Creator. God is not responsible for the disobedience of any of his creatures, but when he gave commands and made demands, the deception and disobedience brought about the hardening of Pharaoh's heart.

To further understand that the individual and not God is responsible for the results of disobedience, let us read from Paul: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life." II Cor. 2:15, 16). Here we see that the same word of truth brings both life and death; life to those who are obedient and death to the ones who are disobedient. Is God, or Paul, responsible for the death of some? No it is their own disobedience.

Is God responsible when a heart is hardened? No, the hardening is caused by stubbornness, rebellion, and an unyielding spirit. One becomes hardened by resisting the truth. One may hear the truth, and the pressure of other things will cause him to say, "I know that is right—I know I ought to obey those commands—but I have plenty of time, later I expect to do just that." Sometimes men will hear the truth, and then during the invitation, will stand gripping the back of the seat with their hands in order to keep from going forward, confessing faith in Christ and being baptized into the body of Christ. Each time that the person resists, his heart becomes a little harder and it becomes increasingly difficult to reach him with the truth. A continual use of the hand in hard labor will cause it to become "corny" and hard. A continual resistance to the truth will make the in-

dividual hard. His mind becomes seared and the truth cannot penetrate.

Sin is a deceiver, and those who are Christians, may become hardened and cease to follow God. "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13). This is written to those who are members of the body of Christ, and deserves a careful hearing.

When a member of the church fools around with drink; when he plays cards and gambles in "bridge;" when he becomes an addict to the "movie" craze; when he attends dances; when he engages in countless other sins, he becomes hardened. When he contin-

ually and habitually stays away from the assembly, he becomes hardened, until he seldom attends or ceases to go altogether. When he yields to temptation and says that "just this once won't hurt," he is deceived. The deception of sin and the indulgence of fleshly appetites takes a heavy toll from the ranks of Christians.

May all of us yield to God and obey his commands; in order that we may live righteous lives and keep our understanding receptive to the truth at all times, and be not like that old ruler of Egypt whose heart and mind was hardened to the destruction of himself and his people.

Rightly Dividing The Word Of Truth

FRANK J. DUNN

"Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15).

In order to understand God's will concerning us and our duty toward him, we must diligently study and rightly divide the word of truth. The two principal divisions of the word are the law and the gospel.

The law enfolds the entire Jewish economy which began with the giving of the ten commandments to Moses at Mt. Sinai (B. C. 1492) and continued until Christ died upon the cross. Before his death Jesus taught his disciples to observe all the commandments of the law, saying, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, 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." (Matt. 5:18, 19).

"All things" were accomplished when in his crucifixion Jesus fulfilled his mission upon the earth. Thus we read of the law that Jesus "blotted out the bond written in ordinances which 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).

The gospel is the system of faith of the New Testament. Most of the principles of the gospel were announced by Christ while he lived on earth in the flesh, but actually his law did not go into effect till after his death on the cross. This is evident from Heb. 9:16, 17: "For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been

death; for it doth never avail while he that made it liveth." The law of Christ is contained in the gospel of Christ or the New Testament.

In view of these facts we conclude that any precept or example not enjoined by the law of Christ, after he died on the cross and after his law went into effect is not then enjoined on any person today. On the other hand, whatever we find enjoined by the law of Christ, after it went into effect, is required of all his followers today.

While Jesus lived upon the earth he might forgive sins on any conditions, or on no conditions if he so willed; but after his death and after his law went into effect, forgiveness could not be obtained without compliance with his expressed will. If we wish to know what is required of one in order to obtain the forgiveness of sins today, we should read the book of Acts, where all the different cases of conversion are recorded. A careful reading of all these will show that the following conditions are enjoined: (1) Faith in Christ—Acts 2:36; 16:31. (2) Repentance of sins—Acts 2:38; 3:19; 17:30. (3) An acknowledgement of the name of Christ—Acts 8:37. (4) Baptism for the remission of sins—Acts 2:38; 10:48; 22:16.

If we want to know how to worship God today we must go to the law of Christ. The specific items enjoined upon Christians in their public assemblies for worship are: singing, teaching, partaking of the Lord's supper, contributing, and praying to God (Acts 2:43; 20:7; I Cor. 16:1, 2; Eph. 5:19; Col. 3:16). These are the only items enjoined upon Christians by the law of Christ when they meet together

on the first day of the week for worship.

A number of items were practiced by the Jews under the law of Moses, which have no place in the law of Christ: such, for example, as the observance of the sabbath, the offering of animal sacrifices, the use of mechanical instruments of music in worship, the giving of a tithe, infant membership, the burning of incense, etc.

Finally, let us not make the mistake of confusing the law of Christ with the law of Moses in any sense. There is no overlapping between them. There is no hint that a part of the law of Moses was abolished while a part remains. It was all done away when Christ died on the cross.

On the first Pentecost thereafter the law of Christ was announced for the first time by the apostle Peter, who held the keys of the kingdom (Acts 2). On this day the great commission which Jesus gave to his apostles after his resurrection went into effect; on this day the church was born; on this day Christ's mediatorship and priesthood began—in short, on this day the whole Christian system was ushered in and began to function in full force.

If we start at the right time and place to learn how to become a Christian, how to worship God as a Christian, and how to live the Christian life we shall have no trouble. If we start at the wrong place we can never understand either the Old or the New Testament.

Glenwood, Arkansas: The church here is doing a good work and growing steadily. Brother Harold Austin of Murfreesboro preaches for us the Second and Fourth Sundays in each month. He is doing a good work. We are getting ready for our summer meeting which begins June 3, and continues through 17. Brother M. H. Peebles of Saratoga will do the preaching. We would like for as many from other congregations as can to come and be with us. We are expecting a great meeting.—L. T. Merritt, H. D. Straughn and W. E. McWha, Elders.

Junction, Texas. May 14: We had 111 for Bible school yesterday and baptized one at the evening service. One was baptized on the preceding Sunday, also. We are all working for a good meeting with Brother T. B. Crews, June 3-13. He and I have worked together in several meetings and I believe he will do us good here.—Walt

SANATORIUM NOTES
HOWARD CASADA

Three more of the patients have been baptized into Christ the past few days. All three of these were men and two were heads of families. Others are interested and we hope to report more baptisms soon.

Recently I said the ceremony which united in marriage sister Susie Wilson of Monette, Arkansas and Jeff Stone. Sister Wilson was a patient in the Sanatorium and Mr. Stone is an employee.

Brother Hance of Batesville is engaged in a series of services with the church in Booneville. The patients were delighted to hear him speak over the speaker system in the Nyberg building as well as in other services at the Sanatorium.

Another gospel preacher who was a visitor in Booneville recently was brother Leo Swearingen minister to the church in Paris, Arkansas.

Sister Erma Richardson of Winfield, Kansas recently sent us ten nice large print New Testaments to be given the patients. These Testaments certainly make friends for the church. We can always use more of them.

We still continue to receive nice lots of gospel literature for distribution. Just a word of mention in various gospel papers as to our needs here and the brethren respond generously. One editor had to request that brethren send no more money to send bundles of that particular paper as enough money had been received to send bundles of that paper for a long time.

Gospel preachers who have recently supplied us with nice lots of their tracts and literature are, L. R. Wilson, Roy Lanier and C. B. Thomas. Thanks brethren.

A mention of the work here in the West Coast Christian edited by Jimmie Lovell brought a generous response by several brethren. We are glad that brethren the country over are seeing the possibilities of this great work.

News of the war's ending in Europe was received gladly by the patients in the Sanatorium. Many of them have loved ones in the service.

Please send all financial contributions to this work to Harbert Hooker, Poplar Bluff, Missouri. Send all gospel literature for distribution to Howard Casada, Booneville, Ark.

Conway, Arkansas, May 15: The first Sunday in March I began regular work with the church here at Conway, just thirty-eight years after I preached my first sermon for them. I

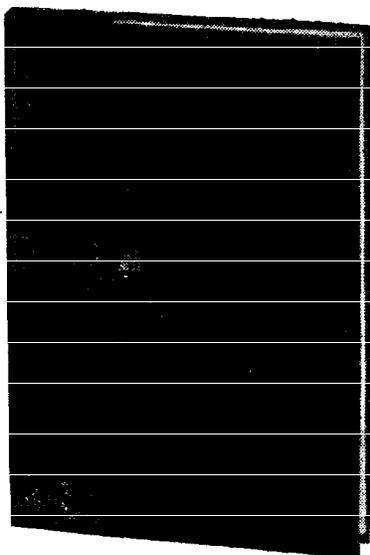
had been working with other congregations for the past several years. The church at once took on new life and the crowds increased from the first Lord's day and the contribution—without any special effort—showed a steady increase. Last Lord's day, May 13 was the best day the church has ever had. The crowd overflowed the auditorium, the balconies and all the chairs from the Bible study rooms were used and the contribution more than doubled any regular Lord's day contribution in the history of the church. In fact it was the largest crowd the church has ever had for regular work. Every one was happy, willing and wanted to work, and the unity Paul describes in Ephesians 4: 1-6 prevailed. There were two additions.—J. Clarence Dawson.

Lefors, Texas, May 14, 1945: Just a few days over a year ago the church here asked for financial help in order to secure the services of a located preacher and to purchase a home for the preacher. We express our appreciation publicly to those who responded to this call. The church at Fritch, Texas contributed \$175.00 to this cause; Brother Earl McElroy of

Dalhart, Texas gave \$100.00; Brother W. D. Varnon of Pampa, Texas gave \$25.00; and Brother G. S. Witt of Amarillo, Texas gave \$25.00. With their help we have moved forward. Today a five room, modern, preacher's home graces the lots beside the church meeting house. Our meeting house has become too small and has been sold. It is to be moved off our lots this week and a larger building, already bought and paid for, is to be moved in. With some repairs a nice large meeting house will soon add to the cause of Christ in this community. With the help of the above mentioned these accomplishments will be completed with no encumbrances to hinder future growth. "Giving thanks for all things unto God and the Father in the name of our Lord Jesus Christ" we courageously face the future. We anticipate a good meeting June 13 through 24 with Brother Joe W. Laird of Duncan, Oklahoma as the visiting preacher.—Vaughn D. Shofner, Box 705.

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WHO AND WHAT IS A CHRISTIAN?

(Continued from page three)

vation is "in Christ." "In Whom we have our redemption through His blood, the forgiveness of our sins, according to the riches of His grace." (Eph. 1:7). All those "in Christ" are Christians. Hence all who are saved are Christians.

(b) The same things that make a man a Christian make him a member of the church. The reader will kindly note that we refer to "the church, which is His body," (Eph. 1:22, 23). Not a denominational church. A man becomes a member of a denominational church without obedience to the gospel, without doing the things that a man must do to become a Christian. But when he does the things that he must to to be saved, viz: "repent ye, and be baptized," his baptism puts him "into Christ" and he thus becomes a Christian and God adds him to the church. Hence when a man obeys the gospel, he is saved, becomes a Christian and a member of the church.

Such is the plain teaching of the Bible. If the denominational world would learn these plain Bible truths, the loose and erroneous applications of the name, Christian, would cease and the world would come to realize that it means something to become a Christian, and that it also means something to live faithfully the Christian life----- In Apostolic Times.

Nashville, Arkansas, May 21: Brother C. R. Nichol of Clifton, Texas, closed an eleven day meeting with us yesterday. We are highly pleased with the work of Brother Nichol while with us. Twelve people were baptized and the church was otherwise strengthened and encouraged to do greater things. We hope to have him with us again next year. The church of our Lord sta the eyes of the town because of Bro. Nichol's work in this meeting, and we truly believe that we will continue to see the results of his efforts for many

years to come—Gilbert Cobeland.

Norman, Oklahoma, May 7: I preached at Asher, Oklahoma yesterday and last night to an attentive audience of people and was invited back to preach again next Lord's day. Am enjoying a very pleasant visit at home for a few days with my wife and daughter. Also a much needed rest after engaging in a lot of good work in Idaho, Oregon and California during the last four and a half months. Am to beain a meetina for

the church at Yale, Oklahoma 17 of this month. May Jehovah bless all the faithful in their efforts to save the lost of earth, is my prayer. Remember me and mine when you pray.

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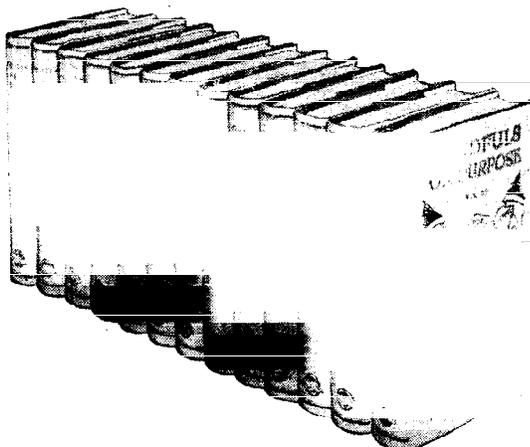
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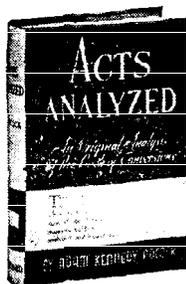
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Youngstown 2, Ohio: With very deep regret I announce my resignation as the minister of the South Side Church of Christ in Youngstown, Ohio, effective June 1, 1945. I plan to preach my last sermons on May 27 and 31. I am planning to leave for Globe, Arizona, to conduct a two week's meeting beginning June 3 and closing June 17. I hope to be in a position either during this meeting or soon after its close, to announce my plans for future work.—Gus Winter, 148 Carroll St.

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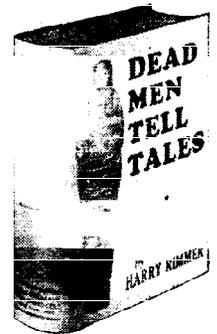
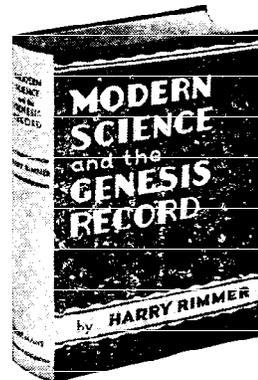
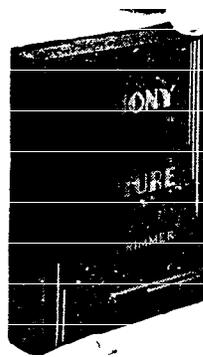
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, JUNE 7, 1945

NUMBER 27

Moulding By Teaching

JAMES L. NEAL

The greatest transforming power among men is that of teaching. People are moulded into this character and that by the way they have been taught and trained. Teaching plus practice give the moulded product. Action always follows teaching. Training according to previous instruction, only ingrains the teaching.

Being instructed by the word of the Lord, Isaiah went to the potter's house and there beheld the work of the potter. (Jer. 18:1-10) He saw the vessel made of clay mar in the hands of the potter before it hardened to proper shape. Then the potter moulded the clay into another and different vessel from that intended at first.

There is a lot of providence shown in this inspired text. It shows that nations must follow divine teaching as found in God's word, the Bible; or else, be formed into vessels of dishonor for their own doom. While the direct implication in the given text is meant for national Israel, the principle of moulding by teaching applies to all generations and nations of people for all time! Nations are composed of individuals. It becomes at once then a personal and individual matter.

From the Scripture cited we see that: 1. Men have the power of choice to follow in the old paths of God's good way (6:16) and find peace and rest to their souls; 2. They have the free agency as human beings to devise foolish teachings of their own and walk in them as a broad road to their own destruction (Matt. 13, 14). I truly wish the readers would take the Bible and carefully study Jeremiah, chapter 18, verses 1 to 10.

If national Israel had lived humbly obedient to God's law through Moses until it was abolished by our Lord upon the cross; and then, as a people, had accepted the Christ as their King through humble obedience to His gospel, being as faithful and zealous in Christian duty as they were to their

own traditions and commandments of men until now, there is no telling by mortal tongue to what profound heights she would have climbed among the nations of earth! And all of this, to say nothing of her would-be glory in the kingdom of our blessed Lord! ! ! But, oh how slow are people to learn and follow the teaching of Jehovah, so as to be moulded after His divine will!

Be Ye Transformed

Moulding by teaching stands out boldly in Paul's twelfth chapter of Romans. By the mercies of God he there begs us to present our own bodies living sacrifices to our heavenly Father, being transformed from the world by renewing our minds through the teaching of the holy apostles. Thus moulded after Christ's will by His teaching, we, as Christians, are able to prove to the world what the Bible, as the good, acceptable and perfect will of God, really is. How glorious is the thought! What vital principles sets forth!

Calamities Result of Teaching

False teaching will always break forth in corruption and calamity somewhere down the line. Results follow causes, as night the day. You cannot be false in doctrine to any man without an evil re-bound—even to your own self. This is certainly true of nations. The Germany and Japan of our own generation are the direct result of false nationalism and dirty idealism. For seventy-five years Germany feed her youth educational slop. She taught, trained and skilled a couple of generations that force and might make things right, and that Germans are a sort of super-human people. That is bull dog philosophy! Look at the slimy results of it as it goes down on the pages of world history in our time! All their erroneous idealism came as result of false teaching. Germany that fell in her own blood is by far different from the Germany of Martin Luther's day

of reformation. Just as Luther rebelled against the tyrant yoke of Roman Catholicism, leading out in that great wave of reformatory movements that gave back to the world the blessed old Book of God divine; so did Germany rebel against God and most all religion. The simple body of Christ, which IS the church after New Testament pattern, had no more place among the affairs of men of high command of state in Germany than an American Ladies' Birthday Almanac! There is no vestige of ultimate hope for her now; nor, for any other nation, without due honor, respect and acceptance of the church of the Bible in proportion of population at least enough to hold God Almighty's providential favor! The New Testament of Christ must be adopted as the only constitution in world religion, and material governments must be saturated with the bed-rock principles therein, contained. Its teaching must not only mould Christians and Christians only, but public sentiment and public attitudes as well, in order that human governments may not conflict with the government of the Lord over His kingdom, the church.

No one can possibly travel safely through this dark world without his steps being ordered of the Lord through His word. (Isa. 10:23). If three generations of the world's children would be taught and trained simply by the New Testament only, there would then be not only solid world unity in religion; but, perfect agreement among all men of the world in the affairs of state. Can you contemplate what a heavenly world that would be? Let all men be challenged upon these fundamental propositions, and see if any one can bring up one item of sensible testimony against them. The dark days of the present and the shameful high crimes committed so profusely among our youth would vanish readily, if all people generally would just be moulded by New Testament teaching.

An Old Timer Speaks

Brother J. B. Jones of Brownwood, Texas, an old timer in gospel teaching, speaks on present world conditions.

"This old world is in a fearful condition," he writes. "We can stop wars only one way. That is for every church organization, every school and every family to preach and talk the sermon on the mount. . (Matt. 5:6, 7) The graft for money, the pleasures of this life and the cares of this material world have brought all our trouble. There has been but one perfect man, and he was made so by suffering. After the other world war I begged and plead with our people to take a firm position against Christians taking life; but all *in vain*. When the church of Christ teaches and practices Christianity as taught by the New

Testament, all honest people will be converted. May the Lord hasten that day. When all love the Lord more than they do the world, all will be well."—J. B. Jones. Let us take heed to this seasoned advice.

On this verge of a new era in the world's history let all Christians resolve with a new zeal and determination to mould character after New Testament teaching and standards of righteousness, that we may develop a world filled with life, love and liberty in their fullness and sweetness to the highest degree possible by human attainment!

"Sleep On Now and Take Your Rest"

R. J. FRIZZELL

In the Twenty Sixth chapter and the Forty Fifth verse of Matthew, we read these words which were spoken by our Saviour to three of the apostles whom he had taken with him into the garden of Gethsemane. As he left them to watch he went a little farther to pray and after offering a prayer he came back to find them sleeping; this being repeated the second, even the third time, each time finding them as the first. It was the third and last time Jesus found them sleeping that he spoke these words. "Sleep on now, and take your Rest." I can hardly believe the apostles realized how near the time was for the Saviour to be offered up, though Christ had told them many times that the time was near at hand. Likewise we are told by him "to watch and pray, for we know not the hour that the Son of Man cometh." If only we knew I feel sure we would be awake and watching when he comes.

So easily can we become tired and sleepy when time comes for us to attend the Lord day services, as no doubt the apostles were when they were left to watch, who knows but what the Lord's Day just passed will be our last before we are called to pass over the river of death. So friends if we are sleeping let us awake and go to work for our Saviour, for there is work in his vineyard for us all. If there is nothing we can do but be present at the services, we surely could do this much for the cause. Let us remember the Saviour said, "I must work the works of him who sent me, while it is day: the night cometh when no man can work."

Yes, friends the night is coming to us all, and then we will have to give an account of the works we have done here, whether they be good or bad,

and what will our answer be? Would he find us sleeping, or would we be found, watching? Everything depends on how our Saviour finds us when he comes again. We are told by Jesus himself that to follow him we will face many trials and hardships as we travel down life's pathway, but let us remember the burdens Jesus suffered for us. How sweet are these words which were spoken by the Psalmist David, when he said, "I have sworn, and I will perform it, that I will keep thy righteous judgment." (Psalm 119: 106) Wouldn't it be wonderful if all professed Christians would have the same determination to do the same in living a Christian life.

Then when this life is ended, we could say as our Saviour said as he gave his wife upon the cross, "It is finished." How good it will be if only we can hear these words said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord." But how sad it will be if we hear these words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

ORLAN MILLER WRITES FROM
CALCUTTA, INDIA

Sgt. Robert Orlan Miller, Hqs. Sq. AAF IBT, APO 671, c-o Postmaster, New York, New York:

Church of Christ services were conducted by soldiers here in Calcutta, India, a city of nearly 3,000,000 people, for the first time Sunday, May 13. Eight members and one visitor were present for the service, three other members were unable to be present for military reasons. Brother John Campbell of Hillsboro, Ohio and I

have contacted 10 members in about two months time. I plan to do the preaching for the group, but others will take an active part from time to time in that capacity. The contribution of our first service was 6 dollars and 50 cents; we plan to accumulate our funds until we have a suitable amount, then forward it to some worthy cause.

Last Lord's Day evening there were 8 members present and two visitors. Our contribution was 37 dollars and 25 cents, very encouraging to such a small group. I spoke on the subject "The Church of Christ and What We Believe."

So far, we have had splendid cooperation from the Army chaplain on the base. He loaned us song books and the Lord's Super trays for our services and has promised to visit with us soon.

We are made to rejoice since our efforts are bearing fruit. A Jewish boy who has been worshipping with us confessed to me that he believed that Jesus Christ is the Son of God. Next Lord's Day evening he wants to make that confession before our group and then obey the Lord's commands in baptism. He makes his firm stand against Juda-ism knowing that he will be ridiculed by his family for the rest of his life. Any conversion makes all of us rejoice, but when a Jew confesses and becomes obedient to Christ it is something truly unusual these days. Two months ago when I first met him, he was quite skeptical about Christ and his miracles, but was willing to reason together with an open mind. He studied hard, reading the New Testament many times into the early hours of morning, which indeed reflects his deep interest. I've never seen anyone show such an interest as he has manifested, let us all pray for him as he returns to the States to face open persecution by his own race.

Recently, I had several talks with a soldier of the Christian church concerning the music question. After our third talk, he acknowledged the unscripturalness of the instrument in worship and promised to write to his home-town congregation begging them to give it up. He is now worshipping with us.

We are setting a very high goal. Eventually, we want to reach the civilian people of Calcutta, the second largest city in the British Empire, so that the Gospel may be firmly planted at this place long after we soldiers have returned home. Pray that we may accomplish that end.

Brethren, remember that these of * us in the military service are still pressing the battle for the Truth and

that we are having many opportunities to teach which were never offered at home. We're reaching boys who have never heard of the Church of Christ.

The regular members worshipping with us are: Sgt. Helen Hoff, Nashville, Tennessee; Sgt. Nellie Hann, Fayetteville, Arkansas; Cpl. John H. Campbell, Hillsboro, Ohio; Cpl. Robert

N. Milam, Jackson, Tennessee; Cpl. Robert D. Moore, Mineral Wells, Texas; Lt. John H. Massie, Woodsfield, Ohio; Sgt. Arthur Phillips, Sacramento, California; S-Sgt. Harold Dyar, La Forge, Wisconsin; and L. L. Hinson, McGehee, Arkansas. If you should know of others in this area, please write me. Pray for the success of our work.—Orlan Miller.

blessed of my Father inherit the kingdom prepared for you." And to the unrighteous he will THEN say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." When will this be? When he comes again.

Oh that men did but know that in time of health, happiness and prosperity is a fit season to seek the Lord. So long as the present is with us any hour is the time to seek the Lord. There is no better hour on the face of the clock for casting away folly than that which is now with you. Trifle not with time, for in an instant the rigid form of death may lay you still, and it is written concerning the ungodly; "Ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, and mock when your fear cometh."

The Stroke Of The Clock

VAUGHN D. SHOFNER

The clock strikes; the steam whistle bursts forth the time for a change of workmen; men and women pour in and out the gates of countless plants, and the busy hum of the wheels of industry never slows down. Human habits are tuned to the stroke of the clock. Three times in twenty-four hours this same procedure marks the passing of another day. Days mould months; months melt into years; years glide into decades; and decades slip into the silent centuries that lie in the historical annals of the past.

God adds the incomparable colors of nature's dress and again we are warned of the approach of winter. The magic of winter covers the earth in a spotless dress of white. The south's breath of spring brushes this aside; buds swell; birds warble happy lilt as they wing their way northward: the stroke of passing time marks another season. Round and round it goes and man attunes his physical life to harmonize with the circling events.

The spiritual side of life is too often forgotten. These words from the prophetic pen of Hosea still reverberate through the systematic flow of passing time: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

What should we think of a farmer who allowed his finest fields to lie fallow year after year? When the circling seasons bring the planting time back we expect to see the farmer clean the weeds and branches from his fertile fields and sow for a contemplated harvest. Yet men neglect their souls; and besides being unprofitable, these inward fields become full of weeds and foulness beyond comprehension.

"It is time." When the light of God's precious word shines through "it is time." In the very first hour of responsibility it is none too soon. At the present it is late, but not too late: "It is time." When the chastening words of the Master place a deep con-

viction in your heart, it is high time. "Sin no more, lest a worse thing come unto you." Any stain upon your soul places the time at your door. "Behold, now is the accepted time; now is the day of salvation."

"It is time to seek the Lord." The precious gliding moments must not be wasted. The hour has struck; the plan is written. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." You must believe that God is a rewarder of them that diligently seek him; you must repent or perish; you must confess him that you may be confessed before the heavenly Father; you must be buried with him in baptism to obtain the precious blessings connected with the new birth: born of water and the Spirit.

"Till he come and rain righteousness upon you." "Sow in righteousness and reap in mercy." No greater promise could be offered than his Divine promise to rain righteousness upon any who will sow in righteousness. Jesus will come to bless the faithful. He will return to gather the redeemed for a celestial abode. He promised: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Ah, such blessed comfort in the Saviour's promise. Think of his condescension. His return to the realm of the physical to take the faithful where he now is. Not to set upon a literal throne and rule on earth. Nay, never was such an absurdity lettered on the precious pages of Holy Writ. But, "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. THEN shall the King say unto them on his right hand, Come ye

NEED SONG BOOKS

Rosston, Arkansas, June 4: On July 2 Brother Vernon Spivy of Chicago will begin a ten day series of meetings at Rosston church of Christ. He will also teach a free singing school in the day time. We have fifty copies of Complete Christian Hymnal published by Marion Davis Co. of Fayette, Alabama. We will need 100 or more extra copies of this book. Do you know of any congregation that would rent or loan us these books?—Henry C. Ward.

(We are sure the Rosston congregation would appreciate hearing from any congregation that could spare them a few of the above mentioned books during their meeting in July. F. A.)

Armona, California: I began work with the Armona, California congregation, yesterday, May 27, with large attendance. One was baptized.—E. M. Borden.

Fayetteville, Arkansas: Brother Paul of Kilgore, Texas has just closed a meeting here, 12 were baptized 5 have been baptized since the close. We set a new record of 309 for Bible Study. The elders of this congregation are fine.—Allen B. Harper.

Junction, Texas, May 28: Had the pleasure of preaching the Commencement Sermon at London, Texas on May 20 and have assisted with four other closing programs. Here at home we baptized two last night and one the Sunday before. Our Bible school attendance stays above 100.—Walter W. Leamons.

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the
 Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light

Set A Watch, Oh Lord, Before My Mouth

GEORGE L. DOCKERY

(Ps. 141:3)

Often nowadays we are warned to watch our words lest some seemingly insignificant remark of ours bring valuable information to the enemies of our country. However, the warning to guard our tongue because of its potential evil did not originate with things modern.

David, a mighty king of old, whose words held the fate of men, yea, even of nations, made the following earnest petition to God, "Set a watch, O Lord, before my mouth; keep the door of my lips." (Ps. 141:3). Then, during his personal teachings on earth Jesus taught that every IDLE WORD that men shall speak, they shall give account thereof in the day of judgment. (Matt. 12:36).

Every Christian today should make David's prayer his, for James has said that the tongue is an unruly evil, full of deadly poison, and can be tamed by no man, (James 3:8). Just as surely as it is not in man that walketh to direct his steps neither is it in man that speaketh to direct his tongue. James says, "Out of the

same mouth proceedeth blessings and cursing, my brethren, these things ought not so to be.

We find various kinds of words that are considered wrong by the Father. Among them are found the words, evil, profane, foolish, corrupt, blasphemous, and idle.

On the other hand there are words, which when fitly spoken are like apples of gold in pitchers of silver. Among them are the words true, good, faithful, comforting, and sound. For words to be fitly spoken they are not hastily nor rashly uttered, but are boldly and plainly yet, at the same time, gently and lovingly spoken.

Remember that if a man offends not in word, the same is a perfect man, and able also to bridle the whole body, (James 3:2). But God does not need a dictaphone in your walls to hear what you say, for he is a discerner of the thoughts and intents of the heart. Therefore we should let our conversation be as is becometh the gospel of Christ (Phil. 1:27).—Winslow, Arkansas.

"Be Strong In The Lord"

HOYT BAILEY

The world is in need of strong men and women. They should be physically, morally, and spiritually strong. If one is not physically strong, he should possess the other two admirable traits. The ideal situation is a combination of these three characteristics in each individual. Joseph is a noble example of physical, moral, and spiritual strength. With such equipment he proved to be a blessing to a foreign people. He also helped to bless his own people. Endowed with these three traits of character, Joshua entered the promised land.

King Saul was strong physically,

but he lacked strength of character to fulfill Jehovah's orders. Due to his will to do according to his own wishes rather than do what he was authorized to do, and his lack of moral and spiritual strength, Jehovah rejected him as king over Israel. Samson possessed the greatest physical strength, but he wrecked his life with immoral conduct. Thus, Saul and Samson were failures because they lacked moral and spiritual strength. The end of each of these lives was suicide. If physical fitness alone could heal the world's ills, we would be making some progress, for,

doubtless, many men have never been nearer physical fitness. Look at Germany and Italy as examples of those without moral and spiritual fitness. It may not be amiss for us to look at the moral and spiritual condition in America.

Paul, the apostle, may not have been strong physically, but his moral and spiritual strength enabled him to "turn the world up-side down." Strong young men and women who are steadfast in the faith will go forth doing the same kind of work Paul did. As the Holy Spirit said, through Paul, "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Our courage should be bolstered by the following:

Be strong!

We are not here to play, to dream, to drift.

We have hard work to do, and loads to lift.

Shun not the struggle, face it, 'tis God's gift.

Be strong!

Say not the days are evil—who's to blame?

And fold thy hands and acquiesce—O, shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long;

Faint not! fight on!—to-morrow comes the song."

Camden, Arkansas, Washington St. Church, May 31, 1945: Our meeting with John W. Hedge doing the preaching, came to a close Sunday night, May 27 with the largest crowd during the meeting. There were three restorations and one by transfer, but we feel that there will be others added yet as a result of this meeting. Brother Hedge delivered some of the best lessons we have heard. He will return for another meeting next year.—W. M

GOD'S HARDEST COMMAND TO OBEY

J. O. JONES

Our lesson is found in Paul's sermon on Mar's Hill. (Acts 17:30, 31) We read "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." So, all men everywhere are commanded to repent. This is God's hardest command to obey. It has to do with the will of man. The obstinacy of the human will has always been, and still is, the greatest obstacle in the way of his salvation. Faith is not hard to induce unless one is determined not to believe. However, many are like the ones referred to by Christ in Matthew 13:15. Will not hear the word by which faith comes (Rom. 10:17) Neither is baptism a hard command. When one believes with all his heart, and truly repents, he will gladly be baptized as stated in Acts 2:41. "Then they that gladly received the word were baptized." Getting people to truly repent is our great task. Hence, God's hardest command to obey is repentance.

WHAT IS REPENTANCE?

Since repentance is a command, it is an act of man and not an act of God. It is done by man and not for man. Man cannot obey a command unless he knows what it is; nor can anyone do a thing that is done for him. Therefore, friends, we want to get an intelligent definition of just what this thing is that God "commands all men everywhere" to do.

Repentance is not fear. Many use the "fear psychology" in preaching. They take you to the sick room, then to the death chamber, then to the undertaker's parlor, then to the cemetery; and tell you many creepy stories that makes your knees knock, and your teeth chatter, and your blood run cold, and all kinds of creepy feelings play up and down your spine. In this way many preach repentance, when in fact they are only preaching nightmares. Repentance is a command of God, and is not fear since fear is not a command.

Repentance is not mere regret. Many have regretted very much their sins who never once truly repented. Men are sorry when they get caught in their sins and have to suffer the shame of being exposed. Like the man that got drunk and his wife caught up with him. He started to say "I will never drink another drop" as if he had truly repented, but, he said "I will never drop another drink?" So, he just regretted that his wife had caught him.

Repentance is not conviction. On the day of Pentecost, when the first gospel sermon was preached, the people were convicted "pricked in their heart." (Acts 2:37) Then these convicted Jews said to the apostles, "Men and brethren what shall we do." Peter told them in verse 38 to "Repent and be baptized." So, it takes more than conviction to make real repentance.

Repentance is not prayer. We read in Prov. 28:9. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." David said "If I regard in-

iquity in my heart, the Lord will not hear me." (Psa. 66:18). But, many think that all who pray have repented, and will be saved. Jesus makes it very plain in Matthew 7:21, when he said "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." Therefore, man does not obey the command to repent when he prays only.

Repentance is not sorrow. Paul says "Godly sorrow worketh repentance" (II Cor. 7:10) Hence, the right kind of sorrow is the cause and repentance is the result, or effect. So, when regret turns into the right kind of sorrow, then sorrow turns into repentance.

Repentance is not reformation. It is a fruit of repentance. Just as sorrow produces repentance, then repentance produces reformation. Repentance is that act that stands between the time man becomes sorry for his sins, (then repents) and reforms his life. So, repentance is the cause, and reformation is the effect.

Then just what is repentance? It is a mental act of man. The act of mind that determines to quit sin. It is resolution; that involves the functions of the human will. Jesus gives us the exact definition of repentance in Matt. 21. In this short parable He said: "A certain man had two sons; and he came to the first and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went." The difference between repentance and impenitence is the one word "not." This one word spells the difference between disobedience and obedience to God. So, when man determines to quit the practice of sin, and resolves with all the power of his will to obey God he has then repented.

How long does it take one to repent? Just long enough to determine to quit the practice of sin, and resolve to obey God. It takes some a long time, many never repent, but sinner friend if you will only be good enough of heart to make this wise decision you can repent this very moment.

THE NECESSITY OF REPENTANCE

Its prominence in the Word of God shows its absolute necessity. The first preacher mentioned in the Bible preached repentance. (Jude 14-15) Noah preached repentance. All the prophets preached repentance. The first preacher mentioned in the New Testament is a fearless preacher of repentance. John, the Baptist, preached the "baptism of repentance for the remission of sins." (Mark 1:4) Jesus preached repentance, but not repentance only; he preached the baptism of repentance, (the baptism that grows out of repentance.) He put repentance in the Great Commission. In Luke 24 we read "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Then, Peter at the beginning, in Jerusalem, on the day of Pentecost, commanded the Jews to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Paul on Mars Hill preached repentance to the men of Athens as stated in our text. (Acts 17:30) "And the times of this ignorance (Gentile ignorance, when God had

given them His Oracles) God winked at; (or overlooked) but now (under the gospel age none are excusable) commandeth all men everywhere to repent." It is repentance here or perdition hereafter. Jesus said "repent or perish." (Luke 13:3). It simply means turn or burn. So, God has plainly commanded through all of his preachers in every dispensation, repentance is imperative.

THE COMING DAY OF RIGHTEOUS JUDGMENT

The day of righteous judgment is coming. It is certain, for "God has appointed a day" to judge the world, (verse 31) The teeming millions of the past, and all that are yet to be in the future will be there. At this great day God will judge the world in "righteousness." The gospel

(for all his commandments are righteousness, Ps. 119:172) will be the only standard of judgment. There will be a great separation as we read in Matthew 25. A line will be drawn, sad to say, right though the families of the earth. Ample warning has been given. Also, every inducement has been given to lead men into the life of obedience to God. There is the matchless Love of God, and His infinite goodness, that "leadeth thee to repent." There is the fear of Judgment that calls men to repentance. And, there is the hope of heaven, the climax of all incentives to lead men to repentance. Thus, my soul, and yours, dear friends, stands squarely between the divine charms of God's matchless love and the divine terrors of God's wrath. Repent or perish! The Evangelist, Sheffield, Ala.

Houston 10, Texas, May 15: Our meeting on Leffingwell and Cavalcade closed Sunday night. Brother T. B. Crews did the preaching and Brother R. J. Stevens directed the singing. Three girls in their teens were baptized into Christ. Brother Crews is a young man and has a very bright future. He is doing a fine work with the church on North Shepherd Drive where I filled in for him during his meeting with us. The writer will begin a meeting at Waskom, Texas, the 27 of this month to continue through June the third. Shreveport, Marshall, Hallsville and Longview are expected to attend.—A. E. Findley.

Shreveport, La., May 25: Lord's Day May 20 marked the beginning of my work with the Portland Ave. church in Shreveport. We had good crowds at both services with visitors from six states at the morning service. Brother A. W. Johnson of Jacksonville, Fla., will be in a meeting here from June 3 to 24. The meeting will be held under a tent on the Queensborough school grounds. If you pass this way worship with us. If you have relatives or friends stationed at Barksdale Field here and would like for us to visit them write us.—Gussie Lambert, 3537 Lakeshore Drive.

Kingsville, Texas, May 14: Our spring meeting came to a close Wednesday night with L. R. Wilson doing the preaching, and H. A. Mathews of Harlingen doing the singing. Both did their part in a fine way. It was the best meeting we have had here the three years that I have been here. Had eight baptisms and one to place membership. Our work goes well here, fine crowds at most every service. We need our new building so bad. We have too many for our classes and are having to use one of the members home for a class now, and we still need more classes, but

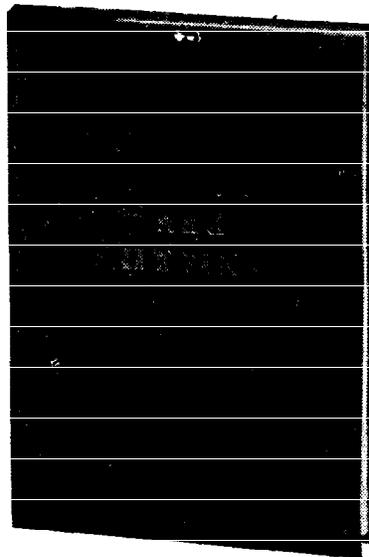
we just don't have any place to put them. We have many visitors in our services, and new members moving in all the time.—J. L. Calvert, Box 505.

Greenville, Texas: I am very sorry that it has become necessary to cancel my meetings for June. I am now in p. local hospital having had a major operation. I expect to resume my work in July. Our broadcasts still may be heard each Sunday over K. W. K. H. Shreveport, La. 8:15 a. m. K. R. R. V. Sherman, Texas, 9:10

k. c. at 12:45 noon and W. K. R. O., Cario, Illinois, 1490 k. c. at 8:30 a. m. —V. E. Howard, 3720 Washington.

Searcy, Arkansas, May 30: Closed a series of meetings near Dora, Mo., May 28. Five were baptized. This church is 100 years old and has never conducted, a mission meeting. For 42 Sundays they had given 1-40th of the gross income of the regularly attending members. My work was satisfactory. This fall I shall try to resurrect the Dora, Mo., church, which has ceased to meet.—Dan J. Ottinger, Box 408.

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Recently Brother Pierce Adams and his faithful companion returned to Yellville, Arkansas to give their full time to the work of the Lord in their native county. The cause there is weak. There are about twenty faithful Christians in Yellville. Most of them had been worshipping with the Christian Church when Brother Adams went there in March. Since that time they have continued to meet in the Christian Church building with Brother Adams preaching twice each Sunday. These are the only services being conducted in the building, and the piano has not been used at any service. If there are any who would contend for the instrument, they just stay away entirely.

Brother Adams is also preaching twice each week out in the county. The possibilities there are encouraging.

I have known Brother Adams intimately for more than five years. He is sound, dependable, and capable of handling aright the word of God. Pie is worthy of whatever support he may receive. When he decided to return to Arkansas, he was working for the Reclamation Service of the United States in south Texas, at a large salary. He gave all this up with the assurance of only \$10.00 per week support from the church in Raymondville, Texas. The Fifth Avenue Church of Christ in Corsicana, Texas, with which I am now located, has agreed to send him \$25.00 per month. So far as I know, this is all the support he has been promised to date.

Here is a real opportunity for churches and individuals to help in establishing the cause in a section where it is little known. Send your contributions to Pierce Adams, Yellville, Arkansas.—Frank J. Dunn, Corsicana, Texas.

Huntington. Arkansas, June 4: I closed a very good meeting with the church in Seneca, Mo., yesterday. This is a young congregation doing good work in peace and harmony. Jack Turner, a soldier stationed at Camp Crowder, in their minister and in held in good esteem by the brethren. Jack and Helen (Sister Turner) are fine young people and it is good that they can be located where they may enjoy his work as preacher while in the army. Began with the Washington and Church Streets congregation in Aurora, Mo., last night. Will close here the seventeenth. Go next to Prescott, Arkansas.—H. H. Dunn.

the church at Yale, Oklahoma 17 of this month. May Jehovah bless all the faithful in their efforts to save the lost of earth, is *my* prayer. Remember me and mine when you pray.
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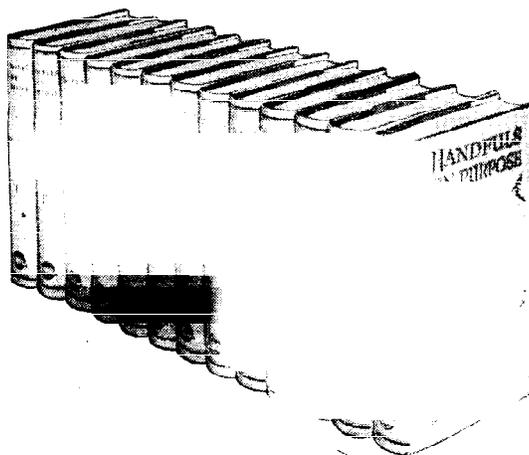
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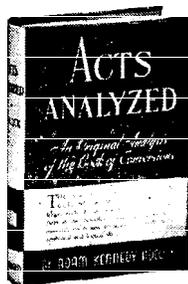
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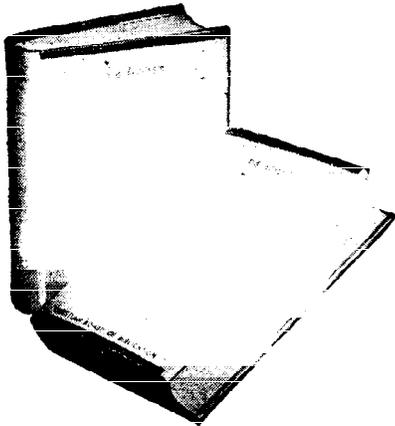
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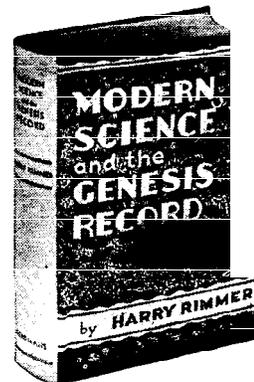
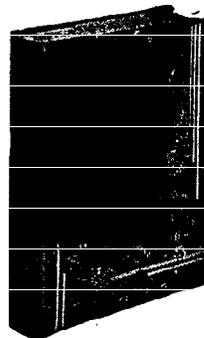


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VOLUME 15

DELIGHT, ARKANSAS, JUNE 14, 1945

NUMBER 28

The Rise and Fall of Man

JAMES L. NEAL

God created Adam from the dust of the earth and breathed into his nostrils the breath of life, and Adam became a living soul (Gen. 2:7). From Adam's side God took a rib and created Eve for a life partner. Adam and Eve, earth's first pair, were placed in the Garden of Eden, earth's first paradise. They were placed in this lovely garden to dress and to keep it. They were free from sin there and their happiness was complete. Every kind of food needed for the body grew in the garden, and the tree of life was in the midst thereof; and there too, was the tree of knowledge of good and evil. They could eat the fruit of all the trees, except that of the knowledge of good and evil. How sweet life must have been in this first estate with God. No sorrow was there to bring tears; no pain to bring suffering; no sin to bring death!

If man had remained faithful to God's first orders, these happy conditions would still exist upon the earth. Peace among¹ 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 if she eat of the forbidden fruit, when God had said plainly that she would. The woman **heard** his teaching, she **believed** it and 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 Maker and thus fell from their sinless state; and great was the fall! 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 tree 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 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 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 (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 a 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. (2 Peter 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:

2S-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 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.

Dealing With Doubt

T. F. BOHANNAN

We as religious workers among the people, especially the irreligious, are confronted with the subject of doubt, and we must deal with it. We are forced to face that subject. We have no choice. I had rather let it alone; but most every day of my life I meet men who doubt, and I am quite sure that most of you have a number of interviews every year with men who are skeptical about religion. They are men of intellectual honesty, and cannot allow themselves to be silenced by traditions and theologies; but must get at the bottom of things themselves.

And if I am not mistaken Christ was very fond of these men. The outsiders always interested Him, and touched Him. He was much less interested in the orthodox people—the Pharisees, etc. He went with publicans and sinners—people who were in revolt against him in His day. Following Him, we are entitled to be in sympathy with those whom He loved and took trouble with. As to the origin of doubt in the first place, we are born questioners. Look at the wonderment in the eyes of a little child before he can speak. "Why" is the big word with children when they begin to speak. Every child is full of all kinds of questions about everything that moves and shines in the little world in which he lives.

Doubt seems to be an inevitable thing in the nature of man. It is a part of man as God made him. Heresy

may be truth in the making, and doubt the prelude of knowledge. Like as in the case of Peter for example. (Acts 10:17-20) Here it is said that Peter doubted in himself what the vision which he had seen meant. The Spirit informed him of three men at the gate who were sent by Cornelius; that it was needful for him to get down, cease his doubting and go with them. The impressions of God are kept up by knowledge of His Bible and daily experience in striving to live up to its teachings. It is as essential as the bread we eat for us to turn our doubts into courage and hope by continuous search for, study of and the practice of the truth as found in the Bible in regard to religion. When this search to satisfy doubt wanes into one's heart, his whole idea of God grows indistinct and he becomes an infidel. Contrast Christ's treatment of doubt, if you will. I have already mentioned His strange partiality for the outsiders—scattered down the country he went. Christ had patience for honest people who had intellectual difficulties. To the multitudes and to even Jesus' own disciples the death of Christ meant only the "beginning END" of His kingdom. They had woeful doubts. But the robber on the cross who may have sometime heard Jesus talk of His kingdom from the out-skirt of a crowd somehow believed that even death would not keep Him from building His kingdom or church, and he asked

to be remembered in it. What faith! And how Jesus honored it by promising the robber immediate entrance into paradise (Luke 23:39-43). Christ never failed to distinguish between doubt and unbelief. Doubt forestalls belief; unbelief is "won't believe." Doubt indicates honesty of heart ready to welcome instruction for enlightenment. Unbelief shows obstinacy. Doubt looks for light; unbelief is content with darkness. Loving darkness rather than light is what Christ attached so unsparingly. But, for the intellectual questioning of Thomas, Philip and Nicodemus, and many others who came to Him to have their great problems solved, He was respectful, generous and tolerant.

A great many people, possibly some of our church members, would have said: "Brand him," regarding the robber, the doubter, etc. But Jesus said: "Teach them."

When Thomas came to Jesus and denied His very resurrection and stood before Him, waiting scathing words and a lashing for his unbelief, they never came. Christ gave him facts—facts. No man can go around facts. Christ said: "Behold my hands and my side." It had been but a very short time since Thomas saw these wounds inflicted. He would not believe without seeing that horrid sight reflected.

So today. The cry with all honest people is: "Give me facts." The death, burial and resurrection of the Lord Jesus are facts of the gospel (1 Cor. 15:1-4). Jesus asks all men to found their religion upon facts.

Now gentlemen, get up the facts—the gospel; present them to the people. Eliminate doubt, and behold the effect.—In Gospel Age.

THE WEIGHTIER MATTERS

A. C. COPELAND

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone (Matt. 23:23).

We learn from this verse that people lose their sense of proportions. They get so enthused in what they are doing that they overlook the important things in life.

We learn from this that when a person neglects a part of his duty it is likely to be an important part that he neglects.

Again we notice that Jesus does not say that they should select the important part of their duty and neglect the unimportant part. He condemns them for neglecting any of their duty. We notice that he condemns them

not for what they do but what they fail to do.

And finally that it is the formal part of their duty that they perform and fail on their everyday life of love and service.

Jesus calls them hypocrites because they do not live up to their pretensions. There is no consolation in this passage for the man who makes no pretensions. There is not much difference in the church member whose life is inconsistent with his profession, and the non-church member whose profession is consistent with his life.

A PRAYER FOR UNITY

BATSELL BAXTER

We long for a time when all men shall lay their prejudice, pride, selfishness, and stubbornness down at the foot of the cross and let these stumbling blocks roll, as it were, into the empty tomb from which Jesus rose.

When all men who profess to be God's children shall come humbly as true learners to God's word, the fountain of life, and drink deep of its waters to slack the thirst of their needy souls.

When men shall in religious matters lay their inventions, additions, and subtractions aside, and shall say from the depths of their hearts: "Speak, Lord; thy servant heareth."

When men who claim to love the Lord shall take the Bible as their guide, obey every command that God has given us, reverence the Giver of his word, love him, manifest that love to others in wholehearted love of one another.

Then will all professed Christians be one, true unity will be achieved, the reproach of discord will be taken away, and the knowledge of the Lord shall cover the earth as the waters cover the sea. The name of the Lord will be revered over all the earth.

That is the only basis upon which true Christian unity can be—unity with love for God and Christ and man as the foundation. "If ye love me, ye will keep my commandments."

MALCOLM BOWEN REPORTS NEW WORK IN SEATTLE

The last Sunday in March 1945 I closed eighteen months of very pleasant work with the Conway, Arkansas church. I reluctantly left the church; but left there of my own accord. The elders and church there were good to me and I left many friends in Conway. I hope our paths will cross again. While there about thirty people were added to the church. The contributions and attendance was the best in the history of the Conway

church. While there, the church bought a home for the minister. Bro. J. C. Dawson, one of the elders of the Conway church", follows me as minister of the church in Conway. I wish for him and the church the very best of everything in this life and also in the world to come. I will never forget these good brethren.

I started working with the Northwest Church of Christ, 410 West 62nd Street, Seattle 7, Washington, the first Sunday in March. Brother J. C. Bunn, now of Bellingham, Washington, formerly worked here. The work was left in good condition. The work here is very pleasant, but this is a most difficult field. People in this section know very little about the Bible and its teaching in regard to the New Testament Church and are not interested in learning. The god of pleasure and mammon hath blinded their eyes. Every shade of "ism" is found in this Great Northwest, both ancient and modern.

There are only two congregations in this great city. The membership of both is not over three hundred members. We need more faithful gospel preachers, who are not afraid to preach the truth, to move to this section. Why not come over to Seattle and help us. The harvest field is big and the laborers are too few. Fourteen have been restored or placed membership with us and two have been baptized, since I moved here.

If you should know of people that have moved to this section, who are interested in the church, whether they are civilians or service people, send me their names and addresses. It will help us to reach the people, who have moved here and who are lost to the church in this great city. You can help us in this great mission field by sending us names of people you know that live here. Pray for us and for the work here.—Northwest Church of Christ.

SPECIAL SONG SERVICES

June 19 to 22

CHURCH OF CHRIST

McAlester, Oklahoma

TUESDAY, JUNE 19

10: a. m.—Class for Song Leaders—L. O. Sanderson.
 2:30-3:00 p. m.—Song Drill—Visiting Song Leaders
 3:00-3:30 p. m.—Round Table Discussion—W. B. Bacon.
 8:00 p. m. Congregation Song Services—L. O. Sanderson, Director.

WEDNESDAY, JUNE 20

10:00 a. m.—Class for Song Leaders—L. O. Sanderson.
 2:30-3:00 p. m.—Song Drill—Visiting Song Leaders.
 3:00-3:30 p. m.—Round Table Discussion—W. B. Bacon.
 8:00 p. m.—Congregation Song Service—W. B. Bacon, Director.

THURSDAY, JUNE 21

10:00 a. m.—Class for Song Leaders—L. O. Sanderson.
 2:30-3:00 p. m.—Sons Drill—Visiting Song Leaders.
 3:00-3:30 p. m.—Round Table Discussion—W. B. Bacon.
 8:00 p. m.—Congregational Song Service—Paul Epps, Director.

FRIDAY, JUNE 22

10:00 a. m.—Class—L. O. Sanderson.
 2:30-3:00 p. m.—Round Table Discussion—W. B. Bacon.
 8:00 p. m.—Congregation Song Service—C. Ray Wood, Director.

FALLING INTO THE DITCH

GEO. B. CURTIS

"And if th8 blind lead the blind, both shall fall into the ditch" (Matt. 18:1).

One cannot walk successfully, literally or figuratively, in the dark. In to the ditch the blind, with those who follow them, must surely go ultimately. A lie may cause one to disobey God and be damned (2 Thess. 2:10-12). Jeroboam did not reason correctly when he made calves of gold for Israel to worship to keep them from returning to the king of Judah. When he put God behind his back, he went in to the ditch. The young prophet did not believe sanely when he allowed the old prophet by a lie to lead him, against God's command, back to Beth-el (1 Kings 13).

Jesus, by word and by example, leads one into faith, repentance, confession, immersion, the breaking of bread on the first day of the week, giving as God prospers, doing good to all men, and wearing the name of Christ. Jeroboam said what God commanded in his day was too much. But Jeroboam went into the ditch. The young prophet followed a line and went into the ditch.

Follow Jesus; he is able to lead a-right.

Arp, Texas, June 12: This is to 1st the brethren at large know something about the condition of brother Wayne M. Largent, who is now located at Price, Texas. Brother Largent has been in very poor health for several years, and is gradually growing worse. He has not been able to preach at all for a few years. He once went to the Scott and White Clinic at Temple, Texas, and he has hopes that if he could go back and take the treatment there he might be able to preach again. Brother Largent spent several years preaching in Arkansas, and many times at a sacrifice. If the brethren in Arkansas and Texas, who know brother Largent, would help him go back to the Clinic, he would highly appreciate it, and if he can get physically able he wants to preach again. Send contributions to Wayne M. Largent, Price, Texas.—J. A. Cope-land,

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the
 Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light
 Publishing Company, Delight, Arkansas.

GRATITUDE Vs. INGRATITUDE

FLOYD J. SPIVY

In Luke 17:11-19, we have an account of ten men who were afflicted with the dread disease of leprosy, and we find Jesus passing that way. When he came near enough to them they began to cry out: "Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed."

When we read the history of leprosy and its terrible consequences, we are made to shudder, and we would naturally think that a person who was healed of it would indeed be grateful. But as we read of these ten men being healed we do not find all of them grateful, for out of the ten only one returned to give thanks to the Lord. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." (Luke 17:15-18)

To my mind, this is one of the saddest questions that Jesus asked during his life upon the earth: "Where are the nine?" We today stand amazed at the ingratitude of those nine men, but if we would only take time to think a moment we would be amazed no longer. The history of the human race is a history of ingratitude. The Lord has always bestowed upon man multiplied blessings, but man has not always been grateful for them. Let us look at the world of nature: The Lord has given us so many blessings in nature. The singing of the birds, the beautiful flowers, the sunshine and the showers, fruitful seasons year after year, the air we breathe, the water we drink, and the soft shades of night for the rest of our bodies. Those are just a few of the blessings we enjoy every day, but do we find the human race praising God and thanking Him for the daily blessings? No! Some few remember to thank the Lord for the material blessings, but a large majority of humanity we find to be the opposite. If the weather is a little dry, we hear grumbings like the roll of thunder, and if it is a little wet, the brow of men darkens like a storm cloud. The story is told of the time when a big rain came one night and washed the fields rather badly. Two neighbors were out the next morning looking over their farms, and one of them was using profane language about the washed places in his field. The other one told him: "Don't act like that, the Lord is still running the Universe." The other replied:

"Maybe so, but His idea of farming and mine are different." That has always been the trouble with humanity, their idea is quite different from the Lord's.

In the spiritual realm, we have so many things to be thankful for, that we should be manifesting our gratitude to Him every day. When we read the following verses we should have our hearts filled with gratitude: "For all have sinned and come short of the glory of God." (Rom. 3:23) "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:" (Eph. 2:12) When I read those verses and others of like nature, I think of what a terrible condition the Gentile world was in. A world that was lost, without hope, and condemned before God. Then I read such verses as these: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) And again, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8) When I read those verses, and then read the account of the sufferings and crucifixion of our Lord for the sins of the world, if that will not generate gratitude in my heart, then I must be a hopeless case. What should all this exhibition of God's love and goodness cause us to do? Paul answers in Romans 2:4, "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" When men reach the point of being grateful for what the Lord has done and is doing for them, they will not hesitate at turning away from their sins. Take the parable of the prodigal son in Luke 15, what caused him to think of returning to his father's house? He thought of all the things that his father's servants had; in other words, he thought of the goodness of his father. If we today will meditate upon the goodness of God, I am sure we will become grateful to Him. But man is so prone to forget and become ungrateful. Take the case of Joseph, he interpreted the dreams of his fellow-prisoners in Egypt; did the butler remember Joseph after he was released from prison? No, we find in Gen. 40:23 "Yet did not the chief butler remember Joseph, but forgot him." We find Jesus in Jerusalem teaching the people, the Jews take up stones to kill him, then we find Jesus speaking to them: "Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?" (John 10:32) As we look

back upon that scene, we are made to exclaim, such ingratitude! Jesus had been going about opening the eyes of the blind, loosing the tongue of the dumb, opening the deaf ear, raising the dead, and preaching to them the word of life; but in spite of all those good things, they were ready to stone him. And we are ready to brand them as ungrateful wretches, and so they were. But what about us today? are we any better than they were? Let us take a look at ourselves and see if we are grateful or ungrateful:

We look in upon a congregation when they have assembled for worship, it might be on Lord's day morning, or it might be at the evening service, or it might even be on Wednesday evening. As we look in upon them we find a number of the members absent, and then we look in upon those who are absent. Where do we find them? Some are at home, listening to the radio; some are at the movies; some are on the creek fishing; some are visiting relatives and friends. We will find them in different places, doing different things, but they COULD have been at the place of worship. Now, are those people grateful to the Lord for what he has done for them? Absolutely not! If they were grateful to Him they would be assembled with kindred spirits and be engaged in a service of worship, praise, and thanksgiving to Him who has given so many good things to us. If people would just become grateful to the Lord it would solve the attendance problem.

When the collection plate is passed to the congregation, and we see men who are able to give ten dollars every week, only give a dollar or two, we can ask ourselves: "Is he grateful to the Master for what He has given for us?" To ask the question is to answer it. When it comes to my giving a few dollars into the work of the Lord, I should look back over the ages of the past and ask, "What has Jesus given for me?" Immediately there comes to my mind a scene enacted centuries ago: I see a howling mob of blood-thirsty Jews outside the judgment hall of Pilate, and they are crying out: "Crucify him, crucify him, let his blood be upon us and our children." I see Jesus standing there after a night of torture in which they smote him with their fists, spit upon him, and mocked him, and then I see the crown of thorns placed upon his brow, but he suffers in silence. After the Jews have raised such a cry that Pilate is afraid to refuse them, he then signs the death warrant, then I see them slowly wend their way outside the city's wall, they travel on till they reach Calvary, there I see them as they drive the nails in his hands, then they suspend the Christ between the heaven and the earth. As I watch the cross I see the agony that my Lord suffers, and I ask him: Why are you enduring all this pain and suffering, you could ask the Father and He would deliver you? He replies: I am enduring all this so you can live after death in the beautiful home of the soul and be free from pain like this. That scene should move me to the greatest heights of gratitude. Then when I have reached those heights and I look down in my hand, there I see the pitifully small amount that I was going to place into the Lord's work, then my face flushes hot with shame and remorse, for I think how

much He gave for me, and then to think that through ingratitude I was going to place so little in His work. If I am grateful as I should be, I will hastily put away the small sum and dig deep and give LIBERALLY every week into His service.

When I think of all the lost souls in the world, even my next door neighbors and friends that I meet every day, people who are not Christians, who have not a single promise beyond the grave. If I am grateful to the Lord for the salvation of my soul, I will make an earnest effort to either teach them the truth, or I will try to get them out to church where they can hear the truth taught. No doubt there are Christians who have been members of the church for years, and yet they have never invited a single person to come and hear the gospel preached in its purity. Are such people grateful for the salvation of their own souls? The Sectarian world grows because they make an EFFORT to get people out to hear their doctrines preached.

We can take the whole scope of the work of the church and each individual member thereof, and gauge the successful or unsuccessful efforts thereof by how grateful or ungrateful we are. A heart that is filled with gratitude is not too lazy to work for the Lord, nor is it ashamed to glorify His name. May the question never be asked of us, "Where are the nine?"

The Evangelist, Sheffield, Ala.

Search The Scriptures

ROBERT F. TURNER

Why is it that so many preachers, especially the young or inexperienced, read their text, and then proclaim in sagacious tones, "This passage has so much more in it than is seen in a casual reading!"?

In part the answer may be that this is but an easy way for a nervous person to "say something" to get started. But this, I believe, is only a partial answer; for I am persuaded that a great part of the answer lies in the fact that the speaker himself had been reading the passage casually until he began to make preparation for this particular sermon. Then he read the passage with more care, with a more carefully-centered attention. Perhaps he followed the directions of Lane Cooper, "Read aloud; read slowly; read suspiciously. Re-read." Whatever the method, this time he did more than taste—he sought to digest—and he uncovered rich treasures. Perhaps he only scratched the surface, but enough so that he saw the gleam of virgin worth—and he eagerly announced his find to those who would listen.

Oh, that we all might learn to read God's Word with greater care, that we might seek the treasures deposited there. Our incentive must not be "how many chapters can I read" but "how much truth can I learn." We must not be satisfied to use this or that verse as our text, but must realize the perfect unity of the whole Bible, each small part a thread of the theme to be found in warp and woof, and that "there is much more here than appears to the casual reader."

—In The Evangelist, Sheffield, Ala,

John said to the Christians: "These things write I unto you that you sin not" (1 Jno. 2:1). These words express the weakness of man. It is the duty of every Christian to fight sin, and be master of the carnal nature within. It is true we do not reach sinless perfection in this life. "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 Jno. 1:8-10. "Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall" (2 Peter 1:10). Let us stand firm, for the right will win. Yes, we have been tempted, but should we sin because we are tempted?—E. M. Borden.

Biscoe, Arkansas, June 2: Am just back from Clay County, where I was called to see Brother S. P. Risner, who is not expected to live. His doctor told me there was not a chance for him. Brother Risner is well known in the Western part of the state, having preached for the last 30 years in this part. There is no way of knowing how many people Brother Risner has taught the truth and how many he has baptized. I have known him for 20 years. Have sung for him in meetings and I know he is a useful man, and a devout Christian. With his passing the church will lose one of the most faithful workers. I know I hate to give him up.—Walter Pendergrass.

We have received a 32-page pamphlet entitled "Review of the Plan of Redemption." Twelve pages of Bible Studies and 20 pages of familiar hymns. This book has been arranged to meet the needs of Vacation Bible Schools. Single copies, 25c each; 12 or more, 20c each. The Marion Davis Co., Fayette, Alabama, publishers.

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Norman, Oklahoma, June 7: I have resigned the work here effective September 1. I have made no plans for the future. I hope by the first of September to have my plans perfected and that the church here can secure another preacher. Anyone interested in the work here should contact the elders.—John G. Reese.

Wilkinson, Miss., June 6: We closed a seven days meeting at McLeans-

boro, Ill. Had the best crowds I have seen in the hall. I went to the Detroit area and preached at Taylor Center, Goddard Road and Birch Street the 9 and 13 and in Lincoln Park the 16.—David M. Ow

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

a Rom. 14: 21; 15:1-3; 2 Cor. 6:3. * Mark 6: 33; Luke 9: 46, 4c.; 22: 24, 4c.

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax on an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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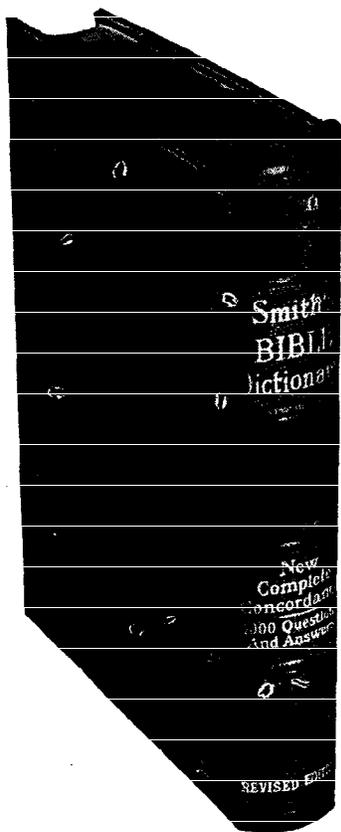
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ABU'MAL Son of Jahath, Judah (1 Chr. iv. 2).
AHU ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).
AHUZ'ZATH (*possession*). The "friend" or "favorite" who was with Abimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word

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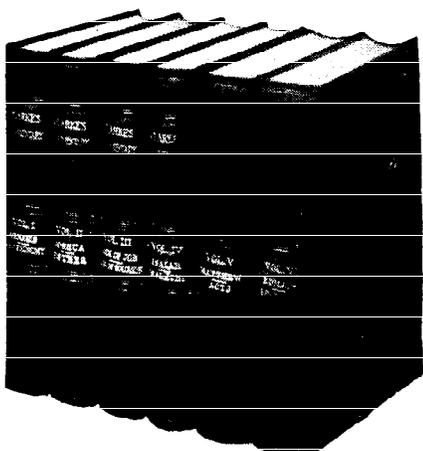
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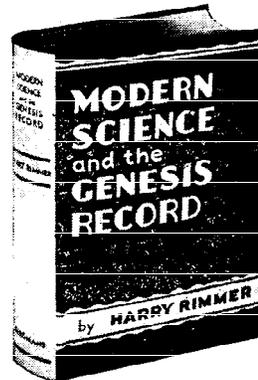
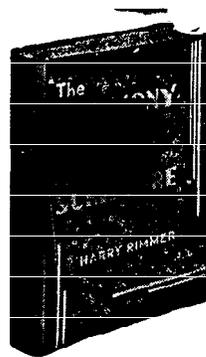
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VOLUME 15

DELIGHT, ARKANSAS, JUNE 21, 1945

NUMBER 29

Christ Is All

VAUGHN D. SHOFNER

In the terrestrial sphere of existence there are two worlds, the old and the new. These are peopled by two sorts of manhood, the old man and the new man. In the first are many things which are not in the second, and in the second are many things which are not in the first. The desires and walks of the lives of the two are as far removed from each other as the earth on which we live and the celestial realm for which we hope. Of these distinctions Paul spoke as he wrote "To the saints and faithful brethren in Christ which are at Colosse." "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, Circumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all."

There are no national distinctions in the new life. "Where there is neither Greek nor Jew." In the broadest sense Jesus is neither Jew nor Greek. In him there are no national restrictions; in him the Jews are no more privileged than any other nationality who will be obedient to his glorious gospel. He removed the national barrier as the stream of healing gushed forth from his precious side atop Golgotha. As we unite in that smitten body of Christ our own peculiar nationality melts into complete unity with all who have been obedient to the laws of entrance.

There are no ceremonial distinctions in the new life. "There is neither circumcision nor uncircumcision." Christ removed the partition that all might stand on the same plane— in regards to duty and privilege. Eccentricity of dress gives no man a greater privilege at the throne of God. The titles of grandeur given men to-

day; popes, fathers, rabbis, reverends, and doctors are not consentient with Divine Writ and give no greater privilege in offering petitions to the Father in heaven. He who heeds such God-dishonoring banality keeps the bellows in motions that fans the flames of sectarianism from the Pope's political throne in Rome, through the many channels of Denominationalism to the uttermost ends of the earth. Both Jew and Gentile are united in one body by the rugged cross of Calvary. Christ "hath made us kings and priests unto God and his Father."

There are no social distinctions in the new life. "There is neither bond nor free." We are enabled through Divine guidance to determine the unrighteous from the righteous. The numbered "voices of the robed choirs" used to call the world through the doors of Satan's workshop, places the NUMBER above the average member of that organization. The "ladies aid societies" with their select names copied from the rosters of the few who tread the elevated walks that wealth and prominence demand; the missionary societies, separate and apart from the church are unheard of in the new life in Christ. "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him." The widow with her two mites is greater in the sight of God than the lorgnette-eyed lady of wealth and prominence, whose air is "touch me not lest you soil the ineffable beauty of the debonair." The rustic peasant who steps from the share-croppers hovel is just as noble as the planta-

tion owner who elegantly strides through the colonnades of his colonial mansion. In Christ there are no distinctions. All distinctions are transient; they are superficial; they are non-existent in the spiritual realm.

But in the new life we find "Christ is all, and in all." In him we emulate and excel the social distinctions of Time. He is everlasting; societies with all their glitter can only comfort to the tomb. He is our revelation; we glory in him even as the Jew gloried in receiving the oracles of God. The creeds, disciplines, catechisms, prayer, manuals, books, confessions of faith, and encyclicals claim to reveal something we have need of, but they simply traduce the Word of God and cause others to lose faith in the power of the gospel unto the salvation of the soul of man. None can find the independence and liberty in their rites, ceremonies and man-made creeds that we find in Christ the Saviour of the world. Christ is not valued at all unless he is valued above all. "Christ is all!"

Sin is rampant among all nations. Your peculiar nationality can not shelter you from the enticements of sin. The grand rites offered by the titled men of philosophy can only induce you to be cuddled closer to the state of indifference. The elevated walk of society's caste is not above sin, but is a breeding place for the acceptance of immorality. Riches can not lift you above vice. The bird of prey broods in the filth of lucre. Poverty is no protection, for sin enters the stooped hovel of the poor man and drags his soul to hell. Hermitic actions will not hide you from sin, for hell's dread vulture patrols the solitudes in search of souls to rend to pieces. Jesus Christ is the only rock of refuge! His immaculate side was riven that we might escape the vicious talons of the Satanic vulture. Oh may you and I enter the rock that was cleft for us!

NOTICE

Your Gospel Light this week (June 21) has four pages, or one-half the usual number. Next week's issue (June 28) will likewise have only four pages. Also, in line with our postal permit and in keeping with our custom, no issue will appear the first week in July (July 5). This arrangement will allow us to take care of two issues with one press run, thus giving our office force a much needed rest for about ten days.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"? (Mic. 6:8).

THE GOSPEL LIGHT

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER

Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas, under Act of March, 1879.

Subscription Price, A Year.....\$1.00

Please address all communications to: The Gospel Light Publishing Co., Delight, Ark.

Conversion

J. B. GAITHER

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3) The subject of conversion is one of great controversy among men. Let us study it in the light of the Bible, then we can be sure.

Not Needed By Children

Christ taught the older ones that they were to become as little children. Here little children are examples of the kingdom of God. (See also Mark 10:13-16). Little children have no sins of their own; neither are they responsible for the sins of others. They need no conversion, but we as older ones need to be converted.

Needed Because Of Adam

Adam's transgression has come on down to all accountable people of today—"so death passed upon all men, for that all have sinned." (Rom. 5:12) Since all men have sinned, and no sinner, as such, can enter the kingdom of God, it follows that all men should be converted to become such as God wants them to be.

Needed To Enter The Kingdom

The kingdom of heaven and the church are one and the same thing. The church is also the family of God. Before one can get into the kingdom, the family of God, he must be converted or changed from what he is in sin. Jesus said, "Except ye be converted . . . ye shall not enter the kingdom of heaven." No one can enter the kingdom, the church, the family of God without conversion; no one can be converted without entering the kingdom. Conversion and entrance into the kingdom, the church, are equivalent according to Jesus. (See Acts 2:37-47).

What Is Conversion?

The word convert primarily means

"to turn." When one is turned from any position of belief to believe and practice something else, he is converted. But, to be converted in such a way as to please God—to enter the kingdom, one must be turned from sin and sinful practice unto a life with Christ. Until one's life is what Christ would have it to be, he is not truly converted to Christ.

The act of conversion is one of several steps. Let us study and see when one's life actually accords with Christ. (1) We are taught to believe—have faith. (John 8:24) But, faith alone is not sufficient. (Jas. 2:24) Faith is not conversion but merely a step toward conversion. (2) We are commanded to repent. (II Peter 3:9) While repentance is necessary, it does not put us into Christ. It, too, is a step but not conversion. (3) Christ teaches us to be baptized. (Mark 16:15, 16) In

Rom. 6:3 and Gal. 3:27, we are taught that baptism puts us into Christ—"For as many of you as have been baptized into Christ have put on Christ." Baptism is the consummating act or step that puts us into Christ, but it (baptism) alone did not do it. Therefore, baptism is also a step and not conversion within itself. It has to be preceded by other steps—faith and repentance. Before one can be converted to enter the kingdom, he must believe (have faith), repent and be baptized—"buried with Christ by baptism." He then is prepared to walk the new life with Christ. (Rom. 6:4). Dear reader, have you been converted to the Lord? If not, read the New Testament and see what is required, then do it. "The gospel of Christ.....is the power of God unto salvation." (Rom. 1:16).—In Apostolic Times.

More Catholic Information

GEO. B. CURTIS

(The following appeared as a paid advertisement in a recent issue of the Winslow (Arizona) "Mail":

CATHOLIC INFORMATION

Must We Believe Our Priests?

"I can subscribe to most Catholic beliefs," a Protestant gentleman recently remarked, "but I'll be darned if I'll believe them because some Catholic priest tells me I must."

MUST! What slaves that word makes of us; but are we not willing slaves when it is truth we must believe.

The school child MUST believe that there is such a place as India—that there was such a person as George Washington—that there will be an eclipse of the moon on a stated date. So also must you and I, not because we have discovered these things for ourselves, but entirely on somebody else's say-so.

But religion! Haven't we soul freedom? Can we not believe as we like? Well, hardly. If we are thinking men we MUST believe in an intelligent, creative God. If we are Christians, we MUST believe in humanly inexplicable mysteries—a Trinity of a single Divinity—a Virgin Birth—a Man who was God—a Resurrection from the dead—an Ascension into Heaven. We could not discover these things for ourselves. We MUST believe on the say-so of some person or some book.

And so with the Catholic and his priests. The priest does not, and cannot, create religious truths; but he teaches them with the same God-given authority with which the Apostles taught converted the world 1900 years ago.

"Go ye, therefore, and teach all nations . . . all things whatsoever I have commanded you. and lo, I am with you always, even unto the end of the

world. Amen" (Matt. 28:19-20, King James' Version).

And that is just what the Catholic priest has been doing for nearly twenty centuries—teaching ALL nations ALL things whatsoever Christ commanded; and so he will continue to do, with the promise of Christ being with him, even to the end of the world.

MUST we believe our priests? We MUST! For us it would be unintelligent to do otherwise.

For Information Concerning Things Catholic, write Catholic Action Committee, P. O. Box 1434, Winslow, Arizona

A REPLY

Box 431
 Winslow, Arizona
 June 15, 1945

Catholic Action Committee
 Winslow, Arizona

Dear Committee Members: Again I avail myself of the kind suggestion found at the close of each of your Catholic Information ads to write you. There is little hope, however, that you will answer the arguments and questions imposed, for this you have refused to do in the past. I can readily understand the reason; Catholic doctrines cannot be defended. I will pledge myself to raise and pay any indorsed Catholic representative ten dollars an hour to meet an endorsed representative of the church of Christ in open, public discussion of your do you furnish the representative?

Your article in today's "Mail" is about as strong as the rest of your ap-

peals—just about the strength of diluted dish-water. The heading really beheads your entire system of theology: "Must we believe our priests?" Every Catholic priest from the sixth century on down (They didn't exist prior to the sixth century) cannot justify his title, office and work by the word of God. The priest is not only unscriptural but also anti-scriptural. Therefore no man can believe them in any essential, and to follow their teachings as priests constitutes vanity in worship. (Matt. 15:9).

Your hypothetical "Protestant gentleman" that could subscribe to most of the Catholic beliefs if they were not under the must **believe** column of the priests was a "seven day wonder" wasn't he? And your school child argument on the authenticity of George Washington's existence is a "ringer," isn't it? The argument summed up is about like this: (1) The school child must believe that George Washington lived; (2) He must believe this because the teacher tells him that Washington lived; (3) Conclusion—therefore, you must believe every wild theory that Catholic priests give out—relics, prayers to the virgin Mary, transubstantiation and the rest of the tomfoolery of Catholicism.

I believe in the Father, the Son and the Holy Spirit in the Godhead because I find it in God's word. I believe in the virgin birth and the incarnate Lord because God has told it to all humanity in his revealed word. I believe in the resurrection of the Christ and the future resurrection of all dead because God has spoken on the subject. I believe that he ascended to heaven for I read it in divine truth. There is not a single statement of truth in all of God's dealings with man for which I must go to a Catholic priest to obtain. I, and every other human with a desire to know the truth, have all the material that Catholics have to ascertain truth; and we are not trammled by the errors and traditions of Catholicism.

Your bald assertion in the 5th paragraph of your ad is disgusting in the extreme: "He teaches them (religious truths) with the same God-given authority with which the apostles taught and converted the world 1900 years ago." I ask and will pay you \$1000.00 in cash for one Bible text that teaches the existence of a Catholic priest. You might ask who will decide upon the validity of the proof. I suggest that a committee of three consisting of an eminent Jewish rabbi, a Protestant minister of well known capabilities, and an eminent Catholic be chosen. We shall appear before this committee which shall be

open to the entire Winslow community and you present your proof and I shall examine the proof in the light of the scriptures. If upon this examination to cover whatever length of time needed by either of the respondents, the committee unanimously agree that the New Testament teaches the system of priesthood of Catholicism, the committee will deliver to you the one thousand dollars which is to be placed in escrow subject to this decision prior to the investigation. Want to try it? Then, how can a Catholic priest be entrusted with any part of the truth of God's word, if God's word knows nothing about one of the fellows? Matthew 28:19, 20 was never addressed to a Catholic priest and you well know it. Come out of the brush.

You state in the closing paragraph that Catholic priests have been "teaching all things to all nations, whatsoever Christ commanded." Christ never commanded these things that priests have been deceiving all nations with, for these many years: (1) prayers to the virgin Mary. If so, where? (2) That a priest can make God out of a little flour and water. If so, where? (3) That there is such a place as purgatory. If so, where? (4) That you can rub a hardened old sinner when he is dying with olive oil and send his soul to heaven thereby. If so, where? (5) That you can cross the palm of the priest with some shekels and have your sins blotted out by confession to him. If so, where? (6) That you are to make and worship images. If so where? (7) That there is any more efficacy in the purported skull bone of the apostle Paul, or the shin bone of St. Cecilia than there is in the skull of Balaam's ass, or the hind leg of "Moreover the Dog." Your bundle of idolatrous worship is sacrilegious and abominable. It is filling hell with the souls of those whom you are duping with this foolish slavery.

Pardon me if I have trod upon things you have considered sacred. But age and tradition can never render falsehood and a false system sacred. Therefore, I have spoken freely. I beg you to reply.

Sincerely,
Geo. B. Curtis

Poplar Bluff, Missouri: Brother Willis Kreager of Gainesville, Texas closed a good meeting with us last evening. Five were baptized. Brother Ezra Colvin led the singing. Bro. Colvin has left his job as a Jewelry salesman and is to spend his entire time in singing for meetings. If you need a good man let me know.—Harbert D. Hooker.

PRACTICAL POINTERS

HOWARD CASADA

We are happy to report that five more have been baptized into Christ here since last report. Two of these were baptized at our regular church services here at Booneville and the rest were sanatorium patients.

I recently performed another wedding ceremony for two of the patients. They were brother Fred Mathis and Miss Mildred Langston. Both of these young people are well on their way to their arrests. Fred is very faithful in the work of the Lord and wields a fine influence among the patients.

We are still conducting four services weekly at the Sanatorium. A new microphone has recently been secured for use over the speaker system. This has made the reception much better and we are reaching more of the patients. We are still studying the book of Acts over this system.

Brother and Sister Bradke of the North Little Rock congregation were recent visitors at the Booneville church services. They brought along a nice lot of Bibles to be distributed among the patients. This congregation contributes Bibles regularly to this work.

Yes, we can always use those nice large print New Testaments. And the ones we have presented in the past have won their way into the hearts of patients and made it easy to follow up with Bible teaching.

Literature and books still are coming in in a fine manner. And after distributing literature and much of it among the patients for about a year we are firmly convinced that gospel literature wields a mighty influence in bringing souls to Christ.

We are receiving numbers of letters from folk who have relatives and friends here and are deeply interested in their salvation. We appreciate these and will do all within our power to help.

Send all financial contributions to this work to Harbert Hooker, Poplar Bluff, Missouri. Send all gospel literature for distribution to Howard Casada, Box 235, Booneville, Ark.

Junction, Texas, June 14: Brother T. B. Crews of Houston conducted a good meeting here. Five were baptized, one received by transfer and other good work was accomplished. Many tourists are spending the summer here, including several families who have come to escape the threat of polio in other sections.—Walter W. Leamons.

JUST THINKING

VOYD N. BALLARD

Sometimes I hear some of my brethren say they do not believe in debating with the sects. They say debates do no good. Just thinking such brethren have forgotten that the Apostles debated the cause of Christianity at every opportunity, and Paul admonished Christians to contend earnestly for the faith.

Just thinking how our 'pioneer preachers' stood firm for the truth, fighting every false doctrine.

Just thinking of Paul's instructions to Timothy when he said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (II Tim. 4:2) Just thinking that I cannot please God if I fail to carry out those instructions in my preaching.

A sister said to me: "I like the kind of preaching you do; just plain straight gospel sermons." Just thinking that nothing will take the place of the gospel. What else is there to preach?

Paul said that the curse of God would be sent upon even an angel if he should preach any other gospel than the Gospel of Christ. Just thinking that I could not hope to escape

that curse if I should dare pervert Christ's gospel. See Gal. 1:6, 9.

Just thinking how some of my brethren would get along with Christ if he were here in person and doing the kind of preaching he did while he was here, especially those brethren who do not like preachers that dare call names from the pulpit.

The word of God is the seed of the Kingdom. (Luke 8:11) If the seed produced Christians in the first century, the same seed should produce the same thing in 1945.

"The gospel is the power of God unto salvation," Rom. 1:16, but the gospel will not save unless it is preached, believed, and obeyed. Electricity is the power to make the light bulb shine, but the bulb will not shine until the power (electricity) has been turned on. Let us 'turn on' God's power (light) to save.—Box 64, Coalinga, California.

Meeting At Broken Bow, Oklahoma

Brother Gilbert Copeland of Nashville, Arkansas will begin a Gospel Meeting at the church of Christ in Broken Bow, Oklahoma June 27, and continue for two weeks. Brother Barney Stanton of Saratoga, Arkansas will direct the song service through-

out the series of meetings. The services will be in the Community building. All people in driving distance of Broken Bow are cordially invited to attend each service.

Fort Smith, Arkansas. June 14: I closed a meeting in Lazbuddie, Texas, Sunday night which resulted in three baptisms and we believe good done otherwise. Brother D. L. (LeRoy) Thompson is the minister and is doing a good work. I was invited to be with them again in 1947. This leaves me in a meeting in Foster, Oklahoma. It is my sixth effort here. My next meeting will be in Eldorado, Texas, beginning July 3. Several calls I could not reach.—Will W. Slater.

Vivian, Louisiana: Our work here is very pleasant and the church is steadily increasing in numbers from baptisms and restorations. S. C. Kinningham of Haynesville, Louisiana will be with the church here in a meeting from July 9th. I have time for one meeting, if I can serve you write me.—Otis L. Rowe, Box 529.

The best reformers the world ever sees are those who begin on themselves.

CLARKE'S BIBLE COMMENTARY

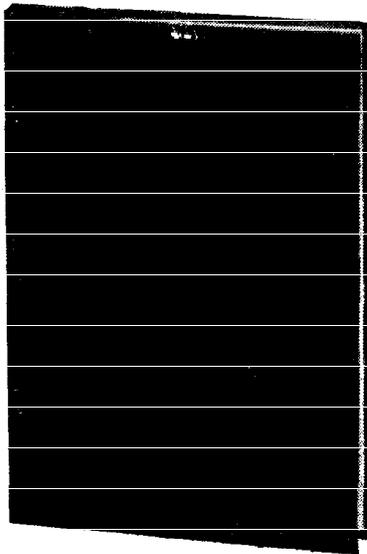


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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, JUNE 28, 1945

NUMBER 30

The Kingdom of Christ (No. 2)

R. A. HARTSELL

We have observed with profit, I hope, that the elements of the kingdom of Christ are now in existence and that Christ is now a ruling king. His authority is also of interest in this connection; for a king without authority would in reality be no king at all. Soon after His resurrection Christ made known to his disciples that, "All authority in HEAVEN AND EARTH is given unto me." (Matt. 28:19) There could be no more kingly authority conferred than this.

It might be well to consider another statement in this connection. It is found in Eph. 1:19-23, and reads: "And what is the exceeding greatness of his power to us-ward who believe, according to the workings of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come: 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."

You will note that this power and authority was given "when God raised Christ from the dead, and set him at his own right hand." Then it was bestowed after his resurrection and ascension. This rules out the "personal ministry" theory. Too, you will observe that there could be no more power given than that which Christ has. Suppose he does not become king until his second coming: What would be his status now? He has more power than any king ever had and could have no more at his coming. What has he been doing with this power since his ascension into heaven? Has he been dormant all of this time? Then we have been serving an indifferent Christ. A helpless Saviour. One who has the power to

do things, but cannot use it. Really, to me there is nothing more senseless than the "future kingdom" theory.

As we have seen, Christ has a kingdom now. The church at Colosse was in it. (Col. 1:13, 14) The Hebrews were informed that they had received it. (Heb. 12:28) John said he was in it (Rev. 1:10) Do we suppose that these, who knew the Lord in person and saw him as "one born out of due season," and inspired by the Holy Spirit knew not whereof they spoke? I must confess that I believe what they said.

Furthermore, Christ informed his apostles that he was appointing unto them a kingdom, that they might eat and drink at his table, which was in his kingdom. (Luke 22) In I Cor. 10:21, we learn that the Lord has a table and that *it* was present in the church at Corinth. But this table was to be in his kingdom; therefore, the kingdom of Christ was then a reality.

Attention is now called to the fact that Christ made a promise concerning receiving the kingdom. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Observe the fact that the kingdom was received between the going into a far country and return; not after the return. So, sometime before the second coming of our Lord he must receive the kingdom. (Luke 19:12) Too, it was to be received by him after his ascension. So, this rules out two theories, namely, the personal ministry, and the "after his coming" doctrine.

Now let us consider I Cor. 15:23. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Here

the coming of our Lord is clearly indicated. Now we ask; Paul, what does his coming mark? "Then cometh the end." Isn't it strange that a lot of people read it thusly? "Then cometh the beginning." Really reader, if Christ has no kingdom; if he has not been exercising his authority; so, just what ends? Would you say it was his indifference? One just cannot be honest and contended that this is the beginning.

You will note also that he tells us that Christ's coming not only marks the end but that he will at that time deliver the kingdom to God. This passage has our Lord doing the very reverse to the contentions of future kingdomists. I have been asked: "what difference does it make?" I reply with a question. Does it matter if one disbelieves the word of God? Yes, it matters a lot. People must be believers in order to be saved. You cannot reject the plain statements of the Lord's word and be saved. (Christ said: "I appoint it." Paul said: "We received it.") (Luke 22:29; Heb. 12:28).

I should like at this point to induce some of the things which the future kingdom idea destroys. Take the parables of our Lord concerning the kingdom. For instance the parable of the fish net. We are told that both good and bad are caught. But most future kingdomists argue that when the kingdom is established, there will be no bad; for only the righteous dead will be raised at that time and the wicked must wait one thousand years to be raised, then be consigned to punishment. If this is true, the parable is lost to us. If there is no evil, then both could not be caught in it. Furthermore, Matthew 13:41 would have no place for there will be none to gather out of the kingdom.

Too, consider the parable of the kingdom is to grow and become a mighty plant in the world, so as to fill the whole earth. But if we must wait till Jesus comes a second time and the wicked dead are not raised at that time, there will be no material out of which the kingdom could grow. In other words, at its establishment it will be as large as it could ever be. So, if the doctrine is true, here is an-

NOTICE

As announced in last week's paper, next week is one of the two weeks in the year in which *The Gospel Light* is not printed. Our next issue will be dated July 12.

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

other parable that means nothing. *

Also, we must consider the laborers in the vineyard. Here we learn that the work of the Lord is to be done in the kingdom. That the reward is to be given at the end of labor. Since there is no kingdom now, per the theory, there is no labor being done for the Lord. No labor, no reward; thus, the doctrine denies the future reward of the faithful. Where, I ask, would this parable have a place in the plan of the Lord?

Again, observe the parable of the hidden treasure. If the kingdom is not now in existence, we would find people seeking for something that did not exist. They would be selling all they had to buy nothing. The Lord would be guilty of fraud.

Another matter which comes before us is the parable of the tares. On the surface is can be seen that if the kingdom does not now exist, there would be no place for the plants produced by the seed, nor reason for the suggestion of the tares.

Any theory that destroys the fundamentals of Christ's teaching, digs at the roots of faith. I have often asserted, and do so now, that the future kingdom theory is a system of infidelity which will destroy man's faith in the gospel of Christ.

While dealing with the above line of thought, let us turn to Dan. 2:44, and study it in the light of the future kingdom idea. Considering the context as well as the verse itself, we observe that the "little stone" is to smite the image on the feet. If there is no kingdom of Christ until after his coming, and at his coming material things are to end; then there will be no image for the kingdom to smite.

Another thing; and in line with previous consideration, this stone was to grow, becoming a mighty mountain that would fill the whole earth. Again we ask, out of what material would it grow? There would, according to the theorists, be no opposition; for the wicked dead are sleeping. There would be nothing to conquer. And too, the statement, "It shall break in pieces and consume all these kingdoms (the four) would be meaningless; for they have passed with the

history of the fallen empires, never to rise again. Reader, you can readily see that both the teaching of the Old Testament and the New is attacked by this foolish theory.

Further thought on this passage gives us a view of the Caesars and the Roman kingdom as the last world empire. It was the feet of the image. Christ was born under the reign of these kings. Daniel informs us that "in the days of these kings" God would establish the kingdom. In Mark 1:15, we have this language: "And saying, The time IS FULFILLED, and the kingdom of God is at hand: repent ye, and believe the gospel." The stage was set, the actors standing ready; so, if it did not happen, Daniel was made a false witness

of God, and Mark was caused to report a falsehood.

We are told by the theorists that the Jew's refusal of Christ caused God to have to change. God could not fulfill his promise because of them. May I ask, is man stronger than God? Must he out of weakness submit to the wishes of the Jews? If the meager force of unbelieving Jews could thwart the plan of God; what can the unbelieving millions at the coming of Christ do? (In other words they teach that there was a prophetic abortion.)

Reader from these facts you can see why I cannot accept the theory of the kingdom of Christ's being future in relation to its establishment.

(More later)

Indifference and Neglect

W. A. ETHRIDGE

Jesus Christ has a government on earth and that is what we want to talk about today. If you are a Christian, you are a citizen of Christ's government. Christ rules his own government. He has no pope or vice-regent here to rule in his place during his absence, as thousands of people are taught in the world today. Jesus Christ is with us now and all the time for he said, "I am with you always, even unto the end of the world." (Matt. 28:20). Jesus said in Matt. 16:18, "I will build my church and the gates of hell shall not prevail against it." The great consoling thought in Daniel 2:44 is, his church or kingdom shall never be destroyed; it shall stand forever.

In this that we are talking about, we are only telling you some of the things that we, as citizens of Christ's government must do to keep the church the true, pure, apostolic church that it was in the days of the apostles. After you have become a citizen of Christ's government, a member of his church, his body, it is your duty and my duty to preach the word in season, out of season, all the time. I want to be as apostolic as it is

humanly possible to be. In Acts 8:34, "They that scattered abroad went everywhere preaching the word." Paul said, "preach the word." To preach the word, is to preach the living, everlasting word of the living God, instead of some hatched-up way, opinion, or theory, originated by some uninspired human being. One reason these things need to be said today is there are preachers in the church today who do not hesitate to tickle the fancies of the people in order to obtain a pastorate paying a pastor's salary.

Are you ashamed of being a citizen of Christ's government or, are you glad to be a member of his church, his body, that he and he alone established, bought and paid for with his own precious blood? There are some in the church today who are speak-easies, mealy-mouths, and mush-tongued who haven't the courage of their convictions. I don't know sometimes whether they have any convictions or not.

When Jesus was twelve years old he said to his mother, "Know ye not that I must be about my Father's business?" Then if Jesus must need to be

in his Father's house, surely and certainly Christians, members of his government here on earth, must be in their Father's house if they are obedient to him. What great success Christ's government would be here on earth if all his subjects would cooperate, be obedient to him, simply do what he has told them to do.

Heb. 10:25, "Forsaking not the assembling of yourselves together as the manner of some is." Just as plain, positive, and direct command as there is to be baptized. There are many men and women who seem to have been "born again" of water only and not of water and the spirit for they stop at the pool or the river bank; actually forget Jesus Christ, ignore him, dishonor him. No wonder he has said, "they will call for the rocks and the mountains to fall on them and hide them from the face of him that sitteth on the throne."

Now we come to the eldership. The eldership is a ticklish proposition in some places, why I will not attempt to say. I know of a congregation of 250 members and not an elder or deacon for several years. Their excuse is, they have no one qualified. If there are none qualified, it is high time they were learning the way of the Lord more perfectly. It is not a Scriptural congregation. The duties and qualifications of elders and deacons are plainly given in I Timothy, Titus and I Peter. If a church has none, it is not an apostolic church. No amount of arguing or quibbling will change it.

There is less excuse to forsake the Lord than anybody or anything else on earth. He has been good to us, has died to make it possible for us to enjoy the remission of sins, and have the fellowship of the saints of God. He stands ready to bless us in a thousand ways and guide us safely through all the difficulties of life; then to quit him and go back to the world is plain evidence not only of a lack of appreciation, but of self-respect. One simply has little regard for his own welfare and future destiny when he quits the Lord. What a shame!

We have much observation along this line. We have known people who apparently were strong enough to stand alone, who were even strong enough to be of some service to the church of God, and then without warning or apparent cause just "took out" and quit. We wonder sometimes if such people were really and genuinely converted, if they became Christians in order to become servants of God and go home to heaven after awhile; or if they came into the church for some little insignificant reason. Anyway, they don't stick and

there is the more pity.

One thing that strongly influences; that causes the downfall of some members of the church is pleasure. Some people get so busy having what they call a good time, that they have neither time nor money for the cause of Christ. They find some excuse for not attending the services on the first day of the week. Their friends are not members of the church and they want to plan something for their entertainment on Sunday. When they do attend, they do not get much out of the worship. Their minds have been so far from the Lord during the week that a change is well nigh impossible. They manage to drag through the service but get little out of it. It is a genuine relief to them when the service is over.—In Apostolic Times.

A Letter

(The following letter is in reply to a card of invitation from the Elks Publicity Committee addressed to the Ladies' Committee of the church of Christ. Believing that the lesson might be of common interest, I pass it along to the Gospel Light readers.—Geo. B. Curtis).

Box 431
Winslow, Arizona
June 16, 1945

Elks Publicity Committee
Winslow, Arizona.

Gentlemen: Accept my thanks for the courtesy of the invitation to participate in the Elks activities in the Seventh War Loan. I feel that I owe you an explanation for our failure to accept the invitation. Hence, this letter.

In the first place the church of which I am a member and a minister strives in all things to adhere to the New Testament pattern given by the Lord. In this institution founded by the Savior there were no Ladies' Committees nor men's committees of any kind. Therefore your card of invitation addressed to the ladies' organization of the church of Christ could not be delivered. It was placed in my box. In the second place, a dance was a part of the advertised schedule of your organization. The church of Christ is opposed to dancing as is practiced at the public dance places in Winslow. We are convinced that the popularity of the dance rests solely on the part of the man on sex appeal. There have come to me as minister in the last year the troubles of hitherto peaceful and loving families that had their inception on

the dance floor. There have also come to me the appeals of fathers and mothers to aid in the rescue of daughters from indecency whose inception was at Winslow's popular dances. I have seen purity slaughtered, the church defamed, homes wrecked and good men and good women ruined by dances and the things that go with them.

The members of the church of Christ are patriotic enough that it is not necessary to appeal to the baser passions to obtain support for the war effort. It is a sad commentary on any people when a worthwhile project must rely upon dancing, drinking and profligacy to obtain money for the completion of that project. We do not think it necessary to strain our money through the filth of dancing, gambling and such like to aid our sons to fight for our liberties. If we are not careful, when these same sons have returned from a job well done, they will find a womanhood so debauched by such efforts as you are sponsoring that the country will hardly seem worth the price they have paid. Drunkenness and profligacy are America's worst foes today. Their danger is far greater than that of the Rising Sun. Let's begin a fight to make our own Columbia a more decent and sober nation. You have a splendid opportunity, but you are sadly misusing it. A drunken and corrupt America will not last out another century. Can you afford to follow the program that has for some years marked your course?

Sincerely,
Geo. B. Curtis.

Corning, Arkansas: I spent two weeks at Mena, Arkansas from June 3 to 17 in singing school and meeting. The attendance and interest was fair considering the conditions that exist. The church is divided over hobbism. One fine young lady confessed her faith and was baptized. I am sure good will result from our efforts. I still have some fall dates for meetings open if ye need me write at the above address.—C. E. McCord.

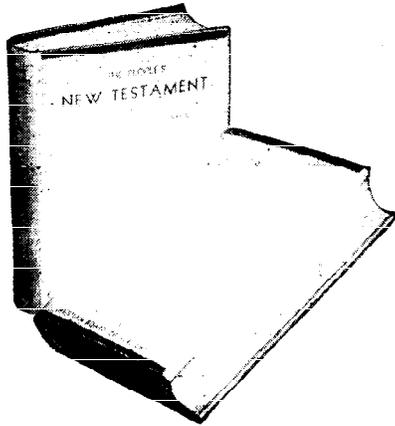
Mobile, Alabama, June 16: The Lord graciously blessed preaching of his word in Oakdale's meeting with A. H. Maner as guest evangelist. 13 were baptized, six reclaimed and church fired to greater activity for the Lord. My summer schedule calls for Champaign, Illinois, July 1; July 8-22 with the new church in Pittsfield, Illinois; Mitchell, Indiana, July 29 and Highland Park, Topeka, Kansas in meeting beginning August 5.—O. E. Moss.

DISAPPOINTMENT

"I came to your church last Sunday
I walked up and down the aisle,
I noticed your seat was vacant,"
Said the Master with a kindly smile.
"Yes, I was at home," I answered,
"Some folks from up Salem way
Drove down for a week-end visit;
So we stayed in the house all day."
Oh, "I had awful headache,"
"I had a roast in the pan."

Or, "We overslept that morning,
But I go when'er I can."
"I went to the morning service,
Not over two months ago,
So much work must wait till Sunday
There's no time for church, you
know.
The Master gazed at me sadly,
As He was about to speak.
"My child," He replied, "are there not
Six other days in the week?"

"If all of My other children
Should treat Me the same as you,
My house would be closed—deserted—
Then what would lost sinners do?"
I saw I had grieved my Master,
As slowly He turned away,
And I vowed He'd not find me absent
Again on His holy day.



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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3; b Mark 6:33; Luke 9:46, &c; 22:24, &c.

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

take, and give unto them for me and thee.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, and said.

(Above is part of a page showing arrangement of material and size of type.)

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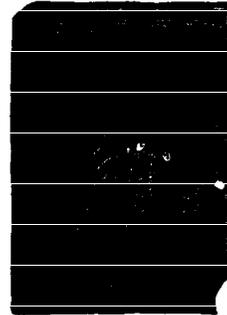
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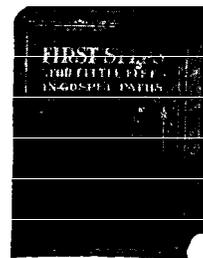
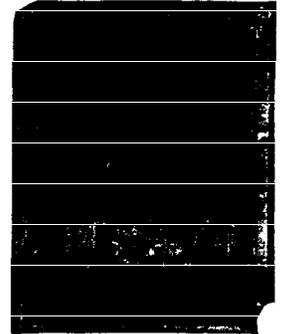
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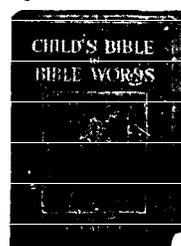


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The Gospel Light

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

VOLUME ,15

DELIGHT, ARKANSAS, JULY 12, 1945

NUMBER 30

How To Become A Christian

E. R. HARPER

In the discussion of this great question I hope to present it in such a way as to invite the friendly attention of our readers. I realize that in teaching men the truth you must show an interest in them and make them to feel that you desire the salvation of their souls and not just an opportunity to abuse them. I realize that those who read this may differ with me as to what it takes to make one a Christian and to give him that hope for which we all sigh. So, dear reader, will you study this, together with your Bible, and then if it be the truth, will you not accept it and become a child of God and a member of the church of our Lord?

The Plan

If space would permit I should like to take you back to the Old Testament and study with you prophecies that relate to the Christ and his coming to this earth to live among and with the peoples of earth, that he might know and understand all our heartaches and trials of life that by it he could plead our Cause before the "bar of justice" in the presence of God. But believing that you who will read this article are among that number who will accept the fact that Christ has come, that Christ has lived on this earth, that he was crucified on a Roman cross, that he did rise from the grave and that he ascended to the right hand of the Father to Intercede for us, I now introduce the plan by which he will save you from your sins.

All Power Given Christ

1. After his resurrection he declared in Matt. 28:18-20 that "all power in heaven and in earth has been given unto me, Go ye therefore and teach all nations baptizing them in the name of the Father, and the Son, and of the Holy Ghost; Teaching them to observe ALL things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

2. In Mark 16:15-16 Christ says, "Go into all the world and preach the gospel to every creature; He that believeth and is baptized shall be saved and he that believeth not shall be damned.

3. Luke says in Luke 24:46-49, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you: but Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

4. Christ says in Matt. 10:82, "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven" and Paul says in Rom. 10:10, that this confession is made "with the mouth."

Summing Up

1. We find that Christ has enough power to make everything he says binding on the entire world. This being true then you and I should be seriously interested in finding out just what he has asked us to do. Be not deceived into thinking there is nothing to do to be saved, for almost every example of conversion in the Acts of the Apostles begins with some kind of question on "What must I do?" and ends with an answer showing there is something to "Be done." Acts 2:37 the "question;" and Acts 2:38 the "answer."

2. From the above scriptures we find that the thing to be taught or preached is the "gospel of Christ." Paul tells us why it is necessary for the gospel to be preached when he says, Rom. 1:16, "It is the power of God unto salvation." This Christ came to save the world. He has the gospel preached to men that he might through this gospel, save those who obey him. (Heb. 5:8-9) Surely the

gospel includes the commands of the "Great Commission" in which we find the command to "preach the gospel to every creature." Therefore all commands found in the great commission as given by Matthew, Mark and Luke must be obeyed if we are saved by the gospel of Christ.

Faith

3. In Matt. 28, Mark 16, and Luke 24, we have him commanding the world to believe this gospel preached to them. We can see the importance of this since the Gospel is God's power to save. If one did not believe it, then it could do him no good. But if he will believe it, then Paul says, "It is the power of God unto salvation to every one that believeth." Says one, I thought you were saved the very moment you believed in the Lord. No friends, you would be saved before the "gospel brought you to salvation" if this were true; for Paul says it is the "Power unto salvation to every one that believeth." When you believe the gospel it is then you can act in accepting it by obeying or submitting to its requirements and in this way it brings you unto salvation as Paul declares it is the "power to do."

Repentance

4. In the "Great Commission" Christ not only commands us to believe but he also commands us to repent. If one were saved by "Faith only" then he would be saved without Repentance. Are we ready to accept that conclusion? Certainly not. Then it takes more than Faith to save, that is, more than faith only to save. It takes a faith that will obey the commands of our Lord.

Says one, Brother Harper, one repents before he believes. Now does he? Of what do you repent and what brings about repentance? First, you repent of sins committed against so loving a Father who would give his only Son to die for you; second you repent of sins you have committed against that Son who so loved us that he was willing to die for us. Could you repent "so" before you believed in this most gracious Father and before you believed in this Son who so

gladly took your place in death, that you might live?

Then Paul says in Rom. 2:4, "The goodness of God leadeth thee to repentance" and again in II Cor. 7:10, "Godly sorrow worketh repentance to salvation, etc." Question for you to answer: You who believe that you repent before you believe, how could the "Goodness of God lead you to repent" if you did not believe in God? And how could this "goodness of God" lead you to repentance if you knew nothing about what this "goodness of God" is? God expressed that "goodness" when he gave His Son to die on that Roman cross. Now could that lead you to repent if you did not first believe in God and in Christ the Son of God and if this love for you upon their part did not touch your heart to soften your heart, how could it lead you to repent? To answer this is to defeat entirely the idea of repentance coming before faith. Of course the doctrine that man is saved the very moment he believes would be ruined if something else had to follow faith, so they have to get themselves into such a blunder as the above to uphold their error. Sinner friend, give up such error and let your faith lead you to repent of your sins.

5. In Matthew 10 and Romans 10 we found that man is to confess with his mouth his faith in Christ as the Son of God before Christ will confess him. Now no man will confess Christ who does not first believe in the Christ. That would be foolish to argue. But one is not saved who will deny his Lord, therefore, our confessing him must grow out of our faith just like our repentance grew out of our faith.

6. But Christ did not stop with demanding of them to believe in him, to repent of our sins, and to confess him as the Christ, he commanded all who believed that gospel to be baptized, with the promise that "He that believeth and is baptized shall be saved." You have no more right to erase baptism from this than I would to erase either of the other commands. If you are going to say baptism is non-essential then I can say that repentance is non-essential.

Do you know one thing? In the "Great Commission," faith is mentioned only once; repentance is mentioned only once; but baptism is mentioned twice. Yet the world is saying baptism is non-essential and if you have to be baptized to be saved you are trusting in water and not the Lord? Why this? Now a command of God does not get its importance from the number of times mentioned, but my point is, How is it that the

one command given twice, is not necessary, but all the others, only given once in the commission are important and must be obeyed?

7. In conclusion, dear reader, just remember that your Savior said for you to believe and that you must do; that he said for you to repent and do not fail him in this request, but do it and that at once, for he says in Luke 13:3, "Except ye repent ye shall all likewise perish;" that he said for you to confess him before men and that if you are ashamed of him he will be of you; and remember that Christ

said for you to be baptized with this promise, that "He that believeth and is baptized shall be saved and he that believeth not shall be damned." And be not deceived, for the man here who is the unbeliever is the man who refuses to obey this command of his Lord and the man who is the saved believer, is the man whose faith has led him with a penitent, confessing heart, into the waters of baptism as commanded of his Lord. May God's grace through His Son's gospel reach your lost soul before you depart this life.

Seven Abominations

LLOYD E. ELLIS

I. This term is applied to impure and detestable actions, and to anything that is contrary to righteousness. Anything that is abominable is opposed to God-likeness.

II. Seven Things the Lord hates:

1. A proud look. Pride and haughtiness are not agreeable with the Lord. He desires that one would be humble. "Pride, and arrogance, and the evil way, and the froward mouth, do I hate." (Prov. 8:13). Such are not willing to submit themselves unto God. They feel too important themselves. But man is not sufficient within himself, and the proud are headed for destruction. "Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." (Prov. 16:18, 19). Pride is a worldly thing, and does not emanate from God. "For all that is in the world, the lust of the flesh, and the pride of life, is not of the Father, but is of the world." (I John 2:16). God hates a proud and haughty spirit and one must humble himself before he can please his Creator.

2. A Lying Tongue. "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." (Ps. 120:2). No one loves a liar. Even liars prefer their friends to tell the truth. A liar is not believed even when he tells the truth. A liar cannot be a Christian until he changes, and the Christian cannot afford to engage in lies.

One who says that he does not sin, is telling that which is untrue. "If we say that we have not sinned, we make him a liar, and his word is not in us." (I John 1:10). There were some who claimed to be apostles in the early days and were not, and John says that Jesus told him to write that they were liars. (Rev. 2:2). The end of the liar is not pleasant to think about.

"All liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8) James teaches that the tongue ought to be bridled, or controlled. (James 3).

3. Bloody Hands. Under the Old Law, and even before, a man who committed murder forfeited his own life. "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9:6). People were to abstain from the eating of blood. (Acts 15:20) Among the sins which men run about to do, is the taking of the life of others. "Their feet are swift to shed blood." (Rom. 3:15). The command "Thou shalt not kill," (Ex. 20:13), was written in the Ten Commandments. Jesus went farther than that—even to the bottom of the matter, and would remove the envy, and malice and anger, which would prompt the thought of murder. (Mt. 5:21-26) Murderers also have their part in the lake of fire. (Rev. 21:8).

4. A Wicked Heart. Jesus knew what was in the heart of man—he knew his inner-most thoughts, and those ideas which took shape in the individual's mind and prompted the subsequent action. When one uses his mind to devise all kinds of wicked things, he certainly is not employing his ability in the right direction. The Israelites gave themselves over to the consideration of all kinds of abominable things in the sight of God. "For their heart was not right with him, neither were they steadfast in his covenant." (Ps. 78:37). When one does not keep God's laws, his thoughts will run into wicked imaginations. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23). A man's life will be the result of his thoughts. "For as he thinketh in his heart, so is he." (Prov. 23:7).

A man ought to purpose in his heart

that he will do the right thing, and then remain true to the purpose. Daniel was one who "purposed in his heart." (Dan. 1:8). There is a great blessing for those who will cleanse their thoughts and lives. "Blessed are the pure in heart: for they shall see God." (Mt. 5:8) Only those who are pure in heart will be capable of enjoying the presence of their God.

5. Feet That Run To Mischief. Feet running to mischief pictures to us those who are continually going about seeking all the evil to which they can apply themselves. Such feet are in the way of falling and only God can deliver. "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." (Ps. 116:8) The feet of sinners are swift to run to evil. (Prov. 1:10-16). It would be better for one to lose his foot than for it to be the cause of his eternal destruction. (Mt. 18:8). Feet that are running to mischief are likely to lead to the shedding of blood. (Rom. 3:15) On the other hand, one's feet ought to be guided by God's counsel, which is his Word. "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) The paths which one travels should be made straight. "And make straight paths for your feet, lest that which is lame be turned out of the way." (Heb. 12:13) One who travels in "dusty paths will get his boots dirty," but one who walks continually in the "strait and narrow" pathway need have no fear that his feet will be swift in running to mischief.

6. A Lying-False-Witness. A false witness is one who will and does tell lies, and all of the things said concerning a lying tongue apply to him. Bearing false witness has been specifically forbidden. (Ex. 20:16; Mt. 19:18) "A faithful witness will not lie: but a false witness will utter lies." (Prov. 14:5) No one should entertain an idea of bearing witness that is not true.

7. The Sower of Discord. Discord, contention and pride are all interwoven together. "Only by pride cometh contention: but with the well advised is wisdom." (Prov. 13:10). A scornful man will bring about discord.

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease." (Prov. 22:10). A Christian will not be guilty of the things which cause discord, if he would keep peace with the faithful brethren of the Lord. Even the apostles were guilty sometimes of things that led to strife. "And there was also a strife among them which of them should be accounted the greatest." (Luke 22:24). The contention between Paul and Barnabas led to a separation. (Acts 15:39) There were contentions among

the Corinthians which caused division. (I Cor. 1:11) "Behold, How good and how pleasant it is for brethren to dwell together in unity! (Ps. 133:1).

A summation of these abominations may be found in Prov. 6:16-19. "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

III. Are you Guilty?

Men of the world are all too often guilty of one or all of these things. They ought to turn from them to do the will of God.

Christians are many times guilty of the underlying causes of the acts, even though they are not guilty of the actual deeds themselves. Various restraints keep them from committing the deed, but the thought is still there. In order for one to be a true follower of the Christ, he should not only refrain from the commission of the abominable thing, but he ought also to cleanse his mind from the thinking such thoughts.

God's Love Demonstrated

WAYNE M. LARGENT

There are several interesting examples in the Bible (God's History Book) of God's Love for man. We can read them and we can study them, but it matters not which, we can never tell, and in fact there is no need to tell, what is Love? I have in the past had some to say to me, "Why, Brother Largent the Bible plainly tells what Love is, "God is LOVE." But they have only told what GOD IS.

At the time Abraham offered Isaac upon the altar, he, Abraham, was demonstrating his own confidence in the word of God. God had promised Abraham that all nations of the earth would be blessed through His seed. Abraham, even though he only had the one son, "Staggered not at His command." His FAITH is now fully established; God stopped the hand of Abraham and prepared the way for Abraham to complete his worship thus He provided the way of escape.

Abraham LOVED his SON ISAAC; God LOVES His SON JESUS; His Son Jesus learned to love the human family. He "spoke to God" of that love ". . . let this cup pass from me." Brought forth to all, "God so loved the world, that He gave His only be-

gotten Son that whosoever believeth in Him . . ." These, my dear brother and sister, stand forth as a monument of FAITH.

In this past issue of the Gospel Light Brother J. A. Copeland called attention to the readers to my physical condition and needs. James, in his letter to the saints set forth just what it takes to establish TRUE FAITH IN GOD: Those who have attempted to establish their FAITH have done so by showing it by works; Brother J. A. Copeland sends \$5, Sister Criner, Little Rock, \$5; Brother O. I. Highsmith, Tampa, Florida, \$5; Sister George Cook, Rosston, Arkansas, \$1.

There is not the smallest thought in my mind that God will do other than bless those who show "by their works" their faith in and love for God.

Brethren I am about to loose my right leg. I know you know it makes one so ashamed to feel they are a subject of charity, yet, when one thinks of the many days and nights that I have worked, day in and day out that I payed all expenses and then I look out upon God's Kingdom and I realize there are no boundary lines there to for, said He, "Go into all the world . . ." In California, Oklahoma, Arkansas, Louisiana, and Texas, there are several fine congregations that I have set to keeping house for the Lord at my own expense. I still believe there are those who love the Lord and His Cause who will show their faith by this work by helping me to save my leg and to help me back to preaching the Gospel.—Box 2, Price, Texas.

A SIMPLE PRAYER

Lord, make me an instrument of your peace!

Where there is hatred—let me sow love.

Where there is injury—pardon.

Where there is doubt—faith.

Where there is despair—hope.

Where there is darkness—light.

Where there is sadness—joy.

O Divine Master grant that I may not so much seek

To be consoled—as to console,

To be understood—as to understand,
for

It is in giving—that we receive.

It is in pardoning—that we are pardoned.

It is in dying—that we are born to eternal life.—Selected.

"I cannot do everything, but I can do some things. What I can do, I ought to do, and God helping me, I will do."

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The New and Living Way

J. A. McNUTT

Heb. 10:16-22. "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an 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 our bodies washed with pure water."

Hebrews. A Book Of Contrasts

The book of Hebrews is filled with scriptural contrasts between the law and the Gospel. It must have been written primarily to Jewish Christians who were in constant danger of returning to the Mosaic Law and forsaking the teaching of Christ. Paul's primary purpose in this book seems to be a desire to show the greater blessings and glories of the Christian dispensation, as compared with the Old Covenant which originated at Sinai.

Someone has suggested that the key word of Hebrews is "Better." In this book the writer tells us of a "better covenant" founded upon "better promises." Take your Bible in hand and begin searching the book of Hebrews for instances where the word better is used. There are at least nine such references which you can readily find. The writer speaks of a "Better leader" Heb. 1:4, 5; a "Better Hope" Heb. 7:19; a "Better Priesthood" Heb. 7:20-29; a "Better covenant" Heb. 8:6; "Better promises" Heb. 8:6; "Better sacrifices" Heb. 9:23; "Better possessions" Heb. 10:34; a "Better country" Heb. 11:16; and finally he pictures a "Better resurrection" for the faithful, Heb. 11:35.

The shadows of the law are used to portray the reality of the spiritual blessings to be enjoyed under the New Covenant. No man can read the book of Hebrews with an open mind and fail to see that the Old Covenant has been removed and that we now live under a New Covenant which excels that first covenant more than the light of the sun excels the light of the moon and the stars in glory.

In view of the superiority of the New Covenant it might be well to suggest at this point, that greater blessings always bring greater responsibilities. If you obtain

a better house in which to live, a better automobile to drive, or better clothes to wear you know the cost will be greater personal sacrifices and more money. The better things of life usually cost more. We have a better leader so let us follow him day by day. We have a better hope so we "by patient continuance in well doing should seek for glory, honor, and immortality, eternal life." (Rom. 2:7). If the Hebrews living under the law could make their animal sacrifices and give one-tenth of their income to support God's work, surely we should "present our bodies a living sacrifice" (Rom. 12:1), and give more to support Christianity than they gave to support Judaism. We have a "Better covenant," under which to live, let us show our appreciation by rendering greater service in the cause of Christ.

The New And Living Way

There is a new and living way for God's children, which leads into the "holiest" (Heaven), by the blood of Jesus. (Heb. 10:19, 20) This is the way that we are urged to walk with boldness and confidence. It is called "New" in contrast with the former covenant made with Israel, it is called a "Living way" because Christ who speaks of himself as the way the truth and the life (John 14:6), is now alive forevermore. One writer has fitly said, "The way into the Sanctuary of the Old Testament, 'was simply a lifeless pavement, trodden by the high priest and by him alone. But the way that has been opened and consecrated for us by Jesus Christ, is one that really leads and carries all who enter it into the heavenly rest:—a living way, because one with the living person and abiding work of the Lord Jesus Christ." This way was made possible through the death of our Lord, Paul says it is "through the veil," "that is to say, his flesh." When the high priest entered the "Most holy place" in the tabernacle he had to pass through the veil or curtain which divided the tabernacle. When Christ died in the flesh on the cross of Calvary the veil of the temple was rent in twain (Matt. 27:51) symbolizing the opening up of the way of entrance into the holiest of all or heaven itself. Thus Paul says, "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24).

It Is A New Way

Some of our religious friends insist that God has had the same plan of salvation in all ages. They deny the

existence of a "New and living way" and make no distinction between the old and new covenants. This failure to distinguish between the law and the gospel is one of the most common and most confusing errors in the religious world today. Those who mingle the law which came by Moses, with the gospel of Christ, will never have a clear understanding of the conditions of salvation, or the acts of worship in the New Testament church. The religious world needs to understand that Christianity is a "New and Living way" and that it is not to be corrupted by the introduction of the types, shadows, and ceremonies of the old law. Paul speaking to Christians clearly said, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." (Col. 2:16, 17).

The churches of Christ in your community are trying to maintain the purity of New Testament worship and practice. In our worship services we exclude all unauthorized practices such as burning incense, the use of instrumental music, etc. In teaching we have no meat-eating restrictions, observe no special days, other than the Lord's Day, and believe with all our hearts that we are to perform in worship only those acts authorized by the New Testament Scriptures. Is this a safe course to follow? Before you judge us too harshly remember the warning recorded by an apostle in I John 9. "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."

Our Lord speaks of the "New and living way" in these words, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) Paul says that the way into the "Holiest of all" (Heaven) was not made manifest while the first tabernacle was standing (Heb. 9:8). It is a "New Way" that was not revealed until the old tabernacle and its service was removed. We do not have the same plan of salvation today and the worship service has been changed. Turn to Hebrews 7:12 and read, "For the priesthood being changed, there is made of necessity a change also in the law." Christ is our high priest and all Christians are included in the "Royal priesthood" of believers (I Peter 2:9), and the law has been taken away having been nailed to the cross of Christ. (Col. 2:14). It is true that God has not changed in nature or character, it is true that certain principles remain unchanged under all covenants, and that faith in God and obedience to His will has been required under every dispensation. The specific conditions that man must obey under the New Covenant are altogether different from the obligations of circumcision, animal sacrifice, and the various ceremonies which were required under the first covenant.

How Do We Enter This New And Living Way?

When Thomas asked our Lord the question, "How can we know the way?" "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) Since Christ is the way our question simply becomes a question of how we may enter into Christ. No one can possibly be saved without him. Christ saves us by His death because he died in our stead. He saves us through His life because he "ever liveth to make intercession for us," as our Advocate be-

fore the Father's throne. He saves by his word because the word tells us how to obey God and how to live the Christian life so that we may be prepared for a home in heaven.

There are certain primary conditions which must be met by every person who accepts Christ as his Lord. These are the acts of submissive obedience which are set forth in the gospel of Christ—These specific conditions must be complied with by all who would enter the "New and living way" which leadeth unto life.

1. One must believe with all his heart that Jesus is the Christ. "For if ye believe not that I am he, ye shall die in your sins." (John 8:24; Rom. 10:9, 10).

2. All men must repent of their sins. No one can be saved IN sin, all need to be saved FROM their sins, so we hear Jesus saying, "Except ye repent ye shall all likewise perish." (Luke 13:3).

3. A public confession of faith is also essential. "Because if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10:9, 10). We must confess him if we expect him to own us. (Matt. 10:32).

4. Baptism is required by the Lord himself (Mark 16:16. Matt. 28:18, 19), no amount of controversy can remove this act of faith from the commandments of our Lord and Saviour. "He that believeth and is baptized shall be saved." Do you accept this or rebel against it? Baptism, upon the part of a believing, penitent person, who has confessed his faith in Christ, is the final step by which one enters into Christ. We are "Baptized into Christ." (Gal. 3:27).

The scriptural conditions which have been stated briefly and plainly will bring one into Christ, if they are obeyed from the heart. These are the steps by which we enter the way of life. Now there are certain conditions that pertain to our life as Christians, so perhaps we should now consider,

The Nature Of The New And Living Way

The Prophet Isaiah describes the way of life in these words, "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) Let us take note of some of the characteristics of this way as it is pictured by the prophet:

1. It is to be a highway set forth by divine authority, so outlined that men may enter it and walk thereon.

2. It shall be known for its purity or holiness of character. It is a way of righteous living and scriptural worship.

3. It shall be an exclusive course, known for its separation from the world. The unclean and evil characters of earth are excluded until they clean up.

4. It will be for the redeemed to walk in. (Vs. 9).

5. It will be noted for its simplicity and plainness.

6. It will be a way of peace and safety. (Vs. 9).

7. The end of this way will be everlasting joy and happiness, because we are told that "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and singing shall flee away." (Isa. 35:10).—In The Evangelist, Sheffield, Alabama,

THE PORTER-CONNER DEBATE
GUSSIE LAMBERT

From May 29 to June 1 brethren W. Curtis Porter and Thomas L. Conner engaged in a debate at Boynton, near Leachville, Arkansas. The question for discussion was future judgment and consisted of two propositions. The first two nights Brother Porter affirmed that there is a judgment for man after death and at the second coming of Christ. The last two nights Brother Conner affirmed that the intermediate state of the dead was destroyed when Jesus arose and that **all** judgment for man takes place in the Christian age or in this life. Brother R. C. Walker of Paragould, moderated for Brother Porter and Brother Tracy Wheeler moderated for Brother Conner. The debate was well attended and twenty-seven preachers of the church of Christ, representing seven states, were present for the first session. Others came from time to time. In addition several sectarian preachers attended.

For some time Brother Conner has been preaching that there is no judgment after death and he has pressed his theory to the dividing of churches and the sowing of discord among brethren. For this reason the debate was held.

The Gospel Light is well read in this section and for the benefit of brethren who could not attend the debate I propose to give a rather full report of the debate that all may know something of this new doctrine that has arisen among us. So far as I know this "no judgment after death" theory is the newest heresy among us. It could be very dangerous and for that reason I would like to give the substance of the arguments presented on both sides in order that you may be acquainted with this theory and be prepared to meet it should it rear in heads in your vicinity. So far as I know brethren Marshal Conner (son of Thomas L. Conner), Lowell Blassengame, Conner and Tracy L. Wheeler, were the only preachers there that held Brother Conner's position. Any church that uses these men is inviting trouble, for like all hobby riders they make this theory a test of fellowship as Brother Conner stated in no uncertain terms in the debate that those who do not believe what he teaches on the judgment will go to hell.

Brother Porter based his proposition on five points. 1. There is a future judgment. 2. This judgment is after death. 3. This Judgment will be at the second coming of Christ. 4. This judgment will be at the resurrection. 5. This judgment will be when

the earth is destroyed by fire.

To establish the first point the following scriptures were used. (Acts 24:25; II Cor. 5:10; Acts 17:31). In the first scripture Paul stood before Felix and ". . . reasoned of righteousness, and self-control, and the judgment to come . . ." Nine different translations were read to show that scholars are united in translating the judgment here mentioned in the future. Montgomery's translation (which was not read in the debate) renders the passage thus "And as he reasoned about morality, self-control, and the future judgment." This makes it very clear that the judgment here mentioned is yet future. In the second scripture Paul says, "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in his body . . ." From this we can see that there is a judgment that was yet future when Paul penned the above statement. In the third scripture we read, "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here we learn that God HATH APPOINTED a day in which He WILL judge the world. Hath appointed is in the past perfect tense, and will judge is future. From all these scriptures we inevitably conclude that there is a future judgment.

To establish the second point Heb. 9:27 was read which states it in so many words. "And inasmuch as it is appointed unto men once to die, and after this cometh judgment."

To establish the third point Matt. 25:31-46 was used which pictures judgment as Christ returns the second time.

The third point is seen from the following. The resurrection occurs at the second coming of Christ I Thess. 4:16. But the judgment occurs at the second coming of Christ. (Matt. 25:31-46,) therefore the judgment occurs at the resurrection for both happen at the same time, that is at the second coming of Christ.

The fifth point. The destruction of the earth by fire occurs at the second coming of Christ. (II Peter 3:7-10) But the judgment occurs at the second coming of Christ. (Matt. 25:31-46) Therefore the judgment occurs when the earth is destroyed by fire for both happen at the same time, namely at the second coming of Christ. Other affirmative arguments were used and will be noted in this series of three or four articles but in our next article we will notice Brother Conner's reply to the above mentioned arguments.—(To be continued)

THE PARABLE OF THE TARES
AND OF THE DRAWNET.

MRS. JENNIE SPIKES

In the parable of the tares (Matt. 13:24) the kingdom of heaven mentioned has reference to God's universal kingdom. His rule here on earth, does not have reference to the church in particular. "The good seed are the children of the kingdom," that is the good seed constitute the church, or spiritual kingdom (v. 38) here on earth. The tares grow in the field (world) not in the church or spiritual kingdom. Notice in verse 41, the angels will if necessity have to gather the tares from the place in which they grew, which place was the field or world. In other words the church will be placed on His right hand; the tares on His left.

Now, taking up the parable of the drawnet. (Matt. 15:47-50) The net cannot be the church, for God's word draws only penitent believers into the church or spiritual kingdom. But God rules the whole world; therefore, the world is His kingdom. See Dan. 2:21; Chron. 29:11. When the fullness of time comes (v. 48) by the power of God's word all will be drawn up before the throne. The just, the good, meaning the church will be gathered in. But the bad or wicked will be cast away. I cannot conceive of snakes, eels and such like being in the spiritual kingdom or church of Christ. But some one says, "true—God's word draws in the good only; but while the net is being drawn to shore some of the good turn to bad." That is, a good fish turns to an eel before they get him to shore.

Now, the parable does not say this at all. It is true that God holds all of His children in the hollow of His hand. (Seven is a complete number meaning all.) See Rev. 1:16 also John 10:28. But when one gets as slimy as an eel he just slips out. Don't let any one be fooled. God won't shut His hand so tight that one can't get out till the judgment day. To be in the church is to be in Christ, to be in Christ is to be in His favor. One stays in Christ, or in the church, by right living. If that one goes back to the world, there is one law given to the pretty white spotted snake type and the same law given to the eel type—just one law to both. That law is true repentance and prayer to God. If you have once been a child of God, let me beg of you to obey this command of God, and the blood of the Lamb will again cleanse you as white as snow.—653 West Sherman, Paris, Texas.

Notes - Reports

Benton, Arkansas, July 3: Harold Sharp of Little Rock closed a meeting for the church here June 24. Church was strengthened by Brother Sharp's messages. There were nine baptisms and four restorations. Brother Sharp plans to begin full time local work at Steele, Mo.—Albert S. Hall.

Coalinga, Calif., June 28: The work here in Coalinga continues to make reasonable progress. We had one confession of wrongs in the service last Sunday evening. All of our services are well attended and attention is good. During the past year the greater part of my work has been confined to Coalinga. I have preached one or more times for congregations in Madera, Lindsay, Avenal and Oxnard. I have promised to help the church in Kerman in a gospel meeting the first part of August. In many respects California is a hard field. The church is yet young on the west coast and in most places is in need of much teaching. I appreciate the many letters from my friends and brethren in Arkansas. We are always glad to hear from you, and the Lord willing, we plan to return to our native state some day. In the meantime I am continuing to preach the same old gospel with the same firmness here on the west coast as I did in the east.—Voyd N. Ballard, Box 64.

Lefors, Texas, June 28: Joe W. Laird of Duncan, Oklahoma did the preaching in a twelve days' special effort put forth by the church here. Preaching was of the best, attendance was good and interest was keen. Four were baptized and three were restored.—Vaughn D. Shofner, Box 705.

Yale, Oklahoma, June 26: Brother L. L. Lucus from Oelton, Oklahoma was the guest speaker for our regular Fourth Sunday preaching. Brother Lucus is hard to beat and is one of the best speakers in this part of Oklahoma. The Fourth Sunday preaching service held at Yale every month is doing much to get the brethren better acquainted with our local preachers and song leaders. Sunday night June 24 Paul Robison was baptized, to bring our total of baptisms for the past month to 17. The work in Yale is going along fine with Brother T. F. Landers, minister.

Will W. Slater, June 27: The meeting in Foster, Oklahoma closed without visible results. It was my sixth effort there. They have a bad case of "preacheritis", but I think the

"remedy" applied this time was entirely successful. "Preacheritis" is a very bad "disease," but I don't mind for churches to be "afflicted" when it is in my favor. I am to begin a meeting in Eldorado, Texas, July 3. May we "work while 'tis day."

Pryor, Oklahoma: I am now located back in Pryor, Oklahoma. I would be glad to have two or three meetings beginning about August 16 somewhere in the eastern part of Oklahoma or the western part of Arkansas. If you wish a meeting, write me.—G. A. Wells, Box 224.

Muskogee, Oklahoma: Since last reporting the work at the West Side congregation, there has been one baptism and one restoration. Also a mission meeting was held at Chouteau, Oklahoma, where 17 were baptized and about 20 members of the church located who were not meeting anywhere. There were a few families living in that community who were worshipping at Waggoner, and at Pryor. A good congregation has been established there in Chouteau. We have just closed a vacation Bible school at the West Side, where 125 children were enrolled. We are planning a joint vacation Bible school next year, with Central and C Street congregations. We have purchased a city bus which we expect to have in operation very soon in the West part of Muskogee, which we hope will greatly increase our Bible school attendance. I am now in a meeting with the brethren in West Memphis, Arkansas. Brother Joe Allen Wilson, is the minister here and is doing a fine work with the congregation.—A Chested Grimes, 1500 W. Court Street.

Preacher Wanted

The brethren at Arp, Texas want a preacher to locate with them. If you are interested, write them. Address, Elders, Church of Christ, Arp, Texas.

Delight, Arkansas, July 2: My son Jady and I closed a good meeting at Arp, Texas June 24. Jady preached in the day services while I directed the singing, and I preached at night and he directed the song services. Jady also taught the young people each evening in a 30 minute Bible class. While the crowds in the meeting were not large, it was indeed a good meeting. Twelve were baptized and several brothers and sisters confessed wrongs. Three of the number baptized are heads of families, and are good, dependable men. One was a

middle aged woman, and the rest were young people. We promised to assist them in a meeting again next year. We look forward with pleasure to that time.—Brotherly, J. A. Copeland.

Hope, Arkansas. Fifth and Grady Streets, June 25, 1945: The church here closed a great meeting last night. Brother E. R. Harper preached during this meeting, and his sermons were among the finest we have ever heard. Brother Harper loves the truth and the souls of men, and preaches the "unsearchable riches of Christ" with both eloquence and persuasion. He has done this church great good in this meeting, as he will do any church good. Visible results were twelve baptisms and two restorations. During this meeting Sunday school attendance and church contributions established an all-time record. Brother J. L. Cox, a local elder, did a superior job in directing singing in our meeting. The future of the work here is indeed bright, and four new records have been established in the past five weeks.—Waymon D. Miller.

Texarkana, Texas. Walnut Street Church of Christ, June 16: Brother N. B. Hardeman will be with us in a meeting July 1 to 11 inclusive. C. E. Talkington, of Norman Oklahoma, will be leading the singing. Command me when I can serve you.—Harvey Scott.

Yale, Oklahoma, May 29, 1945: The church here closed the best meeting tonight that we have ever had conducted since the Cause was established in January, 1941. Brother Ira Rice Sr., of Norman, Oklahoma did the preaching in this meeting. He preached the gospel to both saint and sinner without fear or favor. We had fine attendance and good interest throughout the meeting. Had 29 responses to the gospel call. Thirteen for baptism and 16 confessions of fault. We hope and pray that many more will become obedient to the truth before it be eternally too late. To God and His Son be all the praise, honor and glory: Amen.—Thomas P. Landers, minister and W. O. Sinmitt, treasurer.

O. M. Fairley, McGehee, Arkansas: I am more than pleased with my copy of the bound volume of The Gospel Light for 1944. The binding, attractive cover and general appearance, and best of all, what it contains, makes it a desirable addition to one's library.

The Leech and The Jackass

A fable often conveys more wisdom than a proposition stated in an ordinary way. Here is one that registers one hundred percent.

A jackass suffering from the heat sought relief in a pond. A leech attached itself to the jackass and proceeded to suck blood.

"Kindly remove yourself," said the jackass; "I do not like your company."

"Not so fast, my dear jackass," said the leech. "I have a proposition to make that will be to our mutual advantage."

"I do not expect any sensible suggestion from you," sneered the jackass; "but let me hear it."

"Well, here is the plan: You license me to suck your blood; for every ten drops that I withdraw I will pay you back one drop as revenue. This will enable you to balance your budget and place you on easy street."

"Really," said the jackass, "your sagacity astounds me! I gladly accept your proposition."

An owl, overhearing the conversation, remarked: "Only a jackass should fall for that kind of economics."

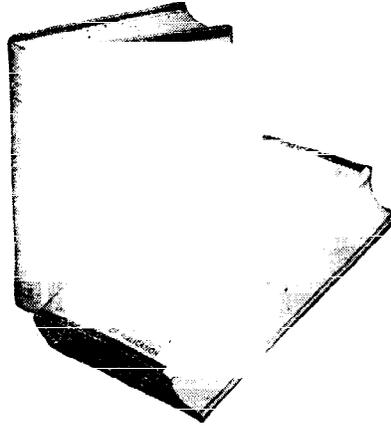
Moral: The idea that it is profitable to license the liquor traffic for revenue is the absolute in asininity.—Clipped.

Matthew presents Jesus as the Royal Saviour; Mark, as the Servant of Man; Luke, as the Son of Man; John, as the Son of God.

Two hundred and fifty titles are given Jesus in the Bible. The name "Jesus" occurs 973 times. The title "Christ" occurs 556 times. The title "Lord" occurs 730 times.

Julius Caesar once said to one who

appeared to treat his words with indifference: "Know, young man, he who says these things is able to do them." But Caesar was not able to do all things. Caesar did not do all he said. Some of the purposes of the great Emperor remained unfulfilled because he was not able. But our God can do everything and He will do all that He has said. The faith that calmly rests upon the Word of God is the wisest thing in the world.—



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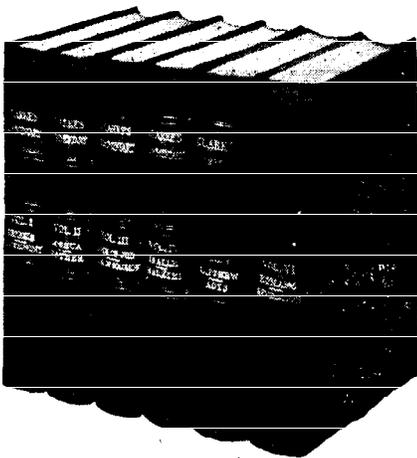
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that take and give unto them for me and thee.

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.; 22:24, &c.

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the half shekel, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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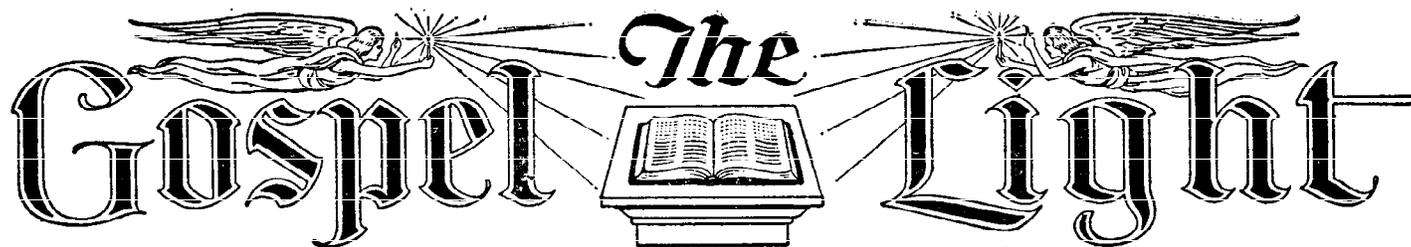
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, JULY 19, 1945

NUMBER 31

Things Often Overlooked

R. A. HARTSELL

It is easy for us to see that three thousand souls accepted Christ on Pentecost; and to see what they had to do in order to the remission of sins. Likewise, we can see that they "continued steadfast in the apostles' doctrine, fellowship, breaking of bread and in prayer." But we overlook some important things which contribute to the success of the apostles in this effort. Both the divine and the human sides, which are essential to the success in the Lord's work are seen in this case. God contributed the power by which the attack on the objective succeeded. But man had to contribute his part. It is this contribution which we so often overlook.

It will pay us for our effort if we will just turn to the first verses of the second chapter of Acts and take a look into the "overlooked" items. These items are the contributions of the apostles to the success of the effort. First, the record informs us that "they were all of one accord." Herein lies one of the important powers of the human side of the plan of God. We can more clearly see the force of this thought by adding the language of II Peter 1:1, ". . . who have obtained a like precious faith with us." Their faith was "a like faith." They were united upon the "substance of things hoped for" (Heb. 11:1). This was the fulfillment of the prayer of Christ (John 17:21). Jesus had prayed, "that they may be one in us: that the world might believe." Now, sinners are believing—children of God are one. Thus, the prayer of Christ is being demonstrated. To have stood before these murderers divided and confused would have reacted to the infidel forces. When the people of God live in contradiction to this essential, they make infidels rather than believers. And, too, plain statements from the word of God send a dart of condemnation to their souls.

The language of Paul: "If ye bite and devour one another, beware lest

ye be consumed one of another," is fitting in this connection; for it presents the opposite to what we see in this example. Again, the classification given in Gal. 5:19-21, of division is enough to show us that it belongs on the infidel side. First, it is the work of the flesh. Secondly, it is classed with murder. Thirdly, those who engage in it cannot inherit the kingdom of God. From these facts we can see the force which being of "one accord" contributed to the work at Pentecost.

Next: "In one place" points out another strong point in the preparation of the apostles for attack upon their objective. A great offensive is about to be launched against the forces of sin. The soldiers of the Lord are now agreed upon the plan. They are now concentrated, centralized and waiting for the opportune moment. God is to contribute to the fight a power needed to push the effort. When the proper time came, God fulfilled his treaty by sending the spirit with the sword of battle. Striking quickly and with force the objective was so completely reached that three thousand of the opposing force became obedient to the will of heaven.

"We are workers together with God" (I Cor. 3:9). God gave the power (Rom. 1:16); now let us make our contribution. We have obtained a like precious faith. We stand in the same gospel. (I Cor. 15:1-4) We are recipients of the same charge. (II Tim. 2:2) To us has been handed the same weapon of warfare. (Heb. 4:12; Eph. 6:17) We need, as a body, to be of one accord; and to concentrate upon the great objective—sin.

However, let us take a look at the speaker on this occasion. Peter was ready under the charge of Christ (Mk. 16:15, 16) to deliver the first blow. Looking at him as he stands, trembling, before this crowd of killers, he becomes so frightened that his aids say, "Be careful now Peter, don't say

anything that would drive them away, or cause them to turn on us." Peter, therefore, says: "Brethren, I'm so sorry that we have to tell you of the death of Jesus. It may be that someone knows of someone who killed him. Perhaps I should call your attention to the fact that he may have been raised from the dead, and could be right now at the right hand of God." Now, reader you are laughing. You know that Peter was unafraid; too, that he did not resort to soft language. Courage was his on this occasion. Courage to call them wicked and say, "You wickedly killed the Lord of glory." Despite the fact that persons were present who had clamoured for the blood of Jesus, he contributed to effort courage. He was unafraid. When the church contributes unity and concentration, and we preachers give courage, the work will succeed. Instead of the church asking the preacher to be careful lest he offend, it should say, "Preach the truth regardless of the results." If we do this, God will care for the results. (I Cor. 3:G).

To lead our minds to the next contribution let us look again: Instead of saying, "Peter, be careful," the record tells us that the rest of the apostles "stood up with him." Yes, they stood up for the same things. They demonstrated that they were "of one accord." We, today, must put on a demonstration. We must show the world that we are standing up for the same truths taught by men of old. If your preacher has preached the truth, why go around apologizing for it? Brethren who do so lack the courage of early Christians. Too, we have those who urge the preacher on when he is skinning the sects, but when he turns the gospel sword on the church they complain their heads off, wanting, planning and working to get rid of him. It is true that preachers should use good judgment in their lessons. But why should one tell the truth of the word of God then try to neutralize it?

Thus, from the foregoing we have brought together some "overlooked" facts which, if applied by both preacher and congregation, will result in

rapid growth. First, let the congregation arise to unity—cooperation. Then centralize upon an objective. When this is done, if the preacher hasn't the courage to fight with you, get one

who will. But when the congregation has manifested these two essentials, let the preacher have courage to preach the word, and the church the backbone to "stand up with him."

The World's Greatest Blood Donor

A. E. WICKHAM

Jesus said, "This cup is the New Testament in my blood, which is shed for you." See Luke 22:20. Christ shed His blood nineteen centuries ago for a lost and ruined world. He can be spoken of as the greatest blood donor in history.

Howard Kennedy was a hero of the first World War and was president of the Free Blood Donor's Association of America. He died at the age of forty-seven. We are told that he gave his life to save the lives of more than one hundred and fifty men, women, and children. He saved the lives of eighteen soldiers during the first World War and is looked upon by United States' citizens as being a hero to whom many tributes are given. He was great and gave his blood in transfusions to save many from death. He shed his blood for many.

Christ, the greatest in all history, shed his blood for all. He gave His blood for all mankind. We bow in gratitude before the man of Calvary who came to this world to save fallen man. Many persons are saved from death by blood transfusions into veins.

"For the life of the flesh is in the blood." (Lev. 17:11) This is a scientific fact. It shows also that man has something animals do not have. Blood cells of animals and human beings are not alike. The life is "in the blood." When Christ gave His blood He gave His life. We must enter Christ's blood to have spiritual life. Only blood can atone for sins. We first enter Christ's blood in baptism. See Rom. 6:1-4. "Buried with him by baptism into death." Christ shed His blood in death and in "the likeness of His death" we can reach that blood that will cleanse us from sin. See John 19:34; Rom. 6:1-6; I John 1:7. I don't see how any one can reach the blood of Christ independent of water baptism.

Acts 20:28 shows the church has been "purchased with His own blood." "By one Spirit are we all baptized into one body." See I Cor. 12:13. That "one body" is the church. "And he is the head of the body, the church." See Col. 1:18. We are baptized into one church by the direction or teaching of the Spirit. That church has been "purchased" by the blood of

Christ. The church is made up of those who have obeyed the gospel, and to belong to it, is to belong to the "blood-purchased" church of Christ. The church cannot be "purchased" and saved without the blood Christ shed.

Notice the institution of the passover in Ex. 12th chapter. A lamb "without blemish" whose blood was to save those Jews from death. They had to place that blood, not any place they thought it should be placed, but "strike it on the two side posts, and on the upper door post of the house wherein they shall eat it." (Ex. 12:5, 7); I Peter 1:19 shows Christ came to us "without blemish" and He is God's lamb. (John 1:29) That blood of the lamb was not placed on the steps to be trampled upon, but many now are guilty of treading under foot Christ and ignoring His blood as we see in Heb. 10:29. That blood kept death away in Egypt. "When I see the blood, I will pass over you." (Ex. 12:13) Blood saved them.

Blood of animals could not save man with an eternal salvation, and when the Lord made the great sacrifice on the cross, He died for "the redemption" of those who lived "under the first Testament" as we learn in Heb. 9:15. So Christ had to give His blood to give to all eternal "redemption." Paul shows in Col. 1:14 "we have redemption through his blood."

I often think of the lesson in Lev. 8:23 where we learn that the blood of a certain animal was placed on the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." God was very specific as to where this blood was to be placed. The procedure is absurd looking at it from a human point of view. The Bible does not inform us why this was done. Here we need Deut. 29:29. Christ's blood is greater, and as the Bible shows, we need Christ's blood on our ears so we can hear the right thing, and we need it on our hands so we can minister to the sick, and we need it on our feet so we can go to the right place and walk in the narrow way to glory.

John, in his Patmos vision, saw the saved of all nations who had "washed their robes, and made them white

in the blood of the Lamb." See Rev. 7:14. Blood of bulls and goats could not take away sins." (Heb. 10:4). Across the centuries we come with the lesson that Christ gave His blood for us. No one in a land of Bibles need to go without this precious blood. Christ is the world's greatest blood donor.

In partaking of the Lord's Supper we keep before us the precious blood of Christ. Without His blood we cannot be saved. See Matt. 26:27. The Lord does not intend that we forget the cross of salvation. We need this weekly reminder. Acts 20:7 shows "the disciples" in Troas "came together upon the first day of the week" to break bread." This meeting was so important to Paul and his company that they remained so they could commemorate Christ's death and suffering. Verse 16 shows Paul "hasted" to be in Jerusalem on Pentecost but he took time to "break bread" with the Troas disciples as it was their custom to meet weekly to worship God. How many now will put forth the effort Paul did to meet with brethren for worship? Some will argue that as Acts 20:7 does not say every "first day" we are safe in partaking of the Lord's Supper *once* every six or twelve months if we partake of it upon "the first day" which we call Sunday. The word "every" does not have to be there to show that much. "Remember the sabbath day to keep it holy." (Ex. 20:8) Are we safe in taking the position that because the word "every" is not found in that command that God did not mean every weekly sabbath? Those Jews back then understood that command to mean every sabbath if the Lord did not say every sabbath. If Acts 20:7 does not mean every first day of the week then Ex. 20:8 does not mean every weekly sabbath, The seventh day did not concern Paul and the Troas brethren. They placed "the first day" above the seventh day. Paul and his company were there on a sabbath day but nothing is mentioned about their keeping that day. We should place "the first day" above the seventh and be willing at any time to give it the preference. As each week has its "first day," and they came together upon "the first day," they had to come together upon "the first day" of every week unless some weeks did not have a "first day." Where is the man who will now prove that some weeks do not have a "first day?"

Silver and gold cannot purchase the forgiveness of sin. It takes the blood of our Lord. See I Peter 1:18, 19. Some talk of Christ spilling His blood

to save us but I like the word "shed" much better.

Did you ever think without Christ's blood we could not have the church, salvation, covenant, and life? We enter Christ's blood in baptism and become members of the church He "purchased with His own blood." Christ is truly the world's greatest blood donor who gave His blood to us in order that we might be saved from our sins and saved from "the second death." No other blood could save us.

"I gave my life for thee,
My precious blood I shed,

That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for me.
My Father's house of light,
My glory—circled throne,
I left, for earthly night,
For wanderings sad and lone;
I left, I left it all for thee,
What hast thou left for me.
I suffered much for thee,
More than thy tongue can tell,
Of bittered agony.
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou born for me?

Expedient— Edifying

T. B. CREWS

(I Cor. 10:23 and 6:12)

In view of the fact that Paul stated in the eleventh chapter and first verse of I Corinthians, "Be ye followers of me even as I also am of Christ," how can such a lesson as found in the two given as reference, be overlooked?

Had not our Saviour entered himself into the waters of baptism, there would be a worse clamour over that matter than is today, though his baptism came before the setting up of the Kingdom. Paul himself also, Acts 9, was placed beneath the waters and after arising free from his past sins; he left that place determined to spread the gospel. As he wrote in Heb. 11:1-2, so must we do or we may be caught in the group left without.

It may be lawful for one to sit on the stool of do-nothing and whittle on the stick of do-less but is certainly isn't expedient, and beyond a shadow of a doubt it does not edify. It takes no effort to commit the sin of omission while at the same time your lack of any effort can destroy the soul of some character, a possession of man more valuable than the world, (Matt. 16:26).

It was in the face of facts concerning the eating of meats that Paul said, "All things are lawful for me, but all things are not expedient," (I Cor. 10:23) It was facing these facts that caused him to write the entire eighth chapter and close it with these words, "Wherefore, if eating meat make my brother to stumble, I will eat no flesh while the world standeth, lest I make my brother stumble." As well as Paul possibly liked meat, it would never enter his stomach if some one stumbled because of it. It may be lawful for my brethren to drink wine, though I do not believe it, but it certainly is not expedient. There is to my own

personal knowledge, members of the body of Christ who at one time were drunkards. Whereas, they once were, should another member in their sight take one drink of wine then offer this former drunkard the same, could he stop with one drink? He can not and the expediency of his actions are certainly sinful.

Paul does not quit here but continues to say, "But all things edify not." Study Ephesians 4:11-16, and find an answer to edification. In brief, to edify is to unite all in one faith, anchored to the word of God, with all speaking the truth, working toward the perfection of all saints, which unites the body, fitly joined together. When our actions are not expedient and they do not edify, then we become tossed to and fro and the truth is far from us. Indeed it will be better to have a millstone hung around our necks and be cast into the sea, than to cause some little one to stumble.

It is expedient that we preach no other gospel than that which Paul preached, (Gal. 1:8). It is the power of God unto salvation only to the believer, (Rom. 1:16) If we are to listen to him then he teaches, (Rom. 6:3, 4) that baptism into Christ is a baptism into his death, and thus is a burial from which we rise to walk in newness of life. And he follows this up, (Gal. 3:27), "For as many of you as have been baptized into Christ have put on Christ." The only way that is expedient is the way Paul did it and taught it, and it is from the obedience of these last thoughts that one places himself in the position of "qualified to edify."

Of all the things you wear, your Expression is the most important.

A PLEASANT WORK AT ARP. TEX.

(J. A. COPELAND)

The first of November, last year, I began to do full time work with the church at Arp, Texas. The church there has a small membership and therefore a small attendance, but the attendance was good, considering the size of the congregation. The average for Bible study on Sunday mornings was about 65, while others came in for preaching.

Arp is near the East Texas oil field, so there were some oil field workers who could not attend the morning services but were present at the Sunday night service. There are some commendable things about the church at Arp. I heard of no division or strife among the brethren while I was there. Every member seemed glad we were there. If there was the least censure or criticism toward my wife or me we did not hear of it. I believe one hundred per cent of the congregation wanted us to stay with them, for all of which we feel grateful and indebted to them. But we have a number of children in southwest Arkansas and as we are in our sixties now, and as there is more work in the Lord's vineyard nearer our home than we can do, we decided it best for us to get back near home.

There are some very zealous and faithful Christians at Arp. They are willing to sacrifice for the Lord's cause.

We never expect to find brothers and sisters for whom we can have more love or a closer feeling of spiritual ties than those at Arp, Texas. There are several young people there who will be faithful workers in the Lord's vineyard if the brethren will keep them growing. I believe of the number baptized in our recent meeting, some will make excellent workers. But like every other church where I have been, there are some not so faithful. There are a few there that seem to be more interested in their own business than they are in the Lord's business.

The brethren there are trying to find a preacher to locate with them. If anyone who reads this knows of a good man they may secure, write to the elders of the church of Christ, Arp, Texas.

Through the summer we will make our headquarters at Delight. If it is the Lord's will we will locate at Prescott, Arkansas in October. Until then, address me at Delight.

Satan hinders prayer, but prayer also hinders Satan.

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Reply To A Letter

FLANOY ALEXANDER

At various times we receive communications from our readers in which they express themselves regarding the various matters which are discussed through the columns of The Gospel Light. Sometimes the correspondent agrees with the manner in which a certain proposition is handled, and sometimes he disagrees.

When we receive a letter in which a criticism is offered that might prove to be constructive, we weigh the matter and try to be guided by what we believe to be the truth in the matter. Sometimes we receive communications that lead us to believe that the writer is more or less "out of sorts" with the world in general and especially with those who do not hold the same views as he does. What we take to be a typical letter of this type has just been received, and since the writer requests that we "think about" what he has written, this we shall do, and further, we shall put our thoughts in print immediately following his letter, which reads:

Havana, Arkansas,
 July 3, 1945

The Gospel Light,
 Delight, Arkansas

Dear Folks:

I guess you might as well cancel my name from the subscription list of Gospel Light.

I get tired reading man's opinion and doctrine. If I want the truth, I have a Bible from which to get it pure.

There is too much fussing and criticism going on, all uncalled for.

Our preachers are hunting and looking for something to cause friction and division, instead of preaching the Gospel.

They want to debate about this thing and that, which shows that one at least is wrong, and they both may be wrong.

Many of our preachers are hunting and looking for the mote in the sectarian eye, but cannot see the beam in their own eye.

There is a lot of wrong teaching right in the church of Christ.

The Gospel is a well defined code of Christianity, and why do not peo-

ple know enough to preach it?

There are many facts of nature and truths of the Bible that our papers will not print. Why is this? Don't talk to me about freedom and a free press.

I know there are truths of the Bible they will not print, for I have tried a few of them.

No wonder people have such little respect for God and Christianity under our modern method and system!

I belong to the same church you do - or are supposed to.

Will you think about this, and take it in a kindly spirit?

Yours for the Truth,
 John L. Lipe.

Regarding request that the Brother's name be canceled from our list, will say that his subscription is paid and until the time of expiration, or until he refuses to take the paper from his post office, it will continue to go to his address.

As to his being tired of reading man's opinion and doctrine, we would suggest that the proper thing for him to do would be to quit such reading, at least until a period of rest is had. If we knew from just what source he is getting so much of man's opinion and doctrine, and just what the "opinion and doctrine" is we might be able to prescribe further. As to his having a Bible, will say that he is to be commended for having such a grand Book in his possession. The reading and accepting of the truths contained therein will not only be a valuable asset to one's life here, but will prove to be a safe guide to that place to which all should strive to make their eternal abode.

Regarding the fussing and criticism our good brother speaks of, we are unable to give him much light due to a lack of information. If he will let us know who is doing the fussing and what it is all about we might be able to give some help. If he will let us know who is criticizing what—that is uncalled for—we will lend our assistance in getting the criticism

stopped, provided it is within the realm of our duty.

Regarding "our" preachers who are hunting and looking for something "to cause friction and division" instead of preaching the Gospel, we just have this to say: We MAY have preachers who are doing these things. If the causing of friction and division among Christians is the intent of any preacher he has no right under heaven to be called by the name Christian, much less to be known as a preacher of the Gospel. A man with these intentions would be a hypocrite if he were to preach the Gospel of Christ. If our informant will let us have the names and addresses of those whom he knows to be looking for something to cause friction and division we would like to have the information.

As to those who want to "debate this thing and that", will say that we do not think much of a person who will not stand "four-square" for the thing he believes to be right, and condemn the thing he thinks is wrong. The Bible teaches us to ". . . earnestly contend for the faith which was once delivered to the saints." (Jude 3). This we should all do.

Now to the "mote and beam" proposition. We might all bear in mind that those who live in glass houses should not throw stones. Yes, some preachers may be afflicted with a mote. Some may even possess a beam. Then again, it is highly possible that some of us who least expect it might find ourselves afflicted with a beam in both eyes.

About this wrong teaching in the church of Christ. We wonder if this brother is looking for perfection in the church. We do not understand that God expects the church on earth to be perfect. Correct, we should constantly strive towards perfection, but don't start looking for the church on earth that God would call perfect.

As to the Gospel being a "well-defined code of Christianity." This point is perhaps acceptably stated. We will agree that the Gospel is God's message to man and contains a true and cor-

rect statement of the things we must do in order to be saved. We believe, that with but few exceptions, those known to us as Gospel preachers of the church of Christ are preaching that Gospel just as it is written.

Our friend says there are many facts of nature and truths of the Bible that our papers will not print. Now we are not particularly interested in these "facts of nature." God controls these "facts of nature," and we do not understand that a knowledge of these facts is necessary to our living a Christian life. The truths of the Bible are necessary. The Gospel Light is contributing to the propagation of these truths and doing all within its power to persuade men to accept them. There is no Gospel truth that we will not print. However, it is impossible for us to print them all. It is also impractical for us to print what some may call "Gospel truths."

As to freedom of the press, we might call our brother's attention to the fact that we do have freedom of the press, and a free press. This brother, or anyone else has the same right as we do to start a religious, or any other kind of paper. Furthermore, in that paper he is permitted under the laws of his state and of the United States to print any "fact of nature" or any

"truth of the Bible" which he may desire to publish. We have never been denied freedom of the press.

Regarding respect for God and Christianity, we have observed that when people see "Christianity in action" they will respect it. If we would all try putting a little more Christianity in action we would see a big difference in the way the world would receive what we might say by word of mouth.

As to our belonging to the same church, we do wish that all of us could, in reality, belong to that one institution bought by the blood of Christ. This is the only institution in which we are promised salvation.

We have never met Brother Lipe and we know nothing about him, save what we know by reading his letter. We take him to be honest and sincere in what he believes, although we are at a loss to know just what he does believe regarding the scriptures.

The things said above are written in a kindly spirit, and we hope they will be received by Brother Lipe and our readers in the same manner. We have no "axe to grind" with this brother, or any one else, and we do hope that all may study to know just what God's will is in any matter where there is a difference.

"The Gospel

RUE PORTER

The great apostle wrote, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, How that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." (I Cor. 15:1, 3). It is a matter of undying interest to read of the birth of the Bethlehem babe. It is interesting to read the scattered reports of the child * as he grew up to manhood. But strange as it may seem, very little was recorded of what he did as a child. Two or three incidents, instead of many chapters. But finally he came to be "about thirty years old," and then things began to happen. He was baptized of John in the Jordan, acknowledged by the Father and introduced to the people by the Spirit.

He is then led of the Spirit into the

wilderness to be tempted of the devil." Despite the cunning and craftiness of the arch-deceiver Jesus came through it all without damage to his character or a blemish on his name. He preaches the greatest sermon ever delivered up to that time, when he delivered the sermon on the mount. He calls unto him the twelve and begins the great task of preparing them for the stupendous work of preaching the gospel to all the world. This schooling lasted for three full years, and the last "course of instruction" was delivered in the most personal and confidential lessons delivered in condensed lecture form as recorded in John 14,15, and 16. The instructions having been given to them, he prays for them as recorded in John 17. In his prayer he told the Father, "I have given them the words thou gavest me." (John 17:8) He said, "I pray not for these (apostles) alone, but for them also which shall believe on me through their words." (John 17:20).

He told me plainly that he must be delivered up to the priests and those who hated him, and that they would

put him to death. He came to one of the last meetings with his apostles before his betrayal, and with a complete knowledge of what lay ahead, went out of the meeting singing a song of praise. (Matt. 26:30) Judas betrayed him into the hands of his enemies, and he was led before the Council for trial. Thrice declared innocent by Pilate, he was finally condemned and taken to Calvary for the final enactment of the greatest tragedy ever known to human kind. Crucified between two thieves, and made to bear "our sins in his body," looked upon as being guilty of all the sins of us all, even though "he knew no sin, neither was guile found in his mouth." Finally when he had suffered as no other man ever suffered, he "bowed his head and gave up the Ghost." He "died for our sins." The 43rd chapter of Isaiah gave a picture of all this seven hundred years before it happened. Every drop of blood shed by all the sacrifices offered since the days of Abel had prefigured it. He died as completely as any man ever died, and in that terrible hour he "tasted death for every man."

If we consider Jesus simply as a man, he most certainly proved himself a "man among men," and "The chief among the ten thousands, and altogether lovely." The spies set on his trail reported, "Never man spake as this man." Nicodemus said, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." His composure and manner through his trial was so completely sane and sensible that the centurion declared solemnly, "Surely this man was the Son of God." But he is dead! The disciples turn away in despair and one of them said, "I go fishing." The women who had relied upon him, and who had proven their confidence until the very end, went to the sepulchre in despair, and prepared to reverently "anoint his body with spices" on the third day after his death. An angel met them and made the most glorious announcement the ears of men had heard until now. "He is not here, he is risen." Great was the day when the law was given at Sinai. Great the day when Jesus was born. But here by friends is the day of days! Here is the day when he "brought life and immortality to light."

"He was raised again the third day." This third day was declared to be "the first day of the week." (Mk. 16:9). This man who had, while alive, proved himself to be the best of the good, and the strongest of the power-

ful, is now "alive from the dead." He has now "become the first fruits of them that slept." Yes, "God raised him from the dead," and "showed him openly." Not every one saw him, but a number of witnesses ate and drank with him after he rose from the dead, and one of them declared, "He commanded us to preach to the people, and to testify that it was he who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through His name whosoever believeth in him shall receive remission of sins." It is affirmed by them that "He was raised again for our justification." And he himself declares, "I was dead, but am alive forever more."

Paul gives us a pinpoint picture of the gospel when he tells the Gentiles of Ephesus that ". . . you also trusted after that you heard the word of truth, the gospel of your salvation: in whom also after that you believe, you were sealed with that holy Spirit of promise." (Eph. 1:13). The gospel is, simply stated, good news. This good news is truth, and is reported in words. Hence, "Thy word of the truth of the gospel." (Col. 1:5). This gospel must be believed in order to benefit by it. Just as the thirsty man must drink of the fountain he finds, to quench his thirst. Jesus told the twelve (eleven), "Go ye into all the world and preach the gospel to every creature . . . he that believeth not shall be damned." (Mark 16:15, 16). It must be received, or accepted, "When you received the gospel which you heard of us, you received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (I Thess. 2:13). Paul said, "It is the power of God unto salvation to every one that believeth." (Rom. 1:16).

Not only does the gospel contain facts which must be believed, but we are also told, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that . . . obey not the gospel" (II Thess. 1:8, 9). We can believe facts, but no man can do or obey a fact. Commandments can be obeyed. There are commandments in the gospel. Else there could not be obedience demanded. Jesus has the perfect right to command as pleases him. He has right as King of kings and Lord of lords, to command any and all of us, for "We must all appear before the judgment seat of Christ." (II Cor. 5:10). All that Jesus asks of us, was first taught him by the Father. "For I have not spoken of myself; but the Father which sent me, he gave me a

commandment, what I should say, and what I should speak." (John 12:49). Hence the apostle tells us, "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). Believe the facts that Christ "died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." They obey his commandment to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38). My friends, you cannot be wrong when you are right; and you cannot but be right in what you believe if it is what the Lord said. Nor can you be wrong in what you do if it is just what the Lord commanded. I beg you then, to believe the gospel, and obey it from your heart.—In Christian Leader.

The Porter-Conner Debate

(By GUSSIE LAMBERT)

In this article I shall give the replies that Brother Conner made to the affirmative arguments as presented by Brother Porter and given in our last week's article.

Brother Conner began his rebuttal with an objection to Brother Porter's speech in this manner. He said that Brother Porter did not begin his proof for his proposition in the prophets. That all the kingdom must be interpreted in the light of what the prophets said. Brother Conner emphasized the fact that ALL the kingdom must be interpreted in the light of what the prophets said. Therefore Brother Porter's position could not be true as he began in the New Testament and not in the Old. In answer to this Brother Conner was asked if he preached baptism for the remission of sins. He could not escape an affirmative answer. He was then asked which Old Testament prophet said anything about baptism for the remission of sins and on what ground did he preach it now. To this no answer was made and his objection ceased.

Next, Brother Conner said that a man would not be baptized if he did not feel the judgment of God upon him. He was reminded that his proposition and position said that ALL judgment takes place in this life and in order for this to fit his position he must say that a man must feel ALL of God's judgment upon him before he is baptized. He was asked to find the passage that says one must feel all of God's judgment upon him be-

fore he is baptized. He did not produce the passage.

Brother Porter argued from Acts 24:25 that there is a future judgment for Paul reasoned of righteousness, temperance, and judgment to come. Brother Conner replied that since the righteousness and judgment are mentioned in the same passage that it makes the judgment as near as the righteousness. That since the righteousness is present that the judgment is also present. The unfortunate thing for his position here is that Paul said the judgment was TO COME but said nothing of the righteousness to be future or yet to come.

Brother Conner argued from Heb. 9:27 that the judgment is after death as Paul said that it is appointed unto men once to die and after this the judgment. Brother Conner based his reply on verses 27 and 28 and made the following deductions: That Paul was here talking of the priesthood. That under the Old Testament law the high priest went once a year into the most holy place and made a sacrifice for the sins of the people. That in fulfillment of this type Christ became our high priest, ascended into the heavens after he arose from the dead, made the atonement for the sins of the people and returned on Pentecost with judgment. Brother Porter reminded him that Pentecost occurred in 33 A. D. and that Paul was here writing in 64 A. D., and therefore the second appearing of Christ in verse 28 could not refer to Christ coming on Pentecost, for you do not use shall appear (future tense) to refer to something that happened forty years ago. The jumbling of the English language in this manner denotes something of the calibre of the men that originate such theories.

In referring to 2 Cor. 5:10, Brother Conner merely asked if the "we" referred to the church or included the world. Brother Porter replied that regardless of whether it referred to the church or the world it carries us to the future for Paul said WE MUST APPEAR, and this is future.

Brother Conner argued from the story of the rich man and Lazarus in Luke 16 that a future judgment is inconsistent and that the intermediate state of the dead was destroyed when Jesus arose. His deductions were as follows: The rich man is in hell and stays there for 2,000 years. Then God calls him up for judgment and sends him right back to hell. He concluded that for this reason a future judgment is inconsistent. That the rich man would be in the same position before the judgment as after. Brother Porter replied that Brother Conner believes

in a future resurrection. Now the rich man is in hell and God calls him up for the resurrection and sends him right back to hell. Therefore, a future resurrection is inconsistent for the rich man is in the same position before the resurrection as after. If this destroys a future judgment it also destroys a future resurrection.

From Matt. 25:31-46 Brother Porter contended that the judgment will be at the second coming of Christ and that then he will reward every man according to his works. In replying to this Brother Conner contended that the rewarding described in this passage took place on Pentecost. He was asked if he received his reward then, and to this he made no reply. Besides if his position is true it is obvious that he is almost 1900 years too young to have been present for the occasion. (More to follow.)

Thoughts Edifying

Z. HARENDEAN

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "And the peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus." (Phil. 4:6-7). Think on the Christ. (Matt. 22:42).

We should not make religion our God, but rather God our religion.

We must first get heaven into man before we can get man into heaven.

Said Stephen Girard, "My deeds must be my life . . . When I am dead my actions must speak for me." They did and still do.

Some one said "Life is mostly froth and bubbles."

Two things stand like stone—Kindness in another's trouble, and courage in our own.

Some one wrote: "We would make more progress in overcoming our faults, if we did not love them so well."

A story is told of a city man who bought a farm adjoining another man's farm. There was some quarreling about the fence that the city man set up. "That fence is a full foot over on my side," said the farmer. "Very well, we will set the fence two feet over on my side," said the man fresh from the city. "But that is more than I claim," said the surprised farmer. "Never mind about that, I would rather have peace with my neighbor than two feet of earth," replied the city man pleasantly. "That sure is fine of

you," said the farmer, "that fence just won't be moved."

"Keep the unity of the Spirit in the bond of peace," is what God wants his people to do to be well pleasing to him.

The next time, brethren, when you have trouble or a dispute about rights, surprise the other fellow by giving him more than he claims, and see what happens.

I believe that if we would all do that we would get a pleasant surprise in return for our unselfishness.

"What do we live for if not to make the world less difficult for others?" said George Eliot.

"What is success?" So many ask. "It's merely doing any task superbly well."

To make our Christian life a success it to do the will of God.

Doing the task that he gives us to do, superbly well. That he may be held up to the world by us. Let his name be glorified through us.

"And the disciples were called Christians first at Antioch." Acts 11:26. God wants his people to be only Christians and Christians only." He does not ask a man to be more than that. A Christian a follower of God's son. Are you a Christian, kind reader?—In Gospel Way.

Notes - Reports

Alma, Arkansas, July 3: I have not reported my meetings for the past few weeks; but I now take time out to do so. The first meeting conducted since last report was at Johnson, Arkansas. This meeting was well attended. We had a godly number of preachers in attendance for one or more services. Among them were: W. B. Ragsdale, James L. Neal, Ramey, Leery Ball, Harper, Copeland, also two or three others whose names I do not recall. This is a very faithful congregation. They have a nice native stone building; and a good sized membership. Brothers Guy Cosand and Leery Ball, both faithful Gospel preachers live at Johnson. Brother Jimmie Sizemore of Fayetteville, conducted the song services. One aged man was restored during the meeting. From Johnson, I went to Okay, Arkansas. This is a small congregation, composed of mostly women. Bro. Barney Stanton of Saratoga conducted the song services. Brethren Gilbert Copeland, C. R. Nichol, M. H. Peebles, Cox, Waymon Miller of Hope were the preachers who visited the meeting. The support I received from this place would put to shame some of our

stronger congregations. Brother H. H. Dunn has worked much among the churches in that part of the state and he is loved and respected by all. My next meeting would have been at Foster, Mo., but I had to call it off owing to the illness and death of my dear father. I will go there in October. The next meeting was at Decatur, Texas. Brother Porter Turner is the regular preacher there. He is doing a good work. Brother Davis from Rhome and Brother Williams from Alvord were the visiting preachers during the meeting. We also had visitors from Ft. Worth, and other near by towns. I am now at Broadus, Texas. I close here the 12 and go next to Pernell, Oklahoma to begin on July 15. Next to Moody, Mo.—Tillman B. Pope.

Shreveport, La., July 10: The Portland Ave. church here sent me to do the preaching in a meeting at Plain Dealing, La., beginning June 27. Our effort closed there Sunday night, July 8. 30 responded to the invitation, 14 baptized and 16 restored. The church had not met in Plain Dealing for more than fifteen years but now has a bright future. On Friday night, July 6, I cut my sermon a little short, then asked the people about their interest in building a house of worship there. In less than twenty minutes \$1,265.00 was raised toward buying a lot and erecting a house. Several hundred have been promised since. In addition to the 30 that responded to the invitation during the meeting there are about 6 families who had been meeting about six miles out in the country that will help carry on the work.—Gussie Lambert.

Alameda, California, July 9: One baptized and eight placed membership here yesterday. The one baptized had been a Catholic. Contractor should begin work on our building within a few days.—Lloyd E. Ellis, 1504 Fernside Blvd.

North Little Rock, Ark., July 10: I closed a good singing school July 5 at Oak Grove nine miles out from N. Little Rock. Began a meeting Saturday night, July 7th at Mt. George church 10 miles from Danville. Having fair crowds and fine attention. Hope to do some good. I go next to Poplar Ridge, near Black Oak. My brother, Earl, will be there and conduct the song service. I still have some open dates for meetings this fall. Who needs me? Write me at the above address.—C. E. McCord, Apt. 142, Silver City Courts.

Huntington, Arkansas. July 12: At the time of my last report I was in a meeting with the Washington and Church Sts. church in Aurora, Mo. That meeting closed the seventeenth of June with five additions, all coming from the Christian church. I promised to return to Aurora for another meeting next year. Went from there to Prescott, Arkansas. Began there June twentieth and closed July first. Nine were baptized in this meeting. Leaving Prescott I had a week's visit with my family. Needless to say I enjoyed being home with them for a few days so much. During that time I baptized a man from Ft. Smith, Arkansas. He is seventy-five years old and was a teacher of mine when I was but a child. It made my heart glad to baptize him into Christ. Am now in Elmore City, Oklahoma. Will close here July 21 and begin at Redlands, Oklahoma the night of the 22. Have time unpromised for a meeting in November and one in December. Would be glad to have work to keep me busy throughout the year. If you need me for your meeting next year write me at Huntington.

Thirty Years Ago

Nobody swatted the fly.
Nobody had appendicitis.

Nobody wore white shoes.
Cream was five cents a pint.
Cantaloupes were muskmellons.
Milk-shake was a favorite drink.
Advertisers did not tell the truth.
You never heard of a "tin Lizzie."
Doctors wanted to see your tongue.
The hired girl drew one-fifty a week.
Farmers came to town for their mail.
Nobody "listened in" on a tele-

phone.
Nobody cared about the price of gasoline.
Folks said pneumatic tires were a joke.
The butcher "threw in" a chunk of liver.
Strawstacks were burned instead of baled.
You stuck tubes in your ears to hear a phonograph, and it cost a dime.—Selected.



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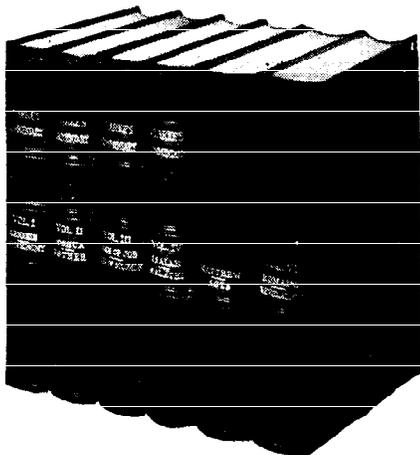
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that take and give unto them for me and thee.

take, and give unto them (or me and thee).

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a lit- 2 tle child, and set him in the midst of them, and said,

a Rom. 14: 21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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

VOLUME 15

DELIGHT, ARKANSAS, JULY 26, 1945

NUMBER 32

What Difference Does It Make?

A. G. HOBBS, JR.

"And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." Phil. 1:9-11 (American Standard version).

For the expression "approve the things that are excellent," the footnote gives "distinguish the things that differ." There is a tendency today to ignore differences in religions. Here Paul prays that differences be distinguished. He emphasizes **knowledge and all discernment**. Discern is defined thus: To see and identify by noting differences.

There are decided contrasts all around us: right and wrong; light and darkness; bitter and sweet; truth and error; the counterfeits and the true.

It is difficult for many to conceive of Christianity free from and independent of denominationalism. Hence, many questions arise when Christianity is preached in its purity.

I. "What Difference Does It Make As To What A Person Believes Just So He Is Honest?"

This is a question that is often asked. Let us answer it in the light of reason and Divine revelation.

(a) Doctrine influences life. The growing prevalence of immorality is due to false teaching about purity. Sexual impurity is winked at by many. Some think that it is all right to steal from a large concern, but not from an individual. Does it make any difference what a person believes about purity and honesty?

(b) Doctrine determines religious practice. Those who practice sprinkling for baptism do so because they have been falsely so taught. Those who try to keep Saturday as a sacred day of worship do so because of their doctrine. Mormons that practice living with several wives at a time do so because of their doctrine. And those who refuse to salute the flag, thinking that it would be bowing to an idol refuse because of their doctrine.

Now may I ask, kind reader, do you think all these doctrines are taught in the Bible? Is it pleasing to God for people to believe and practice

them just because they are honest?

(c) More than honesty is required 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. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23).

If this passage teaches anything, it teaches that a person cannot be saved merely by being honest. God's will must be done. This passage also teaches that it takes more than being religious to be saved. Many who have engaged in religious work will be turned away at the judgment. It does make a difference with God as to WHAT a person believes; and WHAT he does in a religious way as well as morally. A person may be sincere and still be lost because of not doing God's will.

(d) Only the truth can make one free. (John 8:32) But the truth must be believed, loved, and obeyed before it makes free. (II Thess. 2:10-12; I Pet. 1:22) Therefore, error, that which is out of harmony with God's word, cannot save.

(e) If it makes no difference as to what a person believes, THEN:

1. There could be no false prophets, which we are warned against. (Matt. 7:15; II Peter. 2:1; I John 4:1; II John 7).
1. There could be no such thing as error, which we are also warned against. (Eph. 4:14; II Peter 3:16, 17).
3. Error would be as valuable as truth!
4. There would be no need to teach.
5. The scriptures would not be needed for correction. (II Tim. 3:16, 17).

There is only one true gospel, (Gal. 1:8) and only one true faith, (Eph. 4:5). Yes, IT DOES MAKE A DIFFERENCE!

II. "What Difference Does It Make Just So I Am Satisfied?"

The Lord is the one to be satisfied. "For Christ also pleased not Himself." (Rom. 15:3) He did always the things that pleased God. (John 8:29) Paul said: "Wherefore also we make it our

aim, whether at home or absent, to be well-pleasing unto HIM." (II Cor. 5:9) Again he says, "For not he that commendeth himself is approved, but whom the Lord commendeth." (II Cor. 10:18).

The Lord is not pleased until His will is done. "But he said, Yea rather, blessed are they that hear the word of God, and keep it." (Luke 11:28).

"Jesus answered and said unto him. If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23.)

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

The Lord's will for men today is revealed in the New Testament. Hence, when we insist that men stick with the written word it is for their good—that they may be saved. Christ has promised to save only those that obey Him. (Heb. 5:9).

Therefore, let us quit talking about pleasing ourselves and strive to please the Lord. To do so we must conform our lives to His revealed will—to the written word.

III. "What Difference Does It Make As To What Name A Person Wears Just So He Lives A Good Christian Life?"

Obedience to Christ includes wearing the name that we are commanded to wear. This name is the name "Christian." (I Peter 4:16). This is the new Divinely-given name. (Isa. 62:2; Acts 11:26).

No one is living a Christian life who refuses to follow Christ and abide by His teaching, which includes wearing the right name. Furthermore, in the days of the apostles those who became Christians did so by hearing the gospel, believing it, repenting, confessing their faith, and by being baptized into Christ for the remission of sins. (Acts 18:8; Romans 6:3, 4; 10-10; Acts 2:38).

Christians in New Testament times were married to Christ. (Rom. 7:4) How can a woman be loyal to her husband and wear the name of some other man? How can a person be loyal to Christ and wear some other name?

The Bible makes Christians only. It takes Baptist doctrine to make Baptists; it takes Methodist doctrine to make Methodists; it takes Lutheran doctrine to make Lutherans, etc. Did you ever hear of one becoming a Lutheran by hearing, believing, and

obeying some other doctrine?

Now in all kindness, regardless of how honest and sincere a person is, the wearing of such names is unscriptural. Hence, to do so is contrary to the Divine pattern which we are commanded to hold, (II Tim. 1:13) and they cannot be worn by faith. (Rom. 10:17). Furthermore, to wear such names is to go beyond the things which are written, (I Cor. 4:6) and to add to the word of God. (Rev. 22:18, 19).

So the difference it makes as to the name we wear is THE DIFFERENCE IN FOLLOWING THE WORD OF THE LORD AND THE DOCTRINES OF MEN. It means the difference in obeying Christ, and disobeying Him. It means the difference in pleasing Christ and pleasing men.

Does it not seem that all who are trying to "live a good Christian life" would be content to be what the followers of Christ were in New Testament times—just Christians and Christians only?

IV. "What Difference Does It Make As To Which Church A Person Belongs Just So He Lives Up To The Bible?"

This is another question that is often asked. There are many people who are good morally that belong to no church; and there are good moral people in every religious body. But if a person can be saved on morality, the death of Jesus was not necessary. This is a religious question and must be answered in the light of the Bible.

How can a person "live up to the Bible" and belong to a church or denomination that is not one time mentioned in the entire Bible?

Jesus built only one Church. He said, "I will build my Church." (Matt. 16:18) "There is one body." (Eph. 4:4). This one body is Christ's Church. (Eph. 1:22, 23) And there is BUT ONE BODY. (I Cor. 12:20) Hence, there is BUT ONE TRUE CHURCH.

This Church is designated by different expressions in the Bible: The Kingdom of Christ, (John 18:36) the House of God, (I Tim. 3:15) the household of the faith, (Gal. 6:10) the Church of God, (I Cor. 1:2) etc. But all refer to the same institution. (The people who put "Church of God," and "Assembly of God" over their buildings cannot be the true church because they teach the wrong doctrine and worship unscripturally).

The Church of Christ is the only one a person can belong to and live up to the Bible, BECAUSE:

1. When one lives up to the plan of salvation as given in the Bible, (Mark 16:15, 16; Acts 2:38; Rom. 6:3, 4) the Lord adds him to the Church, (Acts 2:47)—the one He built. He does not add any one to any denomination.

2. To live up to the Bible one must worship as taught in the Bible. The New Testament Church met on the first day of the week to break bread. (Acts 20:7) No church is living up to the Bible that does not do likewise. Furthermore, the Church of the New Testament did not use mechanical music in worship, but vocal music—singing. (Col. 3:16; I Cor. 14:15).

3. How can a person "live up to the Bible" and belong to a religious

body wearing a name that cannot be found in the Bible? How can a person "live up to the Bible" and wear a name religiously as an individual that the followers of Christ did not wear?

How can a person "live up to the Bible" and belong to a religious body that teaches the wrong plan of salvation, and is unscriptural in worship and in name? The Church of Christ is the only one in existence that is living up to the Bible in these particulars.

So it DOES MAKE A DIFFERENCE AS TO WHICH CHURCH A PERSON BELONGS. It is the difference between belonging to the church of the Lord, and one built by men. It means the difference between worshiping as the Lord teaches, and as men teach. It means wearing the right name, or the wrong name. IT IS THE DIFFERENCE BETWEEN OBEYING CHRIST AND DISOBEYING HIM.

V. "What Difference Does It Make As To How A Person Is Baptized Just So His Heart Is Right?"

(a) Let us see how baptism was performed in New Testament times:

"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. 6:3-5).

Those who teach sprinkling argue that this does not refer to water baptism, but to a burial of the old man of sin in putting off the works of the flesh. BUT this can not be true BECAUSE the old man of sin is crucified in repentance, not baptism. Here we are plainly told that "we are buried with him BY BAPTISM into death."

The Lord has given us a concrete example of how baptism was performed, and must be done today:

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

"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 Philip and the eunuch; and he baptized him.

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8:35-39).

When you were baptized, did you and the preacher both go down into the water? Did he bury you "by baptism" into the death of Christ? When a person refuses to do what is plainly taught and substitutes a human tradi-

tion in its place, it is evidence that his heart is not right.

There is not one command or example where pure water, and nothing but water, was ever sprinkled on any person in any age for any religious purpose in the entire Bible.

Philip, being guided by the Spirit, did just what God wanted done. Had he not immersed the man, it would not have been necessary for him to go down into the water.

Baptism is a test of faith, and when a person refuses to be baptized and substitutes sprinkling it is evident that he does not have enough faith to be saved.

Yes, it does make a difference: the difference in obeying God and in disobeying Him.

VI. "What Difference Does It Make As To Why A Person Is Baptized Just So He Is Baptized?"

This question is also asked quite frequently. God requires that the motive be right in everything. Jesus said for us not to give alms to be seen of men. (Matt. 6:1-4) We must attend worship with the right motive; and we must be baptized with the right motive. Furthermore, we must obey from the heart, and part of the heart is the understanding. (Matt. 13:15). Hence, if a person is baptized without the right understanding he does not obey from the heart.

"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. 6:17, 18).

No one can obey a fact. We believe facts. But we can obey commands, and we can obey a form. The form of doctrine had just been given in the same chapter, verses 3, 4; the burial and resurrection of Christ, which is obeyed in baptism.

Baptism is in order to be saved, (Mark 16:15, 16) or "for the remission of sins." (Acts 2:38) Hence, when a person is baptized he must understand that it is essential to his salvation or else he does not obey FROM THE HEART because he is not obeying with the understanding. For a person to be baptized for any other purpose and with any other understanding means that he IS NOT made free from sin. Therefore, it does make a difference as to WHY a person is baptized. It means obeying God, or disobeying Him.

Note that this passage, Romans 6:17, 18, tells just exactly WHEN a person is made free from sin—when he obeys from the heart that form of doctrine, being THEN made free from sin, not before. Hence, it is plain that a person is not saved from past sins until he is baptized.

It is not a work of merit or human goodness to obey a command of the Lord. Obedience to a Divine command before conversion, and in conversion is no more a work of merit than obedience is after conversion. There is no saving power in the waters of baptism. We are saved by the blood of Christ, but no one receives any merit

(Continued On Page Three)

The Sin of Neglect

JOHN GRADY REESE

The apostle was not asking an unimportant question when he said, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3) Most calamities and accidents on the land, sea and air are caused by neglect. Not long ago I saw a car overturn in a ditch. I asked the driver how the accident happened. He said that his brakes would not hold when he applied them as he started to make the turn. This man neglected his brakes and a serious accident was the result. Neglect in any way produces a corresponding loss.

Throughout the Bible the fatalness of neglect is emphasized. There is not a word said in the twenty-fifth chapter of Matthew about the foolish virgins being bad. No doubt they were all well disposed toward the bridegroom. They all expected him to come sometime, but they failed to make preparations to meet him. They started out for oil all right, but they started too late. They did not need oil in the day time, and they did not need oil at night until the bridegroom came and then it was too late.

One time a great surgeon stood before his class to perform an operation on a diseased man. With strong 2nd gentle hands he did his work successfully, so far as his part of the terrible business went; and then he turned to his pupils and said: "Two years ago a safe and simple operation might have cured this man. Six years ago a wise way of life would have prevented his contracting this disease. I have done my best for him as the case now stands; but nature will have her word to say. Next day the patient died.

Show me a business man who neglects his business day after day, and I will show you a man who will be bankrupt in a little while. If a man neglects to hoe the weeds out of his garden they will soon grow up and choke out everything else. If one neglects to wear the proper clothes, neglects to ventilate his house in a proper way, and neglects sanitation, his health will soon be ruined. If one neglects his conscience long enough, heathenism will be the result. If one neglects his soul it will become dwarfed and die. You may neglect to use a member of the body long enough and the power of that member to function will be destroyed.

Neglect produces a loss of sensitiveness. If you put an alarm clock beside your bed it will wake you at

first, but if you reach over, turn it off and go back to sleep, it will not be long until all sensitiveness will be destroyed. It will not wake you. I once had a room where the cars passed all night. The first night or two I could not sleep, but it was not long until I could sleep on without noticing the cars. Neglect will cause a man's love for God and his fellow men to grow cold.

The boy who neglects his school work will soon lose interest in school. The pupil that neglects his music lessons will soon lose interest in music. Neglect the social affairs in your community and you will soon lose interest in social affairs. Neglect your soul's welfare and you will soon lose interest in your soul. Neglect to study the Bible and you will soon lose interest in the Bible. In Ephesians the fourth chapter and verse nineteen a class of people is described that had lost all interest in the finer things of life. They are said to be past feeling. Why? Because they had neglected God and the finer things of life, and had given themselves over to lasciviousness, to work all uncleanness with greediness. The man who follows this course in life will soon lose all interest in things divine.

Here in our town a man neglected to take the load out of his gun when he returned from a hunting trip. In some way the gun was discharged and blew out one of his eyes. He will go through life suffering because of neglect. A man I know neglected to learn to swim. He had to stand on the bank of the river and see a child drown. All this because of neglect. Remember the foolish virgins neglected to have oil, neglected to make preparation until the bridegroom came and then it was too late. They were shut out. The Master teaches that we must decide for him now. Nothing must keep us from deciding for him. Hear Christ: "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. (Lk. 9:59-60). Felix waited for a "more convenient time" and was lost. Agrippa was "almost persuaded" but lost. Neglect therefore, incurs great losses. We must meet every sin at God's final judgment. If we are to hear him say, "Come ye blessed of my father" we must not neglect to

improve ourselves along divinely appointed lines, and to grasp every opportunity for service.

It has been said that neglected sin sinks the soul deeper and deeper, and like a rocket, man falls into the hell of a neglected life. The only way to escape is by Jesus Christ. Jesus said, "I am the way." (John 14:7) Jesus through his apostles pointed out the way of escape from past sins. To a multitude of believers Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38). This is God's way, and his only way, to become a Christian. You need not look for any other way. Man's ways lead to death. The Lord in mercy is still calling upon fallen man to "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). Yes, rest, rest from past sins, and that by obedience to the gospel. (II Thess. 1:7-9; I Pet. 4:17) Those redeemed, from past sins by Christ, must not neglect to live soberly, righteously and godly, in this present world. (Titus 2:12) And then at the glorious appearing of the Lord Jesus Christ they will be prepared to be fashioned into his perfect likeness. (Phil. 3:21).

John W. Wilson, San Anselmo, Cal., July 11: Just returned from Salem, Oregon. Had a good meeting with Madison and Baker Sts. church. Freeman and family, as well as the whole church are true to the Book. They stand firm against Sommerism and all other 'isms in the Northwest. Baptized one here since I came home. Will M. Thompson will preach here tonight. We are striving to get a building of our own. The work should be in much better shape when this is done. We meet in one "upper" room on Sunday and in another on Wednesday night. Not able to rent a place for all our services. Call me when passing through and I can direct you to the place of worship. Ph. 5305-W.

WHAT DIFFERENCE DOES IT MAKE?

(Continued from page 2)

of the blood until he obeys the Lord by being "baptized into His death." "And being made perfect. He became the author of eternal salvation unto all them that obey Him." (Heb. 5:9).

(The foregoing article may be had in tract form from A. G. Hobbs, 4216 Sunset Ave., Indianapolis 8, Indiana.)

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance **\$1.00**

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

A Time That Is Too Late

JAMES D. BALES

All of the teaching of Jesus has a note of judgment in it. Sometimes judgment is the theme of an entire sermon as in the case of the rich man and Lazarus. The two characters, which are contrasted both as to their condition in this world and the time after death, can be duplicated in the world today. We often see extreme wealth and extreme poverty in the same day. Extreme wealth often passes by extreme poverty without recognizing that the need of man, and the capacity of the rich to meet some of the needs of man, places them under an obligation to do all within their power to help the suffering poor. Those who are unwilling to do all that a Christian can are condemned by those very opportunities which could have been used as means of spiritual growth and of helpfulness to humanity. The rich man, however, seems to have been callous and heedless to the need of his poor brother. He took his own ease while his brother suffered. Crumbs from his table might reach Lazarus but if they did it was as crumbs which fell from his table and not as provisions which the rich man had sent to him, or brought himself. His actions revealed that he was destitute of love for his brother whom he had seen and thus that he was void of love for God whom he had not seen (I John 4:20).

The Scene Changes

Death comes to the rich and to the poor and so it came to pass that both Lazarus and the rich man passed on. However, it is important to notice that a man's misfortunes are not an index to his character and that poverty is not necessarily a sign of divine displeasure with a particular life. Furthermore, the one who lives the longest is not necessarily the best man. God may simply be giving that individual additional days of grace. The rich man lived the longest and he lived without poverty, but that did not mean that heaven was his destiny.

When Lazarus died, his burial was not mentioned, **but** angels took him to Abraham's bosom. When the rich man died, he was buried, but angels did not take him to bliss. His character was his guide and, like Judas, he went to his own place; the place for which his character had prepared him. (Acts 1:25) The rich man was in torment. His sins had found him out and those things in which he once took pleasure now returned in memory to plague him. He suffered but Lazarus was in bliss. David Brown has suggested that "it is a great law of God's kingdom, that the nature of our present desires shall rule that of our future, so that by law, he whose 'good things,' craved and enjoyed, were all bounded by

time, could look for none after his connection with time had come to an end." "But by this law, he whose 'evil things,' all crowded into the present life, drove him to seek, and find, consolation in a life beyond the grave, is by death released from all evil and ushered into unmixed and uninterrupted good."

The rich man did not ask for deliverance. In fact, he asked for just sufficient water to cool his tongue; not for a bucket full of water, but just the water that would cling to the tip of Lazarus' finger. But he whom he failed to console in life is unable to console him now. Abraham reminded him of his past life and then pointed out that it was impossible for anything to be done for him. If Abraham could have interceded for him certainly he would have done so for at one time he had interceded for the cities of the plains. The rich man then became missionary minded, at least with reference to his own brethren. He wanted someone to be sent to them to tell them lest they, too, come to this place of torment. This, indeed, was a complaint against God which said that the warning of the Old Testament, which the rich man had in his lifetime, was not sufficient. Abraham said that they had Moses and the prophets, let them hear them. The rich man then gave the lie to Abraham's statement by maintaining that the Old Testament was insufficient and that if someone went to them from the dead that they would believe. Abraham said that "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31) Those who would not be convinced by the evidence that they had in Moses and the prophets, would reject a resurrected being. In fact, they did, for when Christ arose the religious leaders had the soldiers to spread the lie that his body had been stolen. Those who are not of the truth, who have no love for holiness and the truth, cannot be convinced by any amount of evidence. They can always bring forth some "reason" why they should not believe.

God Is Warning Us Today

The Bible is filled with solemn warnings to those who reject Jesus Christ. The Bible is clear that their destiny is not delightful. And yet multitudes like the rich man will reject as insufficient that warning which God has given to us. However, if our character fits us for hell we cannot enter heaven. Think of it. The torment of the damned. What memories will crowd the mind of the damned as they think of the opportunities which they abused and passed by. Think of the agony when they realize that God's offer of mercy was rejected

by them and that the day of salvation has, for them, passed. Think of it when they meet with damned souls that they helped deceive. Think of it when they have lustful cravings which cannot be satisfied with that which is their lot in the unseen world. The lust for fame, but only infamy for them. The lust for wealth, but only poverty of soul for them. The lust for sex, but only the burning unsatisfied desire is their lot. The desire for rest and peace, but only the memory of lost opportunities and unforgiven sins. Let this message from torment to those on the way to torment, warn people to turn back before it is too late.

False Doctrines Exposed

Regardless of the religious views which prevail today, we know that the following are not held by the rich man now for he, in torment, knows better. He is not a Christian Scientist for he recognizes that there is sin, sickness, death and suffering. He is not a "soul sleeper" for he recognizes that although his body was buried that he was in torment while the body was in the tomb. He

is not an annihilationist for he recognizes that he is conscious and suffering. He is not a Universalist for not only does he recognize that there is no deliverance for him, but that he cannot even have water to cool his tongue. Thus he is not a Christadelphian, a Seventh-Day Adventist or a Jehovah's Witness. He is not a Latter-day Saint for he recognizes that there is no one there to preach the gospel to his spirit; that there is no such thing as the baptism of a living person for him now that he is dead; and that there is no deliverance for there is a great gulf fixed over which he cannot pass. He is not an atheist or infidel for he recognizes that there is both a heaven, a hell and an ever-living spirit. None of these doctrines are preached in hades because people there know they are not true. Wherefore they should not be preached on earth.

Friend, why not be a Christian, flee the wrath to come, and escape the judgment that shall come on the disobedient. (John 5:24; Rom. 8:1, 2).

—In The Evangelist, Sheffield, Ala.

The Kingdom Was Not Established Before Pentecost

GEO. B. CURTIS

There are many theories in the religious camps relative to the time of the establishment of the kingdom of God on earth. A small group places the establishment of the kingdom in the garden of Eden, with the rebuke given the serpent in which a power to bruise the head of Satan was promised. Another and larger group of religionists take the promise that God made to Abraham that through his seed would come the blessing to all nations as the event that marked the beginning of God's kingdom with men. Another group, a numerous one, would have the kingdom to begin at Sinai with the giving of the Ten Commandments. Still another places the beginning of the kingdom of heaven at the time that John the Baptist came preaching the kingdom at hand. Another fixes the beginning time of the kingdom, or church, with the naming of the Twelve by our Lord during his personal ministry. Some claim that the kingdom is yet a matter of future occurrence. The church of Christ with the majority of the world's great scholars, contend that God's kingdom among men was fully set up on the first Pentecost following the resurrection and ascension of Christ.

Where there are so many different views, somebody is wrong. There is the possibility that all can be wrong, but not the slightest possibility but that one position can be right. Truth does not contradict itself. Error will

contradict error. Error will contradict truth. Truth will not contradict truth. These positions each contradict each other; hence, all except one is bound to be wrong. It is my part in the study of this all-important subject to examine the ideas relative to a pre-Pentecostal kingdom. When the truth is found, let us each be satisfied therewith.

The Bible makes no distinction between church and kingdom. The terms are used interchangeably and synonymously in the word of God. Hence in this article I use them interchangeably.

Dr. Jeremiah B. Jeter, one of the greatest Baptist preachers who ever lived, one who did more in his generation to shape Baptist policy and thought makes this observation on the time of the establishment of the New Testament church: "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 personal life no church was organized, and his disciples were subject to no discipline, and their labors, except so far as they were directed by his personal attention, were without concert.

"On the day of Pentecost, after the ascension of Jesus, the apostles, by the descent of the Holy Spirit, were fully qualified to carry forward and

complete the work that John and Jesus had begun. The first church was formed in Jerusalem, and this soon became the mother of other churches in various countries." (Baptist Principles Reset, pp. 20-21).

On page 27 of the same work, Dr. Jeter says: "It has already been shown that the first church was organized in the city of Jerusalem, after the ascension of Jesus, and was composed exclusively of believers." With the thoughts expressed by this eminent Baptist scholar we agree, because he agrees with the word of the Lord. With the thoughts expressed by Dr. Jeter most of his Baptist brethren disagree, because it disagrees with a favorite doctrine of theirs.

We can learn much of the time of the establishment of this kingdom of God among men from the promise to David of one to succeed upon David's throne to rule in his stead. God's promise as recorded in II Samuel 7: 12-13 reads, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish his throne forever."

We observe from this promise that the kingdom was not then established, that the Garden of Eden incident was long past, that Abraham had slept for ten centuries, that five hundred years had rolled by since the giving of the Ten Commandments. From these observations we must conclude that the Garden of Eden position, the Abrahamic covenant position, the Sinaiatic position are all wrong. Another observation that we'd like to make is that this kingdom was to be set up while David slept with his

fathers. This irrevocably cuts off those who will have the resurrection of the just and then the setting up of the kingdom, as do our Premillennial friends. But this is not a part of my article.

From Psalms 110:1-4, we notice this promise again: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn and will not repent, Thou art a priest after the order of Melchizedek." From these scriptures we learn the following important facts: (1) the ruling of the one on the throne of David is to be at the right hand of God. (2) The one ruling is to be seated at God's right hand. (3) This rule is to continue until every enemy is put under the feet of him who rules seated at God's right hand. (4) The rule is to take place in the midst of his enemies, not after they have been put to death as future kingdom advocates claim. (5) That the ones ruled would be willing subjects, not conquered with the sword as future kingdom advocates claim; (6) that at the time of his reigning he shall be a priest after the order of Melchizedek. The last observation forever shuts off those who would establish the reign of Christ during his personal ministry; for we read from Hebrews 8:4, "For if he were on earth he would not be priest, seeing that there are priests that offer gifts according to the law." In connection with this scripture we read a prophecy from the book of Zechariah: "And speak to him, saying, Thus speaketh the Lord of hosts, saying Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and he shall sit upon his throne: and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:12-13). Any theory that places Christ upon the throne of David before he left the earth and after he returns to raise the dead is bound to be a false theory from the teaching of these statements from the word of God.

I would like to spend more time in these pleasant fields of Old Testament prophecies and promises, but I deem that enough have been introduced to lead us to the proper understanding of their fulfillment in the New Testa-

ment. We lead you to the second chapter of the book of Acts for the fulfillment of the promise to place Christ upon the throne of David. I begin with verse 25: "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved: Therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption, Thou hast made known to me the way of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us into this day. Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not yet ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." In this passage Peter tells us that the promise of God to David to seat one of his seed upon his throne to rule in his stead was fulfilled when God raised Christ from the dead and seated him upon His own right hand.

To this agree the words of the apostle Paul in Ephesians 1:20-23: "Which he wrought in Christ, when he raised him from the dead, and set him upon his own right hand in heavenly places, far above all principality, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." This elevation to the right hand of God, placing all things under his feet, giving him the throne of David, the word of God informs us took place when God raised Christ from the dead, and seated him at his own right hand. Any church that goes back farther than the resurrection and ascension of Christ cannot consistently claim to be Christ's church. One this side of his coronation upon his going into the presence of the Father to receive the kingdom cannot consistently claim to be his church. If the church were established before the death of Christ, it had no head; it had no tried foundation; it had no blood; it had no Spirit. It was an institution in which there was no salvation through the blood of Christ. It was under the Old Testament: was not of effect until ratified by the blood of our Lord. The church of the Bible is a blood bought institution, composed of blood-bought men and women. Are you one of the ones whom the Lord has added to his church by the new birth? If not will you find the church of Christ and become obedient to the gospel of Christ? This is all that God requires to make you a member of the New Testament church.

The Church and The Elders

J. C. DAWSON

I have been a member of the church of Christ forty-five years, a minister of the church thirty-three years, and served as an elder of the church at Conway, Arkansas for twenty-nine years, from its organization until I left there to become superintendent of the home in Fort Smith. Thus, I know by experiences what it is to be a Christian, a minister, and an elder.

We can better understand our relationship to the elders if we have a clear understanding of the elders. The title Elder is almost as old as the history of the human family. In the period before Christ, it carried the idea of both age and authority. This idea was carried over into the church of

the Lord Jesus Christ with certain limitations. Let it be remembered that elders, while occupying very important positions in the kingdom of Christ, are still just men but should be the best and ablest men in the church. In Acts 20:28 we have this statement from the Holy Spirit as it spake through Paul: "Take heed therefore unto yourself, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Thus the Holy Spirit hath made elders "Overseers" and also "Feeders" of the church. Who would dare to change what the Holy Spirit has done. They

occupy a position in the church but between the members of the church, as a church, and the Lord himself, in that he has appointed them his overseers and feeders. We know what it means to oversee and to feed. In doing this they are not to lord it over God's heritage but to be ensamples to the flock. Thus we see the elders do not take the place of the Lord but are to accept his law, Gal. 6:2, and to live that law before the church so as to be examples, and then teach or feed that law to the church. To oversee is to see that this law is respected by the church.

The church is commanded to (1) Know the elders, that is * recognize them. (I Thess. 5:12, 13). (2) To obey them that have the rule over them. (Heb. 13:17). (3) Not to rebuke an elder but to entreat him as a father. (I Tim. 5:1) (4) Not to receive an accusation against an elder but by two or three witnesses. (I Tim. 5:19). Now then when the church obeys the word of God, it will recognize the position of the elders, obey them, entreat them as fathers, and be slow to believe any accusation against them. Without this consideration from the church, the elders can never lead them on to victory. And if this cooperation is given the elders by the church, I feel sure the trouble between the church and the elders would be reduced to the minimum.

The church, so far as the record is concerned, did not select their own elders. The idea of appointment of elders shows they were not elected by the church as to appoint and elect are two different things. (Acts 14:23; Tit. 1:5, R. V.) The Holy Spirit knew that if elections were held to select elders, there would be no way to keep politics out of the church. The nearest an example we have of a church selecting their officers was when the church at Jerusalem selected deacons. (Acts 6th chapter). Here the apostles acting as elders, determined the need, instructed the church what to do, and then made the appointment. How different this is to the manner now used by some congregations.

The manner of getting rid of elders is of much concern to some churches. I have not found in the New Testament instruction how a church should proceed with such a dismissal. This is most significant. It seems there was not in the plan to govern the church as revealed by the Holy Spirit, the idea of removing an elder. If this had been done, the church would be greatly hindered as there would be some one who did not think the elders were either living right, or managing the church right, and would therefore

proceed to remove them. This would again give ground for much political maneuvering. Paul gives us instructions in I Tim. 5:1 as to how to prevent the need of such as action in the church. Where is the family that when the father does not do just as the children think he should, demand the removal of the father as such and that another should be selected in his stead. Or where is the family that when the father fails to come up to their expectation, calls for a vote of the family, votes the father out, and then votes another man into his place. Folks, you know_ this just would not do at all, and yet the Holy Spirit says we should entreat the elders as fathers. Here is what the family would do. They would do as Paul says, if the father did wrong, they would first be slow to accept the accusation, they would still obey the father, and would deal with him as a child should a father, and thus the situation would be taken care of. Don't you know, brethren, that if we would thus deal with our elders, the need to remove them would be so well eliminated that we would not need the rule to go by, and for that reason, the Holy Spirit gave none. If your elders are in the wrong in any way, and they are just men, then try the Holy Spirit's way and see how well it will work. Make a family affair out of it by entreating and not by any method we might suggest ourselves. The divine suggestion will work the divine way.

The qualifications of elders are so well defined that no one can misunderstand them. Like the standard of Christian living, so the standard of life for an elder, are both set so high we will never attain the heights while here on earth, but should ever by striving and climbing to reach the highest height in living and overseeing possible. When an elder understands the duties of an elder and that he is an example for the church, if he has any degree of the spirit of Christ, he will use his every talent in the performance of his sacred duties. I pity him if he fails to do so. Likewise, I pity the congregation that does not respect the position of the elders. The position of an elder is an honorable one. The position of a Christian is a selected one. They are both royal priests and should live and work in a royal, that is, kingly manner. The whole purpose, the only desire, and the constant aim of every member of the church of the Lord Jesus Christ, should be to save the elders, the church, and the world round about us. What a sad state of affairs if the elders should not live as they should

or fail to oversee or feed the church as they should and what a sad state of affairs if the congregation should fail in their manner of living or their recognition of the elders. May the good Lord help all of us to live as he would have us live and that the church will march on to victory in this old world of sin. This is my most earnest prayer.

W. M. Grooms, Camden, Ark., July 16: The work with the Washington Street congregation is more encouraging than ever before. There seems to be increased interest and attendance is gradually increasing. During the past 12 months, this congregation has contributed \$8,559.85. With an average attendance of about 65 we feel this is well above the average. I will be in a meeting with the church in Gum Grove from August 1 to August 10. This is about four miles from Bluff City. We anticipate a good meeting.

* **

J. L. Calvert, Box 505, Kingsville, Tx., July 17: On June 27, I closed another meeting with the church in Sapulpa, Oklahoma. Brother Newell is the minister and is doing his best to do a good work and I believe he will accomplish a lot. I also closed a good meeting with the church at Maplewood, La., June 7. They are a young congregation, but are willing to work, and I expect to see a great congregation there in the near future. Our work here in Kingsville is still fine, and it seems to be doing better now than at any time in the three years that I have been here. Our classes are growing, and we do not have room for all who come, so we are using the home of one of the members, and will soon be using some more homes until we can build. We hope to build before too long. When you come this way worship with us.

* **

Will W. Slater, Fort Smith, Ark., July 19: The meeting in Eldorado, Texas resulted in one baptism, and, we believe, some good done otherwise. Labored under a hardship there. A town of 1600 people, and the church divided. The "anti-Sunday school" has the largest membership. The church needs a minister to locate with them. Any one interested may write to C. R. Keeney, Box 311, Eldorado, Texas. Brother Keeney is a son-in-law of the late J. D. Tant. This leaves me in a meeting at Caddo, Oklahoma, One confession to date. Will begin in Randlett, Oklahoma July 30.

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VOLUME 15

DELIGHT, ARKANSAS, AUGUST 2, 1945

NUMBER 33

What's In A Name?

VAUGHN D. SHOFNER

Just now I am reminded of a small child as it clings to the hand of father or mother and asks question after question in its quest for understanding. That's the natural process in developing that precious intellect given us by the Great Giver. The mind at birth is as a latent ember existing within the mystical make-up of the tabernacle of clay; dormant at first but fed by the nourishing milk of intelligible utterances and fanned by articulate zephyrs of sensible phrases, that quiescent ember flames forth a consuming blaze to devour and digest the coherent thoughts it comes in contact with.

With thankfulness to the Almighty for this power of rational thinking and guided by the light of Sacred Writ, I state, briefly, a few reasons why I am concerned about the name of Christ. If you're thankful for that precious intellect God gave (you and I know you are) and will, without predilection, use it to logically delve into Jehovah's Will, you too will accept these reasons as being far above the power of man's confutation.

Every member of denominationalism, alongside those of disbelief and infidelity, will declare that there is nothing at all in a name. I wish I could believe that, for 'twould remove the feeling of pity and anxiety I sense as I think of the world of religion that is rent to pieces and segregated into divers sects and cults in direct opposition to Christ's prayer for unity. There was enough in a name to cause God, as he placed man and woman in the midst of the paradisiacal beauties of Eden, to call them Adam and Eve. If names have no value God exercised absurdity when he changed Abram's name to Abraham, Saria's name to Sarah, and Jacob's name to Israel. If a name is meaningless Paul was suffering aberrations of the mind as he expostulated with the Corinthians. For he asked: "Is Christ divided? was Paul crucified for you? or were

you baptized into the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in mine own name." Our names are full of meaning. Without a definite name given each individual the world would be a hullabaloo of confusion. I am glad I have a name, aren't you.

In the world of religion we must keep up our rational thinking, and practice that which is reasonable. People say, "We're all Christians. We just wear different names." Some say they are Presbyterian-Christians; others say they are Methodist-Christians, Holiness-Christians, Nazarene-Christians and so on to the total of near three hundred different names. Here I ask, "Why not be Christians only?" Some answer by such assertions as, "I'm a Nazarene because Jesus was." Now you know better than that. Jesus was a Nazarene because he lived in the city of Nazareth. Did you ever live there? Some say they are Baptists because Christ's church was founded by John the Baptist. But that contradicts Christ's words for he declared after John the Baptist was dead, "I will build my church."

The holy Word of God speaks of the church and calls it by the name it should be known by. Jesus said in Matt. 16:18 "I will build my church." I believe Christ and I know it is his church that we read of in the New Testament. In Acts 20:28 the elders are commanded to "feed the church of God which he hath purchased with his own blood." We know, if we believe the Bible, that Jesus came to this world of sin and sorrow, died the ignominious death of the cross atop the summit of Golgotha and shed this blood in his death as the hard steel of the Roman soldier's spear entered his immaculate side. It is his church; Christ's church, for he bought it with his blood. Why should man pin some human name to an organization and

say it is consistent with Holy Writ?

Ephesians 1:22,23 declares, "(God) hath put all things under his (Christ's) feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Therefore the church is equivalent to the body. Col. 1:18 says, "He (Christ) is the head of the body, the church." Therefore the body is equivalent to the church and it belongs to Christ. It is the body of Christ; the church of Christ. That, my friends, is name enough. That's the New Testament name for the New Testament church. All the prefixes placed before the precious name of the Lord came from the evil imaginations of man to blaspheme the name of God and divert honest, sincere humanity from the strait way to the broad declivity that leads to the fiery depths of hell. If the name of the church I am a member of was not found in the Bible, I would reasonably conclude it is not the Biblical church.

On the day of the first Pentecost after Christ's death, burial and resurrection Peter preached the first gospel sermon in fact that was ever uttered on Time's side of eternity. When those rebellious Jews heard it declared that they had crucified the Son of God, the Saviour of the world, "they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent, and be baptized everyone 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 there were added unto them about three thousand souls.....The Lord added to the church daily such as should be saved." Their sins were forgiven after baptism, and not before, of Peter was guilty of misrepresentation. Sins are forgiven after baptism or Christ misrepresented things in giving the Great Commission. Hear him: "Go ye into all the world, and preach the gospel to every creature. He that believeth AND IS baptized SHALL be saved." In the same pro-

cess that man receives forgiveness of sins he is added, by the Lord, to his church. If not the language of Acts 2:47 is meaningless. "The Lord added to the church daily such as should be saved." Church equals body; body equals church. Gal. 3:26,27 says, "For we 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." Then the obedience to his will cleanses us from past sins and puts us into his body which is his church, and we are of Christ, and as individuals we are plain Christians. Nothing is said in God's Word of the examples of conversion making Baptist - Christians, Methodist - Christians, Presbyterian - Christians, Episcopalian-Christians. Such a monstrous absurdity is not lettered upon the pages of Sacred Writ.

The members of Christ's church are named. They are called Christians to denote they are individuals of Christ. Just as you are an American because you are of America. They are called "disciples" to denote learners or followers. They are called "saints" because they are saved from past sins and are sanctified or set apart by Christ's gospel unto a peculiar mission. They are known as "brethren" in depicting their relationship one to another. They are called "kings and priests" to show that the order of old has been abrogated and that individuals can now "offer up spiritual sacrifices, acceptable to God through Jesus Christ" the "Prince of Kings" and the only "High Priest" that supplication may be made through.

There is no instance, in God's Word, of the title of "reverend" being applied to any save the Lord himself. Only once is it found in the King James translation and there it refers to God's name. The title of "Reverend Luke" is not written in the Bible. "Right Reverend" Peter is not lettered on the pages of Immortality. "Father John" is not seen in the words of Inspiration. But today we find the "Reverends", "Right Reverends", "Fathers" and "Rabbis" on every hand. I crouch in shame for those blasphemers of God's holy name as I hear the words of Christ and the Holy Spirit: "Call no man father upon the earth: for one is your Father, which is in heaven." "Be ye not called Rabbi: for one is your master." "Holy and reverend is the name of the Lord." And according to the wisdom of Job: "Let me not, I pray you, respect any man's person; neither will I give flattering titles unto any man. For I know not to give flattering titles." But, saith The Holy Spirit, "if any man suffer as a Christian, (just a plain member

of Christ's body) let him not be ashamed: but let him glorify GOD in THIS NAME."

When the Son of God returns to claim his chosen, will you be numbered among them? As a thief in the night shall he come. When the shades of midnight hover o'er the land, and all humanity is hushed in the state of complacency; when all is as usual; when the titles of grandeur are still tickling the ego of man by lifting him above the common group; while riches are more desired than Heaven's invitation; while man-made names and creed are still the vogue of the multitudes, then shall he come with his mighty angels, clothed with a cloud, with an outstretched hand toward heaven he will declare the termination of Time. This oath shall be ratified by the trump voice of God which shall reverberate throughout his universe and penetrate every grave and the depths of the sea. The dust of the centuries gone by shall revive and all humanity of all ages shall see him in the clouds. Yes, we shall see him coming again, not guided by the shimmering star of Bethlehem to be born in a manger, not to receive a reed of mockery, but to receive the scepter of the universe; not to be sum-

moned before Pilate's court, but to summon Pilate and Herod, the Jewish sanhedrin and every individual of every nation of the earth to stand before his own righteous and inflexible bar, to receive the just recompense of reward according to the deeds of the body. At that time the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the mountains shall melt and run before the flame, the rivers shall burn like pitch, the earth shall reel and stagger to and fro; and then too late shall be the cry, "I love the name of Jesus!" Only those who have borne aloft the blood-stained ensign of Christ the Saviour here in the flesh; only those who were not ashamed of the name of Christ and obeyed his blood-bought Will without addition, without subtraction, without modification shall be saved.

I fear no refutation of these statements from powers human or infernal, for it was not I, but the bold dashes of the pen of Inspiration that wrote the facts concerning the name of Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we MUST be saved."

Religious Speculators

GEO. B. CURTIS

(Radio sermon over KFPW, Ft. Smith, Arkansas, February 23, 1941).

In every crisis of the world there are agitators dealing out doleful predictions of impending doom. Sensationalism is the chief attraction. People like to be duped. When every sermon is a thriller, and every subject a headliner, and such sacrilegious themes as, "God's Wife and Why He Divorced Her," is paraded in medicine show style, curiosity seekers will be attracted. Then add to the inducement, goodies for the kiddies, and a sizable crowd can usually be gathered. These are duly filled with wind and sent home hungering for the bread of life.

We are in troublous times—times when we need to keep our heads cool and our hearts warm. We do not need a lot of date-setters and calamity howlers to break down the moral of our people in the hour of need. Religion, do we need it? Yes, as we have scarcely ever needed it before, but the religion of the Bible and not the vain babblings of false prophets.

Prayer, do we need it? Yes, we need to send up our constant petitions to the heavenly Father; but not prayer that is substituted for obedience. We need a return to the God of the Bible. We need a return to the doctrine of Christ and not a following of the doctrines of men. Do we need to preach the second coming of Christ? Most assuredly we do. But we need to preach his second coming as the word of God preaches it, and not according to the rampart ravings of rank radicalism. No person believes more firmly than I that the Lord will return. I believe that he will raise the dead—good and evil at the same hour—for

I believe that at his coming living saints will be immortalized and with the resurrected saints be caught up to meet the Lord in the air, for so the Bible teaches. I believe that those who have lived with him shall ever be with him in eternity. I believe that this old earth and all the things therein shall be burned up, for the Bible so teaches. I do not believe that this mundane sphere of ours shall

just receive a good singeing, just renovated, and made our heavenly home as some men teach. Turn to Second Peter and read the entire third chapter. Now pay special attention to the tenth verse. I have heard these materialists claim that when the Bible speaks here of the earth being burned up that it means peoples. No it doesn't, friends. When the Bible wishes to speak of the peoples of the earth, it is translated "word" from the Greek kosmos. When this ball on which we live is spoken of it is called "earth" from the Greek word "ge." This is from the word "ge" not "kosmos."

This renovation idea was borrowed from the Russellites and Adventists, and my Baptists friends who are listening to me this morning do not believe this renovationists doctrine any more than I, I am happy to say. I am begging them not to be stampeded into Russellism by any whirlwind methods. They have played too magnificent a part in the building of our country to at the hour of need turn to this politico-religio theory of a heaven here on earth built upon the destruction of our own Columbia and the other nations of the earth.

Take down your Bible and turn with me to the twentieth chapter of the book of Revelation and let's together study this thousand year reign. We read, "And I saw thrones, and they sat upon them: And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Verse 4. It is not my purpose to discuss the binding of Satan, nor the meaning of the first resurrection in this sermon, but I would like for you to notice that the Bible doesn't say that Satan would not deceive individuals, but nations. Nations—governments—no longer dictate that men shall be of any particular system of religion. Religion is now where God intended for it to be, upon the individual.

Now to this rule: Every government must have a head, a law, a territory, and subjects. That Christ is head of this thousand year reign is sure. That his word is the law is also sure. Now as to the subjects and territory. John said, "I saw souls of them." Notice that he did not say that he saw their bodies, but souls. Souls of whom, John? The answer comes back, "The souls of them that had been beheaded for the witness of Jesus." Not a flesh and blood man or woman among them, These had giv-

en up their lives for Christ. These souls lived and reigned with Christ a thousand years. Was this upon the earth? The man that says so, says something that God's book does not say. There is not the slightest hint that this reign takes place on the earth.

Now as to the territory reigned over in this millennial reign. To place the territory here on the earth is to rest our conclusion upon an assumption. In fact, if you will turn with me to the 6th chapter of the book of Revelation, I think we can find these same people and the place of the reign. Begin reading with me at the 9th verse: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, for the testimony they held: and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (verses nine and ten) Here we find the subjects again and they were in heaven not in Jerusalem. This literal reign of Christ on the throne of David in the city of Jerusalem is a hang-over from the old Judaistic doctrines that gave Paul trouble in the Galatian and other of the early churches.

You have been told of late that since 1912 we have had more revolutions, more wars, more pestilences, more famines, more earthquakes than any similar period in the history of the world. Any student of history knows better than this. The last forty years has been no worse in that respect than the forty preceding, nor the forty preceding it. It indeed has been a four decade period of the greatest material progress, not one of material retrogression. There is not a single item in the history of this period that our present day prophets point to as the signs of the second coming of Christ but that I can find the same signs in any period of forty years since the death of Christ. If you'll excuse a slang term, this predicting the immediate return of Christ is plain ballyhoo.

Here is what will take place when he does come: "For the Lord will 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 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." I Thess. 4:14-16. The Bible says nothing about the signs of his coming. It says "sign" not "signs." And the sign was not an imaginary blazing sword seen somewhere in Texas, or anywhere else. Such tommy-rot belongs to superstitious old ladies and deep south negroes, and not to preachers of the word of God.

We are not left in doubt as to what the sign of his coming is. Turn to Matthew twenty-four and read the thirtieth verse: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." What will be the sign of his coming? He says it will be the Son of man in the clouds of heaven with power and great glory. Bible speculators say it was a fiery sword seen in Texas somewhere. This scripture tells us that all the tribes of earth shall mourn at this sign, that all shall see the sign—his coming in power. It also says that all tribes shall mourn because of the sign of his mourning. Have you known of any one who has mourned over this imaginary bloody sword said to have been seen in Texas skies? Do all tribes live in Texas? This foolishness comes from the thirteenth chapter of the book of Imaginations and took place on the thirteenth day of the thirteenth month of the thirteenth year of vain babblings; for in the book of Imaginations is it not written?

H. H. Dunn, Huntington, Arkansas, July 24: The meeting in Elmore City, Oklahoma closed Sunday with one baptized. During the meeting I was called home by the death of my father. Brother Landon of Healtown, Oklahoma very graciously came to Elmore to keep the meeting going while I was away. He preached one night and Brother Cotham (Preston) from Pauls Valley one while I was away. Brother Perkins from Winne-wood visited the meeting and gave good assistance. I am grateful to these brethren for their help in time of need. I have never had to leave a meeting before. Promised the church in Elmore to return there next year. Preached for the church in Madill, Okla., Sunday night. Promised the brethren there to come back for a meeting at some later date. Began at Redlands, Oklahoma last night. Every one here seems ready and anxious for a good meeting. Hope and pray that we may have it. Brother A. W. Lambert is directing the song service and it is good. Go next to Hatfield, Arkansas. Begin there the twelfth of August. It is good to see the people more receptive to the truth than they were last year. May God help us to all labor just a little mors earnestly than we ever did before.

Vaughn D. Shofner, Box 705, Lefors, Texas, July 24: Visible results here that have not been reported are four restorations and one baptism. The baptism was a man sixty years of age,

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Who Is Creating Denominations?

GUSSIE LAMBERT

In the July issue of the Word and Work Flavil Hall pours out his vial of wrath on all who oppose premillennialism and brands them with a number of uncomplimentary terms that certainly could not have come from one who is as sweet spirited and gentle as the Premillennialist claims to be. The Word and Work is the magazine used by the premillennialists to advocate their speculations and drive the wedge of division in the church of our Lord. This magazine is written for exclusively by Premillennial writers and read with approval exclusively by Premillennial believers and sympathizers.

Brother Hall writes under the caption of "The Violence Done To John 3:16". In his estimation all those who oppose premillennialism squeeze all the grace out of John 3:16, are outlandish in tests of fellowship, are only professed loyal members of the church of Christ, are divided on their speculations about the 1000 year reign and the first resurrection, are followers of Diotrephesism, outrageous in their misrepresentations; and their views are partisan views.

He says, "Some have not mercy upon those who use the individual cup, who study the Bible in classes, who have women in the Lord's Day Bible study assembly, who believe that Christ will come in Person to reign a thousand years. . ." He thinks that to oppose premillennialism is like opposing the teaching of the Bible in classes and observing the Lord's supper with individual glasses. Such is not true. Jesus commanded us to teach. (Matt. 28:18-20). Jesus taught a class, (Matt. 20:17). Therefore to oppose the teaching of the Bible in classes is to oppose the positive command and example of Jesus Christ. But where is the command, statement, or teaching of Christ or his apostles that Jesus will come TO THIS EARTH and reign a thousand years in person. Those who oppose premillennialism

are not opposing a positive command of Christ nor his examples. Jesus commanded his disciples to eat the Lord's Supper, (Luke 22:19-20). He bound the elements to be used (that is bread and wine) (Mk. 14:22-25), but loosed the container. Therefore those who oppose the observing of the Lord's Supper with individual glasses are opposing a command of Christ and making a law where he did not make one. But where is the teaching of Christ or his apostles that Jesus will return to this earth and reign a thousand years? His analogy is false and his classification is absurd.

Hear him again, "If God is going to anathematize believers for causes like this, (the ones quoted above—G.L.) as do the extreme legalistic brethren, then what can John 3:16 mean for salvation more than the Israelites and Jews had under the Mosaic order, with all its righteous, legal characteristics?" In other words he thinks that if we are not allowed to speculate without opposition then John 3:16 means nothing. Let us try his rule. Some came to Antioch teaching circumcision, Acts 15:1. The brethren at Jerusalem wrote them a letter opposing it and condemning it. (Acts 15:23-26). Did they squeeze all the grace out of John 3:16 in doing so? Circumcision is more plausible than premillennialism for you can read about circumcision in the Old Testament but you cannot read about premillennialism in either Testament. Yet those who oppose it are uncharitable, unmerciful and squeeze all the grace out of John 3:16.

Hear him once more, "Leaders may start backlisting on any tenet, before known or unknown, when they think circumstances and sentiments are such that they will have a following; and this is the way the numerous groups have been formed by those who profess to be loyal to the church of our Lord." He thinks that groups or denominations have been started among

us because some have been backlisted, marked or voided. Here I must disagree. Denominations are started among us because enough marking and avoiding have not been done according to Rom. 16:17. The Christian church denomination was started among us on that soft sentimental preaching crying for mercy until the seed of instrumental music and societies were well planted, then they took the church houses and told faithful brethren where to get off! The Premillennialist denomination is rapidly progressing in that direction Denominations have been started among us because such magazines as the Word and Work, wholly devoted to the spread of premillennialism, are allowed a place on the library shelves of some of our Christian schools while magazines that are devoted to opposing premillennialism are denied a place on those same shelves. Denominations are started among us because preachers go out refusing to take a stand on the issue until the tide turns in favor of premillennialism then they get on the band wagon. Denominations are started among us because men of influence who claim not to believe the speculations of men, will sympathize with those who preach them and defend them in preference to those who oppose the theories. Be not deceived, we are not squeezing any mercy out of John 3:16 in opposing the speculations of men.

Just Thinking

VOYD N. BALLARD

All gospel preachers, at one time or another, have been requested not to preach on doctrine. Sometimes members of the church make such a request. This is simply asking a preacher not to preach the gospel. Paul told the Romans that the gospel is the power of God unto salvation. (Rom. 1:16). He also told them that they were made free from sin when they had obeyed from the heart that form of doctrine. (Rom. 6:16, 17) The gospel contains that form of doctrine, so if a man preaches the gospel he must

preach the doctrine of Christ.

Many people become angry at a preacher that preaches the truth. They do not want to be warned of the danger of a false way. They want a preacher who will preach to please them. Who is your friend? The preacher who preaches the truth, or the preacher who fails to warn of danger because he is afraid he will hurt your feelings?

*If I pass by your home at night while you are asleep and I see your house is on fire should I warn you of danger, or should I go on my way, tend to my own business and say nothing? "Am I become your enemy because I tell you the truth?" (Gal. 4:16).

Some say that the Christian cannot so sin as to be lost. They tell us nothing can separate us from God, and offer Romans 8:38,39 as proof. But Paul does not say that nothing can separate us from God. What he says is the "love of God." This is true, for God loves even the sinner. But sin separates us from God (Isa. 59:1,4) A child can be separated from its mother, but she will still love the child. So, sin will separate a Christian from God, even though God still loves him.

Unity among the professed followers of Christ is something that Christ prayed for. (John 17) The only way to have unity is for everyone to lay aside all man-made creeds and come to the New Testament. People have tried a union where each group continued to hold to its own doctrine. This will not work. There is a difference between union and unity. Tie two cats' tails together and hang them over a clothes line, and you will have union, but no unity. Tie two different doctrines together, and you will have union, but no unity.

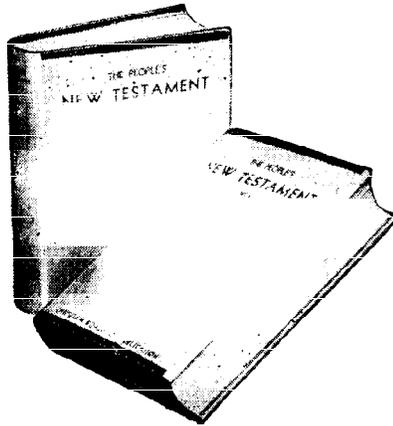
The only church that I know of which you cannot join is the one you read about in the New Testament. That is the Lord's church. You can obey the gospel and the Lord will add you to that church. (Acts 2:42,47) but you cannot join it.

J. B. Priddy, El Dorado, Arkansas, July 20: The Warren church closed a good meeting on June 17 with Bro. Foy L. Smith of El Dorado doing the preaching and Brother C. E. Smith of Maynard, Arkansas directing the songs. One baptism and one confession of faults. This was a good meeting in many respects. Our work with the congregation continues to move along nicely. On May 20 we baptized a young man in the U. S. Navy while home on furlough who had gone to both Methodist and Baptist preach-

ers for information on "What Must I do to be Saved". Neither was able to teach him the Bible plan of redemption. He came to us and we taught him the way of the Lord as revealed in the Word of our Lord and he immediately accepted the truth. On July 15 we baptized a man who had been a member of the Missionary Baptist church for about 30 years. He rejoiced in the Lord as he came up

out of the water. It takes a great deal of courage to come out from among people that one has been associated with for so long a time. **The Gospel preached to people that are willing to hear will produce fruit.**

Lucian M. Farrar, Russellville, Arkansas, July 26: Recently I baptized one in a meeting at Dotsonville, Tenn. Just closed a meeting at Plainview, Arkansas with seven baptisms. Last Lord's day two were baptized here at Russellville.



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BY B. W. JOHNSON

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14: 21; 15:1-3; 2 Cor. 6:3; b Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

24. When they had come to Capernaum. They had now returned from the Journey north. Both not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*. an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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"If I Were The Devil"

J. A. THORNTON

If I were the devil I'd not try to make infidels out of the peoples of this earth, that would be too hard. If I were trying to do that I couldn't have many converts. The devil is wise to this fact, though there are a few who would accept this, hence the devil is using it to catch a few.

If I were the devil I'd not teach evolution for that too would be hard to get many to believe. I would use it however to catch a few.

If I were the devil I'd try to get people to treat the word of God as lightly as possible. I would use every means possible, whether that of teaching modernism, denominationalism or teaching that one could not understand the word of God if he tried.

If I were the devil I'd tell people that what the scriptures say does not matter just as long as we are honest and sincere. Of course they will not accept this principle in any other field than religion. In this way I could get many to lay aside the simple teaching of His Word.

If I were the devil I'd tell people that just any church is as good as the one Christ built or purchased with his own blood. That after all the church isn't important, regardless of Acts 20:28.

If I were the devil I'd tell people that baptism has nothing to do with salvation regardless of the words of Christ, "He that believeth and is baptized shall be saved . . ." (Mk. 16:16). I'd have them forget 1 Peter 3:21 and Acts 22:13.

If I were the devil I'd try to keep people away from church because they might become Christians and those who have become Christians might become better ones if they went. I'd utilize every means possible from excuses like visiting relatives, its a good day for fishing to any other means of slipping by man. I'd realize that the empty church pew is my deadliest weapon to use against Christianity. I'd have them forget Heb. 10:25.

If I were the devil I'd try to make vain worship of those who did go to church. I'd use every means to accomplish this from introducing the doctrines and commandments of men to any disturbance or other means of keeping the worshipper's attention off of what he is doing.

If I were the devil I'd try to close people's eyes to evil. I'd try to keep them from seeing harm in taking a drink of liquor or gambling. I'd try to keep them from seeing any sin in adultery. I'd have them forget Gal. 5:19-21. I'd try to get them love sin and if I couldn't do that I'd at least keep them from hating it. Rom. 12:9.

If I were, the devil I'd try to get people to postpone becoming Christians just as long as possible. If they have once obeyed the gospel I'd try to get them postpone any work of the Lord that might be their duty to perform.

It probably would be better if I were the devil because I could not do nearly as complete a job as he is doing.

—In The Evangelist, Sheffield, Ala.

THE TEMPLE AND THE CHURCH

HOYT BAILEY

There are so many points of likeness between the temple and the church that the church is called the temple of God. (I Cor. 3:16, 17) We note that the temple was built by Solomon, David's son (I Kings 5:5), but the church was built by Christ, God's Son (Matt. 16:16-18). Adversaries had to be conquered before the temple was built. "And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrence. And, behold, I purpose to build an house unto the name of the Lord my God . . ." (I Kings 5:1-4) Jesus conquered the devil's power over death before he built the church. (Matt. 16:20; Heb. 2:14) Solomon was on his throne when he built the temple, and Christ was on his throne when he built the church.

Timbers and stones had to be prepared for the temple. John the Baptist, Jesus, the twelve, and the seventy prepared material for the church. Material for the temple was brought out of another kingdom, Tyre. (I Kings 5:8, 9) Children of God, material for the church, have been delivered from the power of darkness, and they have been translated into the kingdom of Christ. (Col. 1:13) Material for the temple was paid for while in another kingdom. (I Kings 5:11) "While we were yet sinners, Christ died for us." Thus, Jesus Christ purchased the material for his church while the material was yet in the devil's kingdom.

Solomon's servants went into Tyre and prepared material for the temple. (I Kings 5:6) Christians are to go into all the world and make disciples. In the kingdom of Tyre, the stones and other essentials were cut to fit. (I Kings 5:18; 6:7) "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor tool of iron heard in the house, while it was in building." If people are prepared for the church according to the word of God divisions and factions will not be heard in the church. (I Cor. 1:10).

The prepared material had to be brought across the water to enter the temple. (I Kings 5:9) The sinner who has been prepared in heart must be brought across the waters of baptism before he can enter the church, the spiritual temple. (Mark 16:16; Acts 2:47) The temple was holy and beautiful (Isa. 64:11), but the church (individuals) are to be holy and without blemish. (Eph. 5:25).

Stones and other materials in the temple were lifeless, but we are "living stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—In The Evangelist.

MARKED

A Scotch minister once said that Christ's sheep were marked in the *ear* and the *foot*—"They *hear* My voice, and *follow* Me." What an honor it is to be "branded" as belonging to the great King!

"Add thou not unto His words, lest He reprove thee, * * for every Word of God is pure" (Prov. 30:5,6),

Reply To A Baptist

E. R. HARPER

I am writing an article in answer to Mr. Dean, Baptist preacher of Mablevale, Arkansas, who reported the Porter-Davis discussion in the Oklahoma Baptist.

It was my privilege to moderate for Brother Porter in this debate. The debate came about as the result of a challenge of Mr. Davis made to me. I was not physically able to enter the discussion, not having been up from a serious operation very long, when I received the challenge, so I asked Brother Porter to accept the challenge. That he most kindly did. I notice Mr. Davis said there were large crowds and people from five states. It would be interesting reading to give the names of those who attended from all these states, especially the preachers. There were a number of our brethren from other states but it was sad to note that even Dr. Bogard would not attend the debate and the leading Baptist preachers of this section were not there. THEY dreaded Curtis Porter with the truth, chasing Baptist preachers in their error.

Mr. Dean does some "powerful" bragging for a "Baptist Preacher" of his size and in his bragging is getting his hand called. It might be interesting to know that the challenge was made by Davis, Baptist, and his brethren would not even let him have their house to hold the debate, though he had been their former "pastor." Not too many of them attended and those who did saw a Baptist preacher "eaten alive." Davis was really pitiful and the last night I never saw any man suffer as he did. It is my opinion that Davis will never undertake it again with Curtis Porter. However he might. Any man who knows so little might undertake it.

To say the church here at Fourth and State, who backed the debate, and the church at Mabelvale where it was conducted, were highly pleased is to put it mildly. To show you that we are and were, we are now accepting Mr. Dean's challenge for another debate. He said in the paper, "It is doubted that the Campbellites in this section of the country will want any more debates soon. If you are bothered with these folks in your community it will do your soul good to get Brother Davis in there for a debate of Baptist Doctrine." He further says, "The church here, of which I am pastor, was well pleased with the debate, in fact all Baptists who attended said that

it was the most complete victory for Bible truth witnessed in a long time."

Now Mr. Dean, since you have suggested that the people, whom you falsely call "Campbellites," "will not want any more debates soon", I accept this as a challenge from the church of which you are "pastor", since they enjoyed the debate so much and thought it such a victory for Baptist, and we are ready to cut this short and start the debate as quickly as the speakers can arrange the time. THIS time the Baptist will furnish the house and more of their part of the crowd.

Brethren, watch and see if they come with their part of it. They will never let Davis come into the Baptist church in Mablevale to meet Curtis Porter again. They dread Porter with the truth. Baptist doctrine can't stand it. Dean you have talked too much just like Davis got too hot and wound up with Porter "cooling him off" in good fashion.

This article by these "boys" is like Brother Freed said to John R. Clark one time in a debate. Clark was shouting, "Campbellite", "Thief on the Cross", "Saved forty feet above high water mark," etc and Brother Freed said, "Clark when a Baptist preacher begins to shout Campbellite, Thief on the Cross, Saved Forty Feet Above High Water Mark, it is the 'death rattle in his throat'." This article was the "death rattle" in their throat. They will never "live" to meet Porter again, in Mablevale, is my guess. What is yours?

Notes - Reports

A. E. Wickham, 1729 W. Market St., Stubenfield, Ohio, July 27: Great interest being shown in the 291 South Arlington St. church in Akron, Ohio. Four baptisms recently. One splendid married woman was baptized after our Wednesday night meeting this week. Others will be soon. Strangers are coming and getting interested. * **

D. H. Perkins, for several months minister for the Coleman Avenue church, Memphis, is beginning work with the Southside church in Lubbock, Texas. Brother Perkins has been in Prescott, Arizona due to his health for two months. He states that his work in Memphis has been very pleasant and encouraging, but hopes to have better health in the Texas area. * **

Earl E. McCord, Corning, Arkansas, July 23: This writing leaves me in a meeting at Poplar Ridge, near Monette, Arkansas. Good attendance and fine singing. My brother C. E. McCord is doing the preaching. Due to some changes in dates I have the last half of August not promised. I will go from here to Hickory Ridge, beginning August 2. If you need a singer for your

meeting or a singing class, write me at the above address. * **

L. B. McCleney, Call, Texas, July 21: Our gospel meeting and singing school closed last Sunday night. Two restored and two baptized. Attendance was good and interest excellent. Brother C. W. Lawrence taught singing and aroused great interest in much neglected work. I did the preaching. Kirbyville, Old Salem and other nearby congregations cooperated. The entire congregation here had a part and did a fine job. Brother Witt of Kirbyville began a mission meeting last evening at Enin. We plan several others. Our thanks to all for their labor and love. * **

Lee Starnes, P. O. Box 2016, Okmulgee, Oklahoma, July 30: Closed an eleven days meeting at Pleasant Hill, near Prescott, Arkansas July 17 with fourteen baptisms and two restorations. Closed a good meeting at Delight, Arkansas last night with three fine young people being baptized and I trust much good done otherwise. I go next to Hannah, Oklahoma for a meeting embracing the first two Lord's days in August. After this meeting I will be open for local work with some good congregation or would consider other meeting work for a time. Any one interested in my services may contact me at the above address. * **

V. E. Howard, 3720 Washington St., Greenville, Texas: I am now in a good meeting with the church in Lake City, Arkansas. Just closed a mission meeting sponsored by the Black Oak church of Christ, with seven baptized and three restorations. Two of those who were baptized were seventy years of age, one of whom had been a Baptist fifty years. Next, I shall begin in a meeting with the church at Grapevine, Texas, Aug. 3-12. Following, I shall be with the church at Shamrock, Texas for a meeting, August 15-26. Our radio broadcasts continue with interest each Sunday, KWKH, 1130 kc., a 50,000 watt station, Shreveport, 8:15 a. m., WRO, 1490 kc, Cario, Ill., 8:30 a. m.; and KRRV, 910 kc, Sherman, Texas, 12:45 noon. Although the broadcast on this powerful station, KWKH, Shreveport, is sponsored by the Portland Avenue church, Shreveport, if is financed by other churches and individuals. We expect to have another broadcast on this same station each Wednesday soon, but we will need more assistance from other churches. * **

A. G. Wells, Box 224, Pryor, Oklahoma, July 26: It has been several months since I have made a report of my work and at this time there is not much to report. I am at Cameron, Oklahoma. Just closed an 11 days meeting without any visible results. The church in this place is in a very bad condition and it seems that there is no chance to correct the trouble here. I begin tonight in Williams. There is only a few members here but they are at peace among themselves, and I hope to do some good. When the meetings I now have scheduled are over 1 will return to Pryor, for local work. We are looking forward to a better year with this church. Brethren, we are drifting. As I go from place to place I am forced to see the trend to drift away from the well established order of the church, in its leadership. Many so-called good churches do not seem to care what nor who they select as elders over the church. A young man it seems is more desired than a man with the experience of rearing a family.

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VOLUME 15

DELIGHT, ARKANSAS, AUGUST 9, 1945

NUMBER 34

Should The Sabbath Be Observed Today?

A. G. HOBBS, JR.

Our Seventh-day Adventist friends, as well as a few other religious bodies, insist that the weekly sabbath should be observed today. They admit that something was done away when Christ was crucified, but insist that it was only animal sacrifice, incense, etc.

They teach that there were two laws given on Mt. Sinai: that God gave one, and that Moses gave another; that the one given by the Lord was written on tables of stone which was durable, and still in force today; and that the law given by Moses was written in a book and was abolished by Christ. They further assume that the law of God pertained to moral obligations, and that the law of Moses consisted of ceremonial duties. They make a distinction where there is no difference.

These distinctions are not taught in the Bible. Adventists ASSUME them. Their first premise which is assumed is false, therefore, their conclusion is false. They assume the thing they must prove. We can prove anything if we are granted the privilege of assuming one premise.

With no ill-will toward the Adventists but with love for their souls and the truth, let us weigh their claims in the light of God's word.

I. ADVENTISTS' CLAIMS CONCERNING THE SABBATH AND THE LAW IN THE LIGHT OF THE BIBLE.

Adventists teach:

That "the law of God" and "the law of Moses" were two different laws.

The Bible teaches:

That they were one and the same law, and uses the expressions interchangeably: "This Ezra went up from Jerusalem. And he was a ready scribe in the LAW OF MOSES, * * *" (Ezra. 7:6) The same chapter says, "Ezra the priest, the scribe of the LAW OF THE GOD of heaven, * * *" (Ezra 7:12).

The expressions are also used interchangeably in Neh. 8:1; 8:8; and again in Luke 2:22, 23.

Adventists teach:

That Moses gave the law of Moses, not God.

The Bible teaches:

That God gave the law of Moses.

"This Ezra went up from Jerusalem. And he was a ready scribe in the law

Israel had given." (Ezra 7:6).

Adventists teach:

That God gave the law of God.

The Bible teaches:

That Moses gave the law of God:

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses." (II Chron. 34:14).

This proves that the Adventists are wrong when they teach that God gave "the law of God" and that Moses gave "the law of Moses" and that they are two separate laws. There was only one law given. What Moses gave was by God's authority. God made known the sabbath, and other precepts, statutes, and laws by the hand of Moses. (Neh. 9:14).

Adventists teach:

That animal sacrifice, incense, etc., were in the law of Moses. These they admit were abolished when Jesus was crucified. But,

The Bible teaches:

That animal sacrifice was in the law of God. "He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written IN THE LAW OF THE LORD." (II Chron. 31:3).

"And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons." (Luke 2:24).

Can the law of God be changed or done away? If not, then animal sacrifice is still binding. Yes, God abolished the sabbath with the same authority he did animal sacrifice. The law had to be changed. (Heb. 7:12) Christ took away the first that he might establish the second. (Heb. 10:9, 10).

Adventists teach:

That God gave the ten commandments, and that Moses gave incense, etc.

The Bible teaches:

That Moses gave the ten commandments:

Jesus said, "For Moses said, Honor thy father and thy mother; * * *" (Mark 7:10). This was the fifth of the ten commandments. Jesus said Moses

gave it; Adventists say God gave it. Which will you believe?

"Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" (John 7:19). Here again Jesus says that Moses gave the law. "Thou shalt not kill" was one of the ten commandments. So Moses gave the ten commandments.

The Adventists make a distinction where there is no difference. God gave the law of Moses. Moses gave the law of God—the one given on Mt. Sinai. God had law, of course, before Moses was born. He had law for Adam, Noah, Cain, and Abel; but it was not the ten commandments. They were not given until the children of Israel came out of Egyptian bondage. (Ex. 20:1-17).

Adventists teach:

That the sabbath is a moral obligation.

The Bible teaches:

That the sabbath "WAS MADE." (Mark 2:27) Moral obligations are right within themselves. Religious duties are right only because God commands them. The sabbath was made right and binding on the Jews only because God commanded it. (Ex. 20:8). Moral obligations relate to our fellowmen. Religious duties relate to God. When Adam and Eve ate of the forbidden fruit, they sinned because they violated a command of God; but they did not thereby commit an act of immorality. They sinned against God, but not against their fellowmen.

It has always been wrong to murder, steal, lie, and commit adultery. These things are wrong within themselves. God forbids them because they are wrong.

Failure to keep the sabbath violates no moral law. Men would never have known to keep the sabbath if God had not commanded it. Furthermore, worship is a religious duty and not a moral obligation.

Even the morals of the ten commandments are below the standards of Christianity.

"Thou shalt not kill." This command does not condemn hate. (I John 3:15).

"Thou shalt not commit adultery." This command does not condemn lust. The new law under Jesus does. (Matt. 5:28).

"Thou shalt not bear false witness AGAINST thy neighbor." This command does not forbid bearing false witness FOR a neighbor, nor TO a neighbor. The new law says, "AND ALL MANS their part shall be in the

lake that burneth with fire and brimstone; * * *." (Rev. 21:8).

Many ask if they can live up to the ten commandments and be saved. The answer is emphatically "NO."

Adventists teach:

That the sabbath is a universal day of worship for all mankind.

The Bible teaches:

That the sabbath was given to the Jews—and to the Jews only—unless a Gentile was proselyted to the Jewish faith.

Introduction to the Ten Commandments:

"And God spake these words, saying, I am the Lord THY God, which have brought THEE out of the land of Egypt, out of the house of bondage." (Ex. 20:1, 2).

And Moses called ALL ISRAEL, and said UNTO THEM, Hear, O Israel, the statutes and judgments which I speak in your ears this day that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5:1-3)

To quote the ten commandments and leave off the introduction as to whom they were to and for, is to misapply the Scriptures and deceive the people.

The Sabbath A Sign

The sabbath was a sign between God and the children of Israel—no other nation. "Speak thou unto the children of Israel, saying, Verily my sabbaths ye shall keep; FOR IT IS A SIGN BETWEEN ME AND YOU throughout your generations * * *." (Ex. 31:13). "It is a sign between me and the children of Israel forever: * * *." (Ex. 31:17).

Sabbath a Memorial

The sabbath was a memorial of the deliverance of the children of Israel from Egypt.

"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 a stretched out arm: THEREFORE the Lord thy God commandeth thee to keep the sabbath day." (Deut. 5:15).

God has never in any age commanded a Gentile, as such, to keep the sabbath. There is no more reason for a Gentile to keep the sabbath than for Spain to celebrate the 4th of July, or for the white race the 19th of June. The sabbath had a national significance for the Jews. It celebrated THEIR deliverance from bondage. "Therefore" (for this reason) God commanded the Jews to keep the sabbath day.

Adventists teach:

That the sabbath was given at creation and has been observed by men ever since.

The Bible teaches:

That the sabbath was made known on Mt. Sinai.

"Thou earnest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and made known thy holy sabbath, and commandest them precepts, statutes.

and laws, by the hand of Moses thy servant." (Neh. 9:13, 14).

The sabbath is first mentioned in Ex. 16:23, and this is AFTER the children of Israel came out of Egypt. As they get to the foot of the mount, in the Wilderness of Sin, when the manna is given, the sabbath is first made known. It is evident that they had not been keeping the sabbath because the day before, Moses said, "Tomorrow is a solemn rest, a holy sabbath unto the Lord: * * *." The next day he said: "Today is a sabbath unto the Lord." This was just a few days before the sabbath was made one of the ten commandments. When they were told to "Remember the sabbath day, to keep it holy," it does not mean that they had been observing it from creation; but as they reached the foot of the mount at the giving of the manna the sabbath had been made known. (Note: Horeb and Sinai are often used interchangeably. Horeb is a range of mountains; Sinai is a peak in this range. The law was given in Horeb. Mal. 4:4. The Wilderness of Sin is wi

So, Nehemiah says that God came down upon mount Sinai (or Horeb) and MADE THE SABBATH KNOWN. He had never given it before. The word is not found in all the book of Genesis. Remember that Moses lived and wrote 2500 years after creation. God rested on the seventh day. 2500 years thereafter, God set it apart as a memorial of the deliverance of Israel from Egypt because in it HE HAD RESTED.

There is neither command, example, nor penalty for sabbath observance during the patriarchal dispensation which embraced the first 2500 years of the history of man.

During the next 1500 years, from Sinai till the new law went into force, (Acts 2) we find the command, example, and penalty concerning sabbath observance.

From the time the church was established, A. D. 33, (Acts 2) until the last inspired apostle penned the last verse of the book of Revelation, THERE IS NOT ONE COMMAND IN ALL THE NEW TESTAMENT FOR CHRISTIANS TO OBSERVE THE SABBATH. Neither is there one penalty for not observing it.

II. THE SABBATH ABOLISHED.

Christians are commanded NOT to observe the sabbath.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross * * *"

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come but the body is of Christ." (Col. 2:14-17).

Since Christ nailed the old law to the cross, THEREFORE, for this reason, let no one judge you in observing these things named—including the sabbath. Sabbath observance was a religious requirement, made holy by commandment; and never was a moral obligation. Therefore, it is properly here classed with ordinances.

Some argue that this passage does

not include the weekly sabbath, but "sabbath days" would include ALL sabbath days. However, the word "days" is in italics which means that it was supplied by the translators. Leaving off days, the passage would read, "or of the sabbath." When God said, "Remember the sabbath day." Adventists say it refers to the seventh day sabbath. Then when God gives us a better law, and tells us not to observe "the sabbath" why would it not likewise refer to the weekly sabbath?

The sabbath was a type or shadow. Those who try to keep it are clinging to a shadow.

1. The covenant God made with Israel when He brought them out of Egypt was the ten commandments. "And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and wrote them upon two tables of stone." (Deut. 4:13).

"There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." (I Kings 8:9).

2. God took away the covenant He made with Israel when He brought them out of Egypt. (Heb. 8:6-13; Heb. 10:9,10).

3. Therefore, God took away the ten commandments.

1. God took away the ten commandments—just proved.

2. The sabbath was one of the ten, (Ex. 20:8).

3. Therefore, God took away the sabbath.

1. When the covenant, the ten commandments, including the sabbath, was given, Moses' face shone when he came down from the mount. (Ex. 34:27-35).

2. The covenant that God gave when Moses' face shone "is abolished." (II Cor. 3:13).

3. Therefore, the sabbath "is abolished."

III. ARGUMENTS FOR SABBATH-KEEPING ANSWERED:

(a) The sabbath is spoken of as being perpetual. (Ex. 31:16). "How could a perpetual sabbath cease?" it is asked. The same way that the perpetual temple service, (I Kings 9:3) and perpetual incense, (Exodus 30:8) ceased.

(b) "Jesus kept the sabbath," we are told. He also kept the passover, and the rest of the law. Jesus was born under the law, (Gal. 4:4) and lived under the law. When He died, He nailed it to the cross. (Col. 2:14-17).

(c) "Paul kept the sabbath," some say. Why then did the Jews persecute him? Paul preached on the sabbath in the synagogues because it was an opportunity. Of him it was said, "This man persuadeth men to worship God contrary to the law." (Acts 18:13).

(d) "If the ten commandments are abolished, then men can steal, lie, etc." it is said. Certainly not! All sin is condemned in the New Testament. See?

(e) "The Catholics changed the sabbath," it is argued. This just is not true. The law was changed, (Heb. 7:12) before the Catholic church ever

existed. During the days of the Apostles, the early Christians were taught to worship on the first day of the week, (Acts 20:7; I Cor. 16:2) and they were taught NOT to keep the sabbath. (Col. 2:16) Christ changed the day of worship (Heb. 10:9, 10)—not the Catholics. The Bible is right regardless of what Catholics or Adventists say.

(f) "Jesus came not to destroy the law." He came to fulfill. He said: "For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:18). Till when? TILL ALL BE FULFILLED. When it was fulfilled THEN IT DID PASS AWAY. Did Jesus fulfill it? On the cross He said, "It is finished." After his resurrection, Jesus said he had fulfilled the law, the prophets, and the psalms. (Luke 24:44). Therefore, the law HAD passed away.

(g) "We are to live by every word that proceedeth out of the mouth of God," another argues. The command to build the ark, offer animal sacrifice, burn incense, and practice circumcision all proceeded from the mouth of God. Are we to live by these commands? Commands of God in the patriarchal and Jewish ages are not binding on Christians. (Heb. 1:1, 2). We must now hear Christ. (Matt. 17:5; 28:18).

Conclusion

After the resurrection, Jesus gave the terms of pardon for the new will or Testament. (Matt. 28:18; Mark 16:15, 16; Luke 24:46, 47) Men must hear the Gospel, believe it, repent of their sins, confess faith in Christ, and be baptized into Christ for the remission of sins. The Apostles, guided by the Spirit, went to work and executed the

will of Christ on the terms laid down by Him. This plan of redemption was new. It was different to that of the **old law**.

Now under Christ we have a new plan of salvation, a new covenant, sealed by new blood, a new name, a new method of worship, and a new day of worship—the first day of the week. (Acts 20:7; I Cor. 16:2). We also have new music—vocal only. (Eph. 5:19; Col. 3:16).

Remember that in all the instructions to Christians there is NOT one command for a Christian to keep the sabbath; but we are commanded not to keep it. (Col. 2:16).

To try to keep the sabbath means disobedience to Christ and being finally lost.

Those who claim to keep the sabbath do not keep it. Keeping the sabbath required the following:

- (1) Do no work. (Ex. 20:9, 10)
- (2) Kindle no fire. (Ex. 35:3)
- (3) No baking or boiling. (Ex. 16:23)
- (4) No travel. (Ex. 16:29)
- (5) Offering two lambs. (Num. 28:9, 10)

If it is argued that the other things were abolished because not in the ten commandments, then why do Adventist refuse to eat pork? There is no prohibition against eating pork in the ten commandments. The doctrine of abstaining from meat today is of the devil. (I Tim. 4:1-4)

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," (Gal. 5:4).

Attend the Church of Christ In Your Community!

(The foregoing article may be had in tract form from A. G. Hobbs Jr., 4216 Sunset Avenue, Indianapolis 8, Indiana.)

dinner table with a group of friends when the conversation turned toward a discussion of certain inconsistencies in the lives of professed Christians. Suddenly someone gave expression to their thought and said, "You know, we should never be like signposts." Immediately I perked up my ears to learn why such a statement should be made as that was just the opposite of what I had oftentimes declared. The party went on to explain, "A signpost points the way but does not go the way itself. It points the path for others but does not set the example by walking in it." I quickly saw the thought and then realized that they were right; and in that respect we as Christians should never be like a signpost.

Suddenly that statement opened the vista of my understanding and I began to realize just why it was that in this text Paul mentioned himself. By saying, "Be ye imitators of me, even as I also am of Christ", he was making known that he was not like the signpost. He not only pointed the way but was walking in it as well. His lips said, "Imitate Christ," and his actions said the same thing inasmuch as he was actually putting it into practice. To all of humanity he set the example and proclaimed the message, "Follow Christ by stepping in my footprints and walking in the path that I walk." If men could not understand his words of direction, they could certainly walk in the pathway by following his example, and thus through word and deed they had the way presented to them.

It is vastly easier to but point the way than to walk in it. I have heard of so-called ministers of the Gospel who have said to their congregations, "Don't do as I do, but do as I say." Such a statement is a very frank public confession that they are not living the Life. Their admonitions have an empty, hollow ring because they have confessed that they are merely pointing the Way and not walking in it.

My friend, I wonder if you can say with Paul, "Imitate me as I imitate Christ?" If your friends cannot understand the words spoken, can they see the example of your life? Are you walking in the way that you can say, "Follow me if you want to be a Christian. Do the very things that I do, and refrain from doing the things that I do not do?" The very acme of example is brought about when our lives preach the same Gospel that our lips preach, and when the message can be clearly received from either source. A poet has very aptly expressed:-

(Continued On Page Six)

Preaching By Example

"Be ye imitators of me, even as I also am of Christ" (I Cor 11:1).

I have a naturally inquisitive mind and oftentimes when I have read this text I have wondered why the Apostle Paul would deem it wise to word his thought in the way that he did. Of course I would not go so far to say that he had used the wrong choice of words, but my questioning mind has often been puzzled over the fact that, he brought himself into the thought and set himself as an example. Would it not have been better had he forgotten himself and just said, "Follow Christ," or "Don't look at me but be an imitator of Christ?" After all was not Paul human, and being such was he not subject to failures and shortcomings? The first idea that one would entertain, would make it seem best to have made no mention of himself but to have just pointed men to the example of Christ. However, on further thought and consideration.

one is bound to realize the great importance of the truth that Paul brings by making mention of himself in his exhortation to men to imitate Christ.

I have often made the statement from the pulpit and in private conversation that a Christian ought to be like a signpost such as may be found at the intersections of our vast network of highways. Such a signpost endures the blistering heat of the summer, the snow and blizzards of the winter, the torrential rains, the howling winds and all other vicissitudes of the weather. It stands thru all of this and just continues to point the right pathway * to every travel-worn pilgrim that passes that way. In like manner should we endure the storms, the hardships and buffets of this life and like the signpost point men and women to Christ the Way, and to the one path that leads to Heaven.

One day we were sitting around a

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER. Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year. In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Pulpit Saboteurs

T-3 D. GLENN CHAMBERS

(The following article appeared in the July issue of *Moody Monthly*. Appears to us that it contains some thought provoking material and we believe it worthy of a reprint here. This message was written soon after the landing on Normandy.)

The sands of Normandy appeared dimly beneath a noonday sun. It was a day in mid-July. We had cast anchor and were waiting for the tide.

As one sat in the nest of a huge coil of seaman's heavy hemp, and looked out upon what now were peaceful shores, the sound of strange thunder in the distance reminded one that this was war. But even if the silence had been perfect, it would have been impossible to view this edge of France without envisioning the scenes that were enacted there only two fortnights before.

One saw them there, American men, making the charge into death. One heard the sting and thud of lead and steel, spraying the mud. One saw the struggle in the rolling surf, where ships' noses mark the exodus of human souls. One saw them die, that others coming on might live.

This was the beachhead. Time had washed, the crimson from its soil, but the value of each drop of human scarlet still remained. It was a solemn thought to those of us whose entry was so safe. Surely there were some who felt the eternal facts that were symbolized in this scene. Who, knowing Christ, would not have more deeply appreciated the pouring out of His blood on the hostile shores of judgment and death to secure for us a safe bridgehead into life beyond? Who, knowing Him, would not have remembered that He entered in for us upon eternal shores, and by His death turned the hostile throne of God into a throne of grace unto which we may now draw near with boldness, that we may obtain mercy and find grace?

But there were contrasts, too, which came to mind—dissimilarities in the picture. Christ had been the sinless

One, who, emerging from eternity to become man, had not only laid down His life, but also arose again, sealing His death with a certainty of life—eternal life—for those who avail themselves of the blood that He shed.

How different were those men whose sacrifice had purchased our temporal and physical safety for that moment! They were not sinless. But they, also, shall live again, when the Living One comes to judge the living and the dead. "And I saw the dead, small and great, stand before God."

One rested less comfortable in the coil of seaman's rope as this thought attached itself to the sands out there. Not only had blood been spilled upon that shore, but souls of men had been poured into eternal perdition! Our safety at that moment, and at this—our national honor and glory—all were purchased by the souls of men! And how had we sent them to this destiny?

Out of the weeks just past there came the memory of a poem. It was written by a soldier whose full name and location are not known. It will be of advantage to quote him here:

Easter, 1944

"Two thousand years ago, He climbed the hill,

A cross upon His back, and in His heart
 The pain of men whose years cannot fulfill
 The dreams they see, or end the work
 they start.

"Some share of this compassion must have been

For such as we, whose short, sharp Calvary

Has placed this cross above, to here begin
 Our slow collection of eternity.

"Perhaps within our foxhole that last night,
 We glimpsed Gethsemane through shells
 and rain.

Maybe we know His longing for the sight
 Of those He loved, and would not see
 again.

"And still at home the mothers pray and wait

Like Mary, there beside Damascus gate."

That is how we sent them—with Easter robbed of its brilliant hope; with only a dismal view of what lay beyond the portal into which they

rushed.

The fact burned one with indignation. There was thought of ministers who have denied the faith. One thought of Sunday school teachers; of grade school, high school, college and university professors; of reprobate theological doctors; all of that company of persons who, in their gross materialism, infidelity, and atheism, have denied the supernatural, simply because they cannot encompass God with finite minds; who disbelieve in the resurrection of Jesus from the tomb merely because science cannot conceive of it, and doing so have left a meaningless cross above thousands of mounds of Normandy soil, where men without hope "begin our slow collection of eternity."

Musing upon these things, with the beaches still in view, it seemed that in one's heart clamor of cries was echoed like voices from over there—voices from beneath white crosses, from those whose "collection of eternity" was here begun. Perhaps it was their anger which burned in the soul. Perhaps these are their words which one feels compelled to write.

Listen to us, preacher, teacher, professor! We bear a charge which must be delivered! Hear it, and let it scorch your hearts in advance with the judgment you deserve! You denied the Word of God. You said that it only contained His Word, thus undermining our faith in all of it. You denied the deity and Godhead of Jesus Christ; and His name became our profanity. You denied the atoning significance and value of His death, and left us with no answer to the questions of a troubled conscience, nor any basis of peace regarding our breaches of His law and holiness.

You denied His bodily resurrection from the grave, and left us without hope in death. You told us there was no hell, as though God's love transgressed His holiness, overlooking sin; as though He would not punish our offenses. Furthermore, some of you told us there was no hereafter and no God at all. There was no goal nor promise in your vain philosophy with which you equipped us

for our fight.

We were betrayed! You sabotaged our faith! You robbed us of God and of Christ, of redemption and of hope! All of these you took from us, and left us nothing for which to live or die. Our names would be lost and forgotten among hundreds on some tablet or stone, and at the same time have no place on the Lamb's book of life. Then we went away to protect your lives, liberty and property. We did it proudly and heroically; but we poured out our souls for your security only to find that we ourselves were eternally insecure—sabotaged to hell!

Hear us! You betrayed our mothers and all we loved. You left no rainbow of hope above the ashes of their dead. You gave them a dead man's cross instead of a risen Christ and an empty tomb. You left them comfortless, with naught but dismal darkness.

Did Mary wait in vain, there by Damascus gate? You say she did, and thence our pang concerning "those we loved and would not see again." Our loved ones look to you in vain. What solace, what expectancy in their hour of sorrow! What, other than hopelessness is left to them by your negative and destructive attitudes toward the sacred hopes of God's Book?

In sinning thus against us and those who mourn our loss, you sinned against America. You committed treason against our nation's spiritual life. Moreover, your treason was against God and His Christ, who paid the price of blood for our safe entry into His holy presence. We call you to account this day.

Oh, "deceivers and being deceived," who say, "I am rich," and know not that you are "wretched, and miserable, and poor, and blind, and naked," we know you now. We recognize you by the Book you taught us to scorn. You are the blind leaders of the blind. You are the wolves in sheep's clothing. You are those that "depart from the faith. . . speaking lies in hypocrisy," "lovers of their own selves, boasters, proud, blasphemers. . . traitors, heady, highminded. . . having a form of godliness, but denying the power thereof" (I Tim. 4; II Tim. 3).

You hirelings, false shepherds of the sheep, our blood cries out against you from across the sea! You are those "walking after their own desires; and their mouth speaketh great swelling words, having men's person in admiration because of advantage." You are those "who separate themselves, standing aloof, materialists, having not the spirit."

You are "clouds without water," "broken cisterns," who spurned our

thirst! You are "false teachers . . . who privily shall bring in damnable heresies, even denying the Lord that bought them," who cause us to "follow their pernicious ways" (II Pet. 2:1). Repent, lest the promised swift destruction come upon you!

Hear us, ye preachers of "another gospel, which is not another"! You are accursed; for it "an angel from heaven, preach any other gospel. . . let him be accursed" (Gal. 1:8).

You led us to a mighty leap in the dark. We call upon our bereaved to bring you to account. With our battle-broken hands we lift up the Bible against you as the voice of God. "He that despised Moses' law died without mercy, under two or three witnesses." We are a multitude of witnesses! and "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



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that take and give unto them for me and thee.

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c; 22: 24, &c.

24. When they had come to Capernaum. They had now returned from the Journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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of the covenant . . . (to be) an unholy thing, and hath done despite to the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord" (Heb. 10:29,30).

You "have crucified to yourselves the Son of God afresh, and put Him to an open shame." It is true that we followed you, for "they shall heap to themselves teachers, having itching ears"; and "how shall we escape, if we neglect so great salvation"? We are accountable for having followed you; but neither shall you escape, for having led us.

"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? Oh ye children. . . flee. . . for evil appeareth . . . and great destruction" (Jer. 5:31;6:1).

You perpetrators of spiritual wickedness, even the Sermon on the Mount condemns your wrath! For "many will say to me in that day, Lord, Lord, have we not prophesied (preached) in thy name? . . . and in thy name done many wonderful works? And then shall I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

That, pulpit saboteurs, is our charge from the beaches of France. We cast it into your teeth. Try to escape it, if you can! America shall call you to account on our behalf. If you had not led our nation into the ways of unbelief, perhaps God could have blessed us and preserved us from war. What shall He allow if even yet you do not "search out the old path" and turn from your wanton alliance with hell? Repent! Repent! "Except ye repent, ye shall all likewise perish!"

Such was the voice that seemed to echo from the sands beneath the ocean's haze, and filled one's heart, as we waited on the tide aboard a landing craft off the coast of France. How could one keep from arguing with God in intercession, asking that the wrath of man, activated by Satan, be not allowed to pre-climax the age of grace that was purchased at Calvary? How can one withhold an inward cry, "O Church, return to Christ and to the Word! Cast out the lying prophets who have betrayed us for our money, and have sent our boys to many foreign shores without God, without Christ, and without hope! Take up this charge! Press it home where it belongs! Some of them have denied every precious hope offered us in God's Book; nor have they anything to offer us instead."

Back to Christ and the Book! Back to light, and life and hope! Back to

God!

Blood upon the faithless hands of preachers who denied God's Word! The lost dead speak from Normandy's crimson, beach!

PREACHING BY EXAMPLE

(Continued from page three)

ed in the following words:

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.

There is another inference within this verse that needs a continual emphasis. That is that we are to follow and imitate human leaders only so long as they follow Christ.

We mortals are by very nature hero worshipers as can be evidenced on the field of battle, in the athletic stadiums and in the field of politics. We exalt one of our own number because of certain achievements and laud them as if they were superhuman. That same danger creeps into spiritual circles as well. We are tempted to make a veritable god out of some human leader. 'It is only right to esteem certain leaders in the work of the Lord but it must be remembered that wherever there is a human being he is subject to failure. He will not always fail but never the less he is subject to failure. The statement of this text tells us that it is fine to follow Paul and other human leaders but only so long as they follow Christ. The moment such leaders fail in the allegiance to Christ, that moment our patterning after that leader should cease.

There is much to be gained through careful meditation upon this verse and through the continual examination and searching of our lives. Happy and blessed of God is the individual that can say with Paul, "Be ye imitators of me, as I also am of Christ."—D. M.

Just Thinking

VOYD N. BALLARD

God is the same today as he was in the days of Moses, but He does not have the same law in existence to day as He had then. God gave the old law to the Israelites through Moses in 1491 B. C. At the death of Christ upon the cross this old law was taken away. (Col. 2:14,15) So it is not binding upon people today. We, today, are under the law of Grace and Truth. This law had its beginning with Christ, not Moses. (John 1:17)

If your city has a stop sign at a given street crossing, the law is binding upon you to stop as long as the sign is there. But, if the city does away with the law and removes the sign you are no longer obligated to stop at the crossing. If a new sign is placed at a crossing where no sign has been, you must stop there. You cannot argue that you should not be required to stop merely because people did not have to stop there in time past.

People under the law of Moses were not required to be baptized for remission of sins, but when Christ came and took away that law he gave his law, the Gospel. In this law of his he said, "He that believeth and is baptized shall be saved." (Mark 16:16). Acting under this law, Peter commanded sinners to, "Repent, and be baptized everyone of you in the name of Christ for the remission of sins." (Acts 2:38) We are living to day under this law, and we cannot, therefore, argue that we should not be required to submit to baptism just because the people in Moses' time were not required to be baptized.

Many people try to go to the old law for proof of their religious practice. We cannot do this today. 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) "But if ye be led by the Spirit, ye are not under the law." (Gal. 5:18) Why is it then, that people who claim to be led by the Spirit try to go back to the old law to find justification for their religion?

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Can A Person Be Saved Out Of The Church?

MAURICE D. LAND

"Can A Person Be Saved Out Of The Church?" is a question that has been causing much trouble for some time and because of prejudice possibly will continue to do so as long as time shall last. No effort is made here to remove all prejudice from the minds of all the people, because that is second to an impossibility. The purpose of these few words is to present plain Bible teaching on this subject.

When we speak of "the Church," no reference is made toward the denominations, because the Bible knows nothing of denominationalism. The Bible knows only one church (Eph. 4:4) and it, defined, is "That body of baptized believers over which Christ is head and in which dwells the Holy Spirit." This body, or church, Christ purchased with His own blood (Acts 20:28) and for it He is going to return (Eph. 5:26, 27). Christ has never promised to return and claim anything except His church. As He died for His church and is going to return for it, taking it back into heaven with Him, can we expect Him to carry us back to heaven if we are not in His church? This makes us consider, more seriously, the question before us.

Reconciliation to God is in the church. To reconcile is merely to bring back, therefore, brought back to God in the church. Our sins and iniquities separated us from God (Isa. 59:1, 2), hence, the necessity of being reconciled to God. ". . . that He might reconcile both to God in one body by the cross having slain the enmity thereby." (Eph. 2:16) Paul, guided by the Holy Spirit, would have us know this body is the church. Notice his words in Eph. 1:22, 23; "And hath put all things under His feet, and gave Him to be head over all things to the church which is His body, the fullness of Him that filleth all in all." Again, there is one body and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4) From these quotations we learn: (1) The one body is the church, (2) The church is Christ's church. We are, therefore, brought back to God in the church of Christ.

Sanctification, also, is in Christ's body, or church. Sanctification is not that point of sinlessness perfection as some suppose, but the setting aside for a specific purpose. We are, in the church, set aside for a specific purpose and Paul says it is to be saints. "To them that are sanctified in Christ Jesus, called to be saints." (I Cor. 1:2) To be in Christ is to be in His church. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27). Again, "For by one Spirit are we all baptized into one body." (I Cor. 12:13) When we are baptized into Christ, we are, also, baptized into His church. It is in His church that we are sanctified. Can a person be saved without sanctification?

To be a new creature we must be in Christ. "Therefore, if any man be in Christ he is a new creature; old things are passed away, behold, all things are become new." (II Cor. 5:17) No one is so foolish as to say that we are saved in our sins, but must put off the old man of sin and become a new creature by being baptized into Christ. The same thing that puts us into Christ puts us into the church also. (cf. Gal. 3:27; I Cor. 12:13) Can a

person be saved without becoming a new creature?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) This is a necessary inference that those who are not in Christ are condemned as well as those who are in Him walking after the flesh. Salvation is in the church. Condemnation is out of the church. No one will say that we can be saved and condemned at the same time. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" (I Peter 4:16, 17) Again, "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:7, 8) We must be in Christ, or the Church, to escape condemnation. Obedience to the gospel of our Lord Jesus Christ is the only thing that will put us into Christ, or His church.

In John 15:4 Christ says, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." And, "Herein is my Father glorified that ye bear much fruit, so also shall ye be my disciples." (v. 8) We, therefore, must bear much fruit to be Christ's disciple and in order to bear much fruit, we must be in Christ and abide therein.

The question then is not, "Can a person be saved out of the denominations," we can. But can a person be saved out of the church of Christ? The foregoing is Bible proof that we cannot, because reconciliation, sanctification and salvation are in the church—We must be in the church to be a new creature, to escape condemnation, to bear much fruit and be a disciple of Christ. Yes, salvation is in the church of Christ and we must be therein if we expect to receive it, to be claimed and carried to heaven with Christ when he returns.

The Lord adds to the church daily such as should be saved. (Acts 2:47) Surely He would not save anyone and refuse to add him to His church. May all prejudice be removed from our minds and all obey the gospel of our Lord Jesus Christ, being added to the church as we are saved.

—In The Evangelist, Sheffield, Ala.

Preaching the simple gospel has always met opposition, and always will. Falsehood must not only be rejected, but condemned.

Every Christian should count himself a missionary—that is, one who is sent of the Lord to carry the gospel to someone. When the whole church becomes imbued with the true missionary spirit, then the Lord's work will prosper as it has never done since apostolic days.

Missionary work includes both going and sending. Both should be done wisely, whether in near-by fields or foreign territory. When individuals and congregations take the sending part seriously, something worth while will be accomplished.—John T. Hinds, in Gospel Advocate.

The New Testament Church

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VOLUME 15

DELIGHT, ARKANSAS, AUGUST 16, 1945

NUMBER 35

Some Things Of Interest

H. H. DUNN

In response to an invitation from the elders of the Oakland congregation in Pittsburgh, Pennsylvania I preached for them the first and second Lord's days in April. For three nights during the week between I preached for the congregation in McKeesport which is some ten miles out from Pittsburgh. Needless to say that I enjoyed this trip very much, it being my first to the eastern part of our country. While there Brother O. J. McSwiney, who is preaching for the congregation in Johnstown, Pa., came over to Pittsburgh and he, my brother Arthur and his wife, and I drove over to Bethany, West Virginia to visit the home of A. Campbell. It was a visit that, it seems to me, should be enjoyed by any one interested in the pioneer preaching of the gospel in America. The home of Campbell is in a good state and is occupied by one of the teachers of Bethany college. Much of the furnishing in the house is as it was when Campbell died. The great old fashioned four-poster bed in which Thomas Campbell, and later Alexander, died is still ready for use. In another bedroom is the bed of the same type where General Lee slept when he visited Campbell and the lady told us that General Lafayette slept in the same bed during the last visit to America.

The framed school building that used to stand on Brush Run Creek and in which A. Campbell taught and preached has been brought up and is standing near the Mansion as the home is now called. The little stone study with its fire place, where Campbell used to study, stands between the Mansion and the school house. The church building where Campbell, Scott, Smith and many others of that day preached is a good substantial brick building standing not far from the Mansion. Its doors are locked but you can see through the windows that the building is seated. The stage

with its pulpit where the pioneers stood as they addressed the audience seated before them all seemed to be in the same order as when they used it. All seemed to be in good condition.

We visited with a great-granddaughter of Campbell's; a Sister Barclay whose home is a part of the Campbell farm. Her husband is a grandson of Campbell's. They two being second cousins.

Now here is the main object of the writing of this. There are but few congregations of the church of Christ in that part of the country where, in America, the gospel was first preached. The Oakland congregation in Pittsburgh in number of members would be considered a very small congregation in the west. Doubt if there are fifty members. They have never owned a building. Yet, I understand that through their efforts four other small congregations have been started. They want to build a house of their own. It will cost quite a lot of money to buy a site and erect a building in Pittsburgh but we have a number of congregations in the West and South who are financially able to help them and I am sure that if the elders of these congregations will investigate the matter they will see the need and the opportunity that

WAR'S END

"The War Is Over." This is the welcomed message we get from our radio just as the Gospel Light goes to press. President Truman announced at 6 p. m. (C. W. T.) that the Japanese government has accepted unconditional surrender terms and the Allied and Japanese armed forces have been directed to lay down their arms. Formal surrender documents are expected to be signed as soon as necessary arrangements can be made.

is there for some real constructive work. Pittsburgh is a city of seven hundred thousand population and with its suburbs perhaps a million. There are but few preachers of the gospel to be found near there.

One of the congregations in Fort Worth is supporting O. J. McSwiney in the work in Johnstown and C. C. Combs is with the Estella Street congregation in Pittsburgh. It is my understanding that he is also supported by some Southern congregation. Much more such work should be done. Care should be given in selecting preachers for this work. The people of the East are a busy people. In the main their educational advantages are better than those of the South and they want men to come to the point in as few words as possible. Men who know what they have to say- and can say it. Why should not some congregation who is financially able secure the use of the brick church building there in Bethany and send a preacher there, open the door and start preaching the gospel again as it used to be preached.

Sister Barclay told us that she could not even go to church in Bethany and hear the gospel as her great-grandfather preached but that, if she went at all, she had to go to the digressive church. There are surely many honest people there as in other places who, if they had the opportunity, would hear the truth and accept it. Many of the greater congregations in the South and West do not know me and because of that will perhaps pass this by with hardly a thought about it. You are able to send some one there and investigate the matter for yourselves. Will you do that? The need is there. The opportunity is there. The ability is here. And is not the responsibility here? The few brethren there are working like Trojans to build up the cause of Christ but they need help and are asking for it. There are many places where we may labor to the upbuilding of the church but I doubt that any place can be found with greater need or possibilities.

"All God's Children Ought To Sing"

FRANK J. DUNN

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). From this passage we see the following facts set forth concerning church music. (1) It is singing. (2) It is to be done sincerely, "with grace in your hearts." (3) It is to be directed "unto God." (4) It is a form of teaching. (5) Christians are to teach one another. (6) The subject matter is psalms, hymns and spiritual songs.

Singing is the only part of Christian worship in which every Christian is to be heard at once. In fact, it is the only part in which all are to be heard. In praying and reading from God's word, one or two or perhaps three in turn direct the thoughts of the entire congregation. Not so with

our singing; all are to teach and admonish one another.

How can we teach and admonish when we do not so much as open our mouths? Sometimes we hear someone say, "I can sing in my heart unto God without making any sound at all." This may be true (though I doubt it), but one cannot teach and admonish another in his heart without making a sound. If so, we would all have to be mind-readers.

Sometimes even during the invitation song, not more than a third of the congregation sings. Does this mean that two-thirds of the church refuse to invite the sinner to come to Christ? It would appear so. Let us be done with this dangerous sin of omission and all enter whole heartedly into the singing to the very best of our ability, even if it is nothing more than a monotone.

WONDERS IF CHURCHES ARE GROWING SCRIPTURALLY

J. H. BRADLEY

The churches of Christ all over our land seem to be growing, and in some places large congregations are being built up. I wonder if these large congregations are being built up scripturally? A great many brethren seem to think the Bible schools (or Sunday schools as they call them) is the only salvation for the church today. The idea now seems to be to get large crowds out to Sunday school and then take about ten or fifteen minutes before the regular worship to read what a fine report they had to make, which time could have been spent in praying, singing or that much time added to a good Gospel sermon.

But, just watch that same Sunday school crowd on Lord's day night. There won't be 50% of them there and on prayer meeting night there won't be 75% present. I believe that if the leaders were to discontinue the Sunday school fifty per cent of the members would attend some religious denomination.

Bible schools are very valuable to the church if carried out right, but very harmful if you value Sunday school above the worship. In other words when we get to be "Sunday schoolites" we are aping the sects, and again, "I wonder if we are growing scripturally." Yes, we teach our children to get ready for Sunday

school on Lord's day morning, and we give them a few pennies, maybe a nickel to take with them to the class. Is that teaching them the right way to lay by in store. As some writer in one of our religious papers asked, why don't we have the Lord's supper in the classes, as we do to take up collection in the classes?

Now there is no one who loves Bible classes any better than the writer, but I am trying to point out the danger in how we might make "Sunday schoolites" out of ourselves and forget the true church. The Bible says "they continued steadfastly in the apostles' doctrine, in breaking bread, in prayer and laying by in store" and preaching the Gospel. If there ever was a time we needed to be preaching the Gospel it is now, instead of building \$50,000 meeting houses. Spend \$40,000 for preaching the Gospel and \$10,000 for building a meeting house. I am sure the Lord would approve of that plan. Don't you? I'll give \$25.00 for preaching the Gospel and \$1.00 to build a meeting house. What proportion will you give, brother?

THE WORK IN CALCUTTA. INDIA

We met for the first time in Calcutta proper this Lord's Day (July 29). Our meeting place is in the dining room of the Y. M. C. A. building, which we were fortunate enough to obtain for this use at least temporarily. We had twenty-one present

for this service. Four were British soldiers and another Scotch. Great interest was manifested. One British boy came forward to confess his sins, wanting us to pray for him. However as he was a member of the Church of England, we asked him to come and reason with us further, thinking that he may learn the truth and obey the gospel. This he promised to do. We believe much good will be done here. Your prayers for our labors will be greatly appreciated.

Since the last report we have continued to meet each Sunday at Hastings Mills until our move into town this Lord's Day. Many members have been contacted and our group is growing each week. We have an advertisement in the largest newspaper in India, the Statesman, and posters distributed in various places. For each service we have had at least one visitor and as many as six.

Following is a list of those who have been meeting regularly with us: Cpl. John Campbell, Hillsboro, Ohio; Sgt. Helen Goff, Nashville, Tenn.; Cpl. Milam, Jackson, Tennessee; Sgt. Nellie Hann, Fayetteville, Arkansas; Cpl. Moore, Mineral Wells, Texas; Lt. Massie, Woodsfield, Ohio; Sgt. Phillips, Sacramento, Calif.; Sgt. Dyar, LeForge, Wisconsin; Cpl. Taylor, Nashville, Tenn.; W. O. Hinson, McGehee, Arkansas; Cpl. Merel, Chicago, Ill.; Sgt. Perry, Nashville, Tenn.; Pfc. Fraley, Akron, Ohio; Sgt. Coulter, Preblo, Colo.; Pfc. Little, Valdesta, Ga.; Tec. 5 Howell, Dallas, Texas; Pfc. Copher, Fort Worth, Texas; Lt. Maynard, Columbia, S. C.; Cpl. Yingling, Searcy, Arkansas; Cpl. High, Sgt. Shaffer, Sgt. Barsh, Sgt. Hamilton, Pfc. Dunn, and Sgt. Holland. There are a few others that have been meeting with us but space will not permit a complete list.

Sgt. Robert Miller has had to leave us for further assignment. We feel his leaving a loss to us. Because of his move please address all future correspondence to my address. We especially solicit information as to members who may be located in this theatre or those whom you would like us to contact.

In the Faith, Pfc. William D. Hunt, 37 745 588, 142D Gen. Hosp., APO 465, c-o P. M., New York, N. Y.

Pocahontas, Arkansas: From July 16 to 29 I was with the Shiloh Church near Holly Grove, Arkansas in a Gospel meeting. Ten were baptized and two restored. Jack Johnson of that congregation directed the singing. I was with the Cypert church near Marvell, Arkansas from August 1 to 8. R. D. Jackson, a member of that congregation, led the singing. One was baptized.—Carroll Trent, Box 128.

The Door

VAUGHN D. SHOFNER

All the architectural masters of Time might unite in building the most magnificent structure that ever complimented the Divine-given abilities of man, but without an entrance it would be of little value to humanity. All the sculptural geniuses traveling this side of eternity might coalesce tedious efforts to produce beauty incomparable in the physical realm, but without a portal of entrance satisfaction to the lust of the eye would be the only achievement. Interior decorations might display the brilliancy of unadulterated gold studded with the glittering charm of rare gems, but without an aperture the Solomonic splendor would waste itself behind its walls of incarceration. Polished spires might tower high towards the soft blue of God's canopy, the passers-by might revel in satiating the desires of the eye, but visual gratification is as far as the doorless structure could bless humanity.

In the tenth chapter of John's record of the gospel our Lord sets himself forth very condescendingly. The most sublime and poetical utterances of man or angels are none too glorious in offering description of him, but here we behold him using that which is homely, that which is prosaic, that which the learned and unlearned can apprehend. In his explanation of the parable of the door and the sheepfold these words were included: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

A door is indeed a common thing. If rebellious humanity would but think of the suffering man of Galilee, the sinless Son of God, the dying Messiah atop the hill of the skull, the Saviour of the world each time they approach a door, more lives of consecration to him would grace the earth with fruits to his Name's honor and glory. A door to a sheepfold is far below the quality of most doors, yet Jesus makes himself like this door that by his condescension he might serve and save a lost and dying world.

In this homely illustration we see the necessity of a door. After man's disobedience to the explicit command of God in the garden of Eden, his being driven from the presence of the Almighty and from the reaches of the tree of life which spread its precious fruitage in the paradisiacal grandeur of Eden, had it not been that door was given we could never enter into the peace that is afforded a Christian; could never have come to God whom

humanity rejected; could never have received the salvation of our souls in the purity received by the cleansing power of the death-blood of the Son of God; could never reach heaven and its beauties that incomparably surpass the Edenic paradise.

In this plain-featured illustration we see the singularity of the door. There is only one door opening into the celestial abode. The vain imaginations of men may declare, "We're all going to heaven. You're going one way; you'll enter at one door and I'll enter at another." Christ says, "The door" and salvation can not be reached by any other. Groping in the smoke screen sent out by the vicegerents of the Devil will only fill you with the opiate of indifference. You must accept the truth and enter in at the one door. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

In this simple illustration we see the door personified. The Lord Jesus is the door. "I am the door," saith he. The ceremonies of man will not allow entrance into the place of the saved. Doctrines, creeds and disciplines of man will not gain entrance into the kingdom of light. Jesus is the door. By his sacrifice on the cross of calvary he gave man the cleansing blood that gushed forth in his death as the Roman spear entered his immaculate side. There is but one way of contacting that stream of grace that flowed in his death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" "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."

The users of that door are not merely knockers at it, they do not merely pass by and observe nor do they sit down beside it, fold arms in lethargic ease and while away the time in the arms of salvation. But, "By me if any man enter in." Entrance is essential. Faith is not enough because Paul declared, "for with the heart man believeth unto righteousness." Notice that he stated "unto," in the direction of righteousness. Not by repentance for it too is in the direction of, leading towards salvation. Not by confession of Jesus as the Lord who was raised from the dead by the Father, for "with the mouth confession is made unto salvation."

In the direction of, yes, leading towards salvation. But because of the conviction in the heart that causes Godly sorrow which "worketh repentance" and the confession before men to affirm our convictions we submit to the last act of an obedient faith receiving atonement as we are "baptized into Christ."

In this ordinary illustration we see that salvation is a privilege in the fold of Christ. "By me if any man enter in, he shall be saved." It is inside that we find salvation. The only logical conclusion man can come to is that we must enter in to find the freedom of sins of the past and to be able to pray for forgiveness of sins that Christians make in the future.

In Christ there is liberty. Just as the flock is led, by the shepherd, to the fields and returned to the shelter of the fold by night, we have liberty in Christ. We who have entered into Christ may go out and plead with the world as a good shepherd and lead others into the security of the fold. Not by false doctrines, not by the vote of man, not according to the encyclicals of Rome, not by the creeds of man, but by teaching them the gospel "which is the power of God unto salvation" that they may believe and obey to the very last principle laid down by the power of God, even the entrance into by way of the liquid tomb.

Among the blessings in Christ's fold we find nourishment. In Christ we "find pasture." He is our spiritual food. He is the water of life. He is the author and finisher of our faith. He is the good shepherd that will lead all who will obey him into eternal life.

There are not over two hundred different doors by which we may depart from our sin and misery. As we travel over the rough terrain of this mortal life there are not several ways leading over steep hills and desolations of broad expanse which eventually reach the beauties of heaven, but one way. The magnificent structures of denominationalism with portals open wide in invitation to the weary sojourner to take any one of the divers doors to heaven denies the veracity of the Lord's immortal words, "I am the way! I am the door!" May God bless you as you meditate upon his Sacred Will and obey his unequivocal plan.

Norman, Oklahoma, July 31, 1945: P. O. Wilmeth closed a very fine meeting here last Sunday night. There were seven baptisms and one to place membership. Geo. D. Tipps, Jr. conducted the sons services. Both men did their work well.—John Q. Reese, Box 479

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander. 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879

Subscription Price. A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The Voice of The Son of God

CHESTER ESTES

There never were perhaps so many conflicting voices as are heard in the world today. If one had a radio in his room for every broadcasting station in the world, and each one turned to a different station, that would give some idea of the religious voices of confusion in the world. One has to give only a moment's audience, if he knows anything about the Bible, to conclude that this babel of voices is not of God, for God is not the author of confusion but of peace and harmony.

Let us suppose that in that room there is one voice coming from one radio which can be heard distinctly above the confusion of the rest. Let that represent the clarion voice of the Son of God, which, if we will only "tune in" can ion. However, no one will hear that voice as long as his mind is made up to hear some one else. As long as he is more inclined to listen to confusion created by denominational preachers than to the voice of Jesus, in his heart, the voice of the Son of God will be suppressed. In the heart of the one who loves the truth above all else there is a responsive chord for the word of Christ, never effected by babel sectarianism.

Would it not be wonderful if we could only steal away into some secluded spot, away from the sound of all these conflicting voices, and just sit at the feet of Jesus and listen to him? If such were literally possible, what would one hear? What would Christ say about all the confusion of voices? Would he mention them all? Would he commend them? Or would he condemn them? The New Testament teaches he would condemn now, if on earth, just what he condemned before his ascension. Imagine the thrill that filled the disciples who were able to stand on the mountain side and listen to the one who spake as never man spake. Do you envy them? I am fully persuaded that if he were on earth today, as on earth then with his disciples, he would condemn in our presence, in no uncertain terms, the false religious teachers of today. The words of Jesus would not strike responsive chords in the hearts of those who are promoting denominationalism. If he were on earth today, he would talk as he did when here almost two thousand years ago. He would teach those who profess to believe in him to be *one*. He would pray as he did then—he would pray for them to be *one*. He would condemn those who thank God for their religious division and rivalry.

The voice of the Son of God has the same *reality* as when spoken in the distant past. The fact that he is not speaking to us directly, as he spoke to his disciples

while on earth, does not mean that the voice of the Son of God cannot be heard, or that it is any less *real*.

When Christ was on earth he was constantly speaking the mind and will of his heavenly Father, and not his own will. He did not command his disciples to preach or baptize in his name before he died. After he was raised from the dead he commissioned them to go forth in *his name*. In this work they were to be guided by the Holy Spirit. Before he went away he said, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, who the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (Jno. 14:24-26) In reading the New Testament now we are reading the words of the Father, delivered through the Son, imparted to us by the Holy Spirit, as he guided the apostles into all truth. Hear Paul: "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, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1, 2) Hear him again: "How shall we escape, if we neglect so great salvation; which at the first begin to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3, 4) Not only did the apostles go forth speaking the words of the Son of God, but they were given power to perform miracles, so that the word might be confirmed. They exercised this power, for it is thus written: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16:19,20) What more evidence does one need to convince him that he is hearing the words of the Son of God when he reads the New Testament? The one who rejects the language of the New Testament, because he is still listening for "a still small voice," will be sadly disappointed when he comes before God in judgment. The one who will not be persuaded by Jesus Christ and the apostles, speaking through the New Testament, will not be persuaded, even though some one should rise from the dead and speak. You cannot say you love the words of the Son of God while rejecting the New Testament. Still men talk about direct impressions from heaven! No one has the Holy Spirit,

nor is he guided by the Holy Spirit, who refuses to listen to the words of the Holy Spirit in the New Testament.

AUTHORITY

The voice of the Son of God is the voice of *authority*. "I will raise them up a prophet from among their brethren, like unto thee," said God unto Moses, "and put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. 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." This prophecy had a direct fulfilment in Jesus. Hear Peter: "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. Yea, and all the prophets from 'Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts 3:22-24) Men, with their democratic ways, are rejecting Jesus, because his voice is one of *authority*. They do not like to be submissive to the authority of an *absolute monarch*. Christ is not only *king*; but *king of kings*. His word is *absolute* and final. *From it there is no appeal*. He who will not submit to it will be destroyed. The authoritative voice of the Christ is not heard in the conferences, synods, councils, and "huddles" of men, who propose to legislate for the Lord's church. When Christ concluded the greatest sermon ever heard by mortal men, it was said, "the people were astonished at his doctrine: For he taught them as one having *authority*, and not as the (their, R. V.) scribes." (Matt. 7:28,29) From this statement we learn that he did more than to teach—he taught with *authority*. Some speak of him as the *great teacher*, who never respect his *authority*. Jesus taught people to repent and be baptized. At these commands would-be followers of Christ scoff. It is mockery to speak of Christ as the *great teacher* and disdain his authority by refusing to obey him. Some admit that by the authority of Jesus the storms ceased, demons obeyed, and the dead were raised from the tombs; yet, as dying men and women, they refuse to submit to that authority.

When Christ came from the grave himself, because it "dynamite." Words of *authority* are words of *power*, could no longer hold him captive, he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20) It will be noted that behind his last will and testament is *all authority* in heaven and earth. The apostles were to proclaim this word, the gospel, to all nations. Hear an inspired apostle: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and

also to the Greek." (Rom. 1:16) "Power," as used here, comes from the word from which we get the word "For the word of God is quick and powerfull, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12) Let us hear his voice, and submit to *his authority*.

INSTRUCTION

The voice of the Son of God is a voice of *instruction*. Jesus has been called, by both his friends and his enemies, "the *Great Teacher*." Unbelievers concede to the title, "The World's Greatest Teacher." To the friends of Christ, he is more than a teacher—he is the Son of God. It is true that the way of God among men is a way of teaching. Jesus taught three and one half years in schooling his disciples for the work he wanted them to do. They were indeed his disciples. Jesus said, "If ye (the Jews that believed on him) continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." (Jno. 8:32) Christ also commissioned his apostles to go into all the world and *disciple* all nations. A disciple is a learner. One must first learn the will of God before he can obey that will. The law was given by Moses but grace and truth came by Christ. It was necessary for this grace and truth to be taught before men could be made free. "Ye shall know the truth and the truth shall make you free." Truth is revealed only as it is taught or imparted. The plan of salvation is a *taught* plan. Acceptable worship is a *taught* worship. The Christian life is a *taught* life. The gospel is a *taught* gospel. What we know of Christ today as the Saviour of men, we have learned it—we have been taught. All we can know of heaven as the final home of the soul, and of hell as the eternal destiny of the wicked we must learn it from the Bible. Therefore, we must be taught, for our salvation depends on our being taught. Jesus said, "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up in the last day. It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (Jno. 6:44, 45) It is necessary for us to "come" to God to be saved. No man can "come" unto the Father unless he is "drawn." We "hear" and "learn" when we are "taught." It is by *hearing* and *learning* that we *come* to Christ. Therefore our coming or *being drawn* unto Christ (which is our salvation) depends on *instruction*. His (Christ's) is the voice of *instruction*. When we hear the voice of *authority* we stand in awe and reverence, with a desire to be some distance away from him who speaks, but not too far away. However, when we hear that authoritative One speaking as an *instructor* or *teacher*, we desire to draw near to him. When we see Jesus as a teacher we see him characterized with sympathy and understanding that we might overlook, if we were to think of him only as an absolute ruler.

—In The Evangelist, Sheffield, Ala,

Notes - Reports

Huntington, Arkansas, June 13, 1945: The meeting at Redlands, Oklahoma closed with one baptism and one restoration. Began in Hatfield, Arkansas yesterday. Go next to Cove, Arkansas.—H. H. Dunn.

Hinton, Oklahoma—Find enclosed \$2.00 to pay for copies of "The New Testament Church" by Frank J. Dunn. Wish we could fill this town with such literature and know that it would be read and accepted.—Mr. and Mrs. W. H. Hale.

Bradford, Arkansas, August 10: I recently closed a meeting with the Evening Star Church of Christ near Delaplaine, Arkansas. There were six baptisms and two restorations. The singing was directed by Brother Leon Forester. I am now in a meeting with the Cross Roads Church of Christ near Bradford, Arkansas.—Billy Harris.

Discussion

Springdale, Arkansas—W. D. Davis, Baptist, and I are to discuss the church question at Best on Lord's day afternoon, August 12 from 2 p. m. to 4 p. m. This will be our third debate. He is a nice man in discussion. I out and all error killed.—James L. Neal.

Norman, Oklahoma, July 31: The work here is making progress. A few weeks ago I announced my resignation effective September 1. A few days ago, at the request of all the elders and deacons, I consented to continue work with this church. I believe much good can be accomplished here.—John G. Reese.

Damascus, Arkansas, August 6: Since my last report I have begun full time work for the church at Clinton, Arkansas. Great interest being shown by the children of our Lord in this place. We have a nice stone building but hope to enlarge it some as our congregation grows. I am enjoying the work fine.—Roy Henderson.

Broken Arrow, Oklahoma—Am now in a meeting here with large crowds and good interest. We are using a public address system and covering the town with three speakers, pointed in about all directions. This is my twelfth meeting here, besides a number of years of local work.—R. A. Hartsell.

Fort Smith, Arkansas, July 31: Closed meeting in Caddo, Oklahoma Sunday night. The meeting resulted in five baptisms and one placing membership and we believe much good accomplished. I promised to be with them again in 1947. My time for 1946 has been promised. I began a meeting last night in Randlett, Oklahoma, my second effort here. My next meeting will be in Marked Tree, Arkansas beginning August 15.—Will W. Slater.

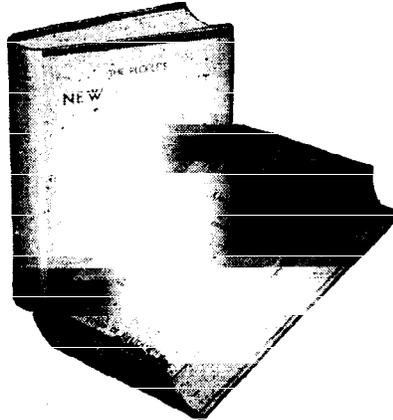
North Little Rock, Arkansas, August 9: The meeting with the Paper Ridge Church near Black Oak, Arkansas came to close August 1. One man 60 years old made confession and was baptized, and two were restored. We feel sure other good was done. My brother Earl conducted the song service for the meeting and did a good job. I am now directing the song service for a meeting

in Kewanee, Missouri. Brother Clevenger is doing the preaching. One has been restored to date. I still have some time for fall meetings.—C. E. McCord, Silver City Courts, Apt. 142.

Alameda, California: All hindering causes have at last been removed and work has been started on the remodeling our building here. We are glad that this work has been gotten under way before I leave. After August 28 my address will be 2328 West 74th St., Los Angeles 43, California. Please note this change in address. Brother Morris Ruby of Healdsburg is coming to Alameda.

Three more placed membership here Aug. 5.—Lloyd E. Ellis.

Corsicana, Texas: I have just concluded a meeting with the Bryan congregation near here. The first gospel meeting in Navarro County was held in the Bryan community about 75 years ago. Both the church and the community have been hurt by the shift of population to larger cities. Nevertheless, we had good attendance throughout the meeting. Two were baptized and one placed membership. Next week I am to be with the Powell church, also in this county.—Frank J. Dunn.



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CHAPTER XVIII.

The Greatest in the Kingdom.

8tTMMART.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure US. Parable of the Unmerciful Servant.

1 At^o the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, 4c; 22: 24, 4c.

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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Bryan Vinson to Springdale, Arkansas
 Springdale, Arkansas—Brother Bryan Vinson of Longview, Texas comes to South Thompson Street church of Christ for a meeting to begin August 21. This is our second meeting in Springdale this summer. We have supported and sponsored mission meetings already at Evergreen, Combs, and Hindsville. Evergreen and Combs congregation are young yet. They helped us with support for their own meetings. Brother Tommy McClure conducted the Evergreen meeting and Brother Glenn R. Steward the one at Combs. Brother Vinson started the one at Hindsville.—James L. Neal.

Idaho City, Idaho, August 11—I have in my possession a letter from the church of Christ at Alma, Arkansas stating that Brother Gabe Shipp's family is in dire want and Brother Shipp himself has been bed-fast for ten weeks with an ailment which requires medical attention costing at least \$120.00. They have four children, ages four to nine. Brother Shipp was a faithful preacher as long as he was able and is a bit depressed that the brethren are neglecting him in this time of affliction. Any one desiring to help may address him: Gabe Shipp, Rt. 1, Alma, Arkansas or through an elder of the Alma church, W. M. Farris, Alma, Arkansas.—Mrs. Maggie A. Hamilton. (This letter printed as received. Anyone knowing conditions may be guided accordingly. We are not familiar with the circumstances.—FA)

Damascus, Arkansas, August 6: Just closed a fine meeting with the church at Davis Spical Shirley, Arkansas. Three responded to the invitation. Two were baptized into Christ and one restored (a soldier). The brethren there are few in number but great in the work for the Lord. I will be with them again next year, the Lords will. Will begin a meeting at Choctaw, Arkansas, August 17. At Eglantine September 7. At Shirley, Arkansas September 14. I will have some time for meetings in October. Is there some weak congregation that needs a good meeting? Work while it is day.—Roy M. Henderson.

Waskom, Texas, August 6: On July 29 we resigned our work with the church on Leffingwell and Cavalcade in Houston, Texas and immediately begin work with the church in Waskom, Texas. We left many friends in Houston who hated to see us go and who wish us well in our new field of labor. The church in Marshall, Texas is paying part of my salary and will use me in building up weaker places in this section. We covet the prayers of the faithful everywhere in our efforts to reach the lost.—A. E. Findley.

El Dorado, Arkansas, August 4: "I recently closed a good meeting at Warren, Ark. Brother J. B. Priddy, of this city preaches there and is doing well. I am now at Bluff City, Arkansas in my second meeting with the church. Interest is good and visiting preachers have been present. Our new building here is nearing completion; it will be one of the best equipped houses to be found anywhere. Luke Miller (colored) begins with his people the 27 of this month, and Frank Van Dyke begins with the white congregation in October."—Foy L. Smith.

Benton, Arkansas, August 7, 1945: I recently closed a good meeting at Midway, near Lawton, Oklahoma with one baptism and one restoration, and I am persuaded

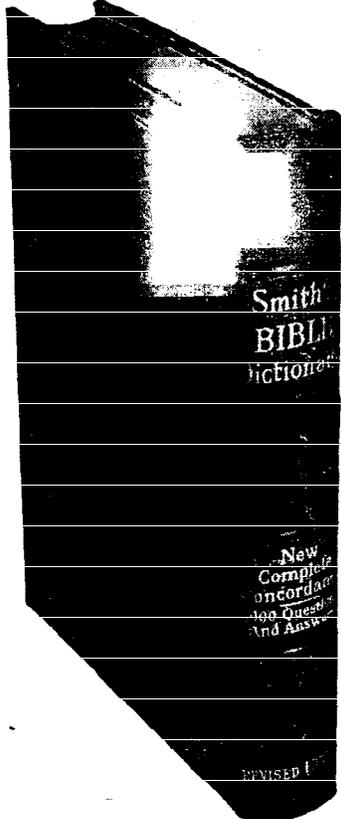
much good done otherwise. Midway is a splendid church. They have a large native stone building in which to worship, also a preachers home of solid concrete near-by, and do not owe one cent on their property. Their faithful and capable preacher, Brother Copening is a fine man and assisted much during the meeting. I promised to return for two weeks in August 1947. Am now in the middle of what we hope to be a good meeting at Beaver, Oklahoma. This is the home of my good friend, Doctor W. W. Brewer, who is the local minister here, and is doing an outstanding work here, and over this section of country. I go from here to South Flat, near Booker, Texas, where I labored 20 years ago. Then back to Beedeville, Arkansas. Work at home goes well.—Albert S. Hall

Jady W. Copeland In Iowa
 Brother Jady W. Copeland began a meeting at Toddville, Iowa, July 31. Jady says, "In pre-war times the church here is about 60 members strong. Not that many here now. The church here is over 50 years old and was established about the time of the division of the church. Still a lot of division and factions in the churches in this country. The meeting here will close August 8 or 9. Then I go to Cedar Rapids, which is only ten miles from here, and then to Center Point, which is about 11 miles from Toddville."

South Thompson Street church of Christ in Springdale, Arkansas sent Brother Copeland to Iowa Falls, Iowa for a mission meeting first part of July. Though young in years, he proved himself a pioneer Gos-

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AHŪ'MAL Son of Jahath, Judah (1 Chr. iv. 5).
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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pel worker for the Lord's church while there. He took sick, but consulted a good doctor, got all right and went right ahead. Brother Newton Clawson of Ackley, Iowa, 14 miles from Iowa Falls, helped Brother Copeland some in personal work and making arrangements for the meeting. The people could not be persuaded to attend the services but the need of the kingdom (Luke 8:11) was sown by distributing good gospel tracts and papers. God's word never returns void! Brother Jady brought back some money above expenses of this effort which has been deposited in our church treasury for a follow-up campaign at Waterloo, Iowa sometime. I am glad Jady is in Iowa this summer.—James L. Neal.

OBITUARY

Clarksdale, Miss.—An atmosphere of sadness pervaded the Assembly of Saints here last Lord's day due to the sudden passing of Brother Herbert House near noon on the morning preceding. While it is not our prerogative to call in question any disposition of providence, we cannot but realize the limitations of our understanding and seek to find solace in the thought that somewhere, sometime, this veil will be lifted taken away! In discussions which rose in the Bible study he usually took part and often advanced ideas which contributed to the interest, encouragement and edification of the class. I shall not soon cease to observe the chair he occupied, to recall his wholesome words and the illumination of his presence. Auspicious, indeed, will be the day when the redeemed of the ages will meet on that Wistful, evergreen shore!—J. A. Thomas.

FATHER OF TILLMAN B. POPE PASSED AWAY

Alma, Arkansas, June 27, 1945: On May 17 my father, who lived at Spearman, Texas, came to pay me a visit. He had been poorly for several months; but he was able to make the trip by train. I was so happy to see him and for a week we visited with each other; talking over the past which was clustered with so many sweet and sacred memories; as well as present events; and specially about things that had to do with the church, the Christian life and the eternal word. So many times he told me that he was certain he was as near ready to go to meet God as he would be should he live for twenty more years.

After being with me a week, and not gaining and picking up as I thought he should, I took him to the doctor, who advised me to take him to the hospital, where he could give him daily attention. Upon this advice, I took him to one of the best hospitals in our state, located at Fort Smith, Arkansas, just 13 miles from my home. After going there, he continued to go down and in just one week from the time he entered the hospital, on May 31, at 9:30 p. m. without a struggle he passed into the boundless beyond. Before his death, I notified all of my brothers and sisters as well as my two daughters. All got there in time to see him and talk with him, except my brother from Portland, Oregon and my sister from Oakland, California. He had gone before they arrived.

On the following Saturday, we all started back over a lonely road of six miles to Spearman, Texas, with his body. Just three weeks ago today, we laid him to rest beside our mother, in Old Ochiltree Cemetery, near Perryton, Texas.

For more than 35 years he lived the

Christian life. No set of children ever had a father who loved and appreciated his children more than did his; and I think I can safely say that no father was ever more dearly and tenderly loved by his children, than his. Yes, daddy, we loved you dearly and as long as we walk the winding pathway of life, you will linger and be lovingly *remembered in our hearts.

Our mother left us ten years ago. So at last side by side my father and mother lie in the sleep of death, in the dust of the earth. It was the deepest joy to their hearts for me to preach the gospel.

Though my heart is now aching and my path sad and lonely I expect to some glad day meet them in yonder world where and when they shall bloom anew in the paradise of God. Glorious thought!—Tillman B. Pope.

The Great Legacy

By S. R. Ezzell

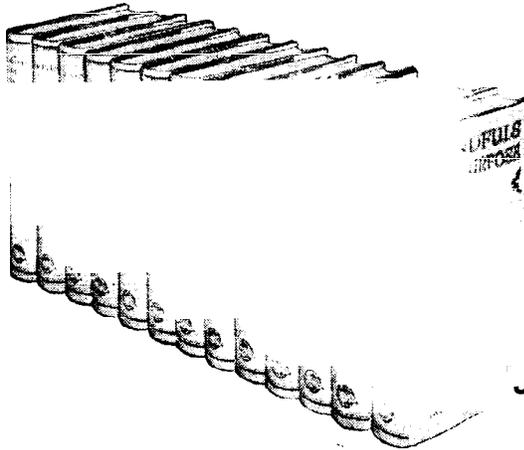
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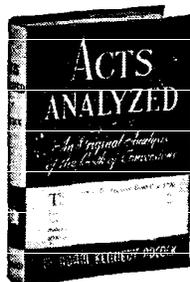
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The Word Of God In Conversion

R. A. HARTSELL

There is a system by which every thing must function, and by which everything is accomplished. These "jitter-bug" conversions which are so common in the average religious experience are founded upon emotion shocking systems. Systems which prey upon emotions rather than appeal to the intellect. The power behind true conversion is the word of God. Everything depends upon the word of God in God's order. Anything which depends upon something else is not a part of God's order. Even the world depends upon the word of the Lord. (Heb. 11:3; 1:3) And, from the same references we learn that ALL THINGS are upheld by it. The "greater and lesser lights" (sun and moon) came into being when God, through words, said, "Let there be light." Responding to these words, "And there was light." A closed tomb was opened, and a putrefying body came forth as a result of the word of our Lord. This suggests that if the physically dead can be made anew by the word of God, that the dead in sin can be made new, converted, born again by it.

To be converted is equivalent to being born again. (Matt. 18:3; John 3:3-5) Whatever, therefore, produces one is also the producer of the other. In I Peter 1:22-23, we learn that one is born again "by the word of the Lord, which liveth and abideth forever." Conversion and the new birth are equal; therefore, one is converted by the word of God. Conversion is the act in God's plan which is followed by the forgiveness of sins. (Acts 3:19; Matt. 13:15) To blot out sins is to purify one's life or soul. Peter said that the soul is purified by "obeying the Truth." (John 17:17) ". . . thy word is truth." Thus, the word produces conversion.

Seed and Plants

"The world is the field," says Christ. Seed is planted in the field with a view to producing plants. There is **power for germination in every fertile**

seed. When fertile seed is planted in the soil, which has been properly prepared, a plant of the vegetable will spring forth. Since the field is the world, we may expect some kind of seed, adaptable to religious soil which the world provides. Jesus informs us (Matt. 13) that "A sower went forth to sow." In the same connection, he tells us that the seed sown by this sower was the WORD. In Luke 8:11, we are told that the "seed is the word of God." Thus plants in the kingdom of heaven are produced by the word of God. We must conclude that the word has the germ of life (power of germination) within it, or that it is infertile seed.

Suppose you should see some one at the gate of his garden, with a needle of the hypodermic variety, trying to insert a germ of life in the seed to be planted. Just what would be your reaction? Would you say, "Sir, don't you know that every fertile seed contains within itself the germ?" Why not be just as sensible about the "seed of the kingdom, which is the word of God?" Why be deluded with a doctrine which, in substance, wants to use a religious hypodermic needle on the word of God to make it fertile? The "Direct Operation of the Holy Spirit" doctrine teaches no more nor less. God's word has within it the power of **Spiritual** germination. It is "spirit and life." (John 6:63) Someone has suggested that "if this is true"—that the spirit for ten cents." Strange, isn't it? Just because you can buy a New Testament for a dime, "Jesus did not tell the truth." Yes, that is what it forces you to say when you call the word of the Lord in question because of a thin dime.

Yes, there is power in the word of God. The Gospel is the power within the word by which one is saved. (Rom. 1:16) Moreover, Paul told the Corinthians that they were saved by the Gospel. (I Cor. 15:1-4) He **told** them

that it was also their place of standing. In I Cor. 4:15, we are informed that the saints there were begotten by it. (1) Power to save. (2) Power enough to beget. (3) Strong enough to provide a standing place. No honest person can minimize its power. Only those who wish to go back to the age of religious ignorance and superstition will attempt to do so.

The Word Is

It is a word (Eph. 6:17) sharp enough to cut away the barrier (Heb. 12:4), which entrenches a stony heart. It then strikes with hammer force (Jer. 23:29) to break the hardened heart of stone. It is fire enough to refine the true metal of one's life into that "gold, silver, precious stone" element which the Lord desires. This can be accomplished because "The law of the Lord is PERFECT, converting the soul." (Ps. 19:7) To convert is to change. The soul is changed by the word of God. Note the fact that it is **perfect**. A hand, with four fingers and one thumb is considered to be a perfect hand. Take one finger away; what do you have? Or add one finger, and what do you have? In either case you have imperfection. This is true with the law of liberty. (Prov. 30:5; Rev. 28:18-19).

It is **powerful**. (Heb. 4:12) It is SPIRIT and LIFE. (John 6:63) Able to convert the soul and feed it to sustain strength. (Matt. 4:4; II Peter 2:2) "Receive with meekness the engrafted word which is able to save your soul." (Jas. 1:21) "He shall tell thee words whereby thou and thy house shall be saved." (Acts 11:14) Words which possessed the ability to save the soul, then, were delivered by the apostles and other gospel preachers. Thus, in the early age of the church it was an accepted fact that the word was the conversion-producing element. We cannot be like them without accepting the same fact.

The Word Does

It classifies people because it is a "discerner of the THOUGHTS and INTENTS of the heart." Thus, it is able to detect what is wrong in one's life, then apply the remedy. Moreover, having **found the** trouble, it is **faith**

producing. (Rom. 10:17; John 20:30-31; Acts 15:7) Faith is the basis of confidence. Man, through the word, secures self-confidence, and confidence in God sufficient to enable him to do the essential things in purifying his life. Furthermore, one's life is cleansed by it. (John 15:3; Eph. 5:26) We are born again by it. (I Peter 1:22, 23) It gives us light. (Ps. 119:105; II Cor. 4:4).

The Holy Spirit operates through the word to convict sinners of the error of their way. First, in this connection, let us observe a statement from Christ. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:8) From this we see one of the works of the Spirit. The "how" he does this is not stated in the reference. We shall look elsewhere. Paul informs us that we know the things of God only by the Spirit of God. (I Cor. 2:11) Hence, somewhere, and in some way, the Spirit makes known unto us that we are sinners. Paul knew that he was a sinner; for he said "I am chief of sinners." How was he informed? The Spirit made it known to him. Where and how? "I had not known sin, had the LAW not said, thou shalt not covet." (Rom. 7:7) Paul knew by the Spirit. But he knew by the law. Therefore, the Spirit made it known through the law. He said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:1-2) Thus, the Holy Spirit operates through the law of Christ in converting a sinner.

Preach It

Its importance is stressed in the fact that such grave warning has been uttered in the commandments relative to preaching it. First, the extensive field shows that every creature has a desperate need for it. "Go into all the WORLD and preach the gospel to every creature." (Mark 16:15) If it were not essential, it would be a waste of time to traverse the whole world. Again, "Woe is unto me if I preach not the gospel." (I Cor. 9:16) If it has no essential value, why the grim warning? It is further evident in the language of Gal. 1:7-8: "Though we or an angel from heaven preach ANY OTHER gospel unto you than that which we have preached unto you, let him be ACCURSED." If it has no value, this would be ambiguous.

To my mind, there is nothing which emphasizes the importance of the word more than the binding charge given by Paul to Timothy. "I charge thee, therefore, before God and the Lord Jesus Christ,.....preach the word." (II Tim. 4:1-2) Charged before heaven, the throne, the ruler and

judge, and the Father of the universe, just to preach something which is not essential? I don't get it; do you?

It Is The Standard

"With what measure ye mete, . . ." (Matt. 7:1-2) Yes there is a measure (standard) by which everything is determined. Heb. 8:5, gives us an idea of God's measure. "See, sayeth he, that you make all things according to the pattern." Bring it up to MY standard. It is God's standard which one will have to meet in the judgment. In John 12:48, we are informed that the word of Christ shall be the standard of judgment. My life can be con-

formed to it only by conversion and faithfulness to it. (John 15:3; Rev. 2:10) "The books were opened and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books." (Rev. 20:12) When you stand in the judgment, you will not be measured by the creeds of men. You will not be face to face with some standard of your own choosing, but you will meet the Word of God, "which liveth and abideth forever." Why not yield in conversion to God's standard, be faithful to it, that you may be able to stand by it in the day of all days?

The Disowned

VAUGHN D. SHOFNER

While the sun streams its airy gold upon the earth; as the soft beauty of fragrant flowers and trees with beautiful green-laden boughs rise and bow, and wave to and fro in the gentle breath of God-given zephyrs, drinking the precious life giving radiance that exudes from that majestic light of day, man sees no need of a storm cellar; no need for any sort of haven from the tumult of storms. But when dark, billowy clouds angrily rise from the rotundity of the horizon, fierce flashes of lightning lash out in defiance of the frailty of man and the earth trembles and quakes as deafening peals of thunder echo from the east to west, from the north to the south, man is ready to seek shelter from the manifestation of God's power.

While the Sun of our lives burns brightly in the morning and noon time of our sojourn; when prosperity smiles upon our complacent attitudes and all is well we have no need for the commandments and the ways of the Lord. The desires of the fleshly mold are placed before all else. But after a while the Sun of life silently nears the western horizon staining the windows of an ebbing life with the colors of age; or maybe the billowy, grim presence of the black monarch draws nearer to you or a loved one making known the weakness of the temporal in the presence of the austere reaper. Man is then ready to crouch before the power of God and call upon him for refuge.

The best test for everything we do, everywhere we go, every word we utter and every thought of mind is how it will appear in the moment of death and at the day of judgment.

Tom Paine enjoyed worldly fame in his life on the terrestrial globe by traducing the Sacred word of God. He jeeringly pointed out that the first part of his "Age of Reason" was written without having a Bible in his possession, although it was intended to refute that Holy Book. Then as a preface to the last part he wrote he had obtained a Bible and found it to be worse than he had thought. We could expect his reading to be for that purpose. Today many read as did Tom Paine; with predilection. Many read it to conform its teachings to what their manual, discipline, prayer book, preacher or some loved one teaches. But before he ceased breathing in the tabernacle of dust and ashes he saw the foolishness of his "reasoning." It was too late, for the cruel Angel of Death had come to stiffen his mold of clay in the rigidity of death. Then he saw the need of refuge; then he saw the words of the "Age of Reason" stand out in bold relief to fill his last moments with remorse and regret, to haunt him throughout his stay in the Hadean realm and to vociferously cry out against him at the time of judgment. Then he cried: "I would give worlds, if I had them, if the 'Age of Reason' had never been published. O Lord, help me! Christ help me! Stay with me! It is hell to be left alone!"

Some people teach (I doubt that they believe it) that he was saved there on his death-bed by those few words of prayer. He believed, had faith, as the realm of the unseen lurked before him and some people say that is all it takes to save the soul of man eternally. The blasphemous works, the ignoble deeds and the age-

lasting, wicked influence of such men are forgotten by those lethargic deluders and the last phrase breathed through dying lips is all, they teach, the good God will consider. But we who do not have to abide by the creeds and doctrines of men can freely use the intellect that God gave us and follow the Divine Guide-book in beholding the absurdity of such a teaching. That group, with the idolaters, adulterers, liars, murders, thieves and reprobates shall have their part in the fiery lake. Sometimes we think with the multitudes and are prone to think of the morally clean and those who adhere to some kind of religion as inheriting a heavenly home. There were some words that fell from the lips of the Lord that depict a very different picture. He wafted us through the future and portrayed some people standing at the judgment bar as he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

These were diligent followers of a certain religion. They made an open profession as they called upon the name of the Lord. To the outside world they appeared as millions do today. They looked clean to the naked eye, and made much of it. "Lord, Lord," denotes prayer. According to many angels of the devil in the form of angels of light, this would have saved them from any danger of hell fire. They believed there was a Lord. They even called on him in prayer, but Christ, not man, will tell you it takes more than that to purify the soul. Raising your arms in Pharisaical manner and calling on the Lord is not enough, or the Lord misrepresented things. You do not believe he did that. Prayer is good; prayer must be made without ceasing, but the Lord doesn't judge by that which we see only.

In those few phrases of eulogy the words "Thy name" appeared three times. "Have we not prophesied in thy name?" This picture brings to our minds eye the fact that at the Judgment bar there will be those lost who prophesied, taught publicly, in the name of the Lord. Unless that teaching is absolutely congruent with inspiration it is of no value. What I might think and teach publicly, unless

it was taught by Divine power, does not necessarily mean I am on God's side, even though I do it in the name of the Lord. Wresting and perverting, altering and modifying the Words of Immortality to fit a human creed book will not stand up in that day.

"Have we not cast out devils in thy name?" The miraculous powers given to confirm the power of God in preparing and establishing the kingdom of Christ would not save eternally. "But he that doeth the will of my Father which is in heaven." Not just a part of it. "He who offends in one point, is guilty of all." Not just faith in God; faith only. Not just calling on him in time of sorrow or dire need. There is no coin current in heaven save deeds; outward manifestations of convictions within. Judas Iscariot was an apostle and miracle-worker. Who would say he did not believe in the Lord? Who would say he did not pray to God? Yes, he believed, even while in the act of hanging himself, before he fell down the precipice and was "burst asunder in the midst, and all his bowels gushed out," he believed in the Lord and his power. Was he saved eternally? "Thou shalt not kill!" Can a child of God "fall from Grace"? Listen to Peter, "Judas by transgression fell." As you stand in the moment of death so shall you stand in the day of Judgment. The evil imaginations of man offer impossibility of apostasy, not the Lord.

"Have we not done many wonderful works in thy name?" There are near three hundred religious institutions that are doing many wonderful works in the name of the Lord, but that does not necessarily mean that they are governed entirely by the will of the Father; that they are saved eternally. If it does the Bible may be cast aside as a reprehensible myth and Christ's words put to naught, for Christ did not know those he pictures to us. Our lives must be consentient with the specific commands given in the will of the Father in order to reap life in the eternal city.

How terrible was the solemnity of Jesus' words as he said, "I never knew you." How awful it will be if you stand in the presence of the Lord, divested of the fleshly robe and with the earthly robe of hypocrisy rent asunder by the power of God, and hear him say you are a total stranger, your works were not approved of him, he had not communed with you, he had not considered you his chosen nor had he cared for you and your vain works. How pathetic is the state of the people who stand before him to hear him pronounce the sentence, "Depart from

me." The Lord makes no mistakes, recalls no words. His sentence in that day will be unending. It will stand throughout the immeasurable, ceaseless flow of eternity.

Where will you stand in that day? with the redeemed? with the disowned? Your life this side the great divide determines the final decree. Do you raise Pharisaical arms and call upon the Lord in prayer as these people Christ pictures? Prayer alone can not save you, or these would have been saved. Some day the robe of dust and ashes will be removed and you will stand a bare soul before the Judgment bar. How will it be with your soul? Will you then cry out as you see the depths of hell yawning for your entrance, "Have I not prophesied in thy name? Have I not done many wonderful works in thy name?" To the physical man it looked as though you were pure, but how about your heart, how about your complete submission to his will? Remember, your soul will be bare in his presence then as it is now, and he will make it known. Will it be a shrivelled soul, a sin-blackened soul stained with rebelliousness, will it be cankered with the corruption of the world? He willed a way to receive remission of sins—did you follow it? He willed a way of life here in order to obtain eternal life—did you follow it?

"Depart from me" is a fearful sentence. "From me," that suffered and died for you. "From me," that purchased redemption and bought the church that my disciples might have a place here and hereafter. "From me," that invited you to mercy and gave you a plan. "From me," who desired to honor your head with a crown of glory. But alas, your disobedience, your indifference has caused me to cast you from my friendship, my fellowship, my presence, from my heaven and the tree of life and into the eternal punishment of the fiery lake.

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THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The Lord's Navy

FLOYD J. SPIVY

"This charge I commit unto thee, son Timothy, according to the prophecies which went before thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." (1 Tim. 1:18, 19)

The apostle in giving Timothy this charge, desires him to war a good warfare. Then we notice him speaking of some who have made shipwreck of their faith. Putting the two words together, "war and shipwreck," and looking at world conditions, we are made to think of a fleet of ships, or a navy. As we make our journey from time to eternity, the Lord has provided a fleet of ships for us to sail. As we sail the ocean of life, as we cross the seas of time, we need these ships for a safe voyage. It is very essential that all of the ships be afloat at all times, as they are dependent on one another. The loss of even one ship will hinder the successful sailing of the others. Then there are many sand-bars and shoals upon which our ships may be wrecked, hence we must keep a constant watch at all times. It is also necessary that every sailor be at his post of duty day and night, for there is need for constant labor at all hours. Let us notice these ships upon which we sail:

1. WOR-SHIP. This is the first ship upon which we sail. It is the one in which God and the Christian will be found. It is the one that displays the colors we represent; the cause for which we stand; the banner for which we fight. It is the flag-ship of the fleet, and no Christian dares try to cross the ocean of life without this ship. In it will be found God, Christ, and Christianity. The great question is: "Who deserves worship?" God alone deserves worship. "Thou shalt have no other gods before me." (Ex. 20:3) In Acts 10 we read about Cornelius, the Gentile. We read how the angel instructed him to send for Peter; then we read in verses 24 and 25 how Peter arrived at the home of Cornelius, and how Cornelius fell down and worshipped him; now let us read verse 26: "But Peter took him up, saying, Stand up; I myself also am a man." If there were no other passages in the Bible dealing with this idea of worship, this one is sufficient to show that Peter was never a pope of the Roman church. He would not let Cornelius worship him; and if you go into the presence of the pope today you must fall down before him. But the thought I want to impress is this: "We cannot worship men." We have a number of brethren over the country that need to learn this lesson well, for we have too many preacher worshippers. We need to worship God instead of the preacher. When a person will attend church services only when a certain preacher is there, he needs a good dose of conversion, conversion to the Lord. Too, we cannot

worship angels. In Rev. 19:10 and 22:8,9, we find John trying to worship an angel, but notice what the angel said, "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10) Hence, God alone deserves worship. But real worship is a rare thing in many places. The denominational world has turned to programs and entertainment, and some of our brethren have imbibed a little of the same spirit. Real worship means that we will put God first in our lives, that we will be humble and submissive, rendering praise and adoration unto Him. Jesus said: "God is a Spirit: and they, that worship him must worship him in spirit and in truth." (Jno. 4:24) There are four things in connection with real worship of God:

(a) In Spirit. Listen to Paul: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3:3) The true spirit of worship involves humility. We can't come to Jehovah with the attitude that it is an honor to Him for us to engage in an act of worship. We will have to get away from the big "I" attitude, and come to the Lord in humility. We must realize His greatness and our weakness.

(b) In Truth. God's Word is truth (Jno.* 17:17) Then we must worship according to the directions found in the Bible. This does away with instrumental music, the mourner's bench, and all efforts to entertain. Let us go to the Bible and follow the directions found therein.

(c) In Sincerity. To be sincere is the opposite to pretense and cold formality. We may sing, pray, commune, and lay by in store, and yet never worship. For unless we have our heart back of it all there is no real worship. When we sing it is a fine thing to observe the music, time, harmony and such, but unless we are lifting our hearts and voices in praise to God it is sheer pretense and not worship. We can do the same thing in all other acts of worship.

(d) Reverence. There is a lack of it today in many assemblies. When we assemble for a service, that is no time nor place to make a fashion parade, catch up on the current gossip, refight the war, nor elect our pet politicians; but to worship God. Look at the worship service in the temple and also the tabernacle, see the reverence that God demanded there, and then let us ask a question: Does Jehovah require less reverence today than under the Old Testament period?

But a person cannot worship until he has been cleansed. Read Exodus 30:18-21, and see what the priest had to do

before they could serve in the tabernacle. This was a type of the church of our Lord. Therefore, we must be cleansed, saved, redeemed, become a child of God, a Christian, then, and only then are we in a position to worship God.

2. FELLOW-SHIP. This is the second ship upon which we sail, and at times it seems like a hard one to sail. This ship involves the Christian and his brethren. It means, Together, common interest, communion, sharing in interest and work, brotherhood, family kindship. From the Greek it literally means, "Common cause, or going shares." We see this practiced by the early Christians, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers." (Acts 2:42) We notice here that they continued stedfastly in this. That simply means that they kept it up all the time. They did not practice it occasionally but all the time. We should at all times feel a deep interest in the welfare of one another, and should work together for the good of one another and the glory of God. (Gal. 6:2; I Cor. 12:26; Rom. 12:15, 16) John tells us how we may enjoy fellowship with one another: "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I Jno. 1:7)

3. STEWARD-SHIP. This is the third ship of the fleet. This is one where we show our faithfulness to our Master. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (I Peter 4:10) A steward is "One that is intrusted with the goods of another, management, oversight of a household. Administration of another's property." In a spiritual sense it just means: Using the gifts of God for the good of others. And faithfulness is required of all stewards. "Moreover it is required in stewards, that a man be found faithful." (I Cor. 4:2) The steward of God is in charge of at least three things:

(a) Gifts, Talents, or Ability. You may call it by any name you care to, but that we do have some gift or talent I am sure no one will deny. There are some who have a

gift or talent for preaching, some for singing, and so on. I do not mean to imply that we have any special miraculous gifts, but I do mean that all of us have some native ability, some for one thing and some for another. And if we do not develop and use our talents in God's service we are not good stewards. Read the parable of the talents (Matt. 25:14-30)

(b) Intrusted With the Gospel. Listen to Paul: "But as we were allowed of God to be put in trust with the gospel, even so we speak. . . ." (I Thess. 2:4) "According to the glorious gospel of the blessed God, which was committed to my trust." (I Tim. 1:11) Again Paul says in I Cor. 9:16, ". . . woe is unto me, if I preach not the gospel!"

Just how faithful have we been in this? How many have we even invited to come where the gospel is preached? How many of our friends and neighbors have we tried to teach the truth? How many have been blessed by our stewardship? This is indeed a serious matter.

(c) Stewards of Material Things. All that we possess, or control came from God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Jas. 1:17) When the Israelites offered so liberally for the building of the temple, we find David offering a prayer to the Lord, and in this prayer he asks a question, and then states a fact, let us listen: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." (I Chron. 29:14) Then Paul asks a question: ". . . and what hast thou that thou didst not receive? . . ." (I Cor. 4:7) Yes, all things come of God, that is all good things, and we are just stewards. How are we using these material things in God's service?

Let us keep all three ships afloat and on their true course, and then they will land us safely in the port of heaven.

—In The Evangelist, Sheffield, Ala.

"Yield Not!"

FRANK J. DUNN

We often sing the grand old song:

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through."

These words suggest the two factors necessary in overcoming temptation.

(1) Self-control—"Fight manfully onward, dark passions subdue." Milton said, "He who reigns within himself, and rules passions, desires and fears is more than a king." Solomon said, "He that ruleth his spirit is better than he that taketh a city." The

Apostle Paul said, "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." Every Christian must practice self-control, for "they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."

(2) Reliance on the Lord.—"Look ever to Jesus, He'll carry you through." To look unto Jesus means to find the way of escape from temptation that God has provided. Paul said, "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." That way of escape is the word of God which warns of evil and sets forth the way of righteousness. It enables us to discern both good and evil. Thus, when Jesus was tempted he answered, "It is written." The word of God is the sword of the Spirit with which we are able to defend ourselves against every temptation and to defeat the powers of Satan upon the spiritual battlefields of the world.

A Golden Opportunity.

JAMES L. NEAL

South Thompson Street Church of Christ, Springdale, Arkansas, sent Brother Jady W. Copeland of Fayetteville to Iowa Falls, Iowa, the first part of July of this year for a mission

meeting. The only personal helper he had was Brother Newton Clawson of Ackley, Iowa, fourteen miles away. They did what they could in personal work, distributing gospel tracts, papers, etc., but could not stir up much attendance for the public meetings.

Brother Copeland went next to Toddville for a meeting and is now in a meeting with the church of thirty members at Cedar Rapids and will go next to Center Point—all in Iowa.

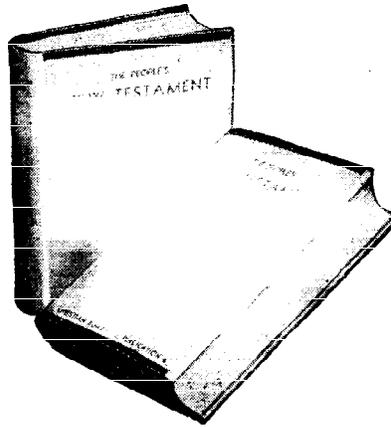
There is a golden opportunity for the church at Cedar Rapids. Concerning this work Brother Copeland writes: "They have a building fund here in Cedar Rapids. As yet they meet in an old school house, which isn't too good. The leaders of the three congregations close here got together after lunch and talked about the possibility of a building as well as getting a full-time preacher to work with the three churches—Cedar Rapids, Center Point and Toddville. They are close and the church here in the city needs a preacher. They asked me if I thought the churches in the south would send them a minister and let the congregations here go ahead and build here in the city. I told them that I would see if something, to that effect might develop for the work here. If, for example, five congregations would send them \$20.00 per month, that would locate a preacher here. With the right man and a new building which they plan soon.

I am persuaded to believe the cause here would grow very fast. The city has a population of 60,000 and is growing. I think it would be an excellent opportunity for several southern congregations to do a good work. They had about 30 members here and a man about my age who live at Iowa City (30 miles away) who is very zealous, comes up and preaches for them twice per month now. He is single and has been preaching for eight years. I believe the members here are loyal to the Book and if we could help them in that way, I think our efforts would soon show good results. I would like to know what you think of the idea and if it might be possible for us to get that support from a few churches somewhere. They also wanted me to be looking for a preacher that would be interested in coming. Of course there are a lot of things to be done and a long way to go on such a program, but I believe it is worth considering. The little group here has raised \$300.00 in three months on the building fund and plan to make it \$500.00 by next week. So you can see how interested they are in getting

a building and a preacher."—Jady W. Copeland.

Brother Copeland is a very fine young man, graduating last school year from Arkansas State University, been preaching over the years as he schooled himself, is a good singer and an excellent preacher. He is strictly honest, clean in life and habits, fully loyal to the Bible and has no hobbies. I believe Jady makes known to us an open door in his above report of the

Lord's work in Cedar Rapids and vicinity. Individuals and strong congregations of the church of Christ can possibly do no greater work on this earth than to pick a good man and send him to the rescue in answer to this call to "come over into Macedonia and help us!" The awful war is over, peace of arms is declared; now let us spread abroad the gospel of the Son of God's love—the real gospel of peace, that it may be permanent and



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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14: 21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c; 22: 24, &c.

24. When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male *Sew* above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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age-lasting! Who is it now that will say: "Here am I, send me?" and who will do the sending? We can no longer let the world alone with the Lord's gospel and get by among our own selves, much less go to heaven when we die! (Matt. 7:21; 28:18-20).

OBITUARY

Lewis Elmer Howell, was born July 27, 1878 at Ripley, Illinois. He departed this life on Sunday, August 5, 1945, at Fort Smith, Arkansas, having lived 67 years and 8 days. He was married November 11, 1899 to Miss Delia Cameron at Mt. Sterling, Ill. They came to Comanche County, Oklahoma from Kewanee, Illinois in 1905. They made their home in Comanche County until about 1940 at that time they moved to Hackett, Arkansas, and lived there when he died. He became a member of the Christian Church early in life. Besides his wife, survivors are three daughters, Mrs. Alexander Grebb, Mrs. Keith Dayton, and Mrs. Curtis Norton all of Lawton, Oklahoma; three sons, Leslie of Hackett, Ark., Robert of Sacramento, Calif., and Lewis of Lawton, Oklahoma; twenty-one grandchildren and other distant relatives and a host of friends. The above named Mrs. Norton and Lewis are faithful members of the Midway Church of Christ. Brother Lewis being one of the good and efficient Elders of the congregation, I think all the rest of the children are members of the church with maybe the exception of one. Brother Roy Stafford of Lawton, Oklahoma spoke words of comfort and exhortation to the loved ones and friends. The funeral service was conducted in the Midway Church of Christ building. The body was laid to rest in Leticha Cemetery, Comanche County, Oklahoma.

Signed: Raymond L. Copening, Rural Route 1, Lawton, Oklahoma, Minister of the Midway congregation.

PREACHER WANTED

A congregation here in California wants a good preacher to locate with them. This congregation is some two years old and is making good progress. They have had a preacher with them from their beginning and he has done a good work, however he owns his own home in another town and at the time he began work with this congregation it was his intention to stay with them only until they could locate another preacher. He is yet with them, but desires to return to his home, and is only waiting to turn the work to some other man.

At present the congregation has some 25 to 50 members, and can pay a preacher \$140.00 to \$150.00 per month in addition to furnishing him a house to live in and paying his utility bills.

Any preacher who is interested in coming to this state and thinks he would like this location may write to me and I will put you in contact with the congregation. All inquires will receive a prompt answer. This notice is being sent only to the Gospel Light. Write to: Voyd N. Ballard, Minister Church of Christ, P. O. Box 64, Coalinga, California.

New Commentary on Romans Ready For Mailing

We are just in receipt of a letter from Brother C. R. Nichol, stating that the New Commentary on Romans by R. L. Whiteside is now being mailed. Brother Whiteside has been preparing the manuscript for this book for many months, and due to the fact that he is now confined to his bed, and has been for more than a year, brother and sister Nichol have assumed the responsibility of getting the book in print.

The commentary is 5 1-4 x 7 3-4 inches, in nice cloth binding and sells at \$2.50 per copy. All orders should be sent to Mrs. C. R. Nichol, Clifton, Texas.

Alameda, California, August 12: Another young man baptized today. He was formerly a Baptist, and has learned the truth with the assistance of another service man and others. Please note that my new address will be 2328 West 74th St., Los Angeles 43, Calif., after August 28.—Lloyd E. Ellis, 1504 Fernside Blvd.

Athens, Alabama: I have been in Alabama since July 2. I have been very busy conducting song drill work and preaching the gospel. I am now at Greenbrier near Madison. If the Lord is willing I will go from here to Southern Arkansas for some work before returning home.—Ira Y. Rice.

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AHU'MAL Son of Jahath, Judah (1 Chr. iv. 9).
AHU ZAM Abuzzam. 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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Notes - Reports

Shreveport, La., August 16: From July 13 to 25 I was at Swifton, Ark., in a meeting. One was baptized and one restored. July 27 to August 5 I was at Delaplaine, Arkansas, fourteen were restored and one baptized. I preached at Brown's School house, August 6 to 11, where the gospel had not been preached in 20 years. Good crowds attended and one was restored.
—Gussie Lambert, 3537 Lakeshore Dr.

A letter from Alachua, Florida inquires of a congregation or congregations that would assist the church at Ludowici, Georgia to build a meeting house. The letter, which comes from R. A. Palmer, says the small group there has a lot on which to build and about three hundred fifty dollars on a building fund. We understand there are but few churches of Christ in this section of Georgia and we are sure it would be worth while for some congregation that is able to contact them further regarding their effort. Address: R. A. Palmer, Box 223, Alachua, Florida.

Preacher Wanted For Meeting

We desire the service of an evangelist to hold a meeting for us sometime before November 1. If interested write B. Parsley, Waldron, Arkansas.

Springdale, Arkansas, August 16: Brother Rue Porter of Neosho, Mo., conducted our first meeting for the summer early in June. Had a fine meeting, with five baptisms. Brother Porter stands at the top as a Christian evangelist. We plan to have him back for a twenty day meeting in about three years. Brother Bryan Vinson of Longview, Texas is to do the preaching in our second meeting this year, which is to begin Tuesday night of the 21st. Since peace is declared for the warring nations and minds can be more easily directed to the gospel of peace, we hope to have * another good meeting. We have sponsored four mission meetings already this year, supporting three of them. We ask the sincere prayers of the faithful that we may shoulder our responsibility in the Lord's work.—James L. Neal.

Fort Smith, Arkansas, August 16: The meeting in Randlett, Oklahoma resulted in one baptism and two restorations. It was my second meeting with them. Fine band of brethren, and I feel that they will do more in the future. I began a meeting last night in Marked Tree, Arkansas. Good start. My next meeting will be in Charleston, Arkansas, beginning Aug. 28.—Will W. Slater.

Abilene, Texas, August 14: I have preached for the congregation in Bishop, Texas, during the summer months while attending A & I College, Kingsville. Bishop has become an industrial town. These industries will furnish post-war employment. Oil activity is abundant here. This is also an excellent farming section. I am to

return to Abilene Christian College in September. Inasmuch as I have two meetings to conduct before returning to Abilene, the Bishop congregation is now in need of a preacher. A preacher with a small family is desired. Adequate support. Write to J. G. Campbell, Bishop, Texas.—Hoyt Bailey.

To the readers of The Gospel Light: Words by which I may express my thanks and gratitude to those who have contributed to my need are wholly unknown to me. Just as soon as I am able to get out of bed I will give a full and complete report of all gifts received. You may be assured of this one fact. God will own and bless each and every one and your liberal gifts have given me courage.—

Wayne M. Largent, P. O. Box 21, Price, Texas.

Lawton, Oklahoma, August 14: We closed a good meeting July 15, Bro. Albert S. Hall of Benton, Arkansas did the preaching, one of the Elders of the congregation did the song leading, one was baptized and one restored. Brother Hall did a splendid job of preaching the gospel. I don't think I have been privileged to ever hear a more considerate man preach, we hope he will be with us in 1947. Since I last reported I have baptized two very nice young people a young lady 18 years and a very nice young man 14 years old, all goes well with the congregation here, pray for us.—R. L. Copening, Midway Church of Christ.

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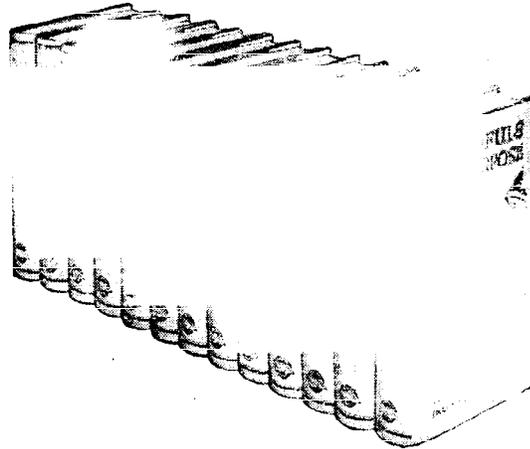
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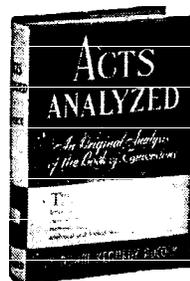
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 15

DELIGHT, ARKANSAS, AUGUST 30, 1945

NUMBER 37

The Job Ahead

FRANK J. DUNN

For nearly four years we have worked, prayed, wept and waited for the day of final victory and peace. At last that day has come. Let us receive it with thanksgiving to God, gratitude to all who have given time, strength and life in the fray, and sympathy for all the bereaved of war's desolation.

The work of the Christian is not ended. It is scarcely begun. We have a tremendous job ahead. Four factors add to the urgency of our task:

(1) The distress of stricken areas. In war-torn countries thousands of people are in dire need of medical attention and the bare necessities of life. While such relief is not the **primary** work of the church, it is an important **secondary** work which we cannot afford to ignore. If we give them food, would they not be more attentive to the "bread of life?" As soon as conditions permit we should have an army at least one thousand strong ready to invade every nook and corner of the globe with the gospel of Christ. They must be equipped to render both spiritual and material aid wherever they go.

(2) The return of servicemen and women. We are indebted to all who have stood between us and the aggressor. Let us show our appreciation by welcoming them home, helping them find jobs, and above all encouraging them to remain faithful to the Lord. We must give them tasks to do in the services, business and work of the church.

(3) The rebuilding of the world. This must be done along the lines of Christianity if it is to produce lasting peace. We cannot look to human governments and other institutions of men to accomplish this task. It can be done only through the personal influence of Christians. What greater assurance can there be that our enemies shall become our friends than to make "new creatures" of them through the gospel of Christ?

(4) Man's powers of destruction.

With the advent of the atomic bomb, man has within his power an instrument capable of destroying all civilization. Rightly used, this power may become a weapon so feared by the aggressor that none will dare to make war on another. What assurance do we have that those who shall control it may not themselves use it to enslave all mankind? Apart from the right-

eousness of God, there is no assurance. Our hope, then, is that all men may fear God, strive earnestly for peace, and seek the good of others. The gospel of Christ is God's power upon the earth for accomplishing this end. We are his agents to take the gospel to all men. If we fail to do so, we have not only failed God, but we have failed ourselves, our families, our nation and all mankind.

We have not a moment to lose. Who will go? Who will send them? There is work for all to do. The task is great, the call is urgent, the time is now!

Hobbies That Hinder

The Work Of The Church

RICHARD DONLEY

Foreword

The church of Christ has experienced a very unusual growth in the last few years. This causes all lovers of the truth to rejoice, but we cannot help thinking how much greater that growth might have been had it not been for certain preachers who spend their time advocating personal hobbies, when they should be preaching the gospel to the lost. Not only have they wasted their time, but they have caused division and discord in the church. Churches have been led to make personal opinion a test of fellowship. By so doing they have become as sectarian as the denominations. A sect is a group of people separating themselves from others by their own peculiar doctrine. Certainly the doctrine taught by some of the churches is peculiar to them, since it cannot be found in the Bible.

Since I have not been everywhere, I suppose that I could not name all of the hobbies that have been made a test of fellowship, if I tried. Perhaps, the silliest one that I have encountered, was that of the brother who withdrew from the church over the means of taking the collection. He said that

the only scriptural way to take up the collection was to put it in a box at the door. However this is not much sillier than some of the other hobbies that are made a test of fellowship in some congregations. They include Bible classes, women teachers, uninspired literature, plural glasses in the Lord's Supper, baptistries, colleges, and located preachers. That the preaching of these hobbies has hindered the growth of the church is evident to all. Precious souls have been, and are being lost, because of preachers and churches who substitute their own opinion for the gospel.

This little tract is written in the hope of leading some of those who have been blinded to open their eyes; and in the hope of preventing others from falling into this error. If I can lead one soul to forsake the error of hobbyism, I shall be well repaid for the expense and effort put forth.

Bible Classes

This hobby consists in teaching that it is sinful to teach a Bible class in the meeting house. The advocates of the anti-class hobby admit that it is permissible to teach a class in the home, but insist that **to do** the same

thing in the meeting house is sinful. Since the Lord has made no such law, it must follow, that those who make it a law, by so doing constitute themselves a sect. Brother Van Bonneau, who is one of the best known of the anti-class preachers, once wrote a little book called, "Teaching the Word;" and on page thirty seven of that book said, "I have always admitted that if God has made no law on this question that we stand one-hundred-percent to blame for the division on the issue."

Each Sunday morning, the congregation where I worship conducts a Bible school, and by so doing transgresses the tradition of our anti-class brethren. However, this practice does not transgress the law of God. We did not make the different classes of individuals. God did that. "For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5:13, 14).

Jehovah has made different classes of men, and Jesus recognized them. In Matthew 13, we read where Jesus taught the disciples apart from the multitude; and in chapter 17, we read where he took Peter, James, and John apart from the other disciples to teach them. The apostles also recognized different classes of individuals, for in Titus 2, we find Paul gave separate instructions to the old men, the young men, the old women, and the young women. The Holy Spirit inspired both Matthew and Paul, therefore we conclude; God made the classes; the Holy Spirit, Jesus, and the apostles recognized them. Our anti-class brethren say that it is sinful to do likewise. By inference, they teach that God, Christ, The Holy Spirit, and the apostles are sinners.

I have discussed the classes with anti-preachers, and heard others discuss them; but I have yet to meet one who will stand hitched on the class question.

When they are pressed for scriptural proof of the law that says, "Thou shalt not group people by age and attainment for teaching," they change the subject to women teachers or uninspired literature. They follow well the advise of the colored preacher, that, "Being persecuted in one verse they flee to another." Yet having changed the subject to women teachers, they are no better off.

Women Teachers

That the law which says, "Thou shalt not allow a woman to teach a Bible class," is of human origin, I confidently affirm. The opposition to wo-

men teachers is usually based on an erroneous exegesis of I Tim. 2:12. Some rely on I Cor. 14:34, but I believe that most of the anti-preachers have come to recognize that we do not have the conditions existing in the church today that prevailed when the passage was written, and that the passage therefore, cannot rightly be applied in our present day churches. But since many still try to apply this passage, let us notice it.

"Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (I Cor. 14:34, 35) Notice the conditions where this rule was laid down and see if we have the same conditions today. The assembly spoken of is one in which (1) all the church was assembled together, verse 23 (2) there was confusion due to the abuse of spiritual gifts, such as tongues, prophecy, and revelation. To the church, under similar conditions, the Holy Spirit says, "Let the women keep silence." In the first place, when a woman teaches a class the whole church is not assembled together. In the second place, we do not speak in tongues, or receive direct revelation. The only place where this rule could be properly applied today is in those churches that claim to speak in tongues and prophesy.

That the rule of I Cor. 14:34 is not meant to be applied under every circumstance is evident, for notice the next verse. If this rule be applied universally, how could an unmarried woman learn how to be saved, or how could a woman learn, if her husband is ignorant. The answer is obvious; the rule of silence is for the wives of the prophets, and we have no such today. The anti-class churches make on effort to enforce this rule, for they permit the women to sing; to make confessions before the church; to talk in the assembly (before the first song is announced); to receive instruction from a preacher who is not her husband. As long as the anti-class brethren do not even try to observe their own rule, their contention against women teachers is not worth serious consideration. Let us consider their second proof text.

"But I permit not a woman to teach nor to have dominion over the man, but to be in quietness." (I Tim. 2:22) Those who try to use this passage to bar the woman from teaching a Bible class demonstrate a marked deficiency in English grammar. The practice of the Anti-class churches is completely

out of harmony with the first clause of this sentence, if we accept their own exegesis of it. They say that, "I permit not a woman to teach" means that a woman may not teach at all, but this forbids the women from teaching her own children. When shown that this is too much, they simply insert, "In the church." Paul did not say anything about the women teaching in the church: he said, "I permit not a woman to teach." Let us see if we cannot determine exactly what the woman is forbidden to do.

The whole controversy rests upon the meaning of "To teach." That is what she is forbidden to do. To teach is an infinitive, or a verb used as a noun, adjective, or adverb (Rigdon's Grammar paragraph 583). In the sentence in question it is used as a noun (Rigdon paragraph 566). Since the phrase is used as a noun, teach must be defined as an intransitive verb, for it does not represent action as going from the subject to an object. I have at hand, Winston's New Dictionary, which gives a number of definitions of the transitive verb teach, but only two for the intransitive. The first one is, "To give instruction." If this definition be accepted in I Tim. 2:12, the woman is forbidden to give instruction, any where, any time, under any condition. There is no limit to its meaning. Yet Paul told the older woman to teach the younger (Titus 2:33. He told all the women to teach in song (Col. 3:16). Since all truth is harmonious, and Paul did not contradict himself, it follows that the first definition of teach is not acceptable. The second definition is, "Engage in the profession of educating." This definition is in complete harmony with all other inspired scripture.

I think there are none foolish enough to imagine that Paul meant that he did not permit a woman to teach in the public schools, for certainly the teaching under consideration is the teaching of God's word. The evangelist is a professional teacher (I Cor. 9:14). The woman is forbidden to be a professional teacher. Therefore the woman cannot be an evangelist. Now notice the second clause of I Tim. 2:12: "Nor to have dominion over the man."

Dominion is defined as, "Supreme authority or control." The evangelist has authority to speak and exhort and reprove (Titus 2:15). The elder has authority as an overseer in the church (Acts 20:28). But the woman cannot exercise authority over the man, therefore the woman cannot be either an evangelist or an elder. On the contrary, she is to be in quietness. If any man thinks that to be in quiet-

ness means to not speak at all, let him turn to II Thess. 3:12 and he will find himself forbidden to speak at all as he goes about his daily work. The proper place of the woman is in the home as homemaker, and she is to be in quietness at all times. There are times when an evangelist or an elder cannot confirm to the rule of quietness, therefore, the woman cannot be either. However, I Tim. 2:12 does not say anything about a woman not teaching a Bible class, unless we go back to the first definition of teach. To do that is to make truth contradict itself. The Bible does not prohibit the grouping of people by age and attainment for the purpose of teaching; and it does not prohibit the woman teaching such classes. But how about the uninspired literature.

Literature

I have yet to meet the man who can show any difference in speaking a sermon orally, and in writing it. Since there is no difference, we conclude that there is just as much authority for uninspired literature, as for uninspired preaching. I have heard a number of anti-class preachers preach, but I have yet to hear one who will not use a blackboard to illustrate his sermon. I reckon what he writes on the board is inspired. Oh consistency thou are a jewel.

Located Preachers

I am still searching for the passage of scripture that tells how long a man has to live in one place to become what the anti-class brethren call a pastor. Paul left Titus behind in Crete to set in order the things that were wanting. I wonder if his teaching the church made him a pastor. The Bible teaches that preachers are to be supported to preach the gospel; and it even goes so far as to put that support on an equal plane with the support of the Levite under the Law (I Cor. 9:14). If the anti-preacher brethren will read the eighteenth chapter of Numbers they will learn that the Levite had a regular support which was supplied by a regular contribution of his brethren. Those who refuse to support a preacher to live among them and preach the gospel, do not hesitate to pay a preacher to "hold them a meeting." A practice for which there really is no scriptural example. If I were going to ride hobbies, I would at least be consistent, and include paying preachers for holding meetings. But if the anti-class churches did that they would soon forget their hobbies, for they would not have their preachers to keep them blinded.

Glasses

The church with which I worship

uses a number of glasses for the fruit of the vine in the Lord's Supper. Some say that this is wrong: that the Lord only used one cup. But they forget that the fruit of the vine is the cup. Jesus told his disciples to drink the cup (Matt. 26:27).

Baptisteries

As to the anti-baptistry hobby, it is sufficient to say that the Bible requires that man be buried in water, but it does not say what the water is to be contained in. It may be a river, a lake, a tank, a baptistry, or anything else that will hold sufficient water for a burial.

That the hobbies mentioned above are no part of the gospel, is evident. That the advocating of them has caus-

ed division, and hindered the growth of the church is clear. All faithful Christians should turn away from those who continue to make their tradition a test of fellowship (Rom. 16:17). Jesus said of all such, "In vain do they worship me, teaching as their doctrines the precepts of men."

I know that there are some hard sayings in this tract; but they are true. The truth is always hard, when one is in error. Everything said has been in a sincere effort to help those who have been deceived, to see the truth. There is too much work to be done for brethren to waste their efforts propagating personal opinion, and that is all the hobbies mentioned amount to.

BIG THREE OVERSHADOWED BY THE GREATEST THREE

Just now the newspapers are carrying many items regarding the "Big Three." For example:

Big Three Agree on Germany.
Big Three To Meet in San Francisco.
Labor Extols Big Three.
Historic Big Three Communique.
Big Three Text Beamed to Nazis.
Big Three Agree on Care of Liberated Prisoners.

Right to Choose Own Rule Decided by Big Three.

It would not be difficult to imagine just what public opinion would be toward a person who manifested no interest whatever in that which is being accomplished by the "Big Three" in world affairs; because the temporal welfare of each person in the world is affected some way or other by their decisions and accomplishments.

But what shall be said of the person who is not interested in what the Greatest Three in the universe have done, are doing and shall yet do.

If world affairs are important—and they are—eternal matters are transcendently important! This being so, they demand our immediate and undivided attention.

By the "Greatest Three" we mean God the Father, God the Son and God the Holy Spirit, who constitute the "Holy Trinity."

Holy, Holy, Holy Lord God Almighty!

Early in the morning our song shall rise to Thee;

Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!

These "Three" are agreed on all things—creation, providence and redemption! At one of their historic meetings they said: "Let Us make man in our image, after our likeness; ?md

let them have dominion over the fish of the sea, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26).

Possibly the outstanding meeting of these Three was at the place called Calvary, after sin and Satan had wrought such havoc in this scene.

It was there "Christ, who through the eternal Spirit offered Himself without spot to God (the Father)" (Heb. 9:14).

It was there that the enemy of our souls was defeated by that voluntary and vicarious death of the Lord Jesus Christ for our sins.

Upon His resurrection there was an unusual communique issued, which in due time, was beamed to the world. "Go ye into all the world, and preach the Gospel to every creature."

All believers of the glad tidings delight in extolling the Greatest Three; and they rejoice in the meticulous care given to the liberated prisoners of sin and Satan.

Holy, Holy, Holy! All the saints adore Thee,

Casting down their golden crowns around the glassy sea;
Cherubim, and seraphim falling down before Thee,

Which wert, and art, and evermore shalt be.

The Great Three decided that each person has a right to choose the One who shall rule over him in the highest physical, moral and spiritual sense. "Choose you this day whom ye will serve."

Eternal weal or woe hangs on the choice. There can be no mistake in saying: "Christ for me!" For the Apostle Paul said it was the Son of God "who loved me, and gave Himself for me" (Gal. 2:20).—Selected from Now,

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(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The Place Of Faith In

God's Scheme Of Things

RUE PORTER

"Now FAITH is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) "How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14) ". . . he that believeth not shall be damned." (Mark 16:16) "He that believeth not in condemned already." (John 3:18) "But without faith it is impossible to please him, for he that cometh to God MUST BELIEVE that he is, and that he is the rewarder of them that diligently seek him." (Heb. 11:6) "Many other signs truly did Jesus "in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of (the living) God; and that believing ye might have life through his name." (John 20:30, 31) "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being FULLY PERSUADED that, what he had promised, he was able also to perform." (Rom. 4:20, 21)

The only difference between "faith" and "believing" is grammatical. Believing is an act of the mind—mentally accepting testimony as true, and faith is the name of that act. Believe, is a verb because it asserts an action; while faith is a noun for the reason that it is the name of that act. One of the first facts confronting the Bible student is that "Without faith it is IMPOSSIBLE to please him." The verses cited in the above paragraph show clearly that God meant to bless men of faith, and to withhold blessings from those who will not believe his word.

A few sectarian positions must be cleared away before the whole truth

can be fully appreciated by the honest seeker after truth. Calvinism insists that God bestows the gift of salvation upon certain men independent of faith. This is a positive contradiction of the words of Jesus who said, ". . . if ye believe not that I am he, ye shall die IN YOUR SINS." (John 8:24) And, "Whither I go, ye CANNOT COME." (John 8:21) This proves as conclusively as evidence can prove anything, that Calvinism is wrong. Salvation without faith is contrary to truth.

There are several sects that teach us the doctrine of salvation by faith only. This is also a humanism, and false. James says justification is "NOT BY FAITH ONLY." (James 2:24) No amount of argument can change such plain words. Men may refuse to believe James knew what he was talking about, and may say they believe something else, but they should remember that Jesus himself declared "He that believeth NOT shall be damned." (Mark 16:16) It is a positive sin against God and his Son to refuse to believe what they say. All the words of the apostles are the words of God. (Except where otherwise stated, as in I Cor. 7:6), and here is the positive proof. Jesus told the Father, "I have given them (the apostles) the words which thou gavest me." (John 17:8) Paul said, ". . . when you received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God which effectually worketh also in you that believe." (I Thess. 2:13) The Spirit came too and filled the apostles so that they "spake . . . as the Spirit gave them utterance." (Acts 2:4) Jesus said to them, "It is NOT YOU that speak, but the Spirit of your Father that SPEAKETH IN YOU." (Matt. 10:19, 20) So, when the apostles speak we must believe what they say just as if God himself were speaking directly to us,

We read, "Abraham believed God, and it was accounted unto him for righteousness." (James 2:23) We read, ". . . he that believeth not the Son shall not see life." (John 3:36) Thus we see that the faith God demands of men includes a belief of what God and the Son SAY. It is not enough to believe ON God, we must also believe God! It will not satisfy the demand for one to believe ON Christ, we must believe what he says! I believe in (on) the devil, but I do not believe what the devil says in all instances. One cannot believe God and at the same time doubt the existence of the devil, but one can believe God and refuse to believe the devil is a truthful character. The devils believe in God says James. "Thou believest there is one God; thou doest well: the devils also believe, and tremble." (James 2:19) The man who depends upon faith alone for salvation is still on the same level as devils! They believe as strong as he does that there is one God. We must rise higher than the devil's level if we would be saved.

Not only does God require men to believe on him, and in him, but also to believe what he says. All of it. We read, ". . . so worship I the God of my fathers, believing ALL THINGS which are written in the law and in the prophets." (Acts 24:14) Peter preached that it was Christ of whom Moses spake when he said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:21) He adds, "It shall come to pass, that every soul, which will not hear that prophet, shall be cut off from among the people." (verse 23) Now we must admit that to "hear" this great prophet includes a belief of what he says. Otherwise, the language would be meaningless and could serve no good purpose. To hear Christ as here set forth, includes the order to believe "all things whatsoever he shall say." Now we are ready for one other passage. ". . . when ye received the word of God which ye heard of us, you received it not as the word of men, but as it is in truth the word of God which ef-

fectually works also in you that believe." (I Thess. 2:13) James says, "ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24)

What do these verses mean? Why they mean what they say of course. Paul gives further information on the matter when he wrote the Galatians, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6) Note it gentle reader, "FAITH WHICH WORKETH," is the faith that avails. Dead faith is worthless. Faith without works is dead. Faith must move men to action if they would be benefitted by it.

Have you considered the danger of believing the wrong thing? Is it possible for one to believe a lie instead of truth? Listen, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (II Thess. 2:8, 12) Danger? Dying friend, there is great danger lurking at every turn. The devil is not a fool for want of sense, and his entire power is directed toward the task of thwarting the purpose of God and in turning men from the faith. Read Acts 13:8, and Luke 8:12. God wants men to know and believe the TRUTH. The devil undertakes to prevent that, and if he can persuade even one of us to believe even one lie, his purpose is well served. Let us prevent him by believing the truth as written by the recorders of the divine will.

We read in Acts 11:21, ". . . and a great number believed. AND turned unto the Lord." What did they do? They believed. Yes neighbor, they believed, AND TURNED. It is a patent fact that they did something MORE than believe, for scripture plainly says "they believed and turned unto the Lord." Again I read, ". . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12) Did this group become sons of God? If they did it was by the use of the power God gave them AFTER they had believed on the name of Jesus. There is no getting around this stubborn fact. They were

believers at the time God gave them power to BECOME SONS. They did not become children of God by faith alone. This power is identified by Paul in the following words: "I am not ashamed of the GOSPEL OF CHRIST, for IT IS THE POWER OF GOD unto salvation to every one that believeth, to the Jew first and also to the Greek." (Rom. 1:16) The gospel will not save the soul that does not believe it.

It takes power to save men. That power must be a divine power. But Paul says the gospel of Christ IS that power, and that it saves those who believe it. More, we have already cited the verse from Paul which says it "availeth," or becomes effective when it is believed and works by love! John says, "Whosoever believeth that Jesus is the Christ, is born of God." (John 5:1) He also says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God." (I John 4:7) Again he says, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." (I John 2:29) Add these three verses together. The composite score says, "He that believeth and loveth, and doeth righteousness, is born of God." Dare any man dispute this? Certainly not. When one believes there is one God he does well, but the devils do that well. We must do better than devils if we are to be saved.

Summing up we have the following facts made clear. Faith—belief of the truth—is essential to salvation from sin. God furnishes the testimony to be believed, and Jesus declares, "He that disbelieveth shall be condemned." (Mark 16:16, R. V.) He who takes the responsibility upon himself to change the testimony of God must suffer the consequences when he faces God in the Judgment. The gospel contains the facts to be believed, and the commandments to be obeyed. It also reveals the promise to be received and enjoyed by those who believe and obey it. It is positively certain that men believe what God wants them to hold as matters of faith, when we believe all he has said. It is certain that we cannot but be believing this when we accept the scriptures at face value. One cannot be wrong when he is right, and he is certainly right when he takes the truth of God in its entirety. Read it to be wise. Believe it to be safe. Practice it to be holy. Rely on it to be happy. Remembering all the while that, "He that believeth not shall be damned."

What you are speaks so loudly, we cannot hear what you say.

Paragraph Sermons

E. M. BORDEN

We look with pleasure to the beginning of the church of Christ. On the first day three thousand people—all Jews—were converted to Christianity. * They obeyed the gospel, as they were commanded to do, and the Lord added them to the church. The first converts were Jews, but the plan they accepted was the plan that would accept the Gentiles. The law of commandments that kept the Jews and Gentiles apart had been taken out of the way. The new covenant admits Jews and Gentiles alike. Of this church Jesus said: "The gates of hell shall not prevail against it." (Matt. 16:18) That church has never been swept from the earth. That same church is here now.

"Now this I say, that every one that 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 in the name of Paul?" (I Cor. 1:12, 13) The expression, "Was Paul crucified for you or were you baptized in the name of Paul?" shows that we are to wear the name Christian, for we were baptized in the name of Christ. If it was carnal for those brethren to call themselves "Paulites," would it not be carnal for us to name ourselves for some great teacher other than Christ? Some people have even named themselves for the ordinance of baptism. Let us wear the name Christian.

Will the Lord accept baptism when the subject is not a penitent believer? Will the Lord accept baptism that is not for the remission of sins? Will the Lord accept baptism that is not by his authority? Will the Lord accept baptism that is not performed in the names of Father, Son and Holy Spirit? Will the Lord accept baptism that is considered a mere church ordinance, and not for the remission of sins?

Is it necessary to obey the Lord? Suppose we let the Lord answer? "He became the author of eternal salvation to all them that obey him." (Heb. 5:8, 9) "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) "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8) "And shall come forth; they that have done good to a resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:29) "And they were judged every man according to their works." (Rev.

20:13) "He that believeth and is baptized shall be saved." (Mark 16:16)

"Preach the word," was Paul's instruction to Timothy. That is our duty today. We are to preach the truth, "For faith cometh by hearing and hearing by the word of God." (Rom. 10:17) Paul also said to Timothy: "Give heed to reading, to exhortation, to teaching." "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Today we have a finished message, and it is our duty to study and accept it. The miraculous age has passed, and "That which is perfect has come." We continue to* be a peculiar people as long as we preach the truth unmingled with error.

Paul said, "Alexander the copper-smith did me much evil; the Lord reward him according to his works; of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all forsook me. I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me." (II Tim. 4:14-16) What a wonderful sermon! "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19) The truth will stand, even if people do condemn it. Shall we try to put people in prison who do not believe the truth? We should not try to get revenge.

THE PRAYER OF AN ARMY CHAPLAIN
OPAL, HARTSELL BROWN

I looked out o'er the crosses
In the garden of the dead,
As the medics lowered Charley
To his final Belgian bed.

Now Charley had no casket,
Only straps that bore him down,
Wrapped in khaki army blanket,
To his home beneath the ground.

There was not a mat of greenery,
Lying by him on the mound,
Just mud and mud and mud and mud,
With more rain coming down.

There was not the scent of flowers,
Tokens from his friends so dear.
Only stench of death and rotting,
Floating in from everywhere.

There was not the strain of music,
Just the rumbling of the guns,
Bringing death to other Charleys,
By the sadist German Huns.

All in all the scene was horrid,
Brought about by tyranny,
As it sought to chain the races
To a mustaehed effigy.

I turned my thoughts toward the west,
Where Charley's heart was biding;
He left it when he came across,
Within the old haunts hiding.

He left it planted in his son
And in his wife, Susanna—
In all the things he held so dear,
His spirit lived . . . Hosanna!

"Dear God and father of mankind,"

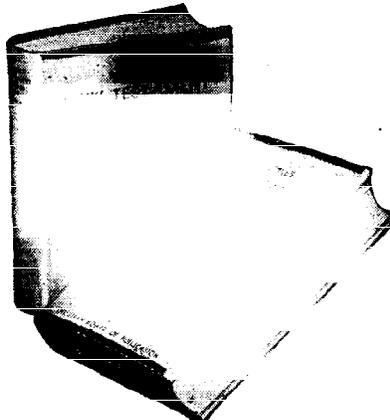
I prayed with fervent zeal,
"May all the world know Charley's fate,
And Man-made hell repeal.

"May all the nations of the earth
Unite for lasting peace,
So Charley's boy in twenty years
Will not be one . . . 'DECEASED.'

"So Charley still will have a chance
Of life and love and laughter,
In little Gem as he grows old.
In all his sons hereafter.—Amen."

Note: This poem was inspired by a picture of a Belgian burial which appeared in the Daily Oklahoman.

Junction, Texas, August 20: Our work has held up fine this summer. We have had many visitors from other parts of the country and will doubtless have more, now that gasoline is no longer rationed. This is an all-year tourist center. Recently baptized Gershom Pinkerton, a sailor on leave, and married Loyd Bates and Helen Collier. Also conducted funeral of Brother Jack Ivy at London, Texas. Brother and Sister Frank Hodges have moved here. He is a brother of our county judge; she is a sister of Cong. O. C. Fisher, who is also a Christian. —Walter W. Leamons.



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that take and give unto them for me and thee.

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, and said,

a Rom. 14: 21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.;22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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BEATITUDES

The Master's Beatitudes

1. "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.
2. "Blessed are they that mourn: for they shall be comforted.
3. "Blessed are the meek: for they shall inherit the earth.
4. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
5. "Blessed are the merciful: for they shall obtain mercy.
6. "Blessed are the pure in heart: for they shall see, God.
7. "Blessed are the peacemakers: for they shall be called the children of God.
8. "Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.
9. "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad: for great is your reward in Heaven: for so persecuted they the Prophets which were before you" (Matt. 5:3-12).

The Preacher's Beatitudes

1. Blessed is the preacher who knows how to preach.
2. Blessed is the preacher who lops off his introduction.
3. Blessed is the preacher who varies the pitch of his voice and rarely shouts.
4. Blessed is the preacher who knows when he is through.
5. Blessed is the preacher who preaches to himself.
6. Blessed is the preacher who preaches on great themes.
7. Blessed is the preacher whose sermons are articulate and progressive.
8. Blessed is the preacher whose sermon is a unity with a definite aim and every superfluous word cut out.
9. Blessed is the preacher who rarely uses the pronoun "I".
10. Blessed is the preacher who is not constantly coaching the congregation when to rise up and when to sit down.
11. Blessed is the preacher who knows that the object is the end and the subject only the means to an end.

The Layman's Beatitudes

1. Blessed is the man whose calendar contains prayer meeting nights.
2. Blessed is the man who does not remain away from the church because driz
3. Blessed is the man who can stay ever an hour in a church service.

4. Blessed is the man who loves the Lord's work with his pocket as well as with his heart.

5. Blessed is the man whose watch keeps church time as well as business time.

6. Blessed is the man who leaves the back pew for the late comers.

7. Blessed is the man who does not have a summer "lay-off" from his religion.

8. Blessed is the man whose eye-sight will stand as much reading of the Bible as of the Sunday newspaper.
—From Gospel Herald.

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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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Notes - Reports

Corinth, Miss. . August 20: I closed a meeting with the Ruleville, Miss., congregation August 14. There were five baptisms and one restoration. J. A. Thornton is serving them well as the located evangelist. He directed the song service for the meeting.—Maurice M. Howell, 1428 Proper St.

Alameda, Calif., August 19: Attendance greater than usual today. One more week in Alameda. After the 28 address me at 2328 West 74th St., Los Angeles 43, Calif.—Lloyd E. Ellis.

Shreveport, La. . August 27: Thursday night August 23 I closed a good meeting at Buffalo near Leachville, Arkansas with 23 accepting the Lord's invitation. 13 were baptized and 10 were restored.—Gussie Lambert, 3537 Lakeshore Dr.

Huntington, Arkansas, August 27: Meeting in Hatfield closed Saturday with two baptisms and one restored. Began in Cove yesterday. One baptized so far. Go next to LeQuire, Oklahoma. Begin there the 13th of September.—H. H. Dunn.

Coalinga, California: From August 1 through August 11, I conducted a meeting for the church in Kerman, California. Interest and attendance were fine. One was baptized into Christ. Our work here in Coalinga moves along well, with good interest in all the services. I have signed propositions for an eight night debate with C. E. Hunt, Missionary Baptist of Fresno, California. The debate will be conducted at the church of Christ here in Coalinga. As soon as I know the exact dates for this debate I will give a full report of the same.—Voyd N. Ballard, P. O. Box 64.

Collinsville, Oklahoma: I have just closed a successful meeting for the church located in Chickasaw, La., ten miles north of Oak Grove. Six years ago Brother Jack W. Hawkins came to this community and located four Christians, his diligent labors for two years resulted in 23 obeying the gospel. Brother Elmer Gobel came and held a meeting in 1943 and five were added to the church, the following meeting was conducted by Brother W. W. Slater, and seven obeyed the gospel in 1944, out of this number there has been 12 moved away and served in the services of our country, and this small but zealous group has done a commendable work in the six years that they have worked in this community. We have just concluded a two weeks meeting with two additions, both men. One who has just been discharged from the army, and quite an active worker in the Baptist church, and the other a Methodist. There is promising material in both of these men as a leader in the cause here. The brethren here are in need of help. To my knowledge they have done more for the cause of Christ than any other congregation I have ever

contacted. In six years they have a building which cost \$1,000.00 and there is no debt at present. The attendance of this meeting averaged 60 every night and the largest number was 87, and one man that has just bought a school bus, brought 41, and the largest percentage of those he brought were not Christians. I am sure Brother Slater will recommend this work. Inquiries may be addressed to Brother F. A. McDowell, Oak Grove, La., or Brother J. J. Joyce, Kilbourne, La. Brother L. M. Musgrave of Rayville, La., preaches here once each month, and has been laboring here for two years, his work is very satisfactory. I take up the work in Collinsville, Oklahoma that is under partial support of the N. Main St. Church of Christ located 625 N. Main St., Tulsa, Oklahoma, where Brother Charles S. Tinius is the minister.—J. C. Noblitt.

Wellington, Texas, August 27: I am now laboring with the church at Wellington, Texas, having begun Aug. 19. After working with the Lefors, Texas congregation for a period of sixteen and one-half months we left them as we found them, in a peaceful and zealous condition. Though small in number, they are rich in works. Due to their unselfish sacrifices while we were there, a modern, five-room preacher's home and a larger, better meeting house compliment their efforts in furthering Christ's cause. These improvements are free of debt. Twenty-seven responses to the gospel invitation also favor that period of growth. We look to the future with a desire to do all we can wherever we are.—Vaughn D. Shofner, Box 622.

Coalinga, California: Last Friday night, August 25, I preached for the church in Visalia, California. We had a nice audience present and interest was good. I appreciated the opportunity of visiting the Visalia brethren very much. Our work here in Coalinga continues to make progress. We are putting out good literature and we feel sure that results will follow. I continue to enjoy the good articles and reports in The Gospel Light. I especially enjoyed Brother H. H. Dunn's article on Some Things Of Interest in which he gave an account of his recent visit to the old home place of Alexander Campbell. I plan to conduct several meetings next summer, and I will appreciate hearing from any congregation that might be interested in my services.—Voyd N. Ballard, P. O. Box 64.

Alma, Arkansas, August 16: Since last report, I have closed meetings at Pernell, Oklahoma and Moody, Mo., and Broaddus, Texas. At Broaddus, eight were baptized. This was my second meeting there. Brother Sam Beard lives there and preaches some and is the main leader of the congregation there. He is a fine man. The attendance at Pernell was good and two were baptized. I was there last year. Brother E. L. Landon is the regular preacher there. He is a good man and has done a fine work there. He did all in his power to help make the meeting a success both times I was

there. Any time you want a meeting he will be glad to assist you; and will do your congregation good by just plain gospel preaching. We had no additions at Moody; but the attendance was pretty good and many of the religious neighbors there heard us several times. Brother C. L. Wilkerson has been with them the last two years in their meetings. I promised to go back next year. I have many friends in all these places. I leave tomorrow for a meeting with the home congregation of Brother Joe H. Blue at Morrilton, Arkansas. Brother Blue is one of the most able and best loved men in the church of Christ in our state. Next to Bakersfield, Mo., my time is taken until November. Members of the church and all others, can no longer have as an excuse for not attending church, "no gas." Wonder what the new excuse will be?—Till man B. Pope.

Little Rock, Arkansas: A ten-days meeting will begin at the Oak Grove church, eight miles north of Little Rock August 31. Gilbert Copeland of Nashville, Arkansas will do the preaching and Frank Kell of Little Rock will direct the song service.—Robert L. Craig Jr.

Bradford, Arkansas, August 18: Our meeting in Cross Roads community near Bradford, Arkansas closed Wednesday night, August 15, conducted by Brother Billy Harris of Jonesboro, Arkansas. Two noble souls made their confession and were buried with our Lord in baptism. Besides this, much lasting good was accomplished. There were some outside the church made to think and we members have been strengthened by the good preaching done by Brother Harris.—Mrs. Allen Warren.

Bergman, Arkansas, August 21: Bro. A. J. Veteto of Bell Buckle closed a week's meeting here August 19. He conducted a song drill each evening before preaching. Interest was fine and attendance grew during the meeting. We trust much good has been done.—Albert H. Dillard.

Ralls, Texas: We are making some progress in the work, here. Two were restored last Lord's day, and others are showing more interest in the work. I will conclude my meeting work for this year with a meeting at Maple, Texas, beginning the first of October. I shall be glad to hear from any congregations desiring meetings for next year. I will go any where that there is opportunity to do good in the cause of Christ.—Richard Donley, Box 307.

"In My Father's House are many mansions * * * I go to prepare a place for you" (John 14:2).

"When thou makest a feast, call the poor, the maimed, the lame, the blind" (Matt. 14:13).

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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 15

DELIGHT, ARKANSAS, SEPTEMBER 6, 1945

NUMBER 38

Much Concern About Israel

H. H. DUNN

Perhaps there is no people upon the earth about whom there is, and through the ages has been, so much concern and speculation as Israel. Many questions, wise and otherwise, are asked with reference to their status in the promises of God. Seldom does a week pass but that there are speculations found printed in some religious paper regarding them.

That there are a few such such people to be found upon the earth now, it is evident. That there was at one time a nation of such people there is abundant evidence. That they are and were a part of the descendants of Abraham, doubtless none will deny. That God, in fulfillment of the promise that he made to Abraham (Gen. 12:7; 13:15 why give more references), gave to them the land of Canaan is easily proven. God also made a covenant with them that, if they would obey his voice, they should be a peculiar treasure unto him above all people. (Ex. 19:5; Deut. 4:9-14). But they were assured that, if they should forget (break) the covenant that he had made with them, they should utterly perish from off that land. Should utterly be destroyed (Deut. 4:23-26; 30:17, 18). That they did break that covenant is positively stated (Jer. 31:32; Heb. 8:9). That they have perished from off that land, who can deny? As a nation, cast away because they did not hearken unto their God. Have become wanderers among the nations (Hosea 9:17). Now among the Gentiles as a vessel wherein is no pleasure (Hosea 8:8). Thus has come to a pitiful end what was once a glorious nation. And that because of their forgetfulness. The final scene of the sad drama of Israel's life, under what has been termed the "Land promise to Abraham," having been enacted in A. D. 70. Sad indeed.

It is urged by some that Abraham, Isaac nor Jacob were given the land and that therefore they will yet possess it after their resurrection. This

idea comes from a lack of study and understanding of the things that Abraham, Isaac and Jacob fully understood. God explained to them that they should be strangers (immigrants) in the land. That the nations who then inhabited the land were not yet to, be driven out (Gen. 17:8; 15:15, 16). Paul understood this very well as he explained in Heb. 11:8, 9. God intended to drive these nations out when the time came to do it. But he told Abraham that it was not to be during his life time. Also explained why. "The iniquity of the Amorites is not yet full." (Gen. 15:16). So Abraham, Isaac and Jacob dwelled in the land among the nations who then owned it although God had already assured them that it was theirs. They waxed rich off the fat of the land. But God never drove the other nations out and gave them the rule over it until the time came that he had made Abraham, Isaac and Jacob understand was to come when their seed should go in and possess the land. There was no worry about that on the part of those old men of faith. They were perfectly willing that it should be as the Lord willed. Too bad that so many today are not willing to leave it as the Lord willed but want him to do something that he never intended to do at all.

A promise that far transcended the gift of the land of Canaan was made to Abraham and that was that in him and his seed should all the nations of the earth be blessed. (Gen. 12:3; 22:18). Paul explains that that seed through whom the blessing to all nations should come was Christ (Gal. 3:16). This promise was renewed to Isaac through whom this seed, Christ, should come (Gen. 26:4). Again was the promise renewed to Jacob that the blessing to all the families of the earth should come through his seed (Gen. 28:14). In each instance wherein the Lord made this promise to Abraham, Isaac and Jacob, surely

none will doubt, the seed meant was Christ. (Gal. 3:16) Now just what was that blessing that should come to all nations through Christ? Truly many blessings were comprehended in the promise. And each blessing promised being a promise, then the promise included many promises. Yes? Two of them stand out prominently: remission of sins and the promise of everlasting Life. Just here let me interpose this question: Was the possession of the land of Canaan to come through Christ? No? Yes? Think it over. Very well. And again, were Abraham, Isaac and Jacob to share in the blessings that should come through Christ? Yes? No? Think that one over too. Very well. Is it not a fact that Abraham was not nearly so much concerned about the land promise as he was about the blessings that should come through Christ? Listen to Paul in Hebrews 11:9-16. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city with foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand is by the sea shore innumerable.

These all, died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Now remember that they had received the land of Canaan. That great multitude as

numberless as the stars. Did they want it back? Paul says they might have had opportunity to have returned, if they had been mindful of that country but that they desired a better, an heavenly. And also that they had seen it afar off. Notice the statement of Christ in John 8:56. "Your father Abraham rejoiced to see my day; and he saw it, and was glad." Truly the faithful of old all looked forward to the day when they should receive the promised blessings. In Hebrews 11 Paul lists so many of them and the things that they through faith did and endured, and concludes with this "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." What was it that they never received? Certain it is that they had never received the blotting out of their sins nor the assurance of the resurrection from the dead to life eternal. Then in the fulness of the times, God sent his messenger to declare that: "The kingdom of heaven is at hand." The time that Abraham and the faithful of old had seen afar off and had longed for was drawing near. Then Christ came upon the scene. Through the forgetfulness of Israel the Tabernacle of David (The spiritual service that God had demanded of Israel under the first covenant) had fallen into decay. None kept the law of God. There was none good. No not one. The sacrifices, offered under the Law of God, through Moses given, could never take away the guilt of sin. Had thy never sinned, but kept the law perfectly, they would have needed nothing more, but having sinned, the guilt could not be removed by the sacrifices offered under that law. Neither by any sacrifices which had been offered before the law of Moses had been given. That was why the tabernacle service was not perfect.

Now Christ, the Seed (Gal. 3:16) through whom the great blessings should come to all peoples, offers himself as a perfect sacrifice and his blood for the atonement for the sins of all. He came of the circumcision. Proving the immutability of the truth of God. He kept the law of God perfectly, fulfilling its every demand, and as its final demand was fully met upon the cross it forever passed away (Col. 2:14). His body was buried but the third day later he was declared to be the, "Son of God with power,—by the resurrection from the dead." Forty days were then spent by him in association with his disciples in specially preparing

them for their work in offering to the nations of the earth the blessings that had been promised through him, the seed of Abraham, of Isaac and of Jacob.

His disciples, who were of Israel, whose nation had fallen into decay, materially, spiritually and in every sense, asked him, just before he went back to his Father if he would at that time restore the kingdom to Israel. He told them that it was not for them to know the times or the seasons, which the father had put in his own power. But assured them that after the Holy Spirit had come upon them, they should receive power. Or, in other words, after that the Holy Spirit had come upon them, they would have the answer to their question. (Acts 1:4-8). Shortly after this he ascended to heaven and was there crowned King of kings (Dan. 7:9-14) and Lord of lords (I Tim. 6:15; Psa. 24:7-10). Then was he also given to be head over all things to the church which is his body (Eph. 1:19-23).

The Holy Spirit was dispatched to the earth to announce the great news and to animate the material that had been prepared for the building of his church or kingdom. (Acts 2:1-4). Now was a new covenant offered to the house of Israel through the seed of Abraham and through him a revival of their spiritual service to God by which they might receive blessings that man had never before received; the remission of their sins and the promise of life eternal. (Acts 2) These same blessings were extended to the Gentiles a few years later when God first visited them to take out of them a people for his name (Acts 10; Acts 15:7-17). Then was fulfilled the promise that God had made to Abraham that in him and his seed should all of the nations of the earth be blessed. That was the day that Abraham by faith had seen and was glad (John 8:56). About three thousand of Israel accepted the blessings through Christ upon the first occasion that they were offered to them and countless thousands upon subsequent occasions. Many more of Israel refused to have those blessings, through him offered. Very few of them will accept those blessings offered through him today. And because of this many men (perhaps through sympathy for them) have speculatively formed, plans by which they think God will save them otherwise. These men are the worst enemies that apostate Israel has today. They are but encouraging them in their rejection of the Gospel of Christ. God recognizes no difference today between the Jew and the Gentile (Acts 15:9; Rom. 3:22; 10:11,

12). The idea that God will fix a different way by which to save the Jew is just disbelief of the word of God and when promulgated becomes a great incentive for them to continue in their rebellion against the Christ.

But one may ask, What will Abraham, Isaac and Jacob and the faithful of Israel, yes, and before Israel, get through Christ? Much concern has for many years been manifest for them. Perhaps the statement of Paul in Heb. 11:39, 40 being misunderstood has brought about much of that concern. And in order to try to do something for those good faithful souls of the past many wild theories have been conceived and advanced. Let us read the passage: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Now the Mormons are so much concerned about those poor old faithful people who could not and as they say cannot be made perfect without us, that is we must help them to be made perfect. And they think that they have found the very way to do it. How? By being baptized for them. Why be baptized for them? Because under the new covenant we must be baptized for the remission of our sins and as they died before this time and did not have the opportunity we will have to help them by doing it for them. Doubtless thousands have been baptized for Abraham, Isaac and Jacob, yes, and for many others of the ancient worthies whose names have been given. Perhaps many for each one. But there were so many of them whose names are not given and I doubt not were hardly known by the people of the earth even when they lived (just think of the seven thousand who had not bowed the knee to the image of Baal in the days of Elijah) how many of them will be missed and have to go to hell because some Mormon is not baptized for them. Now many can see that that is really a ridiculous way to try to help the Lord to make those ancient worthies perfect. But as they themselves are much concerned about the same people and think something must be done about the matter have decided upon another way. They will have them resurrected and let them be baptized then and that will take care of the matter for them. They, like the Mormons, are sure that they will have to have baptism before they can have the remission of their sins. Well, if that is true, the latter way devised will have some advantage for the ancient people over the Mormon

way. For by that method every one could look out for himself and none would be missed. Still would not that be, "without us." Some who thus reason understand that "not without us" means that they would be made perfect with us, i. e., they and we together. And that is correct. But if they are to be made perfect by being baptized in obedience to the gospel that would still be "without us" for the opportunity of salvation through the gospel of Christ was to close with this age (Matt. 28:18-20). So that theory won't work either.

Still another thought is advanced. That is, that God has provided some better thing for us than for them and therefore we shall have something better than they shall have. Therefore some have decided that after the resurrection the faithful of this age shall enter into heaven while the faithful of old, who never lived in this age, but will be baptized for the remission of their sins after they are resurrected, will be given the earth to inhabit. To say the least of it, that gets things somewhat mixed up. Christ said that, Abraham, and Isaac, and Jacob and all the prophets should sit down in the "Kingdom of heaven." And that there should be those who should come from all over the earth and sit down in the "Kingdom of heaven" with them (Luke 13:28, 29; Matt. 8:11). Now there is just this to it: Whoever sits down in the kingdom of heaven will find Abraham, Isaac, Jacob, and all the faithful of old sitting there also. When Christ made this statement he was talking of the blessings that should come through himself. These are the blessings that were promised to all nations through the seed of Abraham (Gal. 3:16) and Christ gave to all men the assurance that the faithful of old should not fall one whit behind all other faithful in the enjoyment of these blessings. At the same time that the blood of Christ secured for the faithful of this age the remission of their sins, it also secured for the faithful of the past the same blessing. (Heb. 9:15) That is certainly something better than they had during their lives but by the eye of faith they saw it afar off and rejoiced to think that it should some day be theirs. See also Heb. 12:23. Then when the full fruition of the "Promise" is realized in that city that God hath prepared for them (Heb. 11:10-16), we also who are pilgrims upon the earth, as once were they, and have here no continuing city, but seek one to come (Heb. 13:14) may enter in through the gates into the city (Rev. 22:14). There to shake hands, as it were, with Abraham, Isaac, Jacob, and all of the

faithful of old, yea, and of the years that may yet be, who have been redeemed by the Blood of the Lamb. There to mingle our voices in shouts of praise and thanksgiving unto Him who loved us and redeemed us out of every nation, kindred, people, and

tongue. Brethren, do not be so much concerned about Israel of old but let us make our own calling and election sure. Let us walk in the steps of that faith of our father Abraham and trust our God as he trusted Him for He is faithful who Promised. Amen.

CAN I BE SURE I AM A MEMBER
OF THE CHURCH THAT
JESUS BUILT?

FRANK J. DUNN

The religion of Christ is not a mystical or mysterious religion. Peter said, "Make your calling and election sure" (II Peter 1:10). Paul said, "I know whom I have believed" (II Tim. 1:12). Jesus said, "Everyone that hath heard from the Father, and hath learned, cometh unto me" (John 5:45). The religion of Christ can be learned. We can know it and be sure of it.

The manner in which we learn of true religion is by faith through the word of God. "For we walk by faith, not by sight" (II Cor. 5:7). Again, "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). We may be sure that we are walking by faith when we do the will of God as revealed in his word.

As employed by the New Testament, the word church signifies the body of Christ, which is composed of all those who have been saved from their past sins. These facts are clearly set forth in the New Testament: (1) the church was built by Christ through the agency of his apostles (Matt. 16:18; Acts 2); (2) it is his church because he built it and because he purchased it with his blood (Acts 20:28); (3) the church is the body of Christ (Eph. 1:22, 23); (4) he is the head of it (Col. 1:18); (5) it is composed of those who are sanctified in Christ, called to be saints (I Cor. 1:2). Hence, the New Testament church should not be confused with denominations. No present day denomination was in existence in New Testament times.

In the second chapter of Acts we find the account of the establishment of the church. All the apostles were filled with the Holy Spirit (vs. 1-4). Jews were gathered in Jerusalem from all nations to observe the feast of Pentecost. Peter preached for the first time the gospel of death, burial and resurrection of Christ. By his words the Jews believed 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 remission of your sins; and ye shall receive the gift of the Holy Spirit.....they

then that received his word were baptized: and there were added unto them in that day about three thousand souls.....And the Lord added to them day by day those that were saved" (Acts 2:37-47).

If hearing the gospel, believing, repenting, and being baptized in the name of Christ would bring about the remission of sins and cause one to be added by the Lord to the church in New Testament times, it will have the same result today. What greater assurance could you have that you are a member of the church that Jesus built than to obey the same conditions that made one a member when he built it?

LETTING YOUR LIGHT SHINE

1. "Let your light so shine before men, that they may see your good works * * * (Matt. 6:16).
2. "Take heed therefore that the light which is in thee be not darkness" (Luke 11:35).
3. Go and bring forth fruit, and "bear much fruit" (John 15:1-6, 8).
4. "Be ye therefore merciful, as your Father * * *" (Luke 6:36).
5. "Tell * * * how great things the Lord hath done for thee * * *" (Mark 5:19).
6. "Lift up your eyes, and look on the fields" (John 4:35).
7. "Walk while ye have the light * * * " (John 12:35).

Hope, Arkansas, September 3: Since the last report I was with the Artesian church near here in a meeting, which resulted in four baptisms. Last night the meeting with the Central church near here closed, in which I did the preaching. There was no visible results in this meeting, except good interest that was manifest by "outsiders." The closing of the Southwestern Proving Ground here has already had some noticeable affect on the local work. While I was engaged in the above meetings, brethren E. O. Lafferty and Paul Easley preached here on Sunday nights. Their splendid lessons were appreciated.—Waymon D. Miller.

Corsicana, Texas, August 30: The meeting at Powell, Texas resulted in three baptisms. Brother A. M. Counts preaches for the church there and assisted in the meeting. Brother James A. Johnson, who preaches for the Westside congregation here, and I will begin a joint meeting here tomorrow night.—Frank J. Dunn.

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year. In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The Place of Repentance In Conversion

JOHN W. WILSON

Repentance is a subject that belongs equally to the alien sinner and the errant citizen of the kingdom of God. The Bible commands with equal force, repentance of the alien sinner and of the unfaithful Christian. (Acts 2:38; 8:22) I am quite sure that many wandering children of God today need the lesson of repentance. Many should "come to themselves" and return to their "first love." However, the subject at this time has to do with the "place of repentance in conversion"—the conversion of the alien sinner. So, we shall confine our remarks to the subject as it affects this class. The state, or condition of the alien sinner is set forth by the apostle Paul, in the following words: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:11-13)

The condition of the class about which we are thinking at this time, as seen by Paul is: "Without Christ, aliens, strangers, having no promise, having no hope, and without God in the world." The need for the conversion of such people is seen without further argument. How does repentance affect this group? What part does it play? What place does repentance occupy in the conversion of the alien? There are many theories regarding repentance, as well as all other Bible subjects. It is urged by some that "prayer" is repentance. This cannot be true. The alien is promised nothing in prayer. The Bible says, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven*." (Matt,

7:21) "The eyes of the Lord are over the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil." (I Peter 3:12) "Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth His will, him he heareth." (John 9:31) We could continue this list of quotations from the Bible showing that God promises nothing to the alien in prayer, but these should suffice for the moment.

God has not commanded the alien to pray for salvation, He has commanded the alien to repent, therefore, prayer is not repentance. But again, if prayer is repentance, watch this: The Bible says God repented. (Gen. 6:6) If prayer is repentance, or if repentance is affected in or by prayer, to whom did God pray? Since there is no one to whom God could pray, and since the Bible says God repented, we must know that repentance is "Godly sorrow." Out of this idea grows the teaching of "death-bed" repentance. The Bible says: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (II Cor. 7:9-10)

The very nature of repentance makes it impossible to perform upon the death bed. Repentance requires fruit-bearing. (Matt. 3:7-8) This is impossible in the absence of activity. There can be no active fruit-bearing upon the death-bed. Repentance requires fruit-bearing. Fruit-bearing requires action. There can be no action upon the death-bed. Therefore, there can be no death-bed repentance. Why people cannot see this is explainable in only one of two ways. They are either blind, or they lie. Most sectarian members are blinded by their preachers. Most sectarian preachers are simply dishonest. They hold to

this old emotion-stirring theory simply to keep their followers upset so that they might drive them where they want them to go. We are also told that repentance precedes faith in conversion. This is contrary to reason as well as the Bible.

One of the texts used to prove this theory reads as follows: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:15) The Baptist point to this passage and tell us that the Savior placed repentance before faith. From this they conclude that repentance must always precede faith in the New Testament order of conversion. Here are some reasons why this passage does not teach their conclusion. The order of mention does not always mean the order of occurrence. To illustrate: We say, "Put on your shoes and socks." We do not mean that the socks go on after the shoes. "Put on your coat and vest." This does not mean that the vest is to be worn over the coat. Paul said, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9) The order of mention here is, first confess the Lord; second believe on him. If the order of mention always means the order of occurrence, then Paul has here commanded an impossibility. It would not be possible for a man to confess a faith that he did not possess. However, the statement of the Savior, repent ye, and believe the gospel, was not made to a Gentile. It was made to the lost sheep, not goats, of the house of Israel. Those who were already in covenant relationship with God. This would not apply to an alien who has never been in the family of God.

Since the death of Christ the Scripture says: "Without faith it is impossible to please him, for he that cometh to God must BELIEVE that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) If repentance precedes faith, then it comes without faith. "Without faith it is impossible to please God." Therefore, such repentance, if there be such,

would be displeasing to God. This doctrine would cause discord in heaven. Angels, which are heavenly beings, rejoice over the repentance of one sinner. If, as the Baptist insist, repentance precedes faith, God is displeased. The Baptist have the sinner pleasing the angels and displeasing God. This doctrine, if believed, would not only have the peoples of earth displeasing God, but would have the heavenly beings pleased with man's act of displeasing God. The doctrine would make God angry and force the angels to laugh at his wrath. Surely we can see the folly of a doctrine that turns heaven and earth against God.

Paul tells us that the "Goodness of God leads us to repentance." (Rom. 2: 4) This goodness is described further as being the gift of his Son to die for us while we were sinners. (Rom. 5:6-8) God's goodness leads man to repentance. The goodness of God is expressed in the fight of his Son, Jesus Christ, to die for us. But how could this act of God's goodness affect repentance on the part of a man who does not believe it? But if man believes this expression of God's goodness actually occurred, if he believes that God gave his Son to die for him, and that Jesus

Christ is God's Son; that he died, was buried and that he arose again, and because he believes this is true, he repents, then his faith precedes repentance. If he does not believe these things, where is the incentive to repent? Friends, there can be none. Faith precedes repentance in the order of conversion. Repentance involves a turning. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterwards he repented, and went." (Matt. 21:28, 29) Man may repent toward God, or he may repent away from God. He may turn from his wickedness to God, or he may turn from God to sin. The repentance necessary in conversion, requires turning away from sin in every form. Immoral sins must be forsaken. Spiritual wickedness must be turned from. Repentance precedes baptism. (Acts 2:38) Therefore, to be baptized for the remission of sins, one must turn from all sin. Otherwise his baptism will not avail. Hence, we see the place and importance of repentance in conversion. Let us emphasize this Bible subject.

which or for which. Hence, he was called unto or for eternal life. But not only was he called for eternal life, he also confessed the good confession unto that same eternal life. This shows the confession to be one of the steps he took in preparing himself to lay hold on eternal life.

Not only does eternal life depend in part on the good confession, but God has also made present salvation—the forgiveness of sins—depend on the same thing. Conversion, when completed, brings us into the forgiveness of our sins, but such forgiveness is reached after we have made the good confession. Paul said to the Roman brethren: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10) Note that in this statement Paul introduces an "if" between a man and his salvation. "If thou shalt confess, . . . thou shalt be saved." If that does not make the confession necessary to the salvation, language has no meaning. When in the same verse Paul says, "If thou shalt believe, . . . thou shalt be saved," no one has any trouble in seeing that belief is placed as a condition of salvation, that if the man would be saved, he must first believe. Well, the same statement is made relative to confession. "If thou shalt confess, thou shalt be saved." That puts salvation after confession. Paul makes salvation depend on the "if" of both belief and confession. If it makes belief essential to salvation, it gives confession the same place, as far as its necessity is concerned. Then in the next verse Paul says: "With the mouth confession is made unto salvation." "Look at the form of expression here: "Confession unto salvation." It is the same "unto" that is used in the same verse when Paul speaks about "believing unto righteousness." It is from the Greek word *eis* that always looks forward, never backward, and in these cases make the blessings depend on the conditions mentioned. When we read that man "believeth unto righteousness," we readily see that the state of righteousness is reached after the belief and that the belief is necessary to it. When we read that God granted "repentance unto life" (Acts 11:18), we grasp at once the truth that life comes after repentance and that repentance is necessary to it. Why then cannot we see the same truth regarding the expression, "confession unto salvation?" Certainly the same principle holds true, the salvation

Confession—Its Place In Conversion

W. CURTIS PORTER

Paul, when writing to Timothy, his son in the gospel, said: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (1 Tim. 6:12) In the foregoing verse Paul speaks of "a good confession" which Jesus made before Pontius Pilate. In these verses we have two expressions—"a good profession" and "a good confession"—that come from the same original terms. So Timothy had simply confessed "a good confession." In fact, the Greek is very definite. It says "ten kalen homologian"—"the good confession." Timothy, therefore, had made "the good confession" before many witnesses. Yet many preachers of various denominations today often ridicule and make fun of any such idea as "the good confession." Since the New Testament speaks of it in so many words, and commends Timothy for having made it, we do not need to

be disturbed by the ravings of denominational preachers.

That this good confession occupies a place of importance in the conversion of the soul is evident from a number

of statements. It is not something that is inconsequential, insignificant and worthless that can be dispensed with or ignored according to the wishes of man. It is a demand that must be met by the man who wishes to reach heaven at last. It is a divine requirement that must be obeyed. Eternal life is to be reached and enjoyed in the world to come. (Mark 10: 28-30) But it will be reached by those who follow the Lord while they live in this world. The unforgiven cannot go to heaven (John 8:21, 24), but forgiveness is reached in the kingdom of God's dear Son. (Col. 1:13-14) Yet no man can enter that kingdom without being, converted. Jesus said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3) A thing, therefore, that helps qualify a man for the reception of eternal life cannot be considered a thing of unimportance. In the statement made by Paul to Timothy "the good confession" is shown to be necessary to eternal life. Note that Paul says to "lay hold on eternal life, whereunto thou art also called." Whereunto means unto

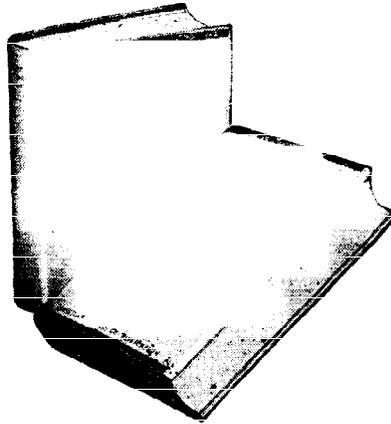
comes after confession, and confession is necessary to the salvation. The salvation contemplated in this passage is present salvation, salvation from past sins. It is the same salvation unto which one believes, for both belief and confession are mentioned in connection with this salvation. In other words, the confession of this text cannot refer to a confession that Christians may make along through life; for if the confession is future, the belief is also future, and that would make the Roman brethren unbelievers at the time Paul wrote to them. Paul was simply reminding them of the conditions necessary to the salvation of a sinner. Other texts, such as Matt. 10:32 and I John 4:15, while they may not refer altogether to the confession to be made before becoming a child of God, emphasize the importance of confessing the Lord.

The place confession has in conversion, in relation to other conditions, might also be mentioned. Confession comes after belief and before baptism. The passage in Rom. 10:9, 10 shows it comes after belief because a man is to confess with his mouth what he believes in his heart. It could not be a confession of his faith unless he had the faith to begin with. A confession of Jesus without faith in him would be a senseless, empty confession. And that it must come before baptism is evidenced by the fact that it is made unto salvation. Baptism is the final act that brings one into Christ. (Gal. 3:27) When one is baptized he receives the remission of his sins and begins his walk in newness of life. (Acts 2:38; Rom. 6:3, 4) Consequently, any other condition that is "unto" salvation, or the remission of sins, must come before baptism. This agrees perfectly with the example of the Ethiopian officer given in the eighth chapter of Acts. The record says: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36-38) The eunuch made a confession; he confessed that he believed that Jesus Christ is the Son of God. But he believed it before he confessed it. And he confessed it before he was baptized. It was necessary to give some expression of his faith that the preacher might know that he believed.

made, and the confession which the New Testament requires sinners to make today, is entirely different from the confession made by religious people generally. It is not a confession of one's feeling. The apostles never asked men: "Do you feel that you love the Lord and that he loves you?" Nor did men under their preaching ever confess that "God for Christ's sake had pardoned their sins." These are confessions that exist and are made by human authority. But the eunuch

confessed that he believed that "Jesus Christ is the Son of God." This is the only divinely authorized confession for men to make in the process of conversion. It is the confession involved in the statement of Paul in Rom. 10:9. In this passage we note again that Paul said: "If thou shalt confess with thy mouth the Lord Jesus, . . . thou shalt be saved." If thou shalt confess what? Your feelings? No. Your salvation? No. But

(Continued on page Eight)



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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

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A Hero's Farewell

VAUGHN D. SHOFNER

When we read of the heroes of time we feel a sense of loyalty to the many observances in honor of those who gave their lives in making the world a better place for us to live. We read of the valorous acts of the warring men of America in some outstanding deed that marks the last move of a hero's life; how that by the shedding of the life-blood of countless heroes the broad stripes, the field of blue and the starry canton of our banner of freedom was allowed to again unfurl itself in the soft zephyrs of a land previously taken by the enemies * of our democracy. Again we read of a courageous youth who stood a lone bulwark of defense in saving his companions from the fury of the enemy and gave his life in this heroic action. We observe, in the annals of the past, the daring of the trail-blazers who faced the wilds of uncivilization to give to the generations to follow the freedom of worship we now enjoy. We see the great monuments erected in memory of our forefathers who lived heroic lives that certain physical blessings might be handed to the coming generations. He who feels no loyalty to the observances in honor of those who gave their lives in meritorious acts of gallantry to perpetuate freedom in coming generations is indeed a culprit in the eyes of those who love the liberties of a democracy.

Aside from Jesus, no greater here could enter the pages of history than the apostle Paul. No more heroic life could have graced the sands of time than the life of Paul. After he had seen the light he dauntlessly carried the word of the Christ to the world. He fearlessly accepted the "great things he must suffer for the name of the Lord" and intrepidly bore the blood-stained banner of Christ above the corruption of the world, even in the face of persecutions and dangers. He persevered in righteousness in the face of a scoffing populace, proclaimed the holy Will of God with each breath he breathed and felt no tremor or impatience as he saw the monster of cruelty striking out wildly against Christians and realized that Nero's bloody block of decapitation would soon sever his head from his body. In the face of impending death he poetically penned a truly great hero's farewell. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of right-

eousness, 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."

"I have fought a good fight." The Christian's life is a constant struggle; an incessant battle; a continual warfare against the world, the flesh, and the devil. Evil is to be resisted with every hour of our lives. The equipment provided for this warfare is from God's armory and consists of "lions girt about with the truth, a breastplate of righteousness, feet shod with the preparation of the gospel of peace, a shield of faith, the helmet of salvation and the sword of the Spirit, which is the Word of God." By diligent use of these the end may be approached without surrender.

This warfare may end in one of two ways. The enemy can never be conquered, so the fight may end in the death of the soldier or his surrendering to the enemy and ceasing resistance. Along the paths of time we see many lay down the armor in death. We see the saints of God ripening with fleeting years and going home to the supernal glories of God with each passing day. The beauties of the consolation received in the knowledge that a person has fought to the end is beyond the power of verbosity's expression. We see countless others who have given up; laid the God-given armor at the devil's feet and succumbed to his whims and desires.

"I have finished my course." The figure changes from warfare to that of a race. To win a race one must run; never giving up, but continually keeping the pace toward the "mark for the prize."

"I have finished." Paul left no unfinished business. The child of God leaves nothing for others to do, for we shall be judged by the deeds of our own lives. We can claim nothing for the work of others, but must do our duty daily that readiness will be our state when the end comes.

"I have kept the faith." Not only had he kept alive the conviction and faith that fanned the spark of celestial fire that ruled from the throne of his heart, but he had never departed from "the faith which was once delivered unto the saints." The Divine stipulations guided the well chosen steps of this Christian life.

Today as always many depart from "the faith." Too many educate their conscience in error, choosing the doctrines and teachings of men. Too

many who are guided by "the faith" lose their ambition for "the mark for the prize of the high calling of God in Christ Jesus," fall by the wayside and slip into the lethargic indifference of the world. The fear of the multitudes, as was true in apostolic days, drives many to the depths of hell. Fear of the finger of scorn, fear of the loss of the friendship of the world, fear of a scoffing populace blatantly accusing of bigotry and fear of loss of worldly gain drive many into the throngs of the faithless.

"A crown of righteousness" was his reward. This is the symbol of excellence and glory. It denotes the attainment of the prize. It is a recognition of the righteousness of the wearer. It is a life eternal in the home prepared by the Son of God.

This reward was not for him only, "but unto all them also that love his appearing." If we love him now we will love him at his appearing. Because of our love for him we keep his commandments and by them we shall be judged when he appears. If we love him we stand at ease in the presence of death, for we know that Christ, the conqueror of conquerors, having overcome death, our dreaded enemy, has made it a portal into the celestial realm. Death to the Christian is not as the Hadean vulture tearing us from the presence of all we love, but rather as a gateway opening into the glory world.

To approach the mystical door of the unseen with the calmness which the apostle contemplates the imminence of a violent death, is to be prepared. It is to be able to say, "I have fought a good fight." I have continually fought 'against the threefold enmity of the world, the flesh, and the devil. 'I have not laid my armor down at the devil's feet and followed his plans; ceased resistance; surrendered to his ways; but have fought to the end against him and his wiles. 'I have finished my course;' I have run the race without giving up. I have finished all that was given me to do. 'I have kept the faith once delivered unto the saints;' I have not put the skeptic's scorn before me as a barrier too great to stride. I have not heard the voice of the scoffing populace as a voice of intimidation to drive me from the faith within and 'the faith once delivered.' Worldly gain has not been in my way, 'I am now ready to be offered.'" The great light of day may not burst forth in effulgent splendor over the eastern hills to mark another span of passing time, comes the morrow. Would you be ready to meet him?

Notes - Reports

EIGHT NIGHTS DEBATE TO BE CONDUCTED IN COALINGA, CALIFORNIA

Beginning Monday night, September 10th a public debate of eight nights duration will be conducted at the church of Christ, Van Ness and Lincoln Streets, in Coalinga, California, between Voyd N. Ballard, minister of the Coalinga church of Christ and C. E. Hunt, minister of the Missionary Baptist of Fresno, Calif., and Editor of THE CALIFORNIA MISSIONARY BAPTIST, official publication of the Missionary Baptist on the West coast. Below are the propositions which will be discussed in this debate:

Propositions

1. The Scriptures teach that baptism in water, to a believing penitent, is for, (in order to) the remission of past (alien) sins.

Aff.—Voyd N. Ballard.

Neg.—C. E. Hunt.

2. The Scriptures teach that a sinner is saved by grace through faith only, without further acts of obedience on his part.

Aff.—C. E. Hunt.

Neg. Voyd N. Ballard.

3. The Scriptures teach that it is possible for a child of God, one forgiven by the blood of Christ, to so far sin as to be finally lost.

Aff.—Voyd N. Ballard.

Neg.—C. E. Hunt.

4. The Scriptures teach that in conviction and conversion the Holy Spirit operates directly and immediately, in addition to the written or spoken word of God.

Aff.—C. E. Hunt.

Neg. Voyd N. Ballard.

Two nights shall be given to the discussion of each proposition, with two thirty minute speeches on the part of both speakers each night.

We invite brethren to keep this debate in mind and all' who can to attend. Remember the date for beginning is September 10th. The debate will start promptly each evening at 7:30 o'clock.—Voyd N. Ballard.

Guthrie. Oklahoma. August 27: My work here is going well. Almost forty additions since December 1st of last year. We baptized five last Wednesday. I am now engaged in carrying out plans and work of the local congregation. Because of it, I have had to cancel some meetings which I had arranged from last year.—R. A. Hartsell, 116 North Broad.

Dennard, Arkansas. September 1: The latter part of last month H. F. Cates of Formosa, Arkansas closed a week's meeting with us. Considering this mission point the interest and attendance was fair. Useless to say the Gospel was preached capably—the fact that brother Cates did the preaching warrants that. May his work be blessed. Brother Cates has had more than "forty years' experience in preaching the truth. Call him, he will do you good.—H. C. Bryant.

CONFESSION—ITS PLACE IN CONVERSION

(Continued from page six)

"the Lord Jesus." When a man confesses that "Jesus is the Son of God" he is confessing "the Lord Jesus." And it is not a confession of salvation, but a confession unto salvation. Preparatory to baptism men are not to make any sort of confession that looks forward to salvation and upon which salvation depends.

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By S. R. Ezzell

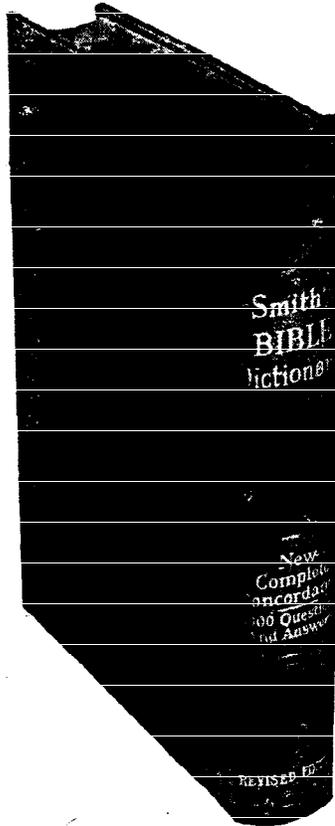
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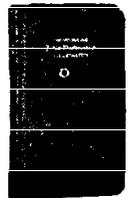
AHU'MAI. Son of Jahath, Judah (1 Chr. iv.7).
AHU ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv.6).

AHUZZATH (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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VOLUME 15

DELIGHT, ARKANSAS, SEPTEMBER 13, 1945

NUMBER 39

The Name Of Jesus

JOHN GRADY REESE

"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." (Matthew 1:21).

In early times the Jewish mothers made names for their children. Many times those names were in memory of something about the child's birth. Some names were given which described the child's appearance. Mothers entertain fond hopes of what their children will do or be in the world. A name was given which suggested these hopes. But, alas, the fond hopes of many mothers have been blasted. We cannot look into the future and tell what our children will be. Cain was a name which suggested the bright hopes of his mother but his crime crushed these hopes. The names of our children might be beautiful and suggest noble things in life, but they may turn out to be wholly destitute of any virtue which the name suggests.

The Son of God was not the first child named Jesus. There were many mothers at that time holding in their arms children by the name of Jesus. Jesus is the same name as Joshua. The termination was changed to conform it to the Greek. Joshua in the Old Testament is in the Hebrew form and Joshua in the New Testament is Jesus, which is in the Greek form. To illustrate what I mean, the name Elijah in the Old Testament is Elias in the New Testament. Therefore, when we find the name Jesus in the Hebrew, or Old Testament, we must look for the spelling to be different. There were two men in Old Testament times by the name Joshua or Jesus, who are types of our Lord: There was Joshua, the successor of Moses, who was the great leader and captain of Israel after they entered the promised land. There was also Joshua who was the high priest of Israel after they had been led from their captivity in Babylon. There were many others in Old Testament times by the name of Jesus.

There was Jesus, the peasant, Jesus Thebute, Jesus Justics, who became the helper of the apostle Paul, and Jesus, the father of Elymas, the sorcerer, who tried to turn away the deputy from hearing the message of life from the apostle Paul. In our day a name is popular because some hero has worn that name. No doubt many Jewish boys were called Jesus because some of their great heroes had borne that name.

We are now able to appreciate the name of Jesus more. "Thou shalt call his name Jesus." What would that name mean to those people? Call his name Jesus after Joshua, the great leader and captain who led Israel and drove the Canaanites from the promised land. Christ is our Joshua. He is the great leader and captain of our salvation. Again call his name Jesus after Joshua, the high priest, who led God's people from bondage in Babylon. A Joshua, therefore, comes to us instead of Joshua the high priest of Israel. Jesus is our high priest today.

There is a popular idea extant today that there is nothing in a name. This idea is a misrepresentation of the facts. There has always been a depth of meaning in the names of God's heroes. Jas. Hastings speaks well on this point. "But. . . there is something in a name. It stands for the thing, and through frequent use, comes to be identified with it. It is, therefore, of the highest moment that the name should correspond with the thing, and convey the correct idea of it. . . Names are persons. When one is mentioned in our hearing, it brings back the man before us, and awakens the feelings which would be excited if he were present himself.

Now, we may see this, above all, in the adorable name of Jesus. That name, above all others, ought to show us what a name means; for it is the name of the Son of Man, the one perfect and sinless man; the pattern of all men; and therefore, it must be a

perfect name, and a pattern for all names. And it was given to the Lord not by man, but by God; and therefore, it must show and mean not merely some incident about Him, something which he seemed to be, or looked like, in men's eyes. No, the name of Jesus must mean what the Lord was in the sight of his Father in heaven; what He was in the eternal purpose of the Father; . . . it must mean and declare the very substance of His being. And so . . . the name of Jesus means nothing else but God, the Savior—God who saves. This is His name . . . His very name, in short, which made him different from all other beings in heaven or earth, create or uncreate. And therefore, He bears His name to all eternity, for a mark of what He has been, and is, and will be forever—God the Savior; and this is the perfect name, the pattern of all other names of men."

Someone has said, that when Adam named all the beast, we read that whatsoever he called any beast; they were taken from something in its appearance, or its ways and habits, and so each one had its right name, the name which expressed its nature. And so now, when men discover animals and plants in foreign countries, they do not give them names at random, but take care to invent names for them which may describe their natures, and make people understand what they are like.

There is a story that many years ago there was a great famine of water in a town in south France. It was hot summer, no rain fell for months, and as the people had always suffered for want of water, this dry, hot season greatly increased their suffering and many of them died. A few miles away from the town was a range of hills; in the hills were some beautiful springs of water, but the expense of bringing the water to town was so great that very little of it was brought. In this town lived a young man whose name was Jean. He was soon to be married to a young lady, whom he dearly loved. But all at once the marriage was put off; the young man

(Continued On Page Five)

FAITH PLUS ACTION

GEORGE W. DeHOFF

"Ye see how that by works a man is justified and not by faith only." (James 2:24).

God has never blessed any man on account of that man's faith until after that faith has expressed itself in some bodily action. Faith is a mental action but it is not enough to believe in our hearts that Christ is Lord and that God has raised Him from the dead—we must put that faith into action to obtain the blessing.

Abel was justified by faith after he had offered the animal sacrifice. (Heb. 11:6) Faith plus action brought the blessing.

Noah was justified by faith after he had "moved with fear" preparing an ark to save his household. (Heb. 11:7) It took faith plus action to save Noah.

Abraham is God's definition of faith. He was justified by faith but not until he had traveled into a far country and sojourned there. (Heb. 11:8-10) "Was not Abraham our father justified by works when he had offered Isaac his son upon this altar?" (James 2:21)

The Israelites in Egypt were saved by the blood of the lamb on that memorable passover night in the long ago but not until they had killed the lamb, sprinkled the blood on the doorposts, gone into the house and stayed in the house. (Exodus 11, 12, 13) It took faith plus action to save Israel from Egypt.

When the Israelites were bitten by fiery serpents, God told Moses to make a brass snake, put it on a pole and tell the people to look upon it and be healed. They believed, they looked, they were healed. (Numbers 21:7-9) It took faith plus action.

Naaman, the great deliverer of Syria, was afflicted with the dread disease of leprosy, which is a type of sin. God him to dip seven times in the Jordan river that he might be healed. He believed, he dipped in the Jordan, he was healed. The command, "Go—Wash—Be healed" brought results. The healing was after the obedience. (II Kings 5:1-14)

A poor blind man met Jesus. Our Master spat upon the ground and rubbed the mud into the blind eyes. "Go wash in the pool of Siloam," Jesus commanded. The blind man went, he washed in the pool, his eyes were opened. Those who trust and obey always receive the blessing. There is no blessing without obedience. (John 9:1-11)

The walls of Jericho fell down by faith after they were encompassed about for seven days. (Heb. 11:30)

Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16) This shows faith put into action in order to obtain the blessing.

After the sinners on Pentecost day believed, Peter commanded them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38) They put their faith into action in order to obtain the remission of sins.

The Ethiopian nobleman believed in Christ. He went down into the water and was buried in the likeness of our Lord's death. His faith moved him to act. He came up out of the water and went on his way rejoicing. (Acts 8:25-39) Faith plus action had brought the blessing.

The jailer was told, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31) His faith did not save him, however, until he had washed the stripes of Paul and Silas (showing his repentance), and was baptized the same hour of the night. (Acts 16:30-34).

Saul of Tarsus believed on the Lord on the Damascus highway. Jesus told him, "Arise and go into the city, and it shall be told thee what thou must do." (Acts 9:6) Saul arose and was led into the city. Ananias, a gospel preacher, came and told Saul, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) Saul's faith saved him after he had done what the Lord said he must do.

There are two kinds of works which can not save sinners—the works of the Old Testament law and the works of men. "By the works of the law shall no flesh be justified." (Gal. 2:16) Christ fulfilled the law. The Old Testament law has been taken away. (Heb. 10:9) It has been nailed to the cross. (Col. 2:14) If one could be saved by the Old law it would have been unnecessary for Christ to die and give us a new covenant. The inventions of men do not merit salvation. Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9) If man could save himself by his own inventions and works, he would have something to boast about

but this is impossible.

The works which can save are the works of God—the things God has commanded. Faith must exercise the man and man must exercise his faith. The faith that saves is the faith that obeys. Only a deep trusting faith that takes God at His word—believing and obeying can avail anything.

Faith is a work—it is a work of God. Believing is something man does but God commands, hence it is a work of God. (John 6:29)

Repenting is an act of faith—an act which man performs but God commands, hence it is a work of God. (Luke 15:3)

Confessing Christ is something which man does but God commands. It is, therefore a work of God. (Rom. 10:10; Matt. 10:32).

Being baptized is not the work of the one being baptized since he is passive—another does the work but being baptized is a work of God. He commands it. (Acts 2:38; Acts 10:47) In John 4:1-2 it is stated that Jesus made and baptized disciples. Jesus did not do the actual baptizing but when another did it at His command, it was Jesus baptizing. Today, when one is baptized according to the command of Almighty God, he is really baptized by God Himself just as much as if God were doing the actual administering. God is working through His agent, his servant on earth.

Sinners are saved by faith plus works. Faith in Jesus Christ plus whatever works God has commanded. God never did in any age of the world, either in the Old Testament or the New Testament, give any person any kind of blessing—either spiritual or temporal—on account of that person's faith until after that faith had expressed itself in some bodily action. God has never had any plan of saving man except faith plus action—faith plus obedience. Today, there is no way for sinners to be saved except to believe in Christ and obey Him.

"When we walk with the Lord,
In the light of His word,
What a glory He sheds on our way.
While we do His good will,
He abides with us still,
If we trust and obey.
"Trust and obey,
For there's no other way,
To be happy in Jesus,
But to trust and obey."
—In The Evangelist, Sheffield, Ala.

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Baptism In The Acts of The Apostles

FOY E. WALLACE JR.

The commission according to Luke commanded the apostles to preach remission of sins in the name of Christ to all nations—beginning at Jerusalem. Under this deputation four things were to be done: 1. Remission of sins should be preached; 2. It should be preached in the name of Christ; 3. It should begin at Jerusalem; 4. The same things should be preached to all nations. The disciples appointed to the task were ordered "not to depart from Jerusalem" until plenary power as divine delegates had been received. The Lord said: "Ye shall receive power when the Holy Spirit is come upon you." (Acts 1:8) Pentecost came. The twelve were together "in one place" waiting. With startling suddenness in the eventful moment the room resounded with the divine presence and overwhelmed the apostles and filled them. Bearing the credentials of heaven, the inspired commissioners were ready in obedience to the divine fiat to begin preaching remission of sins in the name of Jesus Christ.

How did the remission of sins begin to be preached at Jerusalem? Upon this question hangs the entire New Testament story; for the apostles either preached the same thing everywhere they went or they disobeyed the commission. The second chapter of Acts is the answer. The keynote gospel address on Pentecost, by the man authorized by Christ and qualified by the Holy Spirit to announce and bind the terms of remission commands sinners to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This being the design of baptism and the terms of remission as defined by inspiration, the same design and terms must be understood in all other places where they are not specifically mentioned. Being informed in one place of the design of the Lord's Supper, everywhere it is mentioned afterward it carries the same design—if not expressed, that design must be understood. So when remission of sins and design of baptism were defined in the beginning, when and wherever thereafter the people received remission we know the terms upon which it was received; and when people were baptized we know why they were baptized.

Philip In Samaria—Acts 8

"And Philip went down unto the city of Samaria, and proclaimed unto them the Christ . . . But when they be-

lieved Philip preaching the good tidings concerning the kingdom of God and the name of Jesus Christ, "they were baptized, both men and women." (Acts 8:5, 12) The case of Philip and the Samaritans shows plainly that wherever Christ was preached, baptism was preached. Since the commission commanded that remission of sins should be preached in the name of Christ, "beginning at Jerusalem," when Philip preached the name of Christ, and salvation through it, he either preached the same thing in Samaria that was preached in Jerusalem or he disobeyed the commission. Hence the people of Samaria were baptized for the same purpose, and received remission of sins on the same terms, as on the day of Pentecost. The proposition stands that the design of baptism being defined on Pentecost (Acts 2:38), its design must be understood in all other places where baptism occurs though the design be not specifically mentioned.

Immediately following the great gospel meetings in Samaria, an angel of the Lord directed Philip southward into the desert region between Jerusalem and Gaza. Here is recorded the most simple narrative of conversion in all the chronicles of conversion. An honest sinner and an inspired preacher meet. The result is a gospel sermon and prompt obedience to it. The gist of the sermon was put in one sentence: "and he preached unto him Jesus." The scope of the sermon was indicated by the question of the hearer: "Behold, here is water; what doth hinder me to be baptized?" Why this bid for baptism as they approached the place where there was water, seeing that Philip had preached nothing but Jesus? Simply because preaching Jesus included all that the apostles were commanded to preach "in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." The proposition stands, that wherever Christ was preached, baptism was preached; and wherever baptism is stated without the design expressed, the design must be understood, having been defined at Jerusalem in the beginning. So when "they both went down into the water, both Philip and the eunuch: and he baptized him," the eunuch's baptism was the same as defined in Acts 2:38 on Pentecost. It is a significant statement that after they came up out of the water (not before they went down into it) the eunuch rejoiced. He had

no experience of grace to relate before baptism; he had no confession of pardon received before baptism; remission was beyond baptism, and that is why after baptism, he went on his way rejoicing.

Cornelius—Acts 10, 11

Sectarians cling tenaciously to the case of Cornelius as an example of salvation before baptism. They assert that Cornelius received the Holy Spirit before baptism and must, therefore, have been saved before he was baptized. That proves too much. According to Peter's account of the case in Acts 11, the Holy Spirit fell on the house of Cornelius before he believed. It should be observed that there are two records of the events connected with this conversion—the record of Luke in Acts 10 and the record of Peter himself in Acts 11. Luke does not claim that his account was given in the order of events but he does say that Peter "expounded the matter unto them in order." (Acts 11:4) Hence, Peter's own account of the happenings "to those of the circumcision" at Jerusalem represents the order of occurrence. In the order of occurrence Peter said that the Holy Spirit fell on Cornelius before he believed. Does that prove that he was saved before he believed? No denominationalist will allow that it does; hence, their argument is lost. The fact is that the outpouring of the Holy Spirit on the house of Cornelius did not effect his salvation nor affect the issues involved in it.

The elements entering the conversion of Cornelius are set forth in three passages in the record. First, the angel said to Cornelius: "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words whereby, thou shalt be saved." (Acts 11:14) Second, Peter said to Cornelius: "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." (Acts 10:45) Third, Peter "commanded them to be baptized in the name of Jesus Christ." (Acts 10:48) The casual reader cannot fail to observe that remission of sins was promised to Cornelius in the name of Christ; and that he was commanded to be baptized in the name of Christ, and that remission of sins in the name of Christ began at Jerusalem as defined in Acts 2:38; and that the same thing that began at Jerusalem should be preached to all nations—all of which means, because it must mean, that Cornelius received the same remission in the same name, and on the same terms as stated in Acts 2:38 on Pentecost. Since baptism in the name of Christ is for the

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

remission of sins (Acts 2:38) and Cornelius was commanded to be baptized in the name of Christ (Acts 10:48) it follows that Cornelius was baptized for the remission of sin. Indeed, remission of sins in the name of Christ, and baptism in the name of Christ for the remission of sins, represent one process.

The Philippian Jailor—Acts 16

The question "What must I do to be saved?" asked by the jailor, and the answer "Believe on the Lord Jesus, and thou shalt be saved," given by Paul and Silas, has been the chief stock in trade of sectarian revivalists—from the frothing Methodists on up the scale through the unconventional Billy Sunday type of evangelists to the frocked and formal dignitary—who fervidly exhorts supplicants for salvation to "only believe." They aver that Acts 16:31 is the answer—the one and only answer—to the question what to do to be saved. True, they have not explained why Peter, Ananias, and others equally inspired gave other answers, but they cannot be bothered with troublesome explanations. "Believe on the Lord Jesus and thou shalt be saved"—that, and that alone, we are told, is all that is necessary to the sinners salvation. When reminded that this answer does not mention repentance, with a slight hitch we are assured that repentance must be included. Believing on the Lord Jesus can be stretched to include repentance, which is not named in the connection, but its elasticity gives out before it gets to baptism, which is named in the immediate connection!

When Paul and Silas told the jailor to "believe on the Lord Jesus," without even a break in the story the narrator states that "they preached unto him the word of the Lord." He evidently had not believed upon merely being told to; he must be told what to believe—or, in what believing on the Lord Jesus consisted. Having heard the word preached, the jailor washed their stripes (repentance, change of attitude), was baptized the same hour, and rejoiced with his house, "having believed in God,"

When had he believed in God? When he had done all that the gospel narrative tells including his baptism, then he had "believed in God." So baptism in the case of the jailor has the same place and the same design as on Pentecost.

Saul of Tarsus—Acts 9, 22

The sixteenth verse of the twenty-second chapter of Acts is Paul's own statement of his baptism in Damascus. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name." This was Ananias' answer to Saul's question, "What shall I do, Lord?" and to which the Lord replied: "Arise, and go into the city and it shall be told thee what thou must do." (Acts 9) But with some people the word "must" appears to have degrees in meaning. The word in Hebrews 11:6, "must believe," means that faith is essential. But in Acts 22:16 when Ananias tells Saul what he "must do"—commands him to be baptized—the word loses most of its must, and deprived of its absoluteness it degrades into a meaningless, empty, vacant nonessential.

When was Saul saved? If he was saved before Ananias came to him, he was a miserable saved man—blind, fasting, shut-up, praying—a miserable saved man, indeed! If he was saved when Ananias laid hands on him, he was saved before he was told what to do to be saved. If he was saved before he was baptized, he was saved before his sins were washed away, for he was commanded to "arise and be baptized and wash away thy sins." In short, if he was saved in the flash of the light on the road, as the sectarian preachers dogmatize, then he was saved when he did not know it, for he asked what to do; and he was saved when Ananias did not know it, for he came to tell him what to do; and he was saved when the Lord did not know, for the Lord sent him unto Damascus to be told what to do; and if he was saved then, he was saved contrary to all the so-called experiences of grace "required by these preachers themselves, before peace came to his soul, and while yet in his misery. What a strange conversion and peculiar

salvation the preachers make of it.

In the precept of Ananias three commands are joined together by the copulative "and"—Arise and be baptized and wash away thy sins. No matter in what sense the word "wash" is used, the fact stands out that baptism stands squarely between the sinner and the washing away of sins. The question of efficacy does not change it. If it be urged that water cannot literally wash away sins, neither can blood literally wash away sins. Whatever washing away of sins may be, or wherever it takes place, the passage plainly puts baptism before the washing away of sins.

In a final effort to escape the plain statement of the passage some objections are resorted to. It is said that Ananias addressed Saul as a brother—"Brother Saul"—hence, he must have been saved when so addressed. But Peter addressed the murderers of Christ in Acts 3:19 as "brethren" when he told them to repent. Were they saved at the time they were so addressed? Saul, like those whom Peter addressed, was a brother Jew, according to the flesh—that is all. Again it is urged that Saul received the Spirit before he was baptized. But the text does not say it—it does not mention the time of the Spirit's reception at all—but merely states that he would receive it. Whether before or after baptism the passage does not state. Granting the miracle of the Spirit's reception, however, still would not change or alter, the command. It would only make the miraculous part of it special, having no bearing on the thing commanded. Still further, it is claimed that "the scales fell from his eyes" before he was baptized as evidence that he received salvation before baptism. But the scales fell from his eyes—not his heart. That affected only his blindness—not salvation.

When was Saul saved? There is only one answer: "Arise and be baptized and wash away thy sins, calling on his name." When did a sectarian preacher, under any circumstance, give this answer to any candidate for salvation? Yet it is written down in the eternal record of conversion,

THE NAME OF JESUS

(Continued from page 1)

began to go about in old clothes; took very little to eat; gave up his pleasant home and went to live in a garret. And, in short, soon became a miser. He went to bed in the dark to save candle; begged other people's cast-off clothing, and very soon became changed from a happy young man into a wretched-looking old one. Nobody loved him now. His charming bride soon forgot him and married another man. The children called him names in the streets, and everybody shunned his house. After many years he died. When his people went to search his room they found him almost wasted to a skeleton, and all the furniture sold, and the old man's body lying upon a heap of straw. Under his head they found a will, and what do you think was in it? This: that in that dreadful summer, forty years ago, Jean had been so saddened by the suffering of his people for want of water, that he had given up his young bride, his pleasant home, his bright prospects, and devoted himself day and night all through the weary years to working and saving, so that the people might have the water brought to them from the springs in the hillside. Oh, how the people called him blessed. A reservoir was made in the hills; pipes were laid under the ground and soon the water flowed freely into the town. This man brought the water and people together. He sacrificed himself to give those people water.

This illustrates what Jesus did. The name Jesus means Savior. "He shall save His people from their sins!" This was never said of Joshua, the son of Nun; neither was it said of Abraham, Isaac or Jacob, or any of the noble prophets of God. All these rendered a great service but they could not save from sins. Jesus is the only one who can and to save others He had to sacrifice himself. He gave up his position with God, came to earth, became poor and "had no place to lay His head."

Christ, therefore, saves from sin, but how does he do it? There is only one answer, and that is by his blood. But how can one be saved by his blood? By coming in contact with it. Since Christ shed his blood in his death and we must come into contact with his blood to be saved, we must, therefore, get into his death somehow. But how? According to the New Testament there is only one way to do it, and that is by baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3) Therefore, we come in touch with his blood

in baptism which washes away our sins. How wonderful is the name Jesus which gives us the assurance of salvation from our sins. We remain in touch with his blood, throughout our Christian pilgrimage, by conforming our lives to his holy will.

SANATORIUM NOTES

HOWARD CASADA

Since our last report to the Gospel Light, eight more precious souls have been baptized into Christ.

With the exception of one all these were Sanatorium patients. One of these was an employee at the Sanatorium. He is a married man. Coming to our home recently he knocked on the door and stated his desire to be baptized. We went over to the church building immediately and baptized him into Christ.

We are still conducting four services each week at the Sanatorium and preaching over the earphone system in the Nyberg building. Several of the patients entering recently are members of the body of Christ.

A number of Bibles have recently been given the patients. They were all greatly appreciated and will be put

to good use. The Sixth and Olive Street congregation in North Little Rock must be mentioned as a faithful contributor of Bibles and Testaments. Brother Bradke of the congregation recently visited relatives at Booneville. While here he had opportunity to observe possibilities of the work at the Sanatorium and was enthusiastic about it.

We are receiving more and more calls for large print New Testaments. At present our supply is exhausted. Who will send us some more? And we might mention that Johnson's New Testament with notes, Volumes One and Two would be mighty fine for use especially for those recently converted to Christ. We only have one volume but could use many of them.

Good gospel literature continues to come in from all over the country. Financial support of the work has been good also. Congregations are learning more about the work here. Christians are to be congratulated for the fine response made to our calls for Bibles, Testaments and gospel (literature).

As we enter upon our second year in the work here we are even more

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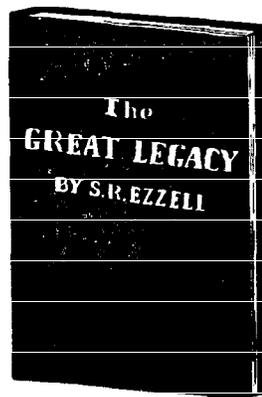
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mindful of the great possibilities confronting the church of our Lord. I wish it were possible for brethren everywhere to realize what a great opportunity for service the Sanatorium work offers. Especially is this work a challenge to congregations in the state of Arkansas. To all who have contributed to this work both financially and otherwise we give our profound thanks. And in the future we shall rely on your prayers and continued sacrifice. We shall appreciate your encouragement as we continue to minister to the broken of heart and body.

If you know of loved ones or acquaintances here to whom we might render a service do not hesitate to call upon us.

Please send all financial contributions for this work to Harbert Hooker, Poplar Bluff, Missouri. Send all gospel literature for distribution to Howard Casada, Box 235, Booneville, Arkansas.

The Church

MISS WILMA EPPERSON

(Written while a patient in the Booneville Sanatorium).

In erecting all buildings a foundation must be laid. Paul presented Christ as being the only foundation that man could lay. For other foundation can no man lay than that is laid, which is Jesus Christ. (I Cor. 3:11) Again 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) This foundation was tried in the trial, death, and resurrection of the Son of God. It was upon this foundation confessed by Peter that Jesus declared he would build his church, and that the gates of hell should not prevail against it. (Matt. 16:18).

Christ is the head of the one body, the church. 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. (Col. 1:18) How do we know there is just one body, or church since there is so many so-called ones in existence today? Because Paul says, "There is one body, one spirit, one hope, one Lord, one faith, one God, and father of all." (Eph. 4:4-6)

Christ is our shepherd, our chief, and our head. We as Christians are members of the body, the church. As all bodies are expected to be controlled by the head, the body or church of Christ cannot be loyal to Christ the head, unless its members do all the

things he commands. We are to walk in love, as Christ also loved us, and gave himself for us. We are also commanded to study. "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).

We must have church membership as in the early church. Paul says in Eph. 4:11-13, "And he gave some apostles, and some prophets, and some evangelists and some pastors, and teachers. For the perfecting of the saints, for the word of the ministry, for the edifying of the body of Christ, Till we all come in the unity of the faith, and of the knowledge of the Son of God, Unto a perfect man, unto the measure of the stature of the fulness of Christ."

God ordained the church with power, and authority to preach the gospel to all the world. (Mark 16:15) "Go ye into all the world, and preach the gospel to every creature." After men were converted then they were to be taught to observe all things commanded by Christ. To enable them to know these things the church had to study them. In their study and work they were to teach, and admonish one another in psalms, hymns and spiritual songs, singing and making melody in their hearts to the Lord. To exhort one another to love, and good works. All, not some, were commanded to give as they had been prospered. (I Cor. 16:2) "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Also connected with the early church was communion, or Lord's supper on the first day of the week, or on Lord's day. This was an individual matter ordained by Christ. (Matt. 26:16-28) It was practiced in the early church. (Acts 2:42) Observed upon the first day of the week. (Acts 20:1) And is to be continued until Christ comes. (I Cor. 11:33-30)

We should solemnly engage in prayer, and thanksgiving for all of God's mercies. (Phil. 4:6) In everything by prayer and supplication with thanksgiving let your request be made known unto God.

The way to get into the church or family of God is no miraculous or mysterious way. It is simply four steps to take. Faith is the first step. 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)

Repentance is the second step. Except ye repent ye shall all likewise

perish. (Luke 13:3) To repent of our sins means that we must stop doing wrong, be sorry for what we have done, and in the future do right to the best of our ability.

Confession is the third step. If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead thou shalt be saved. (Rom. 10:9)

Baptism is the fourth and final step. For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:27) Again Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy ' Ghost." (Acts 2:38) This commandment of the Lord which is a symbol of the burial and resurrection of Christ marks our death to sin, and resurrection to the eternal life, provided of course we continue in the strait, and narrow way which leads into life. (Matt. 7:14)

Any church not teaching these things cannot be the one our Lord purchased with his own life blood. There is a way that seemeth right unto man, but the end thereof are the ways of death. (Prov. 14:12) The Lord is not slack concerning his promise, but is long suffering toward us, not willing that anyone should perish, but that all should come to repentance and do his will.

Dear sinner friend, I hope you will consider seriously your condition, study these passages of scripture, and if you find them to be in harmony with the New Testament to accept them and become a member of the church our Lord built. Be one of his dear children, live a Christian life, and go home to heaven when you die.

John F. Reese, Nashville, Arkansas; August 24: I preached at Center Point last Sunday. Had a good crowd. The Center Point congregation has taken on new life and are going to tear down their old building and build a brick. May God bless them in their new undertaking. The same applies to Dierks and Corinth. May God help us all to enter the new era with a determination to live a better life and do more for the Lord than we have done in days past and gone.

OBITUARY

Brother Baker of the Nashville, Arkansas congregation died suddenly Tuesday night, August 21, and was buried Wednesday. M. H. Peebles conducted the funeral service. A real Christian man has passed over. He will be greatly missed by the church.—John

"The man who never makes a mistake is the man who never does anything."—Spurgeon.

Notes - Reports

Benton, Arkansas, September 4: At this writing I am in the midst of a good meeting at Beedeville, Arkansas. We are having a full house and fine interest at every service. We have a splendid congregation here. I was with them in a meeting last year. Brother Alva Jackson, of Newport, is our very efficient song director. Bro. T. C. Roller, superintendent of the schools here, has been preaching for the Beedeville church every Lord's day since the beginning of his work here. He is a fine man, a fine teacher, and a fine preacher. No doubt that he has had much to do with the interest in this meeting. I go from here to Oak Hill, near Dierks, Arkansas for my next meeting. Love to the faithful everywhere.—Albert S. Hall.

Junction, Texas, September 4: Two baptisms and one by transfer here in the past two Sundays. One of those baptized was Bill Wright, a brother of our sheriff, who had been a Baptist. Our work is making progress in many ways. On the first Sunday of each month we have basket luncheon and a business meeting and it works beautifully. Several families from McAllen, Texas, where I formerly preached, have visited us recently. I assisted yesterday with the funeral of George Lee Nelson at London, Texas.—Walter W. Leamons.

The person who does not see God back of every promise in the Bible has never had a good view of Him, nor has he had a good view of the Bible as a Book. A man cannot look by faith at one, without seeing both.—Selected.

Little Rock, Arkansas, September 3: Closed a fine meeting at Eaton, Arkansas last night at the water's edge. Four men were baptized, all heads of families. Four others were restored and the church inspired to greater efforts. My next engagement is at Siloam Springs for a singing school. I still have time open for some meetings in the fall and am also booking meetings for next year.—C. E. McCord, 1700 S. Cedar St.

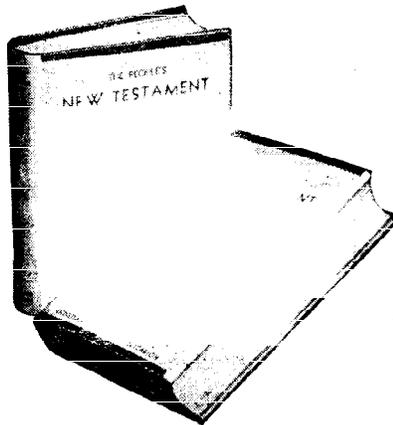
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"A man who has no enemies is no good. You cannot move without producing friction."—Gideon.



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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 6: 46, &c.; 22:24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, say- ing, Who then is greatest in the kingdom of heaven? And he called to him a lit- 2 tle child, and set him in the midst of them, and said,

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VOLUME 15

DELIGHT, ARKANSAS, SEPTEMBER 20, 1945

NUMBER 40

Receiving Salvation

VAUGHN D. SHOFNER

Thousands of people stand in "experience meetings" each year and relate how God appeared to them in offering salvation. As each of those thousands tell of their receiving salvation they make known a distinct, a peculiar manner used by Jehovah in turning them from their pernicious ways. I believe that I am just as sincere as any of those tale-tellers, but if I believed I must receive something entirely different; see some weird vision, hear an uncanny sound or experience a feeling never before heard of, to make known God had saved me by a singular method, I could not at the same time believe the words of inspired Peter as he declared, "Of a truth I perceive that God is no respecter of persons."

Yes, God makes known his will. From man's first existence God let him know his will. Adam and Eve in the garden of Eden were to obey God. They had to know what he would have them do; what he would have them refrain from. The Record states: "And the Lord God commanded the man, SAYING....." There is no account of the Lord God causing him to have a queer feeling. All that is recorded is that they received knowledge by words.

In Noah's time a life-destroying flood was to come upon the earth to purge it of sin's corruption. Noah learned of the coming of this great deluge. He preached about it for one hundred and twenty years. The knowledge did not come by way of the heart that pumped the life-blood through his veins. The sound of a june-bug did not warn him of impending danger. God's Book states that he learned of this disaster by spoken words. "And God said unto Noah, the end of all flesh is before me..... Make thee an ark . . . Thus did Noah; according to all that God commanded him, so did he." Who would say he did not receive his salvation by obeying the **Word of God?**

Moses was guarding the flocks of his father-in-law on the luscious plains of Midian. God's people were under the bondage of the Pharaohs of Egypt. God wanted Moses to lead them from Egypt; free them from their enemies. Yonder in the dim past we see Moses on the slopes of Horeb when the angel of the Lord appeared as a burning bush. Was it to give warmth "unto Moses? No. When Moses' attention was arrested by the manifestation of God's power, "God called to him out of the midst of the bush, and said, Moses, Moses..... I have seen the affliction of my people which are in Egypt, and I am come down to deliver them out of the hands of the Egyptians." Moses was commanded to do certain things in saving the people from the enemies of God. He was not guided by a peculiar feeling but by understandable words.

At each time in' all the golden annals of God's dealing with men in times past he made known his will by the spoken word. Thoughts were transmitted by intelligible utterances known as words. At no time was it said that any of the great men of God felt that God wanted them to do certain things. God spoke to them in apprehensible terms. Of this Paul wrote: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days SPOKEN unto us by his Son." It is not written by Inspiration that he gave peculiar feelings unto the fathers. It is not written in God's Book that he gave queer feelings unto us by his Son, but in each instance he has SPOKEN.

Faith must be possessed by man in order to inherit the promises of God. "Without faith it is impossible to please God," saith his word. Then we should be concerned about receiving faith. We should know how it is received. Can I receive faith by prayer? by taking part in the acts of a

contortionist or acrobat? Can I receive it by wallowing in the strawpen? or will the mourners bench give me that faith I must have to please God? No, if I'm to believe the Bible such actions are God-dishonoring absurdities. Paul said, "Faith cometh by hearing, and hearing by the word of God." The only word of God that we receive is from the Testament sealed by the death of his Son. John declared: "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." Paul said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Words—written words—intelligible writings give man all he has need of. No power human or infernal has the right to give more. Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Cursed is the man that takes from God's holy pages!

Friend, the mercies of heaven reached down to rugged calvary and spilled the streams of healing in the death of God's only Son. His blood can cleanse you of every stain, but you must contact that atoning flow. In Christ's death the stream of grace flowed from his riven side. In his death we must contact that flow of purity. Inspiration breathed words to direct us to that fountain of life. "Know ye not, that so many of us as were baptized in to Jesus Christ were baptized into his death?"

I beg you to leave the doctrines of man. Feelings are deceptive. Isaac heard articulate sounds from the lips of Jacob. He thought it was the voice of Jacob but he depended upon his feelings and laid his hands on Jacob. Then he thought he felt the hairy arms of Esau. He was deceived by his feelings. Saul felt that he was doing the right thing as he persecuted the church but later found himself to be

(Continued On Page Three)

Life's Two Greatest Problems

L. L. GIEGER

Dare any deny that the two greatest problems facing mortals upon this earth are sin and death? To deny the prevalence of either would be the climax of ignorance—the height of folly. With sin so rampant, and death so universally certain, to calmly reflect on both problems, conscientiously consider their magnitude, and ponder their only solution is a task demanding the immediate attention of every mind that would successfully meet and master these two arch-enemies of human happiness.

I. Dependence upon Revelation for Solution.

Left to our own reasonings, neither of these questions could be comprehended, much less solved, for we are all too familiar with the words, "O 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); "a child left to himself bringeth his mother to shame." (Prov. 29:15) "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12) God, however, knowing these enemies from their beginning, has, in condescending love, not left His creature "in His own image"—man—to hopelessly grope his way in ignorance to certain perdition. Rather, in His infinite wisdom He devised a plan that, perfected by Jesus and performed by man, would solve both problems for time and for eternity. The simplicity of this plan, beloved, is the secret of its power for to profit the guilty of sin, and benefit the wayworn pilgrim in the throes of death, it had to be revealed; and a revelation that would require a lifetime of diligent study could hardly be called "a revelation." Thus Divine Wisdom made it simple, and its simplicity puts it within the reach of all, even as God through Isaiah had predicted of it, "the way-faring men, though fools (uneducated), shall not err therein." (Isa. 35:8).

The man who forsakes this wisdom for his own makes the greatest mistake possible for a human being seeking to solve the problems of sin and death; likewise, the greatest tragedy in human life is that responsible person who walks not with the Lord. There is no greater mistake, there can be no greater tragedy, than these two. The solution of either sin or death, or any problem concerning them which originates between man and man or between man and God, is the gospel of Christ! Reversing the

words and repeating for emphasis: The Gospel of Christ will solve every problem that originates between man and man or between man and God, and IT IS THE ONLY SOLUTION. At least four times in the Hebrew letter alone Paul proceeds to prove the superiority of Christ and His gospel above all who came before, or any who may come after, lending a glorious subscription to Peter's words, "Neither is there salvation in any other name under heaven given among men, whereby we must be saved." (Acts 4:12). That this revelation—the God and absolute, I need only remind you that it is the "perfect law of liberty" (James 1:25), therefore cannot be improved; and it cannot be added to, subtracted from, nor changed (Rev. 22:18, 19), therefore, it is adequate or complete.

II. What Sin's Solution Involved.

According to this Gospel, sin is the tramping under foot of God's laws which are all pure, holy and good. (I John 3:4). Its course is deceptive and its destiny is utter ruin. It promises joy, but gives sorrow; it appears pleasant, but is bitterness; it seems profitable, but makes paupers; it looks great, but brings destruction. It stuffs premature graves, and packs an overgrown lake of fire. Fear of the greatest array of armed might ever assembled to butcher civilization sinks into oblivion in the exercised mind which recognizes that sin, the arch-enemy, with death, unprepared for death, its co-workers, lies verily at the door, and has stained the hands of every responsible person. With fear possessing our very reigns because we cannot deny guilt (I John 1:8, 10), our earnest desire is an acquaintance with Paul's understanding which enabled him to say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57).

This statement, "through our Lord Jesus Christ," is the key to the solution of the problems of both sin and death, and Divinity grants revelation lest we misunderstand the key. In incomprehensible love for man Jehovah inquired in heaven for one pure and holy to live as a man, be tempted as a man, yea, die as a criminal, to satisfy the demands of justice. God's righteous law had been broken and the penalty of death had to be paid; one had to vindicate God's holiness by keeping His law perfectly, then pay the penalty for

those who had broken (or who break) His law by dying in their stead, yet powerful enough to rise from the dead to be a living refuge for all to flee unto for strength when they are turned to their weakness by breaking a law of the Almighty. Jesus was heaven's volunteer for the task (Phil. 2:5-11), fully realizing that failure meant every sinner was doomed without hope, and success meant His own death—crucifixion. You know the story. He kept God's law in every detail; and He died for sinners on the cross of Calvary. Yet, on the morning of the third day—the first day of the week—He broke the bars of death and walked out—a risen Lord. Subsequently ' He ascended to God to take His place as the Mediator—the sinner's refuge. Thus a halo of glory surrounds the precious invitation, "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)

Through His wrath-appeasing, sacrificial death is opened to sinners an ever living entrance into God's forgiveness for all sins that are past; then, through His perfect example of complete obedience is a trail blazed for striving pilgrims to tread joyfully to the land exceeding fondest dreams. Christ is sin's solution for it is through Him alone, that the sinner receives remission. Paul worded it, that if we turn our backs upon Christ, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10:26, 27).

III. The Specific for Sin Determined.

A sinner's acceptance of Christ's invitation demands that he come first to His death for here is remission, and not until remission of past sins is granted can a responsible person start living the life of Christ. By faith we approach the closing scenes of His earthly labors, believing with all our hearts that He is the Son of God, the Savior of all who come to God by Him. (John 14:1; Heb. 11:6; II Cor. 5:7). Through this eye of faith, we see Him crucified, look upon His body in the grave, and behold His triumphant resurrection. Here we crucify our "old man" of sin—our former conversation and life in the darkness and ignorance of sin—on the cross of repentance (Rom. 6:6; Luke 13:3; Acts 17:30), purposing to live henceforth as God directs. But, faith tells us that Christ did not rise from the cross—He arose from the grave. Hence,

through our repentance, the old body of sin is dead, but he is not to be left hanging before all the world as a gazing stock of the filth we used to wear of which we are now ashamed. He is to be buried! "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? We are BURIED with Him BY BAPTISM into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, 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." (Rom. 6:3-7). Now, in Christ by faith, repentance, confession of faith (Acts 8:37), and immersion in water, sin that is past is solved—dissolved, forgiven (Acts 22:16)—and we are henceforth to walk in the light as children of the day. (I John 1:7; I Thess. 5:5-10) Worshipping and serving God faithfully unto death (Rev. 2:10), and keeping ourselves unspotted from the world (James 1:27), complete our preparation for heaven.

IV. The Solution of Death

Death of responsible persons before they personally solve sin for themselves means unprepared—for judgment, and never-ending punishment. But solving sin gives death a different aspect. No longer is it the stronghold of blasted hopes and the tower of disappointments, but with David we can rapturously sing, "though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." Death is now recognized as but the beginning of the necessary change in body that, in the resurrection, the redeemed soul may meet his Maker with delight, and spend eternity with Him in Glory.

—In The Evangelist, Sheffield, Ala.

RECEIVING SALVATION

(Continued from page 1)

the chief of sinners.

"Behold I stand at the door and knock: if any man will hear my voice and open the door, I will come in to him," are words from our Savior. His voice still echoes above the din of man's confusion, "He that believeth and is baptized shall be saved." He that believeth that Jesus is the Christ, the Lord, the risen Savior of the world, the Son of the living God. He that believeth Christ has all authority in heaven and in earth as God made known on the glorious mount of

transfiguration when the earth shook because of God's powerful phrase, "This is my beloved Son, in whom I am well pleased; hear ye him." The voice of Moses was hushed in fulfillment; the voice of the prophets had consumed its power; and to us upon whom the ends of the ages have come God's commandments were spoken through his Son. If these convictions are yours you will surely repent and be baptized in order to be saved.

"Today is the day of salvation!" Hear his voice! Open the door! Let him in!

Notes - Reports

Telegram

Camden, Arkansas, Sept. 19: Glenn A. Parks begins la meeting at the Washington Street Church in Camden September 23rd.—W. M. Grooms.

Los Angeles 43, California, Sept. 9: Have moved to the above address, and began speaking regularly at Sichel (Sichel and Altura Sts.) today. This is the oldest congregation in the Los Angeles area. Many have gone out from time to time to begin other congregations and the attendance now at Sichel is around 50 on Sunday morning and 30 Sunday evening. With the help of those who can assist, we are planning to build this congregation up again. When I was in Los Angeles in 1929 I attended worship at Sichel, and at that time there were only three or four congregations in this area, now, there are nearly two score.—Lloyd E. Ellis, 2328 West 74th St.

Collinsville, Oklahoma: Having moved here August 23 and taking the work here, that is a mission field, the church being only 3 years old, and under a sponsorship of the N. Main St. congregation in Tulsa. I have never found a more acceptable work, and one that I have looked to with so much optimism toward spreading the Kingdom. I have just closed a meeting that commenced September 2, with three additions. Two baptisms and one restoration all from the same family. Brother Frank McClure who was restored during this meeting is a capable song leader and definitely interested in the cause here. The writer is due no credit for these additions, but if any credit is due to any person, it would be to these new ones' parents. Their consecrated interest in the cause is responsible for their decision. The writer has received an abundance of favorab and it has caused such a furor among the "Ministerial Alliance" that they have been most insistent that I come in with them. The "pastor" of the community church made the statement, "who does this young man think he is, that he can come to Collinsville and turn it upside down" and he is definitely antagonistic, for this all the brethren are very thankful and trust it will continue.—J. C. Nobitt.

MOORE - SHOWALTER

We learn from the September 13 issue of The Christian Worker of the marriage on Thursday, June 6, of Winifred Mason Moore of Wichita, Kansas and G. H. P. Showalter of Austin, Texas.

Sister Moore is the widow of Homer E. Moore, who was editor of The Christian Worker for more than 25 years. She has served as business and circulation manager of the Worker for several years and is editor of the Christian Woman, published by the Worker Publishing Co.

Brother Showalter is widely known as editor of the Firm Foundation for many years. His work is appreciated by lovers of the truth everywhere.—Flanoy Alexander.

Corsicana, Texas, September 10: The two congregations of this city have just closed a joint mission effort in the southwest part of town. Nine were baptized. Brother James A. Johnson, who preaches for the Westside congregation, and I each preached five nights. The crowds were the largest for any gospel meeting in recent years. We are looking forward to a meeting at Fifth Avenue with Brother Trine Starnes in November.—Frank J. Dunn.

Fort Smith, Arkansas, September 9. The meetings in Marked Tree and Charleston, Ark., closed without visible results, but we feel that good was accomplished. Both congregations are only about three years old, small in number but rich in faith. I am to begin in Sterlington, La., tomorrow night, where I did the preaching last fall which resulted in establishing this congregation with some 36 members. From there I go to Browning, Illinois, my third effort with the Browning church.—Will W. Slater.

Waskom, Texas, September 14: Our meeting in Grand View, Texas closed last Lord's day, which was a success in many ways. Three were baptized, two of which are heads of families. Sister Findley and I made our home with Brother and Sister W. S. Willis and was treated as members of the family. Brother Willis is local minister for the Grand View church and is doing a wonderful work. I have never seen greater church workers than Brother and Sister Willis. Brother Hagler of Greggton, Texas filled in for us at Waskom while we were away. Our attendance in Waskom has doubled as well as the offerings since coming here two months ago.—A. E. Findley.

Mineral Springs, Arkansas, Sept. 18: Brother Milton H. Peebles will begin a meeting in Mineral Springs Sunday, September 30. All who can are invited to attend. —Mrs. W. T.

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance

\$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Correspondence On "All Israel"

R. A. HARTSELL

(Note—We give space to this rather lengthy discussion in the hope that some good may result. Although we believe Mr. Lynn to be somewhat of a critic and fault-finder, we feel that some of the false ideas he advances should be exposed in the light of the scriptures and this we believe Brother Hartsell has done.—FA)

Following I give in full correspondence with J. R. Lynn, Waldron, Ark. I am numbering the paragraphs in his letters, and articles of review, so that when my reply is started the reader may refer back to his statements for comparisons. May I say that I appreciate his interest, and the spirit of reply. I always try to manifest the proper spirit, yet hit hard where it is needed. My replies will not be the results of animosity, but they shall be prompted by a love of the truth.

(Letter No. 1)

July 25, 1945

Mr. R. A. Hartsell,
Guthrie, Oklahoma.

Dear Brother:

(1) May I expect a reply to my letter dated May 21st?

(2) In the June 28th issue of the Gospel Light, you state, "The future kingdom theory is a system of infidelity which will destroy man's faith in the gospel of Christ."

(3) Are you prepared to defend that charge? If so, then, you can make a start "by giving answer" to my points or argument and answer my questions pertaining to the status of Moses in God's plan of reconciliation of man, as presented in my letter of May 21st.

Sincerely,
J. R. Lynn

I replied to this letter, stating that I had not received his letter of May 21. Furthermore, that if he would favor me with a copy of it, I should be happy to consider it. Also, that I felt that I could defend any position I took.

(Letter No. 2)

August 1, 1945

Dear Brother Hartsell:

(1) In reply to your letter July 27, enclosed is copy of letter I am mailing to you in care of the Gospel Light.

(2) I have read sufficient of your articles appearing in the Gospel Light to convince me that we are in agreement pertaining to

that form of teaching which adds one to the church of Christ.

(3) In so far as I know, the purpose of our Lord's return is not an article of faith unto salvation, I do not question your "faith in the gospel of Christ" pertaining to this particular phase of scriptural teaching,—Why should you question mine?

(4) All premillennialists are in general agreement as to the establishment of the earthly phase of God's kingdom after the second appearing of Christ, but I am not in agreement with all phases of teaching some men are proclaiming pertaining to that premise, e. g., Christ in the flesh to sit on David's throne in Jerusalem ruling the nations with a literal rod of iron, etc.

(5) I would be glad to exchange views with you and assure you I will "contend" in accordance with Christian principles in every respect.

Sincerely,
J. R. Lynn

(Letter No. 3)

May 21, 1945

Dear Brother:

(1) Reference to your article "Religious Review" appearing in the Gospel Light, May 10.

(2) The phrase "all Israel" has reference to "all Israel" which was "broken off. . . . until the fulness of the Gentiles be come in," that is, all who lived and died prior to Pentecost under a dispensational Law which could not "make alive."

(3) They were not promised eternal life under the terms of the Mosaic Law; they were not on trial for eternal life and were given none other than earthly promises.

(4) God is not dealing with "all Israel," collectively, during the present gospel dispensation, but individually.

(5) Quote: (Here he quotes from my article.—R. A. H.) "What of the fate of those who, during their lives have had opportunity to accept Christ, but have rejected it?"

(6) Answer—The acceptance of Christ unto heavenly award and glory was not attainable until Pentecost, since Pentecost, any one, Jew or Gentile, who comes to a full understanding of that "form of teaching" which "adds" one to the body of Christ, His church, and refuses to accept that salvation, forfeits his right to eternal life in any sphere of existence.

(7) Quote: "Did it ever dawn upon you that an opportunity before the coming of Christ and one after would constitute a second opportunity?"

(8) Answer—Did it ever dawn upon you that the Jews who lived and died prior to Pentecost never had an opportunity to obey the gospel and never heard the name of

Christ, the only "name under heaven, that is given among men, wherein we must be saved" unto heaven award and glory,—an award of immortal glory promised ONLY to the people God is talking of "this present evil age" for His name (Acts 15:14, et. al.) to even rule and reign with Christ in judgment of the world (Rev. 11:14-18; Matt. 25:31; Rev. 5:10; 20:4; I Cor. 6:2, 3; II Tim. 2:12; Ps. 149:9 et. al.)

(9) Reference to Jer. 18:15-16: Quote "Summing up the penalties, we find: Desolation, perpetual hissing; and in verse 17, they are to scattered before the enemy." Comment—"An astonishment and perpetual hissing" has no reference to "their land." . . . Then in reference to the people, Jehovah declares.—"I will scall addressing the children of Israel under the Law, which "could not make perfect" or "make alive," declares also, "He that scattered Israel will gather him." (Jer. 31:10; Ezek. 34:11-16; 37:21-28; Isa 60:21; Amos. 3:11-15), and numerous other citations to the same effect, far removed from symbolical and figurative language.

(10) Remember please, that this citational testimony was addressed to and has reference to the children of Israel who lived and died under the Law prior to Pentecost.

(11) If words retained their general accepted sense of meaning as delivered to the children of Israel under the Law and there is no justifiable reason for assuming otherwise, then, if these decrees of punishment and restoration and earthly promises mean something else, for instance, if earthly promises meant heavenly promises, then, these people lived and died under a deceptive delusion.

(12) In all logical reasoning and justice, "all Israel" who lived and died prior to Pentecost, cannot be held responsible and penalized for the action of the Jews at the advent of Christ subsequent thereto.

(13) You asked a number of questions and I am "giving answer" to them, now, in turn, I ask,—As one of the children of Israel, under the—What is the status of Moses, in God's purpose of reconciliation?

Quote: "As a nation they were to be broken like the bottle AND NEVER MADE WHOLE AGAIN."

(14) Comment—Please reconcile your interpretation of this passage Jer. 19:9-10 with Ezek. 38:21-28, and the other citations I have given pertaining to a re-gathering of Israel . . . upon their land, no more to be plucked up out of their land, which I have given them." (Amos 9:15; Isa. 0:21, 22, et. al.), and Romans 11:25.

(15) Quote: "In thy seed shall ALL THE NATIONS OF THE EARTH BE BLESSED." Those who accepted the conditions of this promise, outlined in the gospel constitute the true Israel of God."

(16) Comment—I agree and this glorious award is attainable ONLY during the present gospel dispensation and it is thru "the true Israel of God," which God is taking

out of "this present evil age" for His name, who with the Prince of Peace, shall "bless all nations of the earth," then, when "the kingdom of the world is become the kingdom of our Lord and His Christ," and God's "will be done, as in heaven, so on earth;" the "curse" removed (Gen. 3:17; Rev. 22:3), and "all things made new" (Rev. 21:5) in a "new heavens and a new earth (new order of things) wherein dwelleth righteousness" (II Peter 3:13; Rev. 21:1; Isa. 65:17; 66:22), then, a perpetual peace shall be established and nations "shall learn war no more."

(17) All quiet clear and comprehensible and scripturally harmonious.

(18) And the promise "in thy seed shall all nations of the earth be blessed," includes both the fleshly seed of Abraham prior to Pentecost and the spiritual seed of Abraham after Pentecost, to-wit: "To the end that the promise may be sure to ALL the seed: not to that only which is of (or was of) the low, but to that ALSO which is of the (like) faith of Abraham."

Sincerely,
J. R. Lynn

In reply to the above I wrote a series of questions, and since the reply contains these, except one, I shall give his reply, before further discussion.

(Letter No. 4)

August 14, 1945

Dear Brother Hartsell:

(1) In my letter May 21, I took issue with you upon certain statements set forth in your article "religious Review," quoted them and presented my arguments relative thereto—instead of "giving answer" to my various arguments and several questions, you present me with an eight point questionnaire—I have no because I am always ready and glad to "give answers" to questions pertaining to my conceptions to God's Word when called upon to do so (I Peter 3:15; Col. 4:6; I Thess. 5:21), therefore, I herewith give answer to your questions hoping that they may clarify my points of argument sufficiently for you to either deny or affirm them.

(2) Quote: You will note that in paragraph two of your copy, you stated that "all Israel" is composed of "all who lived and died prior to Pentecost."

(3) Comment—No, I didn't state that, because SOME of "all Israel" are living and dying since Pentecost. . . . Read paragraph two again, noting ALL that is contained therein, also, the two following statements thereto—this, as a whole, represents an argument in refutation of your position concerning "all Israel." Is this one of the points offered which you are not sure you are clear on?

(4) Yes, I intended my statement, along with what I quoted from the Bible as set forth on page one, paragraph 11, to be taken as literal, based on the citations presented, all of which I give a literal interpretation.....This statement extending over to page two, including a question concerning Moses, which you did not answer, is also, another argument.

QUESTIONS AND ANSWERS

(1) Were the people of the first age offered eternal life?

Answer: No. Book, chapter and verse, please, to the contrary.

(2) Will Christ reign on David's literal throne at any point on earth for a literal thousand years?

Answer: No, not in the flesh. The Bible states a 1,000 years—do you deny?

(3) If not, where will the throne of David

be?

Answer: In the universal earthly "kingdom and dominion.....Under THE WHOLE HEAVEN" (Dan. 7:21; Rev. 11:15-18).

(4) Am I to understand by your statement that David's throne will be literal or spiritual?

Answer: Both, i. e., a literal throne or seat of governmental control under direct and divine and spiritual rule, authority and power.

(5) Will "all Israel" have the gospel preached to them, giving them an opportunity to accept it after the second coming of Christ?

Answer: No. That part of the gospel of Christ pertaining to salvation unto heavenly award and glory will have served its purpose with the completion of the church, which God is taking out of "this present evil age" of the "powers that be" for His name to rule and reign with Christ in judging the world with righteousness.

(6) If I preach something false and the people accept it, will their faith be true or false?

Answer: False. And their "teacher shall receive heavier judgment."

(7) Is Christ ruling in any sense as "King of kings and Lord of lords?"

Answer: Not in the same sense of "thou hast taken thy great power and didst reign."

(8) Was Christ ever promised more than one kingdom?

Answer: No.

I have "given answer" to each and every one of your 8 questions, will you please, "give answer" to my following questions?

(1) Are we in the 1,000 year reign NOW?

Is so, when did it start and when will it end?

(2) Will the kingdom mentioned in I Cor. 15:24, be delivered up to God when the 1,000 years are finished?

(3) Is there more than one kingdom? If not, then what kingdom is referred to in I Cor. 15:24?

(4) What does the "new heavens and a new earth have reference to?"

(5) "To reign and execute judgment" implies authority "and this honor have all the saints" (Ps. 149:9) due to the fact that the glorified saints will have been "made perfect" and received that "some better thing" (Heb. 11:40; I Peter 1:4), there will be no occasion or necessity of the "perfect" saints reigning over or judging one another, therefore, I ask,—when and upon whom will the "perfect" saints exercise their authority?

(6) If the second appearing of Christ and judgment is the "end of all things" insofar as God's plan of reconciliation of man and this earth is concerned and all that then remains of God's eternal purpose is heaven and hell, then, when and to whose benefit will it be when the "curse" (Gen. 3:17; Rev. 22:3) is removed and "all things made new." (Rev. 21:5)?

Sincerely,
J. R. Lynn

The foregoing constitutes the views in outline form of writer, along with the questions which I ask him and his answers. In due time I shall answer all of his questions; and, in the meantime, I shall reply to his arguments

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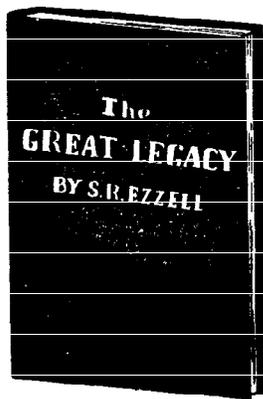
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(?) just as he has presented them.

REPLY

If you will refer back to letter No. 2, paragraph 4, you will find the true status, religiously, of my critic. He is a Premillennialist. Thus we shall have to deal with him on that basis. But I much prefer to know a man's religious standing before dealing with him. With this clear, we invite your attention and interest to a study of his stated position.

If you will please look back to letter No. 3, paragraph 2, you will find him stating that "all Israel" has reference to "all who lived and died prior to Pentecost under a dispensational Law which could not make alive." However in letter No. 4, paragraph 3, he says he did not so state. Now reader the full text of both are before you, read it for yourself and thereby satisfy your own mind. And, to make sure we did not misunderstand him, look back to letter No. 3, paragraph 10. I believe that this will be sufficient to show you how the man contradicts himself.

But to make the matter still worse for him, look at paragraph 16, of the same letter, and you will find him stating that he agreed with me, when I said that "In thy seed shall ALL THE NATIONS OF THE EARTH BE BLESSED."

"Those who accepted the conditions of this promise, outlined in the gospel constitutes the true Israel of God." It would be impossible for a man to believe both; for they are in direct conflict with each other. And above all for a man to deny that he stated a thing when his written record speaks against him.

In order for those who lived and died before Pentecost to be restored to "their land," I contend that they would have to be raised from the dead and then restored. So, I ask the gentleman this question (which he did not see fit to answer): "Now, am I to understand that you believe that those 'who lived and died before Pentecost' are to be raised from the dead and restored to, or gathered to, "their land?" Despite the fact that he said he answered all of my questions, look back through all of his letters and see if this one is answered.

Since the only way they could be restored is by literal resurrection, will the Jews who lived and died before Pentecost be raised, then later the saints of Rev. 20, and still later the wicked? This, if I count right would be three resurrections.

What is the purpose of restoring Israel to "their land?" In letter three, paragraph eight, you state that they never had opportunity to obey

the gospel, and accept the name of Christ, wherein is salvation. Do you mean to say that they must have such opportunity in order to be saved? As you argue, they could have the name of Christ unto salvation only in the gospel. So, without the acceptance of it they would be lost. I can reach but one conclusion from your reasoning . . . They must be restored in order to have this opportunity.

But in letter number four, answering my question, No. 5, you state that the gospel and church will have served their purpose, and will, therefore end at Christ's second coming. I know, from your argument, therefore, that they must be raised from the dead before Jesus comes the second time in order to have these opportunities.

Furthermore, you reason that the gospel contains the only avenue open to the name of Christ, wherein is salvation, and since you say it will end with the coming of our Lord, they will have no opportunity to his name after his coming. But, reader, such is the weakness of false doctrine.

Summing up his first effort we would have these facts. Letter three, paragraph two, "All Israel is composed of those who lived and died before Pentecost." Letter four, paragraphs two and three, "I did not so state." Letter three, paragraph sixteen, "I agree with you." This manifests the fact that the man is confused and does not know what he says from one time to the next; and, really, I doubt if he knows just what he does believe.

Another summation would render the following true: "Their promises were only earthly; so, could not give eternal life." Letter three, paragraph three. "The only hope of life eternal is through the gospel; this is for those who lived and died before Pentecost." "But the gospel will end with the coming of Christ." Letter four, question five. So, if raised after the second coming, they would have no hope of salvation. This would render the statement of Paul in Romans 11, void, which says: "So, all Israel shall be saved." On the other hand, if they are raised before the second coming, they would be the first resurrection. This would rule out the ones "beheaded for the witness of Jesus and the testimony of his word." (Rev. 6; Rev. 20) So, my friend, you should call John and Paul back from the dead and have them correct their mistakes in the matter.

Take Out A People

In letter three, paragraph eight, you will note the play of the gentleman on Acts 15:14, a quotation of the

words of the prophet. The contention of the man is that this was future from the time James quoted it. That is, the "tabernacle of David is yet to be built." But the man did not read the text. "To this agree the words of the prophet," shows beyond a doubt that the thing had happened, and that the prophet was being cited to prove it. Language could not be plainer than this, and only those who have a false theory to sustain, would twist it to mean otherwise. It is just a matter of believing that James told the truth when he stated that the words of the prophet agreed, or proved it.

And too, read the references offered in the paragraph with this reference, preceded by the statement; "to eventually rule and reign with Christ in the judgment of the world." Not a one of them contain anything like the statement would have you believe they do. Only one refers with any degree or surety to the people of God joining in judgment. And, mind you this passage says: "In things that pertain to this life. . . ." Not eternal life (I Cor. 6:2, 3) It is one thing to make a statement, giving a series of references, and another for the references to state what is claimed for them. But before we discuss this phase at length, I wish to take the "Land Promise" into consideration.

It is urged, not only by our correspondent, but many others, that Abraham and his seed are yet to inherit the "promised land" sometime in the future. To answer all that Lynn has said along the line, and to present the truth on the question, I submit the following argument. This argument will serve both purposes.

First, by reading Gen. 15:18, we learn that the promise was made to the representatives of Abraham. We should recall that that part of it possessed by him was purchased and paid for by him. (Gen. 23) That his seed after him should come into possession of it by inheritance.

Secondly, this promise was limited in that it did not embrace the whole earth. In Gen. 13:14, we are told that Abraham was to look "northward, southward, eastward, and westward." Having done so, he was informed that he was to receive all "the land which thou seest." Now turn to the 15th chapter, verse 18, and you will find that the promise was to his seed, and that it embraced the land "from the river of Egypt unto the great river, the river Euphrates."

Now, consider the continuation of this promise from chapter 17:8, where we learn; "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the

land of Canaan, for an everlasting possession; and I will be their God." Here, as you see the exact amount is named. But let us consider one more in this connection. Deut. 1:7-8 sets the bounds of it, and they are to go in and possess it. My critic informs us that the promise is "far removed from symbolical and figurative language." That being true, the future home of man will be a rather small place, don't you think? It cannot exceed these lines.

In the very beginning of the promise, God made known to them that its being everlasting depended upon conditions. The only way they could ever possess it forever was their faithfulness to the conditions.

It is of interest and profit to observe some statements along the line. The first one calling our minds to reflect upon it is Deut. 30:17, and we are told herein that if they turned away, and worshipped other gods, God would "denounce" them, and they would "perish." In addition to that, "Heaven and earth were called upon to witness." Furthermore, in Josh. 23:16, they were informed that if they "transgressed and went after other gods, they would perish quickly from off the good land which he hath given you."

The above should be enough, but let us consider two more. The first being I Kings 9:6-7. Here they are told that if they "turned from following God, and did not keep his commandments: "Then will I cut off Israel out of the land which I have given them.....and Israel shall be a proverb and a byword among all people." If a thing was ever within the realm of literal fulfillment, such is beyond any doubt true today. But, let us have a look at another. II Kings 21:8, here God tells Israel that I won't move your feet off, if you will keep all my commandments. The next verse says; "But they harkened not." That is enough to show that God owes them nothing.

But we shall show that he paid his debt in full. (Josh. 21:43) "And the Lord gave unto Israel all the land he sware to give unto their fathers; and they POSSESSED IT, AND DWELT THEREIN." But, look on down to the 45th verse, which reads: "THERE FAILED NOT OUGHT of any good thing which the Lord had spoken unto the house of Israel; ALL CAME TO PASS."

This is enough for the honest, but there is more, and here it is. (Josh. 24: 13) "And I have given you a land for which ye did not labor." One more. ""eh. 9:7-8, wherein you will find this

language: ".....I say to his seed, and has performed thy words; for thou art righteous."

From these we learn that the promise was fulfilled to the letter, that it was limited by border lines, and based upon the faithfulness of Israel. In the face, therefore, of his payment of the debt, and Israel's unfaithfulness, it is little wonder to the honest that God would say, "like the bottle, they shall be broken and never made whole again." No one can read these facts and honestly believe that God owes national Israel anything.

My Questions And His Answers Reviewed

Question one: (Will the reader please turn back and read it?) I ask this question because my critic urged that the Jews who lived and died before Pentecost had no chance to accept the gospel of Christ. I urge that those who lived and died in the first age did not have such opportunity either. "Will they have to be raised from the dead and given such opportunity, or can they have life eternal without it? Your teaching would force God to raise them, and give them equal opportunity, or else be a respecter of persons. Remember your answer said they had no promise of eternal life.

But, if they had to be raised, and the Jews also, to be given such opportunity, it would have to take place before the second coming of our Lord per your teaching; for you say the gospel and church will have served their purpose and ceased to be useful after Christ comes. Your garment needs more than a patch, you will have to make a new one.

Now I shall answer one of his questions. It is embraced in his supposed answer to mine. "Were they promised eternal life?" I thought everyone knew that a person will be saved eternally because of his obedience to the law governing in the age in which he lived. Those who lived before Christ, looked forward to him. Those who have lived since look backward to him in his sacrifice. Otherwise the statement of Zechariah 14:8; 13; 1, would have no meaning.

Let us consider them. "And it shall be in that day, that living waters shall go out from Jerusalem, HALF OF THEM TOWARD THE FORMER SEA AND HALF OF THEM TOWARD THE HINDER SEA: in summer and winter shall it be." Now we ask from what source. "In that day shall be a fountain opened to the house of David, and the inhabitants of Jerusalem for sin and uncleanness."

In his death, Christ was that fountain. His blood reaching in both di-

rections, taking care of those who had obeyed God in the "hinder sea," and reaching to those who would obey him in the "future sea." All those who obeyed God in ages passed, (those before Christ) were redeemed in that sacrifice. Furthermore, they were, "through us made perfect." (Heb. 11)

"But in those sacrifices there was a remembrance of sins every year. For it is not possible that the blood of bulls and goats should take away sins." (Heb. 10:3-4) This shows that in their sacrifices they looked forward to the opening of the fountain, the blood of which, when shed, reached back and cared for them. Now let us read verses 11 and 12. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered ONE SACRIFICE FOR SINS forever, sat down on the right hand of God." Now one more, verse 14, For by ONE OFFERING he hath perfected forever them that are sanctified."

This offering closed the Old, becoming the foundation for the New. "The Law was our schoolmaster to bring us to Christ." They were, then, brought to Christ by it. But we are brought to him by the Gospel. This is the reason that I urged that if they were not brought to the perfect sacrifice by the Law, and they have to wait until Christ comes; and as our critic teaches, "the gospel will end at Christ's coming," they will have to be raised before he comes, if they have any part in the gospel sacrifice.

If, however, my friend thinks they will be raised after Christ comes the second time, God will have to offer another sacrifice. But "there remaineth no more sacrifice for sins." (Heb. 10:26) Since what they offered could not take away sins, it would be impossible to save them. Then tell me it isn't infidelity.

Now, if my critic wants to say they will be raised before Christ comes, this will certainly destroy his pet doctrine on the first resurrection. Premillennialists teach that the children of God will be raised at the coming of Christ. Which time am I to believe what they teach?

A few observations just here will care for all phases of this absurd theory. My critic asks me a question, letter four, question five., that I wish here and now to turn back to him. If the righteousness only are raised at Christ's coming, as your kind teaches, and the rest will not be raised for a literal thousand years, over whom will Christ and his saints rule during that period? If the theory is true, no one will, can or could benefit from such

reign. . . . And since one group teaches that the dead are unconscious from death till the resurrection, how could the wicked, who have no part in that resurrection at Christ's coming, have a chance to repent during the one-thousand years? Again, the silly theory needs more than a patch.

But, let us go back to my questions and his answers, letter four, question two. You will note that he answers: "No, not in the flesh. The Bible states 1,000 years—Do you deny?" Isn't it strange, reader, that the one-thousand years are literal, per Mr. Lynn, and the reign of Christ is not? Will you please now compare his answer to this question with answer to number four? Here the throne is to be both literal and spiritual. A kind of half and half affair. Look how absurd he becomes. (1) A literal thousand years. (2) A spiritual (not in the flesh) reign. (3) On a half and half throne. Everything else is either literal or spiritual or both, except the thousand years, and it can be only literal.

Now note question and answer No. 3. I am to understand that the throne of David will cover the whole universe; that is, since the man is to vague to give a permanent location. Or, is he afraid to? But his answer is about as pointed as his doctrine. . . . Covers everything and touches nothing.

Go back to letter one, paragraph two, here you will see the reason for my question number six. I do not have to prove my point, which he so boldly asks me to do for he admits that if a taught theory is false, the faith produced by it is also false. Since his theory is false, those who are led to accept it by him have a false faith.

His Questions—My Answers

Letter four contains his questions and since I have already answered question number five it will be passed over now. But, let's take the first one. Answer: I do not believe that the 1,000 years are literal, anymore than I believe that the "chain, key, serpent, dragon, pit, etc., are literal" We are now in the reign of Christ, the only one ever promised to him; and it is covered by the period called one-thousand years. If you will read Ezek. 4:6; II Peter 3:8, I believe you will have your eyes opened to the fact that God does not deal with years, months, etc., in prophecy in a literal sense.

No. 2: In the sense explained above, yes. Furthermore the second coming of our Lord is the end of that period. Paul so states in the reference given. But my friends wants to argue with him and try to make it the beginning. I believe Paul,

Question No. 3: Only one kingdom was ever promised to Christ. He has it now, and will deliver it to God at his second coming; just as Paul in your text says he would. Don't you believe your own proof text?

Question No. 4: It has never been my custom to guess on things, and I now have too many years behind me to begin. I believe just what the texts which refer to the "new heaven

and new earth" say about them. I do know this: They will not be the same old one.

Question No. 6: I think if you will read Romans 5:12-21; I Cor. 15:21-22 you will see that this was accomplished in Christ, his death, resurrection, and his coming. You might also consider Hebrews 2:14, 15.

Thanks for the interest, the letters and questions.



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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax duo an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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NUMBER 41

The Miseries Of The Wealthy

JOHN GRADY REESE

The Royal Preacher said, "There is a sore evil which I have seen under the sun, namely, riches kept for the owner thereof to their hurt." (Eccl. 5:13).

It is the attitude of many that this life consists in the abundance of the things which they possess. This attitude is wrong. Riches are often harmful to their possessors. Riches make men proud, gives them a feeling of security, increases their love for the world, draws away their hearts from God and duty, and makes it very hard for them to enter the kingdom, and often-times shuts them out of it.

A story is told of a king of Cyprus who made himself so rich that he became a tempting spoil, and who, rather than lose his riches embarked them in perforated ships, but wanting courage to pull the plugs, ventured back to land and lost both his riches and his life. Therefore a fortune is a great burden to its owner, and is no defence in times of danger. Riches enables a man to obtain all his heart desires, and then pierces him through with many sorrows. The love for gain, when it is indulged in for a long time, will increase the snares and finally destroy or injure the soul. The man that worships his riches will in the end be crushed beneath the fall of his idol. Prosperity exposes a man to many vices. It causes him to neglect the religion of Christ, and gives him a false confidence in his own greatness. When ones heart is bound up with his wealth it is hard for him to part with it. When we consider the destitution of the inward-man, his condition is poor indeed. When adversity pounces upon him, he has no courage, strength or skill to stem the danger and gain a place of safety. Wisdom demands that we seek true riches which enables a man to rise above the sordid things of life.

In Eccl. 5:14, our attention is called to the fact that riches make for themselves wings and fly away. No a-

mount of pains, care will make it otherwise. During the last depression many wealthy men lost all their possessions over-night. Many have ruined their estates by trying to advance them. The more men have the more they have to lose. Riches will certainly perish, and all our planning, care, and love for them will not make it otherwise. "They make for themselves wings and fly away." One may have in mind leaving his son a great earthly inheritance but instead leaves him a beggar. He, "Begets a son" brings him up expecting to inherit an estate, but when he dies, leaves it under such a debt, so that "it is nothing in his hands." Memory is painful indeed to those who once had riches, because they have not cultivated the spiritual life and have no consolation in Christ. Everything of a material nature will soon fail us. The example of a righteous life is the best heritage we can leave our children. If we leave them other things, they may be but the heirs of misery and disappointments. Riches gives a man power to command the services of others for his own comfort. But this power may be soon snatched from him. He still has his ambitious desires but the power is gone.

It is said that at both ends of human life, all social distinctions are leveled. The hands of death rends away our time-garments. We must leave here, on these shores of life, all the outward circumstances of wealth, and the soul be stripped for her last voyage. We brought nothing into this world and we can carry nothing out. Spiritual character is all we can take with us when we leave this world. Our environments of wealth and grandeur must be left behind. It is said that Alexander the Great ordered, that, as he was carried forth to burial, "his hands be exposed so that all mankind could see how empty they were."

We need to understand what it is to possess true riches. The world has a

false conception of wealth. Roger Babson said, "Every school teacher who awakens noble ambitions in the minds of pupils, and sends them out into life with holy ambitions, every author whose books make men and women better, every preacher who stimulates his fellow men to strive after purity and honesty, every individual who inculcates right principles of living, every mother who makes holy impressions on her child and hands him over to society strong, pure and true, adds to the world wealth."

Seeing that we can carry nothing material with us when we leave this world, we ought to look upon nothing as our own. We should be careful to be clothed with Christ's righteousness, which is wealth that endures, so that we may not be found naked in death nor after it.

Paragraph Sermons

E. M. BORDEN

There is nothing in the Bible to indicate that we are saved before we are baptized. Some people make so much of baptism that they name themselves for it, and at the same time say it is not essential to salvation. We say that baptism is essential to salvation, but we wear the name Christian. Christ said: "He that believeth and is baptized shall be saved." (Mark 16:16) Peter said to the people on Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38) Ananias said to Saul: "Arise and be baptized and wash away thy sins calling on the name of the Lord." (Acts 22:16) Now, are you convinced that baptism is essential to salvation?

When John the Baptist began his ministry, he said: "The kingdom of heaven is at hand." (Matt. 4:17) When Jesus sent the twelve out for the first time he told them to preach "The kingdom of heaven is at hand." (Matt. 10:7) Jesus taught his disciples to pray for the kingdom to come. (Matt. 6:10) Joseph of Arimathea, who had a part in the burial of the body of Jesus,

(Continued On Page Six)

The Lord's Great Invitations

J. A. McNUTT

(Matt. 11:28-30) "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."

The Tender Invitation

This is the most gracious and tender invitation ever offered unto man. Here is an invitation that touches the hearts of the downtrodden and oppressed souls of earth. Our Lord, who knows the burdens and sorrows of humanity, extends a promise of rest for the weary, freedom for the slaves of sin, and a glad release from the burden of sin and despair. Where could you ever find an invitation so full of hope and happiness for mankind? Are you weary of the burdens and cares of life? Do you stagger under the weight of your sins? Unto all such the Lord's gracious invitation stands forth as a beacon of hope in a world filled with darkness and doubt. Why not pause for a moment and give consideration to this great offer of rest and peace?

There are certain implications connected with this invitation that we should examine. First of all, there is distance between man and his maker, and man stands alone, burdened with sin and separated from his God. Second, we know there must be some reason for this separation. Third, Christ must have some authority to offer such a message of hope for mankind. Fourth, we must believe with confidence that he is able to bestow the blessings that he has so graciously promised unto man.

Surely, no one will dispute the fact of sin, or the problems and sorrows of humanity. There are matters of universal experience, "For all have sinned, and come short of the glory of God" (Rom. 3:23) Again, "But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22). The apostle John plainly and bluntly declares, "If we say that we have not sinned, we make him a liar, and his word is *not* in us." (I John 1:10). The whole world then, "lieth in wickedness" and these are days of sorrow, bloodshed, and devastation throughout the length and breadth of the earth. Think of the countless thousands that have died on the far-flung battle fields. Consider the plight of the homeless and starving multitudes of Europe, and the desolation and destruction that has

swept over Russia and China. Reflect on the cost of this great conflict to our own nation, in "Blood, sweat, and tears," Think of the sorrow in a mother's heart, who waits in vain for the return of her son. Let your heart recoil at the thoughts of brutality and cruelty now attributed unto human beings and you are forced to admit that Sin is, that sorrow prevails, and that the cares of life are too heavy for man alone.

Why Is Man Estranged?

Shall we say that man is born inherently corrupt and totally depraved in nature? Shall we affirm that man is born away from God, and that the helpless babe is totally corrupt from the day of his birth? Or did man by his own volition separate himself from God's favor? Isaiah says, "Behold the Lord's, hand is not shortened, that it cannot save; neither his ear heavy, that he cannot hear; 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. 59:1, 2). Iniquity separates man from God, sin hides Jehovah's face from us, so that he ceases to hear our petitions while we live in sin.

Hear the words of Brother Clark Braden on the fall and restoration of man. 1. "Our first argument was based on the analogy that exists between man's departure from God in the fall, and his return in the gospel. We turned to Genesis, and we learned that man was made subject to moral, physical, and positive law. We read the account of how he fell. We learned that falsehood was preached; falsehood was believed. Still man had not fallen, he was not condemned for belief or faith alone. Next his desires were excited or perverted. Still he had not fallen, for had he never eaten he would not have been condemned. Next he arrayed his will against the will of God in violating a positive law. Then he fell, or was condemned.

"To sustain this we presented the explicit and unequivocal statements of God's word. 'Death entered by sin or a transgression of the law.' God's declaration: 'When you eat you shall die, or be condemned.' Lastly, the positive statement that 'When they had eaten their eyes were opened, and they were ashamed,' or were guilty. From this we concluded that man's departure was a progressive work, not performed by one step, but by a succession of steps. That the crowning

act was the disobedience of a positive command of God . . . The disobedience of this positive law was before, and in order to condemnation. It was not the only act of her fall, nor the most important, but the last and crowning act. Hence we have reached this conclusion, that man fell or departed from God by disobeying a positive law as his last act, and this disobedience of a positive law was before and in order to condemnation, and we would naturally expect God to require man to retrace his steps and return to God in the same way . . . This is our first argument.

"2. We collated the versions of the great commission given by Christ to his apostles, and found the steps of the return to be, hearing the gospel, believing the gospel, repentance and baptism. Man must hear the truth, believe the truth, or have faith; but he is not yet pardoned, just as the woman was not guilty when she believed the tempter, or man is not pardoned 'for the faith alone,' any more than she was condemned 'for faith alone.' He must repent, but he is not pardoned any more than she was condemned for her desires. Lastly, as the crowning act, he must submit his will to the will of God in obeying the positive law of baptism, just as she raised her will in rebellion to the will of God in eating the fruit. 'Then he is pardoned just as she was condemned.

"The merit is not in the act, but in the obedience; but the obedience cannot exist without the act. Baptism has precisely the same place in time and sequence in the return that disobedience of the command, 'Thou shalt not eat', had in the fall. It has the same merit that that act had demerit. It is 'In order to pardon', just in the same sense and to the same extent that eating the fruit was in order to condemnation.

"Any reason that militates against baptism being before and in order to pardon, destroys also eating being before and in order to condemnation. As man was not separated from God till he had violated a positive law, so we say he is not restored or pardoned till he has obeyed a positive law. Thus every part of man's departure has its counterpart in the return, and we must reason on one as we do on the other. We must assign the same place and efficacy to one that we do to the other. Then we conclude that God, in the commission, makes baptism before and in order to man's pardon, just as in the law in Eden he made disobedience to a positive law before and in order to condemnation."

(Braden-Hughey Debate, pages 276, 277).

Now sinner friend, let the tender pleading of the Lord fall upon receptive ears and submissive hearts. "All ye that labor and are heavy laden," come to Christ, "take his yoke and learn of him" and it will mean joy and rest unto your soul.

The Intelligent Invitation

"Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." (Isa. 1:15). This chapter in Isaiah contains an appeal to man's intelligence, just as Christ's invitation in Matthew, chapter eleven, appeals to the emotional nature, the prophet challenges Israel to reason with Jehovah. "Come now and let us reason together," this is the plea of Jehovah through his prophet, addressed to a nation in the process of moral and spiritual dissolution. After a withering rebuke of national corruption, and empty religious ceremonies, Isaiah calls upon the power of reason to impress the need of repentance and reformation of life.

They needed to return to God and the world's greatest need today is to get back to God and his word. Christianity is a taught religion (Matt. 28: 18, 19), and the gospel of Christ is an intelligent revelation. It makes no appeal to superstition, popular prejudice and blind emotionalism like false religions have always done. We "walk by faith," a faith produced by the word of God (Rom. 10:17), and not by "cunningly devised fables" (II Pet. 1:16). Our gospel is both reasonable and right.

The Sacrificial Invitation

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) Christianity is a way of self-denial and sacrifice. Take your Bible and turn to Mark 10:21 and read Christ's challenging reply to the rich young ruler, who asked, "What shall I do that I may inherit eternal life." You will find such devastating strokes against selfishness as this, "Go . . . Sell what thou hast. . . Give to the poor . . . Take up the cross . . . follow me." No covetous man could meet such a test. No wonder then that he "Went away grieved: for he had great possessions." Christians are urged to present their bodies a "Living sacrifice" and such conduct is regarded as a "Reasonable service" unto Christ their Lord and King. (Rom. 12:1). No man who refuses to bear the cross in this present life has any hope of wearing the

crown of life in the world to come.

The Blissful Invitation

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) It will be a joyful day when the suffering saints of earth shall come into possession of the "Inheritance of the saints in light." John heard the great voice from heaven say, "He that over cometh shall inherit all things; and I will be his God and he shall be my son." (Rev. 21:7) John also heard the glorious promise, "And God shall

wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things have passed away." (Rev. 21:4)

Our entrance into the home of bliss is contingent upon our obedience to the will of God (Matt. 7:21; Rev. 22: 14), and now is the time to make our calling and election sure by obeying the gospel of Christ and living the life of a Christian. Only to such, will our Lord say, "Come ye blessed of my Father."

—In The Evangelist, Sheffield, Ala.

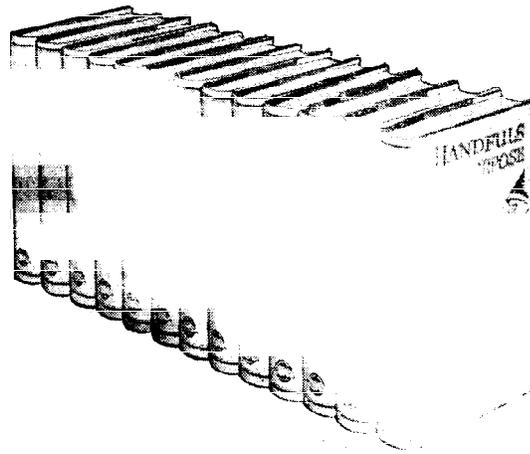
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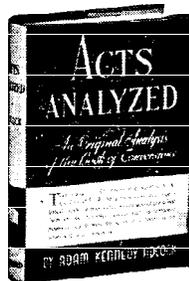
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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

The Lord's Supper

JOHN T. SMITHSON

1. Who Instituted the Lord's Supper?

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

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

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

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

Never in all the history of man do we find one time where man ever erected a memorial for any purpose

out of such perishable material. Men use the most durable materials in monuments for memorial purposes. God selected the weak and perishable things for a memorial of his Son for all time. There is no place where man can live that he can not possess the bread, or the material from which to make the bread, and the fruit of the vine. Hence, the grain grows, and so does the vine in every clime where man lives and for that reason the elements of the Lord's Supper can be had.

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

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

he established his own supper. The hour of our Lord had come not by incident but by divine plan.

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

Let us read what God says about the bread used in the Passover feast. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. . . In the first month on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitation shall ye eat unleavened bread." (Ex. 12:15-21)

Again, God says: "Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast of Jehovah. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders." (Ex. 13:6, 7) We could give many other passages along this same line, but these are sufficient to convince anyone

that in all the borders and houses of Israel there was no leaven to be found for the length of the feast, which was seven days. So as certain as Jesus and the apostles kept the feast of the Passover according to the law of God, they could not have access to any kind of bread but unleavened. Therefore when Jesus took bread for his supper he had to take the matzoth of the Passover. When we understand this correctly, we can understand why the disciples were to prepare the Passover for our Lord. They made preparations for the Passover, and since no bread but unleavened could be used during the Passover they could prepare no bread but the unleavened. It is then certain that the bread on the Lord's table is unleavened bread. Jesus said, this bread—the unleavened bread—is my body. So there can be no doubt about using unleavened bread on the Lord's table. Then let all who prepare the bread for the table of the Lord see that it is the unleavened bread. There cannot possibly be any using it, and no one can raise any objection to it.

"The Lord Jesus in the night in which he was betrayed took bread, and when he had given thanks, he brake it; and said, This is my body, which is for you: this do in remembrance of me." (I Cor. 11:23, 24) This is what Jesus gave to Paul by revelation. Read Matt. 26:26; Mark 14:22; Luke 22:19. You will find that the Lord said at the institution of his supper, what he revealed to Paul.

Notice in Matthew and Mark it is said, "He took bread, and blessed and brake it, and gave it to the disciples . . ." And in Luke and I Corinthians it is said he "Took bread and when he had given thanks he brake it and gave unto them . . ." To bless it and to give thanks must be the same thing and the blessing and the giving of thanks in all four accounts come before the breaking the bread. Hence it is first to bless or give thanks for the bread, and second to break the bread. This is the divine order. Now whether it will make any material difference if the order is reversed we will not say, but to follow the divine order is always right and safe. So when brethren wait on the Lord's table they should always follow the divine order.

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

How many pieces of bread should there be on the Lord's table? Shall there be one cake only, or shall there be two or more? Many congregations have more than one cake of bread on

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

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

Four writers tell us about the Lord's Supper. We have their account in Matt. 26; Mark 14; Luke 22; I Cor. 11. When they speak of the drink in the Lord's Supper, Matthew and Mark say, "He took a cup." Luke and Paul say, "the cup." They all speak of drinking it; "a cup," "the cup." From this we know the Lord had no reference to the container; but only the contents. So it is the contents of "a cup" or "the cup" that is the "blood



R. L. Whiteside

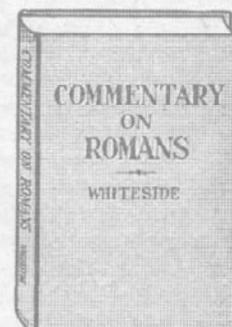
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of the covenant," and it is a drink. Luke and Paul tells us it is a drink, but they do not tell us the kind of drink. Matthew and Mark tell us it is "the fruit of the vine." So "the fruit of the vine" is the drink in the Lord's Supper, and it is this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

In addition to the contention over the use of the individual cups in taking the Lord's Supper, there are those who contend that only wine should be used in observing the Lord's Supper. These contenders refuse to use grape juice on the Lord's table. Our Saviour called the drink in his supper, "the fruit of the vine." It he had said wine, which is of "the fruit of the vine," then only, and only then, can one rightfully contend for wine as the drink. But when brethren in the light of the statement of Christ, who

said "the fruit of the vine" contend only for wine, they make a law where Christ made none.

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

PARAGRAPH SERMONS

(Continued from page 1)

waited for the kingdom. Even the apostles, after the resurrection of Christ, asked Jesus if he was preparing to restore the kingdom to Israel. The people did not talk that way after the day of Pentecost, for the kingdom of Christ had come and Jesus was the king.

A man must obey from the heart that form of doctrine mentioned by Paul, in order to be saved from his past sins. To obey from the heart is to obey from the intellect or understanding. Obedience that is not from the heart will not be acceptable to God. If there is not a deep conviction of sins, there can be no repentance. If there is no repentance, there can be no obedience from the heart. So, we must obey from the heart that form of doctrine, which is baptism. The doctrine is the death, burial and resurrection of Christ, and the form of it is baptism. We are buried with Christ in baptism. Life is on the resurrec-

tion side of the burial. Salvation is on resurrection ground.

Every command that was written upon the tables of stone at Mount Sinai is in the New Testament, except one, and that one is, "Remember the Sabbath day to keep it holy." The Sabbath day was the seventh day of the week. Sunday is the first day of the week. No man can keep the Sabbath day by resting on Sunday. None were commanded to keep the Sabbath day until it was given to Israel at Mount Sinai. (Deut. 5:2, 3) The Sabbath memorial was a memorial of Israel's deliverance from Egyptian bondage. (Deut. 5:15) The Lord's day is the day of the Christian dispensation. (Rev. 1:10) Jesus remained in the tomb over the Sabbath day and arose from the dead on the first day of the week. (Mark 16:1, 2) Christians observe the day by eating the Lord's Supper.

Some one has recently criticised the Lord because he called Paul to preach before he was even converted or saved. The Lord appeared to Saul of Tarsus to make him a minister and a witness. He could not be an apostle in the true sense of the word without seeing Christ. Paul was not saved when the Lord appeared to him. "I am Jesus whom thou persecutest," said Jesus to Saul. Now, listen to this: "I have appeared unto thee for this purpose, to make thee a minister and a witness." (Acts 25:15, 16) Paul was not saved when the Lord appeared to him. He was not saved when the Lord called him. It is true that Paul did not preach until after he was saved. But God called him before he was saved. Paul was sent to Damascus to find out what he must do. When Ananias came in he said to Saul: "Arise and be baptized and wash away thy sins calling on the name of the Lord." (Acts 22:16) Paul began to preach as soon as he was saved. His sins were washed away when he was baptized.

Notes - Reports

STAMPS, ARKANSAS, CHURCH WANTS TO BUILD

Dear Brethren In Christ:

For some several years the church of Stamps, Arkansas, has held services in borrowed buildings, not because we wanted to, but for the simple reason we could do no better. We are at present holding services in the American Legion Hall and have been for five years. Now that the Army and Navy are discharging many men, and will continue to do so, the membership in the American Legion is increasing, and with these discharged

men there will be an effort upon the part of the Government to provide entertainment through the American Legion in helping them to get adjusted to civilian life again. This we know will conflict greatly with our program of work and worship. Even though this did not occur, which we know will, we are terribly handicapped by being forced to carry on our work in a building not suited to our needs.

Recently we have bought a lot on the highway that runs through the City at a cost of \$400.00. This lot measures 165 feet by 120 feet which will give us ample room for a building, and as our work grows will afford us plenty of space for other buildings. It is our intention to construct a building, with your help, that will cost between \$3,000.00 and \$3,500. We realize that labor and materials are high and difficult to obtain, but we do not feel that we should let the Cause of Christ suffer for the saving of a few dollars.

We are not asking brethren to make all of the needed contribution in this matter, but since we are very few in number and all of us poor in material wealth, we must have help. We are going to give all we can possibly put into this building as we are determined, with God's help and yours to succeed in this undertaking.

Stamps is a city of some 3,000 population and is situated near an oil industry that attracts many people from different sections of the country. Many of these people are members of the church and with a building of our own will have no difficulty in finding a place to worship.

This is the first appeal we have ever made for funds in connection with our work. Always we have been liberal in helping others to build, and have never turned down an appeal for help in any way. In the past four or five years we have made regular contributions toward gospel preaching over the radio; our Fifth Lord's Day contribution is given to the Southern Christian Home, Morrilton, Arkansas. In relating these things, we trust we are not manifesting a boastful attitude of heart but only stating them that you may understand our sincere desire to see the Cause of Christ grow and prosper.

Please let us have a contribution, regardless of the amount, so that we can begin work on the new building as soon as possible. If you cannot send us a contribution now, please advise us just how much you will be able to give toward this project so that we can go ahead with our plans in getting the work started. Make all checks and money orders payable to Stamps Church of Christ, Stamps, Arkansas, and mail them to either name appearing below. Any and all contributions received will be acknowledged by return mail.

Thanking you in advance for any contribution you may make toward the new building.

Yours in His Name, J. L. White, L. A. Cook, J. W. Ragsdale, Trustees, Stamps, Arkansas.

Stamps, Arkansas is making to build a suitable place of worship is worthy of your support in every way. I have been preaching there each second Lord's day afternoon in the month for almost a year, and then also held their meeting for them this summer, and I fully appreciate their needs and understand full their abilities. This is the first time that we have ever had a substantial footing in Stamps. With a building there, there is no reason why the church should not be in posi-

tion to do an acceptable work for Christ in this section of the state.

They are really making sacrifices financially toward the accomplishment outlined in the attached letter to you. Please do not throw the letter aside without making a substantial contribution toward this worthy work. God will bless you for it, and I assure you that it will be used to His glory.

Yours in His Service,
Glenn A. Parks, Minister Church of Christ, Waldo, Arkansas.



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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Off

the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c. ;22:24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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Dear Brethren:

The effort that these brethren at

Lubbock, Texas, September 17: I am now working as regular preacher for the Southside church in this city. It appears to be a fine church and since beginning here August 1, there have been eighteen additions. Five of these were baptized and five were restored. The others have placed membership. Some of those baptized came from the denominations. We look forward to pleasant and good work here. Guy N. Woods resigned here after two years of regular work, to return to evangelistic work. For approximately four years it was my privilege to preach for the church at Coleman and National in Memphis, Tennessee. It is one of the very best that I know. The leaders there are capable and sincere. The membership is as good as the best. They were cooperative. To my family and me they were very good, and we will always love them. It was only because that my health was not good in Memphis that I voluntarily resigned there to move to a higher and dryer climate.—D. F.

Greenville, Texas: The meeting at Shamrock, Texas was exceptionally good. Large crowds, good interest, eight baptized, two of whom were past seventy years of age, and one restoration. This church, with Murrey W. Wilson as local evangelist, is making notable progress. I am now in a meeting with the church in Bokchito, Oklahoma. I shall begin next at Homer, La., Union Grove church. More interest is being manifested in our radio work. Our broadcast may now be heard on another station, KPDN, Pampa, Texas, each Sunday, 5:45 p. m., sponsored and paid for by the church of Christ in Shamrock. Other stations carrying the broadcasts, each Sunday, include: KWKH, 1130 kc, Shreveport, 8:15 a. m.; WKRO, 1490 kc, Cario, Illinois, 8:30 a. m.; and KRRV, 910 kc, Sherman, Texas, 12:45 noon. These broadcasts are sponsored by local churches and are entirely a missionary effort of preaching the gospel. No one receives one penny for his services, salary, or expenses. Only the radio cost is involved. Under the sponsorship of the Portland Avenue Church of Christ in Shreveport several churches are cooperating in presenting the broadcasts over the 50,000 watt station, KWKH, which is heard throughout a great part of the nation. We are now planning a new broadcast at night on this powerful station. It will be a 30 minute program, and will include singing by some of the best singing groups in the church, and a gospel sermon. We hope to begin soon. Louisiana is almost entirely a mission field, and surely this powerful radio station is a wonderful opportunity to preach the gospel in those parts, as well as being heard in several other states. Our mail, requesting copies of the sermons delivered over KWKH, each Sunday, 8:15 a. m. has come from at least twenty-four states. We need the fellowship of some more churches to present this 30 minute broadcast at night. Anyone interested may write: Portland Ave., Church of Christ, Portland and Darien Sts., Shreveport, La.; or, this writer, Greenville, Texas. If you wish to do more mission work,

your fellowship will be appreciated.—V. E. Howard, 3720 Washington St.

Corinth, Miss., September 10: From August 25 through September 4, I was in a meeting with the congregation at Booneville, Miss. Good interest was manifest. Five were baptized. Athelston Crowson, the regular minister, conducted the song service in an able manner.—Maurice M. Howell, 1428 Proper St.

Junction, Texas, September 17: With the beginning of school our work grows still better. Clyde Bradley, new coach and elementary school principal, and his wife placed membership with us yesterday. Regular contribution exceeded \$100. In the afternoon I conducted the funeral of 82-year old sister Casandra Walker at Rocksprings, 50 miles from here. A few days previous to that I assisted with the funeral of Mrs. F. A. Weaver at London. She lacked eight months of being 90 years old.—Walter W. Leamons.

Corsicana, Texas, September 24: One was baptized yesterday at our regular services and three, a week ago, making a total of eleven baptisms this month, besides two by membership.—Frank J. Dunn.

Oak Grove, Arkansas: Our meeting with Brother Gilbert Copeland closed Sunday, September 9 with three baptisms. Brother Copeland delivered

some of the finest gospel sermons has been my privilege to hear. The congregation here continues with good interest and no discord.—Bob Craig.

Lawton, Oklahoma, September 17: Yesterday was a very profitable day for the Lord here at the Midway congregation after I had preached a sermon based on I Kings chapter 13, and II Thess., chapter 2, the Angels in heaven were made to rejoice when a young married lady came forward and confessed the faith that was in her heart that she believed Jesus Christ is the Son of God, and I was very glad to assist her, as we both went, down in the water, she and I, and I baptized her for the remission of her past sins, and she went her way rejoicing. Did you ever read of a happening like that in the Bible?, if not turn and read Acts of the Apostles chapter 8.—R. L. Copening.

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"A man who has no enemies is no good. You cannot move without producing friction."—Gideon.

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VOLUME 15

DELIGHT, ARKANSAS, OCTOBER 4, 1945

NUMBER 42

"Campbellism Exposed" Reviewed

WAYMON D. MILLER

Before me is a copy of a recent tract, "Campbellism Exposed," by Ben M. Bogard, Ll. D., which I take pleasure in reviewing. This tract "contains one hundred reasons for not being a Campbellite." The reader is not to understand that I am here proposing a single reason for "being a Campbellite," for such is not the case. I also renounce "Campbellism," or any other "ism," with the same vehemence as does "Doctor" Bogard. To be a member of the Campbellite Church (if such exists), or the Missionary Baptist Church, is to partake of membership in an institution of unscriptural origin; neither can be found in the Bible. One who is a member of either is not a member of the New Testament church.

"Doctor" Bogard is now an old man, and ought to watch his blood pressure carefully. But the "doctor" has gone into tantrums, and worked himself up in a high-pressure fizz over a mere hallucinatory evil; he's busily engaged in fighting a man "who wasn't there." "Campbellism" has never existed, except in the wild imaginations of disgruntled sectarian preachers! Denominational preachers have never been able to meet the irresistible arguments of gospel preachers, and their only recourse has been to wave their hands furiously and shout, "Campbellite!" When a sectarian preacher begins shouting "Campbellite" he cannot meet your arguments. This is the familiar swan song of every defeated preacher of humanisms. This is sorta like a dog, after receiving a sound whipping, running off to a safe retreat, growling and barking very bravely. When the Pharisees began shouting "Beelzebub" at the Lord's work they were whipped, and knew it. They knew they could not answer the Savior, and they went down in defeat hurling false accusations at Him. When they did this, they, virtually admitted defeat, and the Lord had made deep inroads into

their heresies. And today when sectarian preachers begin to froth and foam, sputter and spew, and shout "Campbellites," their blood is being drawn and their heresies are being exposed.

The "doctor's" trouble is that he thinks he has treed a bear, but the animal he has up a tree never existed; it is a mere apparition! To prove this, I challenge the doctor to point out a single "Campbellite" church in the world, or any person that ever claimed to be a member of such an organization. If he cannot do so, then his relentless opposition to "Campbellism" is but wasted effort. But should Bogard succeed in finding a "Campbellite," I just venture a guess that the "Campbellite" could as well prove by the Bible that the "Campbellite Church" was a Scriptural organization as Bogard could in proving that the Missionary Baptist Church is Scriptural. I suppose both of these unscriptural churches might be found in the same verse; but neither of them is in the Bible.

There's one thing wrong with Bogard's "bear hunting:" he has the barrel of his musket slightly bent; he's aiming at one thing, and shooting at another! He's aiming at "one hundred reasons for not being a Campbellite," and he has never seen a "Campbellite" nor a "Campbellite" church. But maybe the doctor has borrowed one of Hitler's rifles that will "shoot around a corner." Yes, the doctor is aiming at "Campbellites," and is shooting at Christians! In this connection, we challenge the doctor (Ll. D.) to point out a single item taught and practiced by those today who claim to be Christians only, and only Christians, (whom Bogard stigmatizes as "Campbellites") that is not taught in the New Testament! When he finishes with that, we challenge the "doctor" to show a single doctrine peculiar to the Baptist Church today that is taught in the New Testament. These things

he shall never do.

With regard to "Campbellism," Benjamin Franklin wrote the paragraph below, which is appropriate here. This excerpt is from "Biographical Sketch and Writings of Elder Benjamin Franklin." This particular paragraph was written in reply to a tract, "Campbellism: Its Rise, Progress, Character, and Influence," by N. L. Rice.

"What is Campbellism? This has been a puzzling question. It is hard to find out precisely what it is. Not a man yet of all who have been engaged in fighting this monster has defined it, explained it, or told what it is. It has been called a dangerous heresy, and so many hideous warnings have been given against it that the hair would almost stand upon a man's head to hear about it, and yet no one has told what it is. The reason no one has defined Campbellism is simply that there is no such thing in existence, except in the imagination of some misguided doctors. As near as any man can now come to what they mean by Campbellism, it is Christianity itself, unmixed, unadulterated, and without any other name. This is evident; for when they hear a man preach who preaches nothing but Christianity, nothing but Christ, simply aiming to convert men to him, and induce them to receive him as their only leader, they call it Campbellism. It is nothing but a nick-name they have given the gospel to keep men from hearing it. In the same way they call the preacher a Campbellite who will preach nothing but the gospel, nothing but Christianity, to raise prejudice against him and prevent people from hearing him . . . No man in this country, at this time, can preach simply the gospel of Christ in the name of the Lord, under no other name, and maintain the law of God, as the only rule of faith, without being called a Campbellite, and branded with preaching Campbellism. . ."

"Doctor" Bogard has spent a large share of his life opposing pure, unadulterated Christianity, which he has stigmatized as "Campbellism." A "Campbellite" is all that Bogard, and other sectarian preachers, will call a person who prefers to be just a Chris-

tian. If you don't believe this, tell them that you're just a simple Christian, and that only, as taught in the New Testament, and they will accuse you of being a "Campbellite." I verily believe it would break their jaw to call a person a Christian who professes to be such, and prefers that name alone! They stubbornly refuse to call a person what he professes and prefers. Bogard glories in being called a Baptist. He holds that name in greater honor than the name of Christ, or Christian, and we through honor call him the name he prefers. Why can't he, and others like him, manifest the same honorable disposition toward us, when we prefer to be called just Christians? But such fellows are evidently allergic to the name Christian, and the very mention of that name only completely upsets their disposition. That name (Christian) must be allied with a human and unscriptural name, and sectarian foolishness, before they can stomach it!

"Doctor" Bogard's above-mentioned tract was written in typical sectarian preacher style. The tract is literally filled with brazen falsehoods and gross misrepresentations, from the first word to the last. Of all preacher's, I suppose it doesn't hurt a Baptist preacher to falsify, as he cannot fall from grace anyhow. But I have never seen, heard, or read of the sectarian preacher, in writing or explaining what we as Christians believe, who would correctly and fairly represent us. They either deliberately, or through inexcusable ignorance, misrepresent what we teach and practice to create as much prejudice as possible against us. In "Doctor" Bogard's case, ignorance is not the reason. He knows better, and he knows we neither believe, teach nor practice what he has represented in his tract. Sectarian preachers are afraid to correctly represent our teachings, for fear that these doctrines might look too Scriptural and sensible to their hearers. So they resort to distortions, pervarications, and misrepresentations of what we teach to persuade people against us.

"Doctor" Bogard's tract is by no means an exception to this truth, for in it sixty-nine of his one hundred "reasons" are misrepresentations, of what we teach, several were given the "benefit of the doubt," and only three or four represented a very truthful account of what we teach! If the doctor is disposed to expose anything, why doesn't he do it fairly? If he tells the truth about what we teach, what has he to fear if he has the truth? I am very suspicious of any fellow, and his doctrine, who is so hard pressed for

materials that he must deliberately falsify in order to cause the doctrine he opposes to be rejected, and his doctrine accepted. But Baptist doctrine cannot withstand a fair comparison with Bible doctrine. I suppose if I were given the task of trying to defend Baptist doctrine by the Bible, that I might squirm, twist, distort, abuse, stigmatize, and falsify even more than the average Baptist preacher! It's quite a job, I'm sure. It's no won-

der, then, that "Doctor" Bogard, L. D., misrepresented the truth sixty-nine times out of a hundred, and correctly represented the truth only three or four times out of a hundred!

In our next article we propose to examine some of "Doctor" Bogard's "reasons for not being a Campbellite," by which he really means "reasons for not being" just a simple New Testament Christian, and that alone.

Pleasure In Unrighteousness

JOHN W. WILSON

No. 1

"For the mystery of iniquity doth already work: only he who now leteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: That they all might be damned who believe not the truth, but had PLEASURE IN RIGHTEOUSNESS." (II Thess. 2:7-12.)

Not only do we have the idea for our lesson in these verses, but the inspired apostle coined the very words of our subject. Then we know that it is a Bible subject. Hence, we proceed to discuss the matter for study under two headings. First, we shall attempt to show the truthfulness of this statement from the moral side of the picture, and, second, we shall also show that it is true from a spiritual standpoint. Men do find pleasure in sin or unrighteousness both morally and spiritually. A statement from God's word to this effect will be fourth-coming in just a moment. But, first, let us define our subject. The word "pleasure," is defined thus: "gratification; agreeable emotions, mental or physical; transient enjoyment; opposed to pain; to give pleasure to; gratify; to take pleasure." The word "unrighteousness," is defined as follows: "unholy; sinful; unjust." Thus, we have the meaning of our subject in unmistakable terms. That there is a certain pleasure derived from sin, there can be no question. This we have definitely stated by in-

spiration, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of reward" (Heb. 11:24-26). Here is a man who enjoyed the pleasures of sin in Egypt until he was come to years. He might have continued such practice and enjoyed it for a little season, but he choose rather to suffer affliction and be on the side of God. This was indeed a brave and noble choice. One that many people do not have the courage to make today, and many did not have such courage then.

The pleasure that men reap from sin is the predominating or controlling influence in their lives. Were it not for the fact that certain desires and longings are gratified, at least to some extent, men would certainly not cling so stoutly to their sinful practices. When a man will continue in a thing that he knows cannot last for long, which he knows at the same time will send his soul into eternity without God, surely there is pleasure in such a thing. When the habit of drinking strong drinks is formed, and it is formed, no man was ever born a drunkard, there is nothing that affords such gratification as a bottle of liquor. Certainly those who frequent the beer gardens and bootleg joints, spending their last cent, and allowing their loved ones to suffer for their practice, do so because there is a certain desire or longing that cannot be pleased in any other way. True, they could overcome such a sinful lust of the flesh, for they have created the ungodly desire for such things, but the point is, there is, in their present state of mind, a certain pleasure obtained from their immoral practice. Hence, they love not the true, clean, honor-

able and upright moral life of a lady or gentleman, but have "pleasure in unrighteousness." The same thing is true of the liar, the thief, the fornicator, the murderer and the man who is unfair in his business dealings, in politics, etc. In fact all immoral living affords a certain pleasure to those who do such things.

In the first chapter of the book of Romans, Paul lists more than forty moral sins that some were guilty of, and though we do not have the time to read the entire chapter, we give you the summation: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity, whisperers; backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have PLEASURE in them that do them." (Rom. 1:29:32). The list of immoral sins charged upon these people by the inspired writer should be enough to make the most ungodly reprobate in the world blush with shame, yet they were not only charged with doing such things, but Paul said, "They not only do such things, but have PLEASURE in others doing likewise." What a pity that man made in the image of God should stoop to such a low level as to be able not only to do such awful things, but have PLEASURE in doing them and in encouraging others to so act. Yet, we know it is true, for we not only see it done every day, but the Bible tells us that it was done in Apostolic times. How unthinkable that a father or mother should, after bringing into the world, an innocent boy or girl, allow* them to grow up to be such a character as is here described. But, some fathers and mothers not only allow their children to become such, but live such lives before them as to actually encourage them in these terrible sins of the flesh. What a great responsibility we have in our children. We cannot be too careful in the lives we live before them. The kind of children we make out of our sons and daughters will determine what kind of fathers and mothers they will be to a great extent. The kind of fathers and mothers our sons and daughters make will determine largely what kind of children they will rear. The men and women, boys and girls, will determine what kind of world we have to live in. Again, I say our responsibility cannot afford to be under-

estimated. We must face it squarely and bravely and untiringly do the job that is ours, well.

But, we come now to look for a moment to another class of people who have PLEASURE IN UNRIGHTEOUSNESS. This time we do not look at the drunkard, the liar, the thief and the fornicator, but on the contrary, we look at a class of people who fight all such sins as these. They are set for the defence of good morals. They are upright citizens of the community in which they live. Socially they stand high in every way. Yet, they have pleasure in unrighteousness. The works they do is described by the apostle Paul in these words, when he warns brethren to watch out for them: "For we wrestle not against flesh and blood, but against spiritual, wickedness in high places." (Eph. 6: 12) Now notice, Paul says, "We wrestle not against flesh and blood "that it, it is not a material, fleshly or moral fight that I am warning you against just now, but against "Spiritual Wickedness in High Places." Now to get a better understanding of what is meant by spiritual wickedness, we need to go back to a few of the battles fought for the truth by the inspired men. The book of Acts of the Apostles furnishes us with an inspired history of these battles. The third and fourth chapters give us the record of the first real battle fought by the apostles against spiritual wickedness in high places. The men in prominent places both politically and religiously, those in high places, waged a great fight against the cause of Christ. Peter and John were beaten and charged not to preach any more in Jesus' name. Here is their reply: "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20). Not one thing, so far as the record goes, could be said against these men, but that they opposed the spiritual truths taught by the apostles. They occupied "high places" religiously, hence, the apostles were fighting "spiritual wickedness in high places." The same thing is true of the four debates that Stephen had as recorded in the sixth chapter of the acts and which is climaxed in the seventh chapter with his death. The men he fought were religious leaders in high places. The party was led by Saul of Tarsus, who after his conversion the record of which is found in the ninth chapter of Acts, became a soldier of the Cross.

against spiritual wickedness in high places." He was in a position to know, for he had done that very thing that he now warned Christians that they might be prepared against. After his conversion he said with reference to his fight against Christ, "I verily though with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them" (Acts 26:9, 10). For what did these saints die? Not for any moral misdeed, but for their faith in Christ. For fighting the Judaistic teaching of their day which was contrary to the doctrine of Christ. But, do you not think that Paul had pleasure in the unrighteous fight that he made against the truth? Certainly he gratified himself in the deed he did against Christ. All others who were in religious error at that time were doing likewise. Another case in point is found at Corinth. Some of the Christians in that City were pleased to wear the name of a man, rather than the name of Christ, and Paul wrote them about the matter. "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 you baptized in the name of Paul?" (I Cor. 1:12, 13). They had pleasure in wearing the name of a man, which is not right, hence "pleasure in unrighteousness." But they are not alone in their desire. Many religious people today wear some name other than the name of Christ and find pleasure in so doing. Such people today not only wear the name of a man, but wear the name of some uninspired man. Still there are others who find comfort or pleasure in other doctrines not found in the Bible. For instance, here is a quotation from a Discipline of a very popular religious body which likely exists in your community: "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Where did that come from? Not from the Bible. The Bible mentions faith only just one time and here it is: "Ye see then how that man is justified by works and not by faith only" (James 2:24).

You see, friends, the Bible says the very opposite to that man-made discipline. If you want the name of the Church governed by this inspired book and the number of the article read, just drop me a card and you shall have it. Again, there is another

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Let Us Be Going

FLOYD J. SPIVY

The night of the Master's betrayal, we see him in the garden, here he prays to the Father, after leaving the disciples to watch; upon his return he finds them sleeping. He awakens them, then returns to pray again; and again upon his return they are asleep. Now we read from Goodspeed's Translation: "Then he came back to the disciples and said to them, Are you still sleeping and taking your rest? See, the time has come for the Son of Man to be handed over to wicked men! Get up! Let us be going!" (Matt. 26:46) In other words, the crisis is at hand, the time for sleep has passed, LET US BE GOING.

Sleep has ever been the enemy of any cause. When Washington crossed the Delaware, the British were asleep, that is, they were not expecting him to strike at that time nor place. Many a business has gone on the rocks because the man at the head of it went to sleep on the job. I read one time about an officer who boarded a train with a prisoner, taking him to jail in another town. The motion of the train soon put him to sleep, and he awoke to find his prisoner gone and himself handcuffed with his own irons.

The church of our Lord has suffered in all ages from sleepers. Look back to the history of the Dark Ages, and there we can see a picture of the church going to sleep. That condition did not come about in one day, nor one year, but over a long period of time. Innovations crept in gradually, and slowly departures from the truth crept into the church, which at last culminated in the Dark Ages. Some one was asleep, or those things would never have entered into the church. We should today take warning and not make the same mistakes that have been made in the past. The Spanish have a proverb: "It is a foolish man that stumbles over the same stone twice." Let us study the lesson of sleeping carefully.

First, before a congregation can go to sleep, there must be individuals who are sleeping, for the church is made up of individual members. (I Cor. 12:27) Let us then look to the causes of sleeping:

1. Weakness of the flesh. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:41) This is a thing that we must constantly watch, the flesh is weak, and we are subjected to temptations every day that we live. Just because there are some temptations that have no appeal to us, we need not conclude that we are immune to all of them. We had better keep in mind Paul's words in I Cor. 10:12, "Wherefore, let him that thinketh he standeth take heed lest he fall."

2. Lack of study, hence a lack of knowledge. Listen to the inspired writer: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." (I Cor. 15:34) Yes, we have been, and still are sleeping so far as knowledge is concerned. Where is the boasted knowledge of the church? If a class or a sermon is over thirty minutes in length, you will hear the grumblings of the congregation, and such grumbling that you would think a great crime had been committed. Then try teaching a class, and asking some of the simple questions that you would think a child should know, and see what kind of answers you receive. Don't you think it is about time for us to rub the sleep from our eyes and get some serious studying done?

3. Failing to worship as we should. The church at Corinth had not been observing the Lord's Supper as they should, and Paul in writing to them said, "For this cause many are weak and sickly among you, and many sleep." (I Cor. 11:30) If we fail to worship regularly, or if we do not worship in the right spirit, it will cause us to

go to sleep.

4. Worldly attractions—social functions. Desiring to climb the social ladder. I do not mean to say that we cannot enjoy the social life, for if we live in this world, there are certain social obligations that rest upon us. But when a person centers all of their ambitions in a social life, then they have gone to sleep spiritually. When we get the idea that we must climb the social ladder, that we must attend all social functions, regardless of whether they engage in things that are contrary to the will of God or not, then we are really going to sleep. (I John 2:15-17)

5. Desire for popularity. There are some who get the idea that we must be popular with the world, and will even compromise truth in order to do so. But let us listen to James, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4) This has caused many to sleep.

6. Self satisfaction. When a congregation or an individual becomes self-satisfied, then they immediately go to sleep. Did you ever notice a person when they feel that they have finished the work for the day; they eat a hearty meal, feel completely relaxed, and then immediately grow drowsy. The same principle is true in the spiritual life. When a person feels like they have done enough for the Lord, become satisfied with what has been accomplished in the past, then they go to sleep. The church at Laodicea was in a self-satisfied state, and as a result they had gone to sleep. (Rev. 3:14-18)

The call of the Lord is to awake. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." (Rom. 13:11) As children of God we are supposed to be walking in the light, and in the light we should be wide awake. Listen to the apostles: "Ye are all the children of light, and the children of the day: we are not of the night, nor

of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:5, 6)

In What Have We Been Sleeping?

1. In constant service. We do not have enough members that realize the importance of constant service. We have a condition all over the country that is bad, namely, "Just eleven o'clock worshippers on Lord's day morning." It is a shame and disgrace to see the number of empty pews on Sunday night and Wednesday night. Also during a meeting. On Lord's day morning most any congregation will have difficulty in seating their audience, and then at the evening service they have difficulty in finding the audience. Then, there are those, who attend one Lord's day and miss two. This is a terrible state of affairs. When Daniel was being cast into the lion's den, the old king said to him: "Thy God whom thou servest CONTINUALLY, he will deliver thee." (Dan. 6:16) The early disciples were constant in their service: "And they continued STEADFASTLY . . ." (Acts 2:42) It is high time to awake out of our sleep.

2. In aggressiveness. We have lost much of our aggressive spirit. Where is the aggressive spirit that marked the period of the restoration? We seem to love peace, ease, and the friendship of the denominational world more than aggression. Let us listen to the prophet of old: "Woe to them that are at ease in Zion. . . ." (Amos 6:1). No battle has ever been won by a passive spirit. It is only by aggression that successful battles are waged. The Lord gave us a weapon of aggression, (a sword, Eph. 6:17), and he intends for us to use it.

3. In the mission field. There are members of the church who week after week spend more for entertainment than they do for mission work. The commission is still in force today, and we are still held responsible by the Father for carrying it out. Let us wake up to the mission field.

4. In literature. There is a world of good literature, but how much of it are we using? There are numbers of Christian homes that do not even have a good gospel paper in it. A large majority of those who publish papers and literature do so at a loss. Very few religious papers pay their own way. This deficit could be reduced, if more Christians would use the literature that is published, and in so doing would teach many the truth. Several years ago the books of Rutherford had attained a circulation of 150,000,000 copies. And they are teaching error. What would the truth

be able to do if we would be as busy in the field of literature? Some will say, "I don't like the controverted subjects." My friends, there is no subject in the world but what is controverted. If you say there is a God, then the infidel will say, no there isn't. If you want to escape all controversy, then you had better live the life of a hermit. If you do that, there will be controversy over that; some will say you should, and some that you should not.

5. In radio. This same Rutherford crowd could be heard over 250 radio stations. You can turn the radio on most any hour of the day and hear error being taught. And those of us

who have the truth, just sleep on and let them teach it. Let us wake up and get busy.

6. As citizens. We let infidelity be taught our children in the school room under the guise of Science, and do nothing about it. Then we let the crooked, wet crowd get control of Governmental affairs and still sleep on. I am not asking the church to go into politics, but we are citizens of this nation, and owe some duties of citizenship.

Let us rub the sleep out of our eyes and get going in the right direction. The time for sleep has passed, let us rise, and be going.

—In The Evangelist, Sheffield, Ala.

Calling On The Name Of The Lord

ROY H. LANIER

The prophet Joel said when the Lord poured out his Spirit on all flesh that it would come to pass "That whosoever shall call on the name of Jehovah shall be delivered," Joel 2:32. On the first Pentecost after the resurrection of our Lord, Peter quoted that statement thus, "That whosoever shall call on the name of the Lord shall be saved." (Acts 2:21) This was to be in that day when God poured out his Spirit on all flesh. That day was the first Pentecost after the resurrection of Jesus. So on that day, and ever since that day, men may be saved by calling on the name of the Lord.

There are many different ideas about being saved by calling on the name of the Lord. There are those who gather the unsaved around an altar, or a mourner's bench, and have them pray for the Lord to save them. They are trying to follow the teaching of this verse of scripture. They have been taught that the Lord will save them if only they will call on him for salvation; and they have been taught that praying for him to save them is all there is to calling on him for salvation. Hence, they are praying for the Lord to save them and give them some "feeling better felt than told" as evidence that they are saved. I have never doubted their sincerity, but I have often, and do now, doubt the sincerity of the preachers who teach them to do such things. When people are seeking salvation and praying for the Lord to save them, the time is ripe for the preacher to tell them in the language of inspiration what to do to be saved. And that includes more than praying for the Lord to save you.

That the scripture says, "Whosoever

shall call on the name of the Lord shall be saved" is true. But can an unbeliever be saved simply by calling on the name of the Lord? Must not the individual believe in the Lord before he can call on the name of the Lord? "How then shall they call on him in whom they have not believed?" (Rom. 10:14) Aside from the fact that it is impossible to call on one in whom you do not believe, we are taught that, "He that believeth not shall be condemned," Mark 16:16. "He that cometh to God must believe that he is," Heb. 11:6. So we must conclude that one can not be saved by calling on the name of the Lord unless he believes in the Lord. Thus far we are justified in saying that whosoever believes may call on the name of the Lord for salvation.

But can the impenitent man be saved by calling on the name of the Lord? I find a man on his knees praying for the Lord to save him; I ask him if he has repented of his sins, and he tells me he has not. And I tell him that all men everywhere are commanded to repent, so he too must repent. But he answers me, "I read in my Bible that whosoever shall call on the name of the Lord shall be saved. It says nothing about repentance in that verse, and I am expecting the Lord to keep his promise, and save me in answer to his promise, even without repentance on my part." Who would say that the man was fair with the scripture? Who would say that the Lord is obligated to save him in his impenitence? Jesus has said, "Except ye repent ye shall all likewise perish," Luke 13:3. And again, "The time of ignorance therefore God overlooked; but now he commandeth men that

they should all everywhere repent," Acts 17:30. Therefore we conclude that we must repent of our sins before the Lord will save us in answer to our call.

"Whosoever shall call on the name of the Lord shall be saved," but will the Lord hear that call when it comes from the lips of an unbaptized person? I go to the altar and find a number calling on the name of the Lord in prayer for salvation. I ask them if they have been baptized. In amazement they say, "No, we have not been baptized, and we are not going to be baptized, for that has nothing to do with our salvation. We are promised salvation if only we will call on the name of the Lord." I reply that you must believe before you can call on the Lord for salvation. You must also repent before you can call on the name of the Lord for salvation. So there is something beside prayer for one to do to be saved. Jesus said, "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. Again, "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46) From these passages we learn that before one has the right to call on the name of the Lord for salvation, that one must do the will of the Father who is in heaven; he must do what Jesus commands. The person who is not willing to obey the commandments of the Lord need not call on the Lord for salvation. What did Jesus say about being saved? In his last instructions to his apostles he said, "He that believeth and is baptized shall be saved," Mark 16:16. "Why call ye me Lord, Lord, and do not the things which I say," and he said, "He that believeth and is baptized shall be saved." So why call on the name of the Lord if you are not willing to believe and be baptized?

Saul of Tarsus, afterward Paul the apostle, telling the story of his conversion said he met the Lord on the Damascus road and asked him what the Lord would have him do. The Lord told him to go into the city and it would be told him what he "must" do. Ananias came to him and told him to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22:16. Here we learn that Saul was told to call on the name of the Lord for salvation. But he was not told to call in unbelief, for he was at that time a believer, having met and talked with the Lord. He was not told to call in impenitence, for he was at that time a penitent man. Being three days without food and drink,

and praying during that time prove that he had repented of his sins. He was not told to call on the name of the Lord for salvation without being baptized. Ananias realized that the prayer of a believing penitent was not sufficient for the Lord to save him. He must also be baptized and wash away his sins. When Saul did that he was ready to call on the name of the Lord for salvation with the assurance that the Lord would hear and answer his prayer. Too many people are calling on the name of the Lord for salvation who are not willing, or who have not been taught how, to obey him. When they come to the altar praying

for the Lord to save them, they are in the condition Saul was, and preachers should be honest with them and read them just what Ananias told Saul of Tarsus to do. This course is both scriptural and effective, and it would do much to bring that unity for which the Lord prayed.

Any congregation planning to build a brick building and in need of a bricklayer would do well to contact Leon Anderson, Delight, Arkansas. Brother Anderson is a member of the church, a first class brick mason, and says he would like to be kept busy building church houses.—F. A.

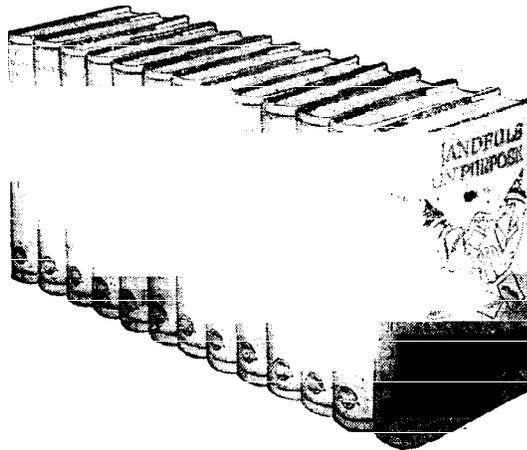
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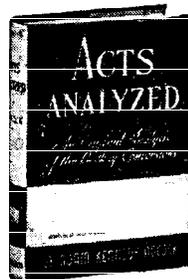
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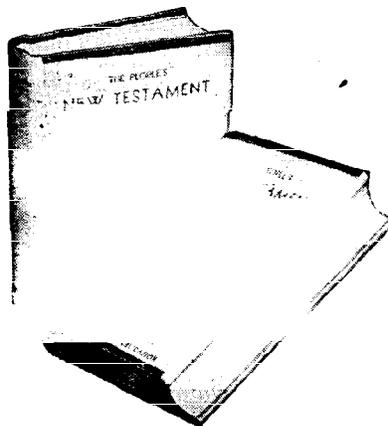
(Continued from page three)

doctrine not found in the Bible, which is very prominent among religious people and in which they find much pleasure. They tell us that once a man becomes a child of God he can never act in such a way as to be disinherited, or lose his soul. They call this doctrine, "the security of the believer" or "the impossibility of apostasy," which simply means that it is impossible to fall from God's grace. The people who believe this find much comfort or pleasure in it. Why they can do anything they are big enough and still have no fear of going to torment, if they can believe this doctrine. Well, what does the Bible say about such an idea?

Time will not permit me reading all the Bible has to say against such an idea, but I shall give one passage that will forever destroy such a doctrine for all who believe the Bible: "The Spirit speaketh expressly that in latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; etc." (1 Tim. 4:1). "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5:4). Now, friends this just settles the question as to what the Bible teaches on the subject of falling from grace, if it said not one other word on the subject. Now watch it. The gospel reveals the righteousness of God (Rom. 1:16, 17); the gospel does not reveal the impossibility of apostasy; therefore, the impossibility of apostasy is not of the righteousness of God. But, men have pleasure in the impossibility of apostasy; the impossibility of apostasy comes from the unrighteous doctrines of men; therefore, men have, pleasure in unrighteousness. From this conclusion there can be no escape. Ladies and gentleman all of trie doctrines of men, based upon the Creeds, Manuals, Prayer-books, Disciplines, Confessions of Faith, Catechisms, etc; written by uninspired men, can offer no more than a "vain worship" (Matt. 15:9); and, every plant not planted by the heavenly Father shall be rooted up (Mt. 15:13). Though your religion may afford you some pleasure, and all religions do offer some pleasure to its adherents, if it be not based upon a "thus saith the Lord" your pleasure is in unrighteousness. Remember our text says, all who believe not the truth, but have pleasure in unrighteousness, shall be damned. Think about this seriously and read your Bible carefully. Visit THE CHURCH OF CHRIST IN YOUR COMMUNITY and study with them.

Damascus, Arkansas, September 28: I enjoyed a fine meeting at Shirley, Arkansas. The brethren said the largest congregations to ever gather there was during this meeting. Two were baptized into the Lord. A young man and his good wife, Mr. and Mrs. Ward of Shirley. There is great rejoicing in our hearts and we believe

there is great and everlasting good done for the cause of Christ in this place. The church is very much awake spiritually and each member is at work in the vineyard of the Lord. I am now engaged in a good meeting at Gravette, Ark., Much interest is being shown. I go next to Truman, Ark.—Roy



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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1. At^o the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and Set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

a Rom. 14:21; 15: 1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.; 22:24, &c.

24 When they had come to Capernaum. They had now returned from the journey north, both not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the half shekel, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to Seventy cents. The collectors were not publicans, but Jewish authorities.

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PURITY

HOYT BAILEY

Pure hearts are essential for pure thoughts and right doing. A pure, untainted, useful life is the happiest life one can hope to live. The wisest men of the ages have looked upon a pure life as the most noble life. Socrates, the great Grecian philosopher, lived in the midst of the world's most beautiful sculptural designs, but he recognized that purity of heart was superior to these. Hear him, "I pray Thee, O God, that I may be beautiful within." Socrates lived approximately three hundred years before Christ made his advent into the world: yet he recognized purity of heart as the crowning beauty of a life.

Men are prone to accept the outward appearance of individuals as evidence of character. "But the Lord said unto Samuel, Look not on his countenance, or 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 the heart." A woe, pronounced by Jesus, was due to excessive outward cleansing to the neglect of inward cleansing. His words are, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." These are words from the Psalmist, but Jesus also said, "Blessed are the pure in heart: for they shall see God." Paul said to Timothy, "Keep thyself pure," also, "Now the end of the commandment (charge) is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—In The Evangelist, Sheffield, Alabama.

SANATORIUM NOTES

HOWARD CASADA

Another fine lady baptized this week. She was an employee in the Sanatorium. We have baptized several of the employees lately.

From the church in Greensburg, Kansas comes eight large print Testaments and one Bible. These are valuable to the work here. We could use more and The Gospel Light Publishing Co., has some good ones at one dollar each.

H. H. Dunn will begin a gospel meeting with the church at Booneville, October 18. We are looking forward to a good meeting.

Plans are being discussed for a new and more commodious house in which to worship here at Booneville. The growth in attendance and interest is encouraging to us all.

Continue to send all literature for distribution to Howard Casada of Booneville. Send your financial contributions to Harbert Hooker, Poplar Bluff, Missouri.

Please let us know if you have relatives or acquaintances in the Sanatorium whom we might render a service.

Shreveport, La., September 27: After conducting seven meetings through the summer I resumed my work with the Portland Avenue church here Sept. 16. Since returning to the work here one has been baptized, two restored, and one by transfer of membership. The Sunday night crowds here are the best of any place that I have ever preached. Last Sunday night our crowd equaled our Sunday morning audience. This week the number at our mid-week service doubled.—Gussie Lambert, 3537 Lakeshore Dr.

El Dorado, Arkansas, September 24: The meeting at Sycamore Grove, seven miles from El Dorado, came to a close Sunday night, September 22, with three additions, two by baptism and one restored. Brother J. A. Copeland of Delight did the preaching and his son, Sweeny, led the singing. Due to sickness and other hindrances our crowds were small. Brother Copeland promised to be with us again next year. He is a godly man doing a grand work. May the Lord bless him with many more years of usefulness.—J. L. Martin.

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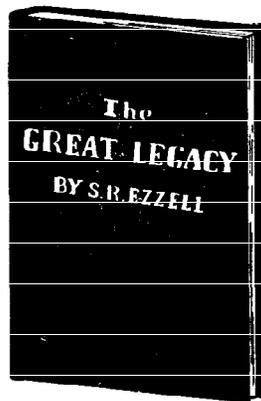
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DELIGHT, ARKANSAS





The Gospel Light

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

VOLUME 15

DELIGHT, ARKANSAS, OCTOBER 11, 1945

NUMBER 43

Saving Grace

VAUGHN D. SHOFNER

After an hour or two spent in discussing some of the ideas of how a man is saved from past sins, the disputant shoved his hands into his pockets, forced a smile and said, "Well, if anyone ever reaches heaven it will be by the grace of God. There's nothing feeble man can do to earn a heavenly home." Many of you have heard such statements from different religionists.

I can understand that the forgiveness of sins is by the grace of God. I know that grace is unmerited favor. I also know that I did not earn a place of life upon this terrestrial globe. I did not wield any influence toward God's throne, nor perform any act or favor that influenced the Almighty power in allowing me entrance into the scenes of this ever-changing earth. By the grace of God that established the immutable plan of reproduction I walk amid the vicissitudes of the temporal sphere. A small amount of reasoning will end with this conclusion. I plainly see that each entry into the world is by the same plan; and unmerited.

So I simply maintain the same process of reasoning in regard to the grace of God that saves rebellious man. Just like the grace of God that allows us privilege of life upon the earth includes the entirety of his mighty natural plan, so the grace of God that saves man includes all that he has given in the spiritual plan. It includes the entire plan of redemption. It includes Christ, the Holy Spirit, and the gospel.

Man is continually seeking the easiest way to do a thing. That's why the multitudes are so easily deluded by the mellifluent voices of the soothsayers of today. It makes life much easier to accept the theological doctors' idea of salvation by grace only. And to anaesthetize them further the good doctors sprinkle their santanic doctrine with a few excerpts from the Good Book. They read, with pre-

dilection, such passages as, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ. . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:5, 8) Placing their own interpretation upon such passages they embrace the corruption of the world with the arms of their religion. Why not, grace alone saves?

The same writer in writing to Titus declared, "For the grace of God that bringeth salvation hath appeared to all men." Grace alone saves. Hath appeared to all men. All men are saved. Universalism; and the Bible misrepresented, for according to that doctrine heaven will not be a whit better than the earth and its corruption.

Yes, the grace of God saves. (Eph. 2:8) Our calling is by grace. (II Tim. 1:9) Our election is of grace. (Rom. 11:5) To be reasonable we can't escape the conclusion: the grace of God includes all he has done for us. The grace of God gave us the gospel "which is the power of God unto salvation." (Rom. 1:16) The gospel of Jesus Christ is founded upon and revolves around Christ's life, death, burial, resurrection, and ascension. Because of God's grace the gulf from earth to heaven was spanned by Jesus' coming to the earth to provide the way. God's grace gave Christ's life as the perfect standard. God's grace gave Jesus Christ in death for the sins of the world and to purchase the church which he is the head of all things to, which is his body and of which he is the Savior. (Eph. 1:22, 23; Eph. 5:23) God's grace gave the power that freed man of the dread of death as Christ came forth victorious over the tomb in the garden of Joseph of Arimathaea. God's grace set Christ at his "own right hand in heavenly places." Thus our salvation is because of the love, mercy, grace, and

kindness in God.

To those who keep their intellectual eyes open, "saving grace" teaches. "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." (Tit. 2:11, 12) "Even when we were dead .ft. sins, (God) hath quickened us together with Christ." As, Christ was quickened from the dead' to enter a new life, so we are to have the privilege of a new life "with Christ." "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 we also should walk in newness of life." Our new life is a privilege of participation in the risen life of the Savior, for "we are buried with Christ by baptism into death." We have died unto sin as Christ died unto sin. "For, in that he died, he died unto sin once." (Rom. 6:10) Likewise, "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Just as there was a change in Christ's relation to God established by the resurrection, "For in that he died, he died unto sin once: but IN THAT HE LIVETH, HE LIVETH UNTO GOD," there is a change in our relation to God established by our burial in the liquid tomb and resurrection therefrom. Christ as the head of the body we are added to after baptism (Acts 2) is already "set at God's own right hand in the heavenly places," (Eph. 1:20) so we are guided by heavenly laws, and by him we are made "kings and priests." (Rev. 1:5, 6).

"By grace are ye saved, through faith." In this we see faith as the active agent in our salvation. Faith in the gospel which reveals unto man all that God would have him know— as his "power unto salvation." Every one that really believes the gospel will obey its commands. Salvation was never promised as a reward for faith. Faith is part of salvation including all the works of obedience

(Continued On Page Five)

"Campbellism Exposed" Reviewed

WAYMON D. MILLER

Before enumerating his "one hundred reasons for not being a Campbellite," in his tract "Campbellism Exposed," Ben M. Bogard, LI. D. makes quite a play of terms. He points out that in the group which he stigmatizes as "Campbellites" there exists "The Church of Christ" and "Christian Church," the "Progressives" and "Non-Progressives," the "Disciples Church," and "a few others persist in calling their small sect the 'Church of God.'" The doctor has here seemingly, tried to create the impression that there are many different 'churches' among us today claiming to follow * apostolic example. Bogard knows that all of these titles are rightly applied to only two groups: the church of Christ, and the "Christian Church." He likewise knows that between these two groups there is no fellowship today, and but few similarities. "The Christian Church" has long since departed from the faith, and does not resemble the New Testament church any more than Ben M. Bogard's Missionary Baptist Church. Loyal brethren today would just about as readily fellowship Bogard and his Baptist group as they would the disgressive "Christian Church."

Herr Doktor may ask, "Since there's two groups of of so-called 'Disciples', which are we to recognize as the right one, or the one loyal to the New Testament?" We also ask "Doctor" Bogard a similar question. He claims the Baptist Church is of Scriptural origin, though no such institution is anywhere mentioned in the Bible. According to the census of religious bodies in 1936, there were twenty-one different Baptist organizations. It would be very interesting to see the doctor show us which of these is the right Baptist organization, if any of them are!

But now let us examine the "reasons" Doctor Bogard lists for "not being a Campbellite"—by which he really means reasons for not being a Christian as the New Testament authorizes, and that alone; a member of the New Testament church, and not a human institution; and to accept the Bible as the only rule of faith and practice. Space forbids that we print all of the doctor's comment under each of his "reasons," as his pamphlet covers forty-seven pages. But sufficient of his comment will be included to show the reader how the doctor has grossly misrepresented our teachings; he, like all others who cannot meet the Scriptural doctrines we preach, resorts to

misrepresentation, and yelling "Campbellite!"

1. "The Campbellite Church was founded by Alexander Campbell and not by Jesus Christ." In this "Doctor" Bogard still persists in fighting that which he cannot prove ever existed. The doctor here is zealously battling a mirage! He could never point out a single congregation styled "The Campbellite Church," nor a person claiming to be a "Campbellite." If he finds no church or individual claiming such title, by what right does he affix these terms to them? Could we rightfully say a person is a Baptist, doctor, who persists' that he has never been a member of such an institution? Would you accept a man into your fellowship as a Baptist who testifies that he has never joined such an institution? If you answer these questions in the negative, than how on earth can you call any person a "Campbellite" when you cannot find anyone who has ever been a member of such an institution? If you can find no members who are "Campbellites," then pray tell us where you would get the "Campbellite Church." We repeat, the only place a "Campbellite" or a "Campbellite Church" ever existed was in the distorted imaginations of disgruntled sectarian preachers! Unless the doctor can show us a "Campbellite" or "Campbellite Church," then the truthfulness of this statement is self-sustained, and will go unchallenged. If I could not find a person claiming to be a Baptist, or a Baptist Church, I'd look rather silly spending my time writing a tract that "contains one hundred reasons for not being a Baptist." If there were no person admitting he was a Baptist, then why present even one reason to try to convince folk that he should not be something which never existed? A fellow must have plenty of time to waste, who can find time for such efforts.

For his "proof" that Alexander Campbell founded a church, Bogard quotes one "Zeigler, in his History of Religions Denominations," who stated that the "Campbellite Church was founded by Alexander Campbell." Well, I guess that settles it, eh, doctor? Frankly, I doubt if Bogard's "Zeigler" is any better authority in these matters than the doctor himself, for neither of them have the facts in the case. By the way, doctor, will you introduce us to your friend, Mr. Zeigler. Was he a Missionary Baptist? If so, that will explain why you

have used him, for he would naturally testify as you. If he is not a Missionary Baptist, would you mind turning over on the page where he tells who founded the Missionary Baptist Church? Will you accept what he says there, too? If not, why not?

Anyone who has studied the work of Campbell knows that he founded no church. Until the very last, Campbell continually repudiated the reports that he had founded a church. Yet the learned "Doctor" Bogard informs us that Campbell didn't know what he was talking about, and that he founded a church in spite of Campbell's always saying that he didn't! Well, that's something, isn't it? Bogard quotes from Richardson's Memoirs of Campbell showing that Henry Clay, the great statesman, gave Campbell a commendatory letter, in which he stated that Campbell was the founder of "one of the most important and respectable religious communities in the United States." Clay was stating what he thought to be so. Bogard can produce no evidence that Campbell ever acknowledged the letter as being true, or ever used the letter in representing himself and his work to others.

Bogard further quotes from Charles V. Segar, in his Life of Campbell, where the statement is made that Campbell was "the recognized head of a new religious movement, the purpose of which was to restore primitive Christianity . . ." This statement is far from saying that Campbell founded a church, and this is as close as Bogard can come to producing such evidence. There is a wide difference between being the head of a movement, and the founder of a church. This year the Southern Baptists have launched their "Centennial "Crusade For Christ" movement. I believe this is what they call it. Does the fact that they have launched a new movement mean that they have just now founded the Baptist church? Doctor, was the Baptist church just begun this year? The announced purpose of the Baptist centennial movement was "to win a million souls to Christ," and the announced purpose of Campbell's "movement," or work, was "to restore primitive Christianity." The sincere reader can see the difference in the meaning of these terms, and how the doctor has misapplied them.

It seems that Campbell should be permitted to speak for himself, instead of men like "Doctor" Bogard, and his obscure church historian, Zeigler, speaking for him. It seems that Campbell should rightfully know more of the purpose of his work than Bogard or Zeigler. Let Campbell speak for

himself, then, and Campbell will be fairly and correctly represented. Let us hear Campbell in this matter.

"We have no system of our own, nor others, to substitute in lieu of the reigning systems. We only aim at substituting the New Testament in lieu of every creed in existence We neither advocate Calvinism, Arianism, Arminianism, Socinianism, Trinitarianism, Deism, or sectarianism, but New Testamentism. We wish to take the New Testament out of the abuses of the clergy and put it into the hands of the people." (Christian Baptist, Burnett's Edition, Vol. 1, page 32)

"To bring the Christianity and the church of the present day up to the New Testament—this is, in substance, what we contend for. To bring the societies of Christianity to the New Testament is just to bring the disciples, individually and collectively, to walk in the faith, and in the commands of the Lord and Savior, as presented in that blessed Volume; and this is to restore the ancient order of things." (Christian Baptist, p. 128)

In Campbell's debate with Rice, Mr. Rice persisted that Campbell founded a church. Campbell, thereupon, made the following remarks: "Mr. Rice seems peculiarly fond of speaking of my church, or of 'his fri2nd's church.' This is very well understood here. The gentleman knows, however, that I have no church, and claim no such thing. I am a member of Christ's church, and no more. I have presumed to lift up my reformation, and multitudes have responded to it. But we are not our own church, nor our own people, but the Lord's." (Campbell-Rice Debate, p. 608)

While on one of his preaching tours Campbell visited New Orleans. The editor of one of the local papers, in complimentary manner, announced Campbell's visit to the city, and referred to him as "the founder of the denomination." Campbell courteously wrote the following statement to the editors of the paper (Commercial Bulletin: "You have done me, Gentlemen, too much honor in saying that I am the 'founder' of the denomination, quite numerous and respectful in many portions of the West, technically known as 'Christians,' but more commonly as 'Campbellites.' I have always repudiated all human heads and human names for the people of the Lord, and shall feel very thankful if you will correct the erroneous impressions which your article may have made in thus representing me as the founder of a religious denomination."

As shown, therefore, in these quotations from Campbell himself, he did not found a church. When Bogard

makes such claims they are false. Campbell's only purpose was to urge all to return to the Bible, and the Bible only. The slogan of his work, as first announced by his father, Thomas Campbell, was to "speak where the Bible speaks, and remain silent where it is silent." *

The following are Bogard's second and third "reasons:"

2. "The Campbellite Church was founded in 1827, nearly eighteen hundred years too late to be called the true Church of Christ."

3. "The Campbellite Church began in Virginia instead of Palestine; hence started in the wrong place."

The reader can see that the answer to these last two "reasons" is embodied in our answer to reason number one. Just one point about the third

"reason:" We challenge Bogard to quote a Scripture that teaches the church was to be established in Palestine. When he does he'll hang himself on the truth that the only definite location mentioned in the Scriptures for the beginning of the church specifies Jerusalem. (See Isaiah 2:2, 3; Micah. 4:1, 2) These were fulfilled on Pentecost. (Acts 2)

We have intentionally devoted the whole of this article to Bogard's false claim that Alexander Campbell established a church, for this is laying the axe at the tap root of his errors. To prove, as we have, that Campbell established no church is to show that the foundation of Bogard's "arguments" rest on sand, and his tract is but a mis-fire.

Light For The Sou

R. A. HARTSELL

The word of God is said to be a light unto our pathway, and a lamp unto our feet. Where it has not gone there is religious darkness. It being the light of life, civilization cannot reach its full height without it. Evil lurks where it has not gone; but it drives out darkness, the hiding place of sin.

"Men love darkness rather than light, because their deeds are evil." Thus the expelling force of the light of the Word drives out that which mars. It is the only light for man's religious pathway.

We are informed that "if our light be hid, it is hid to them that are lost." So without it the lost suffer. Other things may be, and have been, substituted, but they cannot expel the darkness. If it were possible for them to drive out darkness, we would not have need for the Word; for there were substitutes when it was given.

Not only is the Word a light, but we are told that it is a fire. This is true because of the refining process through which the Word takes the soul. By its refining power, it separates the metal of life from the slag, bringing out that which is best in one's character. Metal is tested by the blacksmith when he puts the fire to it. If it fully takes the heat, and can then be molded into the shape designed for it by the smith, it is counted good metal. So are the souls when put to the defining test of the Word of God.

In the same connection the Word is called a hammer; or rather, it is likened unto one that "breaketh the rock

in pieces." It possesses the ability to pulverize that which sets the heart to hardening against the will of God. Thus, through its light it reveals the evil, by its power it softens or mellows the soul, and by its heat it refines the life—But it must be obeyed from the heart.

SANATORIUM NOTES HOWARD CASADA

Two fine young people were baptized last Wednesday.

Both had been attending our service in the auditorium of the Commons building each Tuesday for sometime. They were both patients. The young man was baptized into the Baptist denomination about three months ago. But after studying his Bible diligently he saw he had made a mistake and thus resolved to obey the gospel. The young lady has also attended the Bible class each Sunday afternoon for some time in the Kie-Oldham building. We are proud of these fine young people.

The church at Rector, Arkansas favors us with some nice Testaments. For these we give our thanks.

One young man was restored last evening in the service here at Booneville. He is an employee at the Sanatorium.

I recently said the words which united in marriage Loyd Sharp and Miss Eva Summers. Both are Sanatorium patients.

We invite you to have a part in proclaiming the gospel to the patients* in this Sanatorium

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(Published Weekly)
(Founded By Grady Alexander, 1930)

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JAMES L. NEAL..... SPRINGDALE, ARKANSAS
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TED W. MCELROY..... OKMULGEE, OKLAHOMA

Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year. In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

FLANOY ALEXANDER. Office Editor and Publisher
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Authority Vs. Example

C. M. STUBLEFIELD

"Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. * * * And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." (Matt. 20:20-28)

No more surely does water seek its lowest level than do some men crave the privilege of ruling their fellows. This disposition isn't found in all men, of course, but not a community can be founded, nor an enterprise begun, but that one or more will appear in it whose hearts are animated with such a feeling. The spirit manifests itself in children. If little boys are playing ball, one will want to call all the plays. If they play as "horses," he will want to "drive." If they play at "soldiers," he must be "captain." If little girls play "school," one demands that she be the teacher. If they play "housekeeping," she must be the "mama" or she will run in and "tell on" the others. And so it goes. It isn't in all children, of course; but it appears all too often. It may be a harmless sort of thing in them, and may even be beneficial in worldly affairs of grown-ups, but unless it is crucified, along with all other worldly lusts, it will bring disaster to the soul. So sure as it follows one into the church, that sure will alienation and strife, and "division" ensue.

James and John, two of the Master's apostles, and among his most intimate associates, were animated by this evil propensity, as his answer to them, verses 25 and 26, clearly shows. Prior to this there was contention among

the twelve as to who should be greatest in the kingdom. And Jesus set a little child in the midst of them and said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:1-3) But the disposition still clung to James and John. They wanted to "call the plays." They wanted to dictate to the others what they should, and should not, do. And how like countless brethren today!

And, as is often the case today, they allowed that evil disposition to drive them into political chicanery. They hid behind the skirts of their mother, who no doubt, was related by blood to Jesus, and asked a "certain thing of him." And what was this "certain thing?" Was it the privilege of feeding and clothing the widows and orphans of that community? Was it the right to life up the fallen to speak words of comfort to the dying, to point people to "the lamb of God which taketh away the sin of the world?" Did they seek opportunity to instruct young, wayward persons in the ways of righteousness? Were they seeking the right to go into homes where sin has broken ties of love, and there seek to bind the estranged together again? Not at all. This was not what they wanted. Seldom, too seldom indeed, do we find men seeking such work; seldom do we find men qualified for such.

But what of the consequence? Here is the answer: "And when the ten heard it, they were moved with indignation against the two brethren." Not anger, mark you, but indignation. And the reader will do well to consult a dictionary for the difference in meaning.

Christ came into the world, not to be served, but to serve others. And when his followers so far forget that principle as to want to dictate to others, they may expect indignation in the hearts of their fellows.

And now let's settle in our hearts.

once and for all time, this question of authority in the church. Are certain men in Christ's church clothed with authority to be exercised over others? That certain ones are to rule there can be no doubt, for the Bible plainly teaches it so. But what is the source of the power by which they are to rule? Does that power arise from delegated authority, like that of a judge of the court, or the sheriff of the county, or does it arise from a godly life and example? Let's listen to the Savior while he answers. Here are his words: "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over" them, and they that are great exercise authority upon them.

Yes, Lord Jesus, we know all that. We know, and we know perfectly, that is the rulers, the officers of human governments all exercise authority over those in their realm. We know that the power by which they rule their fellows derives from authority. We know all that, I say. But is this true in your realm? Is it true in the church? Here is his answer: "But it shall not be so among you." (Matt. 20: 26)

Peter was one of "the ten" who became indignant at James and John; he felt the sting in his own heart caused by their effort to gain an advantage over their brethren; and he heard his Master teach that, while it is true that in human governments certain ones have authority over their fellows, "It shall not be so among you." And Peter remembered that. In after years he wrote, (1 Peter 5: 1-3): "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: Feed (tend) the flock of God which is among you, taking the oversight; (and now note the following pairs of opposites with which he concludes his exhortation) (1) Not by constraint, (1) but willingly; (2) not for filthy lucre, (2) but of a ready mind; (3) neither as being lords over God's heritage, (3) but being ensamples to the flock."

To "constrain" means to compel by

some moral or physical force. What the elders did, then, was to be done willingly, and not because they were forced, or compelled to do.

"Filthy lucre" means gain, financial gain. It does not mean "ill-gotten gain," as is sometimes thought and asserted. What the elders did, therefore, was to be done of a willing heart, and not because they would be paid for it, like digging a ditch, or plastering a house. The "great" in Christ's kingdom are "bond-servants," the kind of servants who expects and receive no earthly gain. How they procure food and clothing is another matter. No servant of God is to work for financial reward. To do so is to "make merchandise" of the gospel.

The word "lord" whether used as a noun or a verb, always conveys the idea of authority. When used as a noun, as in this passage, it refers to a person clothed with authority over others; and when used as a verb, as in the Revised Version of the passage, it conveys the idea of exercising that authority. The ideas of good or evil, of kindness or harshness, or of righteous or unrighteous, do not inhere in the word. The word "lord," I say, means one who is clothed with authority, and whether he is good or bad, kind or unkind, must be determined by other words in the sentence.

Remember, please, that the figure employed here is not that of workers on a plantation and their overseer; it is the figure of a flock of sheep and the shepherd. Hence, the "oversight" the elders were exhorted to "take" is not that which may be observed in the overseer of laborers, but that which is seen in a shepherd. Not laborers on a plantation, or in a shipyard, I say, but "the flock," is what they were to "take the oversight" of. And the force, the power by which they were to govern God's people is not that of authority like lord's, it is the power of example like that of a shepherd.

And thus we see the reason, the grand philosophy in Paul's assertion that the 'overseer must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, no brawler, not covetous, one that ruleth his own house well, * . * . have a good report from them which are without." (See I Tim. 3:1-7)

He doesn't say, mark you, that the overseer of God's church should be, or may be, thus and so; he uses that strong auxiliary "must." He "must be" thus and so, the apostle affirms. But why must he? And the answer thunders back: He must be thus be-

cause herein is his power to rule, or guide, or govern God's people. The man who doesn't possess these characteristics, and who is known to possess them, and the children of God will gather about him, and cling to him like particles of steel about a magnet; they will be influenced by him; they will listen to him; they will obey him; and they will follow him just as sheep follow their shepherd. God is right, and his Bible is right. The figures of speech employed by inspired men teach truth, not error.

SAVING GRACE

(Continued from page 1)

which God commands man to perform.

Friend, I believe "By grace are ye saved," but I also believe "The grace of God which bringeth salvation hath appeared to all men, TEACHING us" the glad tidings of a risen Savior, and by faith, repentance and baptism we may enter into that saved condition; that new life; how we may "present our bodies a living sacrifice," "take heed lest we fall" and enjoy the assurance of going to the heavenly home with our Savior when he comes again.

Mobile, Alabama, October 1: Work at Oakdale continues pleasant. Unable to tell just yet what effect lay-offs at Brookley Field will have upon the congregation. Bible class attendance has showed increase last two Lord's Days. One restored and three adults baptized since returning from our visit north in July and August. Holcombe Avenue, L. L. Paul, preacher and Plateau, V. P. Black, preacher are erecting new buildings that will be a credit to the Cause.—O. E. Moss, 1005 Baltimore St.

Searcy, Arkansas, October 3: The Old Town Ridge meeting near Leachville, Arkansas closed September 23. One was baptized. I shall return again in 1946. I am now at Dora, Mo. Two have been baptized.—Dan J. Ottinger.

Huntington, Arkansas, October 3: The meeting at LeQuire, Oklahoma closed with two baptisms and two restorations. I am now in Cushing, Oklahoma. John M. Burnett has just begun regular work with this congregation. All seem to have been busy getting ready for the meeting. Go next to Booneville, Arkansas, begin there 18 of this month.—H. H. Dunn.

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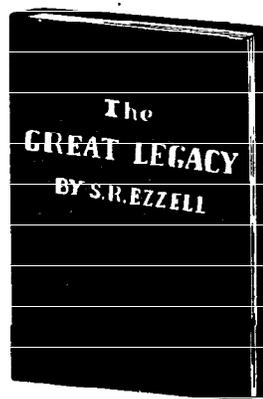
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The Teaching Program

GEORGE W. DeHOFF

The world is in a terrible condition. A majority of mankind has rejected outright the rule of God. Many others who believe in God do not obey Him. This is the reason for war and for every other evil that curses the earth.

The Remedy

The remedy for all this is teaching. Without teaching men drift into sin. God said, "My people are destroyed for lack of knowledge." (Hosea 4:6). They drift into "swearing, lying, killing, stealing, committing adultery." They break out and blood toucheth blood. In the first chapter of Romans Paul names the sins of those who have no knowledge of God. As a result of this lack of knowledge, hell is having a field day ' in the United States. Less than 50 per cent of our people are members of any church; less than 10 per cent attend church regularly. More than 70 per cent of the children grow to maturity without any systematic instruction in religion or morals. Judge Sam D. Tatum of the Nashville, Tennessee Juvenile and Domestic Relations Court said of four thousand three hundred cases tried by him involving those under 17 years of age, only 27 were Sunday school students and of these nine were not guilty. Teaching is vaccination against sin.

Ignorance of God's word makes worship unacceptable. Paul declared that the Athenians were worshipping God but were doing so in ignorance. (Acts 17:23). Jesus declared that people who taught for doctrines the commandments of men were worshipping Him in vain. (Matt. 15:9). We cannot worship right unless we are taught right.

Salvation is not possible without teaching. Only those who do the will of the Father can go to heaven. (Matt. 7:31). How can men do the will of God if they are not taught the will of God? Jesus said, "Go ye therefore and teach all nations." (Matt. 28:19, 20). No person can be saved unless someone teaches him the truth.

The kingdom of heaven is preserved and furthered by teaching. The sword does not convert people to Christianity. Indeed, war has never been conducive to the spread of Christianity. Superstition will not preserve and defend the church. Nothing will do it except the teaching of God's word. We need more teaching.

Teaching Program Needed Now

The first thing we need to carry out a good teaching program in the con-

gregation is a converted membership. We need members of the church who are "ready unto every good work." Too many are added by generation instead of regeneration. Their hearts are not in the work. We must depend on the faithful few to carry on the great work of teaching.

All great work has been stirred by preaching: its results have been made permanent by teaching. In attempting to save outsiders the members of the church and their children have been neglected. We have succeeded in doing two things: saving the lost, losing the saved. To "discipline" members of the church means to care for them, to teach and train them. No parent would say when asked about his little child, "Yes, we had such a child. I do not know where that child is. Why, I have not seen that child around in two or three years. Whatever happened to that child?" Yet, that is the very attitude we adopt toward members of the Lord's church.

The Bible teaches we are to obey "the rulers in the church. (Hebrews 13:8). It teaches we are to be ready unto every good work. If the elders decide that the Bible school is a good work, then we sin if we do not extend our cooperation.

We need trained teachers. These members must be faithful Christians. They must have a desire to teach. They must have the ability to teach. A class should never be forced upon any one. If he does not love the truth enough to do his best when asked, someone else ought to teach him.

The church needs teacher's training classes. It needs classes for men and boys to teach them how to lead prayer, serve at the communion table and conduct public worship. Classes for women need to be conducted for in every church woman have a tremendous influence and do a lot of the work. Teach them how to have the right influence and how and what to do when they work. We need classes for young people. A good class of young people being grounded in the fundamentals of the faith can mean the salvation of the congregation in generations to come. Vacation Bible schools are needed. These succeed in giving an intensive course of study and result in deepening impressions for good in a manner that cannot be done in the one class a week system. Then, the church needs general courses for all its members. Preaching is simply one method of teaching.

There are many ways to supplement the work of the pulpit.

The salvation of the church in the next generation does not rest with any college, any paper nor any group of men except the local congregation and the salvation there is in teaching. Of course, colleges, papers, etc., may help with the teaching but let the teaching program center around, work through and in the local congregation.

The Evangelist, Sheffield, Ala.

Paragraph Sermons

E. M. BORDEN

The reign of Christ is going on now. It began on the first Pentecost after the resurrection of Christ. It will end when Christ comes again. The millennium is the reign of Christ, for he was to reign in the millennium. Christ was to reign in the first dominion of the kingdom. "Unto thee shall it come, even the first dominion of the kingdom shall come to the daughter of Jerusalem." (Micah. 4:8) Then since Christ was to reign in the first dominion, and he was to reign in the millennium, and he is reigning now, the millennium is here.

The second coming of Christ is always an interesting subject. When he comes again he will not establish a kingdom, for his reign will end when he comes. Paul said: "Then cometh the end." The end of time. The end of the age. The end of the reign of Christ. "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." (I Cor. 15:23) Then when Christ comes again he will deliver the kingdom to God. The end of Christ's reign will be when he comes, so the millennium is now.

The second coming of Christ is yet a future event. We do not know when it will be. The Bible has revealed some things, but it has not revealed the time of the coming of Christ, and the end of time. The Bible has revealed the fact that when Christ comes again, the dead will be raised. "All that are in the graves shall hear his voice, and shall come forth; they that have done good to a resurrection of life; and they that have done evil to a resurrection of damnation." (John 5:25-28) Then the resurrection of the dead and the end of time will come at the second coming of Christ. When that last day ends, eternity alone will exist.

Have we forgotten that Paul said: "Vengeance is mine; I will repay.

saith the Lord?" (Rom. 12:19) If a man has done us wrong he is the one to suffer for it. We gain nothing by trying to get revenge. Shall we do wrong because some one else has done wrong? If we do, what have we gained? "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." (Rom. 12:20) You say it is hard to do? Are we just right when we feel that way? When we get right we will be glad to do as Paul suggested. "Be not overcome with evil, but overcome evil with good." (Rom. 12:21) Here is a good example to follow: "Alexander the coppersmith did me much evil; but the Lord reward him according to his works." (II Tim. 4:14) Are we willing to do that? If so, then why continue to get revenge?

Liberty. Yes, we hear a great deal about it. Liberty in the pulpit and the press. Yes, we live in a land of liberty. This kind of liberty is a choice between denominations, or privilege to choose between idols and the God of heaven. It gives a man the privilege of being an Atheist or a Christian. The liberty in the New Testament is to accept Christ and be saved, or to reject Christ and be lost. Then, liberty in Christ is not a choice of denominations; not a choice among the commandments of the Lord; but a choice to obey and be saved or to disobey and be lost. A man's destiny cannot be based on opinion. It is dangerous. Adam had a choice between life and death. He chose death. Moses had a choice between royalty in the house of kings, or loyalty to God and his people. He accepted loyalty with its persecutions. Israel had a choice between a blessing and a curse. We have a choice today. We may obey the Lord and be saved or we may disobey and be lost. Let us choose life in a better world, even if we do have persecutions here. Jesus said: "Come unto me all ye that labor and are heavy laden and I will give you rest."

Notes - Reports

Freer, Texas, October 1: My first meeting of the summer was at Asher, Oklahoma with a very splendid and spirited group of brethren. If I remember correctly, there were three baptized into Christ and two wanderers returned to the fold. One of these was a woman who had left the church and had become a Holiness preacher

and in fifteen years of work with them had attained quite a high station among them. Winning her back to the path of Right caused much rejoicing among the saints and much confusion among the sectarians. From Oklahoma I came to Freer, Texas where two were baptized and two restored. Leaving Freer I went to the Rio Grande Valley

of Texas for a meeting with the little church at La Faria, where I performed my first local work. One man, past middle age and one of those truly beautiful characters that are occasionally found outside the church, was baptized. We had a fine meeting at Logansport La., my second there. Here Brother R. J. Stevens lead the song



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1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a lit- 2 tle child, and set him in the midst of them, and said,

a Rom. 14:21; 15: 1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c; 22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the half shekel, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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services and taught a class in vocal music to the young people in day services. Four were baptized and six restored. Then we held a meeting at Price, Texas and then back to Freer to labor again with these delightful brethren where we lived and worked for two years, some three years ago.—Alvin O. Raney, P. O. Box 1133.

Springhill, La. . October 5: Eighteen baptisms and two restorations result of meetings during July and August. Began regular work with the church in Springhill, Louisiana, September 1. Spent Sunday September 23, in Okmulgee, Oklahoma and spoke for the East Eighth Street congregation. We moved to Springhill last week and are about to get set up for what we think to be a great work here. In my absence recently Brother J. R. Colvin preached for the church here and baptized two. I baptized two from Taylor, Arkansas last Lord's day evening. Taylor is one of our mission points near here. The brethren at Taylor have purchased a nice lot and plan to build a church home as early as possible. Correspondents will please note change of my address as above.—Lee Starnes.

Monette, Arkansas, October 3: From July 23 to August 5 I conducted a meeting at Black Oak, Arkansas, with one baptism and five restored. Bro. O. C. Pickens of Jonesboro directed the song service. Following this, from August 6 to August 19 I assisted the church at Red Onion, north of Monette in a meeting. During this meeting four were restored. Brother Howard F. Gwinn of Monette directed the singing. Then I engaged in a meeting in our new church building here in Monette from August 22 to September 2. Four were baptized and two restored. Brother Gwinn also directed song service in this meeting. I engaged D. N. Jackson, Missionary Baptist, in a debate at Flint, Michigan, from September 18 to September 21. We had an interesting discussion. It was my third time to meet Jackson. I preached at Leachville, Arkansas on the fourth Sunday of September and baptized one. Then at Monette the fifth Sunday, with two, long time members of the Baptist Church, baptized. My blood malady is out of control, and instead of sending me the treatment to be taken here, my doctor in California instructed me to give away a certain amount of blood. This was the first I had given blood away for twenty-one months. I have given away the required amount and am waiting further instructions from my doctor. I am of the opinion that he

is getting me ready to return for an examination and further treatment at Berkeley, California. I have other debates pending and will get to them on time if possible.—W. Curtis Porter.

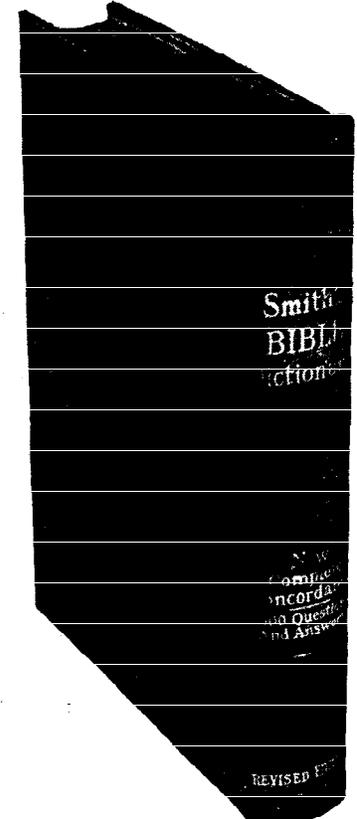
Alamogordo, N. M., October 4: May I report that the church is growing better and better here. That we baptized a young woman last Lord's day night, also a man and wife placed membership with us. That makes five since last report to any paper. Our attendance on Lord's day and night is greater than ever in all the twenty years I have been here, and increases every week. I would like to say that

I have hundreds of the finest books for winter reading at rock-bottom prices. Readers write me for price list. With the best of good wishes to the Light and all its readers.—Tice Elkins.

Dorena, Missouri, September 25: I closed a good meeting at Dorena, Mo., last Sunday night. Ten were baptized. The church was otherwise strengthened. The crowds were the largest that I have spoken to since I have been laboring in this section. The churches in this territory are slowly growing.—Freeny Saunders.

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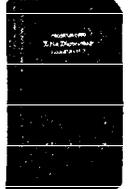
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AHŪ'HAI Son of Jahath, Judah (1 Chr. iv. 7).
AHŪ ZAM, Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).
AHUZ/ZATH (*possession*). The "friend" or "favorite" who was with Ahimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word

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VOLUME 15

DELIGHT, ARKANSAS, OCTOBER 18, 1945

NUMBER 44

False Teachers

TED W. McELROY

(Radio Sermon delivered over KHGB Okmulgee, Oklahoma.

The text for our lesson this morning is John 7:18. Jesus said, "He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true and no unrighteousness is in him." In this passage the Lord contrasted true teachers with false teachers. Note the difference: First, the false teacher speaks from himself, his own doctrine and opinion by his own authority; but the true teacher speaks not from himself, but he speaks God's word by the authority of heaven. Second, the false teacher seeks his own glory and exaltation by exhibiting his human wisdom; but the true teacher seeks the glory of God by preaching the gospel and hiding himself behind the cross of Christ. The Pharisees, who stressed their own customs and traditions and ignored God's law, were the false teachers Jesus rebuked in this scripture. The rebuke equally applies to every preacher or teacher who ignores the word of God and "speaketh from himself."

To some of our listeners, in this age of tolerance and compromise, it may seem strange and unkind to speak of false teachers, but loyalty to Christ demands that Christians oppose all manner of wickedness and false doctrine. False teachers are present and active in the world, the New Testament foretold their coming, and if the false teachers had not come, the prophecy of scripture would have failed. Listen to a few of the predictions concerning them: Jesus said, "And many false prophets shall arise, and shall lead many astray" (Matt. 24:11). Paul warned, "I know that after my departing grievous wolves shall enter in among your own selves shall * men arise speaking perverse things, to draw away disciples after them." (Acts 20:29, 30). The apostle Peter said,

But there arose false prophets also

among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction" (II Peter 2:1). John, the beloved disciple, exhorted, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (I John 4:1) These scriptures make it plain that there are a multitude of false teachers in the land, active in their opposition to Christ and his doctrine and his church.

It is a common and popular idea that it makes no difference what a man believes, just so he is honest in it. Apply this idea to food, and it would make poison equal to bread if a man were honest in eating it—but this is not so. Apply the idea to medicine and strychnine is equal to penicillin, if the patient is honest in taking it, but such is not the case. The idea that it makes no difference what a man believes appears ridiculous when applied to food or medicine, and it is equally false when applied to religion.

Religious falsehoods when believed and obeyed have a dire and disastrous effect upon the destiny of the souls of individuals. This was true in the Old Testament and pointed out by the weeping prophet of Israel in these words, "And I have seen the folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah." (Jer. 23:13, 14). In these words the prophet pointed out the cause of error and wickedness in ancient Israel, the cause was falsehoods and lies taught by their prophets: false teaching leads to sin and wickedness.

The terrible effect of false teaching is pointed out in the New Testament. Jesus said, the false teachers would "lead many astray" (Matt. 24:11); those who are lead astray by false teachers will never reach heaven. Paul warned the Colossian church against false teachers by saying that such men would "rob you of your prize" (Col. 2:18). The man who teaches a false doctrine is a robber, not of silver and gold, but of something far more precious, that is the heavenly treasure. The apostle Peter in his warning against false teachers calls their doctrine "destructive heresies" (II Peter 2:1). Note the destructiveness of heresy, first it brings swift destruction upon the one who teaches it, and second—destruction will fall upon all who accept and obey it. Jesus illustrated this point by saying, "Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into the pit." (Matt. 15:14). This language referred to obstinate false teachers and their stubborn followers, and states that hell will be their doom. From these scriptures we have learned that false doctrine leads astray, robs of the heavenly prize, and brings eternal destruction upon its followers. Hence we see the necessity of avoiding the awful consequences connected with the belief of false doctrine.

The New Testament describes the false teachers, and their methods. The false teacher is vain glorious, Jesus said, (Matt. 23:5-7) "But all their work they do to be seen of men." The false teacher is desirous of the praise of men and he will compromise his doctrine and integrity to please men. His religion is for exhibit only. Sometimes to make an impression on people the false teacher will pretend to have and to show great humility, but when humility goes on parade it ceases to be true humility and is sheer vanity and hypocrisy. The false teacher is covetous. (II Pet. 2:3) "And in covetousness shall they with feigned words make merchandise of you." The interest of the false teacher is not the welfare of his followers, but he covets his follower's support.

The methods of the false teachers

are cunningly devised. Paul described their methods in this warning to the Colossian church, "This I say, that no one may delude you with persuasiveness of speech" (Col. 2:4). In Rom. 16:18 he described the method of false teachers thusly, "by their smooth and fair speech they beguile the hearts of the innocent." By flattering and pleasing words false doctrine is presented and made to appear plausible and desirable, and because of the persuasiveness of speech many are misled thereby.

The deceptive methods of false teachers is illustrated by Jesus in these words, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." (Matt. 7:15). The false teacher never comes to you and tells you that he is a false teacher, but he comes in sheep's clothing claiming to be a teacher of God's word. Paul pointed out this fact in these words, "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." (II Cor. 11:13, 14). False teachers disguise themselves as teachers of righteousness, there is not a man in the land that will come to you and say, "I am a false teacher," but all claim to teach righteousness; nevertheless there are many false teachers active in the country.

Since all teachers in the land claim to be true teachers, how can we know the ones that are false? Tradition, custom, and denominational usage is not a safe criterion. Jesus proposed an acid test when he said, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit" (Matt. 7:16, 17). As the fruit is proof of the nature and quality of the tree, so the life and practice of individuals is proof of the kind of teacher they have had. If the life and religious practice of people is not that which is approved of God and authorized in the New Testament, it is proof that they are following a false teacher and they will fall into the pit of destruction with their teacher, unless they renounce the teacher and turn from his doctrine.

On this point of testing teachers, note the lesson of I John 4:1-6. John first commanded, "believe not every spirit, but prove the spirits" and then he instructed a double test. First,

"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God" (verse 2-3). A religion that does not acknowledge Jesus is a false religion, and its teacher is a false teacher. This marks all the heathen religions of the world, false and unavailing. But nearly all the religions in America will pass this first test, because they acknowledge that Jesus Christ came in the flesh. Now notice the second test commanded by John, "We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error" (verse 6). This second test is the crucial test for the different religions of America, the question is, Do the preachers and teachers hear the apostles. A Religion or doctrine that is not taught by the apostles in the New Testament is not of God. If it is found in the apostles writing it is of truth, if it is not found there it is error.

In conclusion what should be our

attitude toward false teachers when they are discovered. First we should make an effort to correct them, II Tim. 2:25. "In meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth. Second if they refuse to make correction and stubbornly continue in false doctrine they are to be rebuked and avoided. (Tit. 1:11-13) "Whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sakethis testimony is true. For which cause reprove them sharply, that they may be sound in the faith." (Tit. 2:10) "A factious man after a first and second admonition refuse" or avoid.

This is the beginning of a series of radio lessons on living issues and questions. It will be our aim to set forth the teaching of the scripture in contrast with popular error on doctrines of vital importance. Listen next Lord's day at this same time over this same station for the second in this series of studies, refuting popular errors in modern religion.

Seeking God

ALVIN O. RANEY

"Seek ye the Lord, all ye meek of the earth....." (Zeph. 2:3)

How is it that man will not give up seeking after the Lord?

All throughout history man has espoused ideals, sometimes lofty and noble, sometimes crude and vulgar, and has ever given himself, his possessions, his all to the support and propagation of such ideals. He has lifted high the banner of a peculiar ideal or ideology and has refused to lower it though it become an altar upon which is poured the blood of thousands of innocents. Yet, when the crest of the tide of zealous fixation is reached, an ebb always sets in and, gradually or quickly, men forget or abandon that which was established at such frightful cost.

The ideology of Roman supremacy received the blood offering of Rome's noblest sons for a hundred years and then crumbled into the dust in a score. The Crusades spilled the brave blood of uncounted kings and commoners in the holy name of God and in less than a hundred years were held before the world as classic examples of sacrosanct idiocy.

These, and like human obsessions, were abandoned, not because of failure to establish their standards, but be-

cause of their victory. All opposition was destroyed, all enemies defeated. The flower of realization bloomed upon the blood-soaked fields of contest. The butt of the banner was implanted upon the highest peak of achievement. Nothing was left but to shout their victory to the skies.

Yet even the very wine of victory contained the dregs of defeat. The final establishment of the ideal itself, marked the beginning of the decline. The men who fought for it now tired of it.

When the heat of battle cooled and the activity and sacrifice of the fight slackened, man, with opportunity to look critically, found the silver of the vaunted banner tarnished and the gold cankered, and the ideal, itself, not worthy of the sacrifices made to it. In disgust and disillusionment they allowed it to be swallowed up by encroaching time and forgotten.

Thus it has ever been with seemingly inspired human idealism. The great idea is born, it carries thousands and more thousands to death and ruin; then, failing of true worth or lasting value, itself dies, leaving only the testimony of history to the foolishness of mankind.

In the light of the sad experiences

of the race, one is constrained to wonder: "Why does man give up seeking after God—and the ideal of God-likeness?"

The answer is quite simple. Simply because he cannot!

The eyes, when there is no light, yet strain the more after it. It is their natural function to distinguish objects in the light and to identify them to the brain. The mere absence of light does not change their nature, nor halt their efforts or fulfill nature's demands.

The ears, when all is still, strains the more for a sound. The greater the solitude, the greater the effort to hear. By nature the ears were designed to register and interpret sound to the brain. As silence grows more complete, the hearing becomes more acute, registering even the beating of the heart and the pounding of the pulse in the temples. Absence of sound does not change the nature of the organ; rather, it accentuates the ear's search for sound.

The tongue, when it had nothing to taste, even longs for pleasant stimulation. Reaction of denied nerves fill the mind with the goodness of remembered joys and the pleasures of anticipation. Saliva flows in the mouth and the stomach clamors to receive the visioned food. The absence of food does not still the tongue's natural demand.

So, the soul of man, by its created nature, longs for happy communion with God. Man's separation from God does not still the cry of his restive spirit. An individual may feel no need of God, just as an eye may be blind, or an ear be deaf and so, dead to the promptings of nature. This does not destroy, but, rather, establishes the rule. Mankind, by his very nature, seeks continually after God.

The individual does not always pursue his quest for God with intelligence, nor even with constancy. Nevertheless, the fact remains, established in the overwhelming numbers of religiously inclined persons in all ages, that man must have a God!

If he knows not the true and living God, he will make himself a god. The heathen will carve his god out of wood or gold or ivory, or find his god in a tiger's tooth or a monkey's paw. The civilized man will create himself a god in his own mind and endow him with all the attributes he thinks should belong to a god—all that is good and none that is bad—according to the standards of him who creates the god. Or the civilized man will borrow a god from his neighbor, or accept one handed down to him by father or mother. But a god man will

have!

It is here that the grave responsibility of the church of Christ lies. Man yearns after God—cannot do otherwise. False teachers have for centuries taught man to be satisfied with lesser gods; gods of physical or mental manufacture. And the mouth-filling but soul starving cry of "Religious Freedom" is loudly raised when these gods are attacked.

We, as members of the Body of Christ, must ever be fully committed to the Christian hypothesis that there is ONE GOD, living, loving and holy. If we are, it can never be a matter of

indifference to us whom or how the nations—or the neighbors—worship.

"Thou shalt worship the Lord, thy God, and Him only shalt thou serve" (Matt. 4:10).

"God is a spirit, and they that worship Him must worship Him in spirit and in truth." (John 4:24)

Ours, then, is the magnificent task of bringing to the nations of the world, the GOD of the Bible, the Christ, His Son, and the Gospel, the power of God unto Salvation. About it, then, my brethren! We must "work while it is yet day, for the night cometh, in which no man can work."

Light For The

R. A. HARTSELL

Sacrifice is a vital part of human life. It gave birth to our nation, and it now sustains our political way of life. The liberties and freedoms which we now enjoy, sanctify us as the greatest of nations; and these were bought at a sacrifice; and were bought at a sacrifice of the blood of our friends and kinsmen.

Two things impel us to sacrifice, especially in the case of our country. Either our love for an obedience to our way of life and government, or our feeling that we are forced to do so, causes us to make the demanded sacrifices. Our admiration is high for the one who is prompted by the former of these. So, I am led to say that in sacrifice there is purpose. God has a fice upon the part of his people. We cannot serve Him acceptably without it. "I would that ye present your bodies a living sacrifice," is the inspired wording of His attitude. You will note that this sacrifice is based upon life, not death. While one is living, active and the possessor of ability to function, he must make the essential offering.

But God will not accept just any kind of an offering, presented in just any kind of a way suitable to man. King Saul tried this and was sternly rebuked, at the cost to him of his kingdom and life. Do you remember Samuel's question to him? It was: "Hath the Lord as great delight in sacrifice, as in obedience?" The answer should be of interest to you. "Behold, to obey is better than sacrifice, and to harken than the fat rams."

An offering was made, but it was refused on the grounds that it lacked obedience from the heart. To be acceptable to God, sacrifice must be in

the realm of what the Lord requires, it must be from one's own possessions, and God's will must be obeyed in the presentation of it.

Substitutes are not acceptable to the Lord. You will recall the story of Nadab and Abihu. They offered "strange fire" unto the Lord, thinking, perhaps, that He would accept anything, so long as it was offered in a religious spirit. But they died. By these we are taught when we present what He wants in the way He has ordained.

Available For Singing Work
McAlester, Oklahoma, Sept. 26:
Brother C. Ray Wood, who has for the past fifteen years served as song director for the church of Christ, Second and Washington, McAlester, Okla., in addition to serving as an elder for the past few years, has determined to devote his full time to evangelistic singing.

Brother Wood is an efficient song director with both the knowledge of music and the ability to direct congregational singing. His work has meant much to the worship of the church and his determination to enter this field will be a distinct loss to this congregation but we are persuaded that his services in assisting congregations in meetings will accomplish much good in a broader field.

The character and reputation of Brother Wood are of the best, and he enjoys the confidence of the other elders of this congregation as well as that of the congregation as a whole. Those in need of a song director for meeting work would do well to contact Brother C. Ray Wood, Box 419, McAlester, Oklahoma.

Sincerely,
C. A. Grimes, H. W. Grantham,
Elders; Melvin L. Vaughn, Minister.

"Be ye also patient: stablish your hearts: for the Coming of the Lord draweth nigh" (James 5:8),

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER. Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Hobbyism and Hobbyists

GEO. B. CURTIS

At rather frequent intervals there come to my desk the ravings of Bro. Chas. F. Reese of Yuma, Arizona. If there is a hobby that Bro. Reese has not embraced, there is a hobby of which he has not heard. He is anti-class, anti-Sunday school and now he comes out with one of the latest. He is definitely "anti-pinch." Lest you have not heard of this newest quibble I'll try to briefly explain his anti-pinch theory. He reasons that the Lord broke the loaf, therefore it is an error for any member to break off a small portion of the bread as it is passed around. This breaking off of a small portion friend Reese calls pinching the loaf. I could conscientiously partake of the bread if it were broken into small pieces, or I can conscientiously partake when I break the piece that I eat myself, for the Lord has legislated neither way. But when a man goes before my brethren with a hobby, and misquotes the words of Christ to sustain that hobby, I propose to put cockle burs under his saddle, and let his own hobby horse pile him into the ditch.

The tract under consideration from Chas. F. Reese, "DID CHRIST CAUSE DIVISION," has the following: (Quote) "I TEACH THE TRUTH AT ALL TIMES, AND LEAVE THE RESULTS WITH GOD. Here is the truth in worship: 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. (Matt. 26:26) Brake: To strain apart, to lay open by breaking. (Webster) . . . As they were eating Jesus took a loaf and blessed it, and he broke it in pieces and gave to his disciples, saying, Take this and eat it. It is my body! (Matt. 26:26) American Translation" (unquote).

I call attention to two errors in this quotation. (1) Webster never gave the definition of "brake" as Mr. Reese says. Webster knows that "brake," transitive verb, present tense, means

to check or slow by the application of friction. Brother Reese can't even get Webster right. I am sure that he would argue the question with the dictionary, for I notice that he differs from the dictionary almost invariably in spelling. (2) He pretends to quote from the American revision in Matt. 26:26, and misses that farther than he does Webster. Here is the quotation as given in the American Revised Version: "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to his disciples, and said, Take, eat; this is my body." Here is how Reese misquotes the American Version: Reese says "loaf," the American Version says "bread." Reese says, "He broke it in pieces," the American Version says, "And brake it." Reese adds "pieces" because his theory calls for pieces. "Pieces" is not in the American Version, it is not in the original Greek, and it is in no other translation that I have found. Now Brother Reese either knew or he did not know that the American Version read as he gave it. If he knew it and perverted the Word of God, he will lose his soul if he dies unrepentant of adding to the word of the Lord. If he didn't know that he misquoted the passage, he is too ignorant of the Word of the Lord to pose as a teacher. He needs to take a few lessons in some of the classes to which he is so violently opposed.

Another blunder of this hobbyist occurs also on the first page of the tract under review. I shall not try to point out all the errors found in it. Too much space would be consumed. But, listen to this: "For I say unto you, I will not any more eat thereof until the kingdom of God shall come." Reese says, "eat thereof;" the Bible says drink thereof. But another. In the last paragraph on this first page, our friend tries to justify his one cup hobby and in so doing gets his lan-

guage all wrong as usual. We quote: "Likewise, also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. (Luke 22:20) Did he supped the cup, yes. Listen to Paul, For I have received of the Lord which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread. (I Cor. 11:23) And when he had given thanks he brake it, and said, take eat; this is my body, which remembrance of me. . . If Christ had not supped the cup there would not have been any communion. When he sup the cup, that settled the cup question for all times to come. When he said this cup, and supped it, that cut out other cups." (Unquote) There is the quotation, errors and all. I wonder if Brother Reese has the very cup that the Lord used. Has he been on a quest for the Holy Grail? Has he found what the Roman Catholics searched throughout the middle ages so unsuccessfully to obtain? If not, either his argument is lost; or Bro. Reese is lost. He says, "That cut out all other cups." Then he must have that very cup or it is another cup. Doesn't Brother Reese know that "supped" in Bible usage doesn't mean to drink in any sense. It means to dine, to eat; not to sip or sup in Mr. Reese's understanding. The word is from the Greek, deipnesia. Thayer defines thus: "1. supper, esp. a formal meal usually held in the evening. 2. univ. food taken at evening." (Thayer p. 127) Berry defines thus: "The chief evening meal, supper." Lyddell and Scott defines thus: "The chief meal, corresponding to our dinner."

Reese heads his tract, "DID CHRIST CAUSE DIVISION?" by teaching the truth. (John 7:38-43). No, Christ did not cause division in his own body by teaching the truth, but Reese tries to cause division in that body by teaching what Christ never taught. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrines which ye have learned; and avoid them." (Rom. 16:17). Thou art the man, Reese,

Gospel Obedience

ROY H. LANIER

"For the time is come that judgment must begin at the house of God; and if it begin first at us, what shall the end be of them that obey not the gospel of God." (1 Peter 4:17).

The first lesson suggested by this verse to which I call your attention is that of individual responsibility. Two classes of people are suggested in the verse, one the house of God which is the church as is proved by 1 Timothy 3:15. The other class is referred to as "them that obey not the gospel." By gospel obedience one becomes a child of God. This is seen to be true because Jesus said, "Whosoever will do the will of my Father which is in heaven, the same is my brother, and sister, and mother," Matt. 12:50. Doing the will of the Father is obeying the gospel, for the gospel is the expression of the will of God. So the one who does the will of the Father, obeys the gospel, is the brother, or sister of Jesus, and the child of God. The question contained in this verse indicates that the consequence of not obeying the gospel is something to be feared. And the following verse continues, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" This deals with the same two classes and suggests that the ungodly and the sinner, which are those who do not obey the gospel, will not be saved. Obedience is an individual matter. All are exhorted to render obedience. Salvation is offered to them that obey. (Matt. 7:21; Heb. 5:9; Rev. 22:14) The fact that God commands obedience is proof of our ability to obey, for God would not command us to do that which we have not the ability to do. Hence all are obligated to obey the gospel and God will hold us responsible for our disobedience.

The next lesson to which I call your attention is, the gospel can be obeyed. There is something about the gospel which is of such nature as can be obeyed. On the other hand, the gospel can be disobeyed. Let us investigate to determine what there is about the gospel that can be obeyed or disobeyed. Some one has said the gospel is composed of facts and truths to be believed, commandments to be obeyed and promises to be enjoyed. Neither facts, truths, nor promises can be obeyed, so there is nothing about the gospel, except the commandments, that can be obeyed. Hence when Peter wrote about obeying the gospel he could have had nothing in mind

except the commandments of the gospel. What shall be the end of them that do not obey the commandments of the gospel? Notice he specifies the gospel. He was not concerned about the commandments of the law, the ten commandments, but the commandments of the gospel of Jesus Christ.

In the third place we direct attention to what is included in gospel obedience. What does one do when he obeys the gospel? The gospel directs us all the days of our lives, even to the end. So if we must come to the end of gospel obedience before we obtain a blessing for obedience, we would not be blessed for our obedience until death. But I am prepared to prove that by the expression, "obey the gospel," Peter, and other writers, simply meant that obedience required to become a Christian. The verse under consideration suggests as much. Judgment is to begin at the house of God, the church. Over against that he speaks of them that "obey not the gospel." The house of God is in one

group while those who obey not the gospel are in another group. So when one obeyed the gospel he went from one group to another. Therefore all that was contained in the expression, "obey the gospel," was performed, the action completed, when he became a part of the house of God, the church. We conclude, then, that all the action contained in the expression is that which is necessary to bring one into the church. But again, Peter said, "We are witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him," Acts 5:32. What obedience did they render before the Spirit was given them? When Peter preached to the multitudes on Pentecost they believed his message and asked what to do. Peter said, "Repent, and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," Acts 2:38. In other words the Holy Spirit was given to those believers who repented and were baptized for the remission of sins. Yet Peter said God gave the Spirit to them that obeyed him. So all that was contained in that word obey in Acts 5:32 was to believe, repent and

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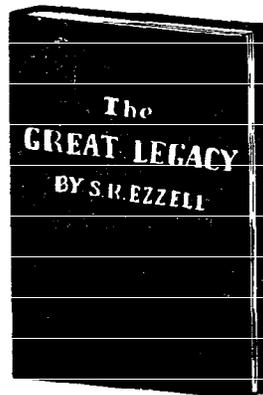
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be baptized for the remission of sins. This is gospel obedience. So Peter's question might be stated, "What shall the end be of them that do not believe, repent and are not baptized for the remission of sins?"

Paul answers that question just as if he had Peter's question before him. He says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with an everlasting destruction from the presence of the Lord, and from the glory of his power," II Thess. 1: 7-9. This is too plain to be misunderstood. Those who do not obey the gospel will be punished after this fashion. But we have learned that the expression "obey the gospel" simply means that one believe in Jesus, repent of his sins, and be baptized for the remission of sins. So we must

conclude that all who do not believe in Jesus, repent of their sins, and will not be baptized for the remission of sins shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power.

Sinner friend, do you believe in Jesus as the Christ of God? If you do, why not heed the commandment of the gospel and repent, and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins? This is exactly what Peter told believers to do. And when they did that they were added to the Lord's church, Acts 2:41, 47. If you will do that you will be added to the same church, the one Jesus built, which is God's family. Then when Jesus comes back he will take you home with him instead of punishing you with an everlasting destruction from the presence of the Lord.

Moses" and "the law of God." The ten commandments were written on tables of stone by the finger of God, and yet, the same commandments were recorded in the book by Moses and it was placed by the side of the ark. (Ex. 20:1-17; Deut. 5:1, 21; 31:24, 25). In Neh. 8-1 we read that the people gathered themselves together and asked Ezra to bring "the book of the law of Moses, which Jehovah had commanded Israel." In verse 18, the same book is called "the book of the law of God." Among other laws, this book set forth the law regarding the Sabbath.

3. This Law, written and engraven in stones, was done away. In II Cor. 3:7-11, Paul refers to that which was written and engraven in stones at the time the face of Moses shone. This refers to Sinai and the giving of the ten commandments. (Ex. 31:18, 32:16). This, Paul says, was "done away." The following scriptures show that Christians are not under it. (a) "We are not under the law," (Rom. 6:14; Gal. 5:18). (b) We are dead to the law, (Rom. 7:4). (c) We are delivered from the law. (Rom. 7:6). (d) Christ is the end of the law. (Rom. 10:4). (e) "Wherefore the law was our schoolmaster to bring us to Christ. . . we are no longer under a schoolmaster." (Gal. 3:24, 25). (f) "The law" has been abolished. (Eph. 2:15; Col. 2:13-15).

Conclusion: Who changed the Sabbath from the seventh day to the first? Answer: No one changed it. God abolished it, ended it, took it away. It is a mistake to contend that the seventh day sabbath law is still in effect. It is also a mistake to regard the first day of the week (even though we are to worship on this day) as the "Christian Sabbath."

A New Covenant And A New Day

We have now pointed out that the Bible teaches: (1) That the Sabbath Law was given to the Jews only. (Deut. 5:1, 2, 15). (2) That it was included in the Law of Moses. (Ex. 20: 1-17; Deut. 5:1, 20; Deut. 31:24, 25; Neh. 8:1, 18). (3) That this law, written and engraven in stones, was done away. (II Cor. 3:7-11; Ex. 31:18; Ex. 32:16; Rom. 6:14; Gal. 3:25, 25; Eph. 2:15). (4) That, therefore, the Sabbath never was changed from the seventh to the first day of the week. It was "blotted out" with the rest of the Law of Moses.

At this time let us consider some Bible statements which show that, with the passing of the Old Covenant, God established a New Covenant under which a new day of worship is designated.

1, The new Covenant is different

Who Changed The Sabbath?

JOHN D. COX

There are those who maintain that the SABBATH as a day of worship has been changed from the seventh to the first day of the week. Therefore, they refer to Sunday as the "Christian Sabbath." Others insist that the seventh day of the week should still be observed as a holy day as it was kept by the Jews under the law of Moses. Both of these positions are erroneous.

Recently, the writer attended a service at which an investigation of the sabbath question was being conducted after the order of a court trial. However, the "defendant" was not present; nor was he represented by "defense counsel." The evangelist served as "prosecuting attorney." He proposed to introduce evidence to prove seven propositions in support of his charge that the Sabbath had been changed from the seventh day to the first. At this writing, we are concerned chiefly with his first three propositions as listed on the "Jury Ballot." They are: (a) That God never changed the Sabbath from the seventh day to the first. (b) That Jesus Christ never changed it. (c) That the apostles did not change it. We concede these three propositions. God, Christ, and the apostles did not change the Sabbath from the seventh to the first day. All advocates of these propositions are right in this. But, those who contend that the Sabbath has been changed from the

seventh day to the first, by anyone, are wrong in this contention. No one changed the Sabbath, but God abolished it!

1. The Sabbath Law Was Given to The Jews Only. "And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them. Jehovah our God made a covenant with us in Horeb." (Deut. 5-1, 2) "And thou shalt remember that thou was a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." (Deut. 5:15). The above statements clearly show that the covenant which God made through Moses was for Israel and that the Sabbath was to be kept in commemoration of their being delivered from Egypt.

2. The Sabbath was included in the law of Moses. The Bible makes no mention of the "ceremonial part" of the law and the "moral part." Those who thus seek to divide the Law of Moses and maintain that the one was abolished while the other was retained, do so without authority from God. Equally without divine authority is the contention that a distinction should be made between "the law of

from the old Covenant. "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the Covenant which I made with their fathers in the day that I took them by the hand to bring them out of Egypt." (Jer. 31:31, 32) This prophecy is quoted in Heb. 8:7-12 and applied to the gospel—the Covenant which God established through Christ. From I Kings 8:9, 21 we learn that the covenant which God made with "our fathers, when he brought them out of Egypt" was placed in the Ark and that this was on "tables of stone." One thing that was on the tables of stone was the Sabbath Law. Therefore, it (the Sabbath Law) was a part of the old covenant and is no part of the new Covenant. Other commandments that were on the tables of stone are also set forth, in principle, in the new covenant, out not the commandment to keep the Sabbath day. They are a part of the new covenant, not because they were on the tables of stone, but because they are contained in the gospel as proclaimed by Christ and his apostles. The following statements emphasize the distinction between the two covenants: "For if that first covenant had been faultless, then would no place have been sought for a second." (Heb. 8:7). "In that he saith a new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Heb. 8:13).

2. The Old Covenant was abolished and the New Covenant was established by the same means—the death of Christ, (a) The Old Covenant (including the Sabbath Law) was abrogated by the death of Christ upon the Cross. In Eph. 2:15 we read that Christ "abolished in his flesh . . . the law of commandments contained in ordinances." And in Col. 2:14 Paul states that Christ "blotted out the bond written in ordinances," nailing it to the Cross." (b) It was through the death of Christ that the new covenant was established. "And for this cause he is the mediator of a 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 the eternal inheritance. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. (Heb. 9:15-17). The difference in the two covenants is clearly seen from the fact that the one was abolished and the other established by the same act—the death of Christ!

3. After the death of Christ, the

First Day of the week begins to come into prominence. Our Lord arose from the grave upon the first day of the week. He made a number of appearances to his disciples upon that day. (Mk. 16:9; Matt. 28:9, 10; Luke 24:13-15; Luke 24:33-36; John 20:26).

4. Christ's Followers assembled to eat the Lord's Supper upon the first day of the week. Read the following statements carefully:

(a) Jesus commanded his disciples to partake of the supper. He saith: "This do in remembrance of me." (Luke 22:19. Also, see Matt. 26:26-28 and I Cor. 11:24, 25).

(b) The Lord's people are commanded to assemble. "Not forsaking the assembling of ourselves together." (Heb. 10:25). Even though this does not say the first day of the week, we know that God's children are to assemble upon some day.

(c) The Disciples ate the Lord's supper when they assembled. This is shown in I Cor. 11:20-23 where Paul rebukes the Church at Corinth because they were perverting the supper so that he said, "when therefore ye assemble yourselves together, it is not possible to eat the Lord's supper."

(d) The disciples "came together" (assembled) to "break bread" (eat the Lord's supper) upon the first day of the week. (Acts 20:7) Here is an assembly they "came together" as commanded in Heb. 10:25. They assembled for the purpose of "breaking bread" as commanded in I Cor. 11:24-26 and I Cor. 10:16). This "breaking of bread," which they came together to do, was the Lord's supper because this is the only thing God's people, under the new covenant, are required to come together to eat.

Conclusion: The Bible nowhere teaches that the Sabbath Law was a part of the new covenant. The disciples of Christ met "upon the first day of the week" in obedience to two commandments of the new covenant. Viz., to assemble and to eat the Lord's supper. Therefore, we cannot escape the conclusion that the day of worship under the new covenant is "the first day of the week."

The Evangelist, Sheffield, Ala.

Obedience

HOYT BAILEY

Walking in the commandments of Jehovah is the Christian's first interest. Conscientious children of God are constantly on the alert lest they transgress some divine precept. All such know "to obey is better than sacrifice, and to hearken than the fat

of rams." They do not question why it is commanded, but they obey because it is commanded. Faithful disciples "seek first his kingdom, and his righteousness" by "walking in all the commandments and ordinances of the Lord blameless." To gain and hold the friendship of a person certain principles must be observed. Jesus said, "Ye are my friends, if ye do the things which I command you." Montaigne wrote, "The first law that ever God gave to man was a law of pure obedience; it was a commandment naked and simple, wherein man had nothing to inquire after, or to dispute, forasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly superior and benefactor. From obedience and submission spring all other virtues . . ." "To be a Christian is to obey Christ no matter how you feel." H. W. Beecher asserted.

Church membership only, being a preacher, attending all religious services, ministering to the sick or giving to the poor will not (within themselves) fit souls for heaven. Jesus said, "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I depart from thee, I never knew you: depart from me, ye that work iniquity." Bearing such fruit in obedience to the commands of Christ is necessary. Christ says, "And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well built. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great."

"Earth's mightiest works shall perish
Shall crumble and decay:
Piles of brick and granite,
The years shall sweep away,
But souls live on forever
In joy or in misery
Character is designed
To last eternally
So build on the Rock of Ages
Build not on the shifting sand
So when the tempest rageth,
Safely thy work shall stand."

—In The Evangelist, Sheffield, Ala.

Notes - Reports

Alma, Arkansas, October 1: Sunday, August 19, I began a meeting at Morriston, Arkansas, the home congregation of Brother Joe H. Blue. I was there for three Sundays. I made my home with Brother Blue. He was out in meetings; but Sister Blue and Aunt Sarah (Brother Blue's sister) made my stay very pleasant and I did enjoy it. Two were baptized and four were restored. From there I went to Bakersfield, Missouri. I was there two weeks. We had splendid crowds and fine singing. Four were baptized and some restored. The brethren there are planning a new building and the last Sunday we were there the contribution was something over three hundred dollars. They will begin on the building soon. Brother Tram Hughes of Bakersfield conducted the song service, in a very fine way. Any time you need a good song director, call him he will do you good. From here I went to Elijah, Missouri. This was my fourth meeting in Elijah. Six were baptized and four restored. The brethren there have their new stone building almost done. The last Sunday the contribution was \$326.00. The singing was fine and they will have one of the best buildings for the church of Christ in south Missouri. I began September 30 at Gamaliel, Arkansas. I am to be here until October 12. Then I go to Forster, Missouri.—Tillman B. Pope.

El Dorado, Arkansas, October 16: "Brother Luke Miller (colored) closed a fine meeting with his people here recently. Ten were baptized and the colored work begun. We are supporting a full time man and have great hopes for that work. Our new building is completed and Brethren Frank Van Dyke (preacher) and Clarence Smith (singer) are now with us in a very splendid meeting. We have one of the best equipped and most beautiful buildings to be found and believe it will enhance every phase of our work. I begin with the brethren in Hope, Ark., the 29 of this month. All within reach are urged to be in attendance. I was with the brethren there about three years ago and anxiously look forward to another pleasant and profitable occasion."—Foy L. Smith.

Searcy, Arkansas, October 15: The Dora, Missouri meeting closed October 9. Two were baptized and one was restored. I received an invitation to return next year.—Dan J. Ottinger, Box 408.

El Dorado, Arkansas, October 15: On September 9 I resigned my work with the Warren Congregation after having worked with them for the past

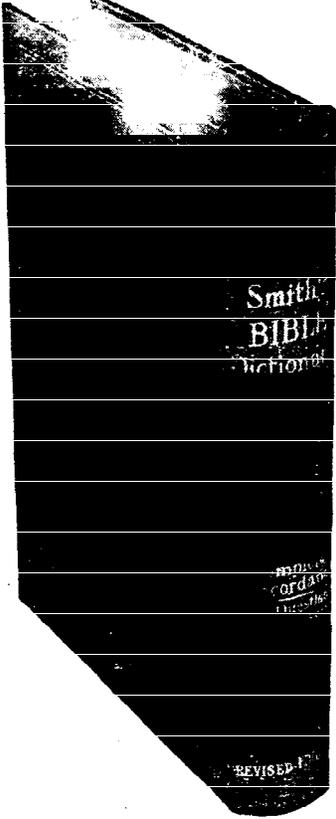
two years. I never enjoyed a work more than I did with the Warren church. The church was in good spiritual condition at the time we left them. We hope to hear good reports from them in the future. On October 1 I began full time work with the Smackover Church. We are looking forward to a good work in this part of the Lord's vineyard. We have already enjoyed two splendid days with the church. Good interest for every service. Anyone coming this way stop over and worship with us.—J. B. Priddy.

Hope, Arkansas, October 12: One has been restored, and one placed membership with this congregation since the last report. This church recently purchased four large (four feet

by 10 feet) signs, which are to be erected on the highways near town. Such signs are good advertisement for the church. Hope is located on one of the busiest highways in America (Highway 67, "The Broadway of America"), and heretofore there have been no signs directing people to our house of worship. We are sustaining the bitter loss of one of our most qualified Christian men, Brother J. L. Cox, who is moving to Monticello, Arkansas. Brother Cox is one of our elders, church treasurer, and song director. He has performed all of these offices well and he leaves this congregation with its regrets, love, and best wishes. Foy L. Smith begin; a meeting with us October 29.—Waymon D. Miller.

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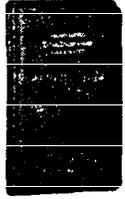
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AHU'MAI. Son of Jahath, Judah (1 Chr. iv.2).
AHU ZAM. Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).
AHUZ'ZATH (*possession*). The "friend" or "favorite" who was with Abimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word

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The Gospel Light

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

VOLUME 15

DELIGHT, ARKANSAS, OCTOBER 25, 1945

NUMBER 45

Three Kinds of Worship

GEO. B. CURTIS

Man is, and has always been, a religious being. Worship is not confined to only one race of people. Even the savage of the darkest jungles of Africa or the people of the highest civilized nations are inclined to some form of worship. So much is man inclined to worship that he has been called "the worshipping animal." The Bible was not written in order to teach man to worship but to teach him **what** and **how** to worship.

There are three kinds of worship mentioned in the Bible. In the first part of the seventh chapter of Mark we find that the Pharisees found fault with the disciples for eating with unwashed hands. "Jesus answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written: This people honoreth me with their eyes but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:6, 7)

Jesus said, "In vain do they worship me." There are many people in the world who are worshipping the Lord in vain.

In Acts 17:23 we find another kind of worship mentioned, ignorant worship. Paul found that the people of Athens had erected an altar to the unknown God whom they worshipped in ignorance.

The only kind of worship which is acceptable to God is true worship. In John 4:23 we find this statement, "But the hour cometh and now is when the true worshipper shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him."

There are several elements which make up true worship. First, we must have the right object to worship. Some do not know the right object of worship. The image worshippers are, no doubt, as sincere in their worship as anyone, but that does not justify the worship of idols.

In Matt. 4:10 we find what is the right object to worship. Jesus said: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

There must also be a right way to worship acceptably; we must include all God authorizes and exclude every thing else. God must direct us through his word, therefore the burning of incense or the offering of burnt offerings is not true worship.

In addition we must worship in the

right spirit. Worship under the law was carnal, for we read in Heb. 9:10: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Worship under the gospel is spiritual. "Ye also, as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifice acceptable to God by Jesus Christ." (1 Peter 2:5)

If everyone would only lay aside every man-made doctrine and creed, and take the New Testament and the New Testament alone, there would be only one kind of worship—true worship.

The Design of A Will

VAUGHN D. SHOFNER

Let us silently tread the realm of supposition to reach some rational conclusions in regard to things physical. Then by comparison, and in harmony with Sacred Writ, let us see if the sects of the World's religion remain consentient with the same process of reasoning.

Any unbiased mind is willing to be reasonable. Any thought or belief that can be reduced to an absurdity is of no value. Only through the channels of reasonableness can we safely follow our thoughts. God expects reasonableness. Through Paul he gave the world this knowledge as he declared our bodies are to be "living sacrifices, which is our reasonable service."

Suppose you had a relative whom you dearly loved, and this relative loved you very much; We could think of this relative as an uncle, or aunt, who cleaved close to the immediate ties of the family. The relative could be a grandfather, or grandmother, who by the common blood of the family lineage were bound with the fetters of love to you and yours. . The kinsman could be a father or mother who esteemed you dearly because of the ties of parent-affection; because of the sacrifices they had made for you in your state of helplessness; because of your devotion to them and because

of mutual woes and burdens borne together.

What would you do if this relative were to bid you come to him, and offered physical blessings as payment for your obedience? Guided by the goodness in your heart, because of respect for and the knowledge of the love the relative had for you, you would gladly heed the invitation. That would be the natural thing for a normal person to do.

What would you do if this relative made you one of the beneficiaries of a will giving you much of this world's goods? Sure you'd accept the provisions of that will with gratitude; with a feeling of unworthiness; and with the sincere desire to do all you could to make the remaining years of the benefactor's life a period of pleasure.

When this relative died, would you pay your respects to him by being present when the body was given back to the dust? Unless physically impossible it would be absurd to think that a normal person would not.

At the death of that relative, according to the laws and makeup of a will, the time of your benefits would begin. But in the writeup of the will there were certain governing clauses in the distribution of the property. No sane reasoning person would think of

ignoring this will and presenting some act of benevolence manifested in the benefactor's life as reason for a gift without compliance to the stipulations written therein. All that reason in rational terms would accept the gifts in implicit compliance with the terms. Though in the sphere of supposition, we have not flown from the confines of actuality.

By obedience to the will of God all are allowed the privilege of kinsmen of Christ. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." These words were spoken by Christ as he walked among men. His love for us is unexcelled. The great maternal love that caressingly presses the babe to the heart of mother, the mighty connubial love that causes daughter to leave mother and father, son to leave the fellowship of home and they twain to go out into the world as one is not comparable to the love of the Divine.

He invites all to be a part of that family; to enjoy the radiant warmth of that incomparable love. His matchless invitation still calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

He made a will for all. This will does not provide for mere passing things, but for those things which are eternal. He sealed that will by the ignominious death of crucifixion atop Golgotha. His will was not effective previous to his death. "For where a testament (will) 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."

The many blessings of this will are ours if we abide by its provisions. (That is not unlike any other will.) One command of this will is to have faith. "For without faith it is impossible to please him." If the will is to be regarded as authentic terms offering gifts, we cannot stop with "faith only." "Repent and be baptized," is just as plainly written therein. Therefore repentance, the changing of will and attitude in regard to sin, must be obeyed also. If we are thieves we must quit stealing. If an adulterer we must cease committing adultery. Every phrase of the will must be lived up to, so we must confess him before men that he will confess us before God. "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven." Baptism is also essential because it is a written command of that will. There are no promises of salvation before baptism. "He that

believeth and is baptized shall be saved."

If we are to accept the will as a worthy document we are now in a saved condition and the Lord adds us to his church, which is his body. Our first benefit has been received. Namely, freedom from past sins and a place in the family of God. If the will has any meaning, nothing short of obedience to those primary commands receives a reward.

The surety of eternal blessings are not yet guaranteed. As long as there is life in the beneficiary, there are rules to be governed by. If not, twenty-one books of stipulations addressed to Christians, brethren in Christ, those who have entered into the family, are written for no reason at all. Like any other will this will must be completely obeyed.

Those who sincerely believe that will and hope for its worthy gifts respond to its counsel and "take heed lest they fall." They give Christ the preeminence in all things, for the will declares, "He is before all things, and by him all things consist. 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 preeminence."

The precepts and commands of that will make known that the beneficiaries are to pay respects to the benefactor upon the first day of the week. As often as the first day of the week comes around they come "together to break bread," his "body," and to partake of the fruit of the vine, the "blood of the new testament (will) which was shed for many for the remission of sins," in memory of him till he comes again. This first day of the week is designated by the will as the Lord's day. The days of observance in old will not are not binding. There are no sabbath days. There are no peculiar seasons in which to show respect to God in greater degrees. The Lord's day took their place. It is the day of worship. "Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

In this will the first day of the week is the time to give of our physical wealth in furthering his cause. "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him."

The worship ruled in this will is pure and simple. Prayers are to be given in the assembly and songs of praise and adoration are to ascend to Heaven's throne. Singing songs by word of mouth that teach and admon-

ish is the only form of music commanded in this will. "SPEAKING to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "TEACHING and ADMONISHING one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Many ridicule the will of Christ by ignoring its positive commands and act as though God will save them in a way peculiar to their own whims and in compliance with their convenience. The sects declare "faith only" saves now and forever. Baptism to them is any kind of an act that is convenient and is not really necessary to receive salvation from past sins anyway. So in direct contradiction to the will they save you by faith, baptize you because you're saved or sprinkle a little water on your head and blaspheme the power of the written will. They place a Dago bag of dust and ashes on a throne in Rome and dub him "Lord God the Pope," or twist and pervert the will by reading it to conform it to the man-made creed book they hold up as more important, and thus the will's declaration that Christ is to have preeminence is shattered to nonentity. They ignore explicit commands and partake of the bread and fruit of the vine at their convenience; once a month; twice a year; just anyway to forbear diverting the minds of the deluded multitudes from the weird "fables" told weekly. Though the will unequivocally speaks against such action, they call back to the old law and take the part that suits their peculiarity and stamp approval on the seventh day of the week as a sabbath still binding. Though intelligent beings with the power to reason, they toss Biblical precedent aside and instead of "laying by in store on the first day of the week," they beg on the streets, from members and non-members, saints and sinners, sell pies in the name of the Lord, serve worldly banquets as an "aid" to what they thus profess to be the Lord's bad reasoning and literally walk by their own desires. They deny the power of God's will and in the fashion of heathendom shake the tambourine, toot the horn, or vibrate the strings of the fine piano in their worship. The will says "sing!" The only way of making music by "SPEAKING," "TEACHING," and "ADMONISHING!" Again they offer their fashionable "aid" in assisting God's feeble laws.

In all fairness, why go to all the trouble of giving commands if they are not to be obeyed? Do you think it is reasonable to respect the rules of

a human will to the letter in order to receive its benefits, and grossly ignore the will of God and hope for its blessings? Countless thousands are doing just that.

Go Preach

HOYT BAILEY

All the authority of heaven and earth calls upon every faithful child of God to declare the message of salvation to the lost. The risen Christ, with this authority, issued the command, first to apostles, "Go ye therefore and teach all nations;" "Go ye into all the world and preach the gospel to every creature." Again he said, "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." In only a few decades after the Son of God gave this solemn declaration the peerless apostle writes that the gospel was preached to every creature which is under heaven.

Those who were converted to Christ, through the preaching of the gospel, evidently felt obligated to teach every lost soul within his or her sphere. Let each be deeply impressed with the following inspired example: "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. Therefore they that were scattered abroad went everywhere preaching the word." Even in the fire of severe persecution those who had become converts under the preaching of the apostles went to every inhabitable region proclaiming salvation in the name of the risen Christ. So far as holy writ shows they had no promise of any certain salary but none starved to death while making known the unsearchable riches of Christ. They were not so much interested in the material side of life but were mutually interested in the lost. It is so sad to observe so many congregations dropping all of their vision, if they had a vision, of saving the unsaved. Too many are glorying in their expensive building their large membership, their preacher's degree, or their preacher's popularity with the sects, and with the careless church members in playing cards and going to the picture shows. Brethren, these things ought not to be. Millions are dying without Christ and the hope of heaven: therefore let us utilize all of our energies, incomes, and influences for good until we are called to the other side.

Light For The Soul

R. A. HARTSELL

Faith is the motivating power power in the field of achievement. The farmer believes that there will be a harvest, so he sets himself to the task of planting and cultivation. Take away his faith in himself and the laws of nature, and he will never plant the seed.

The man who has capital laying idle invests it. because he believes that profit can be realized from the investment.

You never heard of a farmer keeping the seed in the grainery, and reaping a harvest, just because he believed that a harvest was possible. His faith is active. Joined with effort, or work it reaches its objective.

Thinking along religious lines, the same is true. This led James to write, "faith without works is dead, being alone." And it caused Paul to remark that "the faith that avails, is the faith that works by love."

Faith in the Word of God, plus our obedience from the heart, equals the salvation of our souls. This does not mean that I can just obey anything and satisfy God. I am required to be-

lieve and obey His word.

Since "faith comes by hearing, and hearing by the word of God," it is obvious that man's faith is acceptable to God, only when it is centered therein. Furthermore, true faith will lead him to obey nothing else.

One strange thing regarding this kind of faith and obedience to it, it will neither add to or take from God's word. Even in Solomon's day this was true; for we find him saying: "Add thou not unto my word, lest I reprove thee, and thou be found a liar."

Faith can be perfect only when it is centered in something perfect. The Word being perfect, we would render ourselves and our faith imperfect by adding to it. To perfect our faith, and keep it secure, we must accept the Word of God as it is given.

Our obligation in life is to hear and do. Jesus said that the man who heard and did not was "likened unto a foolish man, who built his house upon the sand." May I ask: Are we building on the sand by believing only?

Running From God

G. L. MANN

Many guilty, disobedient people have run from God in an effort to escape the consequences of transgression. Adam and Eve hid in the garden but God found them. Jonah fled from the presence of God to go to Tarshish instead of Nineveh but without success. People have not yet learned that it doesn't pay to run from God. Think of the millions who have discarded his word and refused to be governed by it. They read their newspapers, feed their minds on the filthy trash printed in many of the magazines, spend a great deal of money and time at the movies, and never pick up a Bible, much less to read it. The popular idea is that it doesn't make any difference what you believe just so you are honest. Nothing could be further from the truth. Many honest people are sadly mistaken.

Consider the life of Paul before his conversion. Why not quit quibbling about the matter and just do what God says. Study the Bible, believe what it says, do what it commands

and there will be no desire to run from God.

—In The Evangelist, Sheffield, Ala.

Alma, Arkansas, October 16: On Sunday night, October 1, I began a meeting at Gamaliel, Arkansas. The meeting continued for twelve nights. Interest and attendance were fine. One was restored and sixteen were baptized. I enjoyed the meeting a lot. We had visitors from Bakersfield and Elijah, Mo., and from Mountain Home, Arkansas. I promised to go back for another meeting in 1947. I am now in a meeting which began last Sunday morning, October 14, at Foster, Mo. This meeting is to continue till October 28. Brother Pete Spears of Butler, Mo., is conducting the song service in a very fine way. I go next to Mena, Arkansas. The brethren have been very liberal in their support in all these meetings. I have a few dates open for 1946, anyone wishing my service for next year should write me soon.—Tillman B. Pope.

Corsicana, Texas, October 22: We have had £6 additions during the past eight weeks, 15 of which were baptisms and one restoration. Last Sunday we had 216 in Bible school, the largest attendance of the year. Bro. Trine Starnes of Paducah, Kentucky will be with us in a meeting, November 4-11.—Frank J. Dunn,

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year, In Advance

\$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

"Campbellism Exposed" Reviewed

WAYMON D. MILLER

Gospel preachers, faithful to the Word of God, have always had a distinctive plea. They urge a return to the Bible, without addition or subtraction. They plead a unity of all believers in Christ, for which the Lord fervently prayed. (John 17:20-21) They urge a renunciation of all forms of humanisms in religion, denominational and unscriptural doctrines, and they all return to the practice of apostolic time of being just Christians, and members of the body of the Lord. Faithful preachers have urged that all pretension and pomp in worship be repudiated, and that all return to the simplicity of worship of the New Testament. In all, they plead that people be and do no more than did the saints of apostolic time. What could be wrong in so 'doing'?

Sectarian preachers have always seen that such doctrine and practice would tear up their playhouse, and have set up a relentless howl against the repudiation of their human innovations in religion, their man-made creeds, their human names, and human, unscriptural churches. With their puny doctrines of men, they have never been able to withstand the fierce onslaughts of the "sword of the Spirit" when unsheathed against them. When the foundations of their human institutions have been violently shaken, and the blackness of their unscriptural doctrines are laid before the eyes of all by the light of truth, these sectarian preachers take a chronic case of delirium trembles. They cannot answer the truth, but hurl their contemptuous fagots at all who profess the truth. The venom in which they generously dip these darts is produced by a mixture of slander, misrepresentation, deceit, contempt and cowardice. And so has Ben M. Bogard flipped his javelin in this mixture, and heaved it with all his might at pure and unadulterated Christianity. He feigns attack at what he calls "Campbellism," but assails the church of our Lord

Jesus Christ, all who reject human innovations in religion, and all who hold the Bible a sufficient guide in all religious matters. This attack was launched by the doctor in his booklet "Campbellism Exposed," which he should have labeled "Christianity Attacked."

In this booklet Bogard resorts to the usual strategy of denominational preachers; that of deceit and misrepresentation. He attempts but few arguments against the truth, and these that he makes are about as strong as diluted stump water. He merely states, or most generally **mis-states**, what Christians believe, and proceeds to prejudice his readers against the truth. Let us here notice a few more of his "one hundred reasons for not being a Campbellite," which he does not hesitate to apply to all who profess to be members of the church of Christ.

4. **"Even the theory of the Campbellite Church concerning the origin of the church is false. They claim the church was set up on the day of Pentecost, which flatly contradicts the Scriptures."** Personally, I am not interested in when the "Campbellite Church" was set up, or what their "theory" of this is. I am making no defense of the "Campbellite Church," but simply of the New Testament church, and Christians who are members of it. We might misunderstand what Bogard's definition of a "Campbellite Church" is, but we presume by it he means a church founded on the peculiar doctrines of Campbell. If this is what he means, we challenge him to find such a church. If by the term he means the church of Christ, then we also challenge him to point out a single doctrine we teach that originated with Campbell.

Bogard' labors diligently to show that the church was not established on Pentecost, and he makes considerable to do of the fact that they who hold the church was established on Pentecost use scriptures to prove their

theory that (1) "say nothing about either the church or Jerusalem; (2) Passages that say church but say nothing of Pentecost. (3) Passages that say nothing about church or Pentecost either." This is a very skillful and slyful evasive action on the part of the doctor. These three propositions are stated so as to create the impression on the unskilled person in these matters that all our proof texts say absolutely nothing! Well, the doctor really has us in a fix there! This looks like real stuff, possibly, to the person who cannot see through such thin logic.

Now, let's try Bogard's logic in reverse. If it will not work the same both ways there's something wrong. After stating the above principles against the Pentecost arguments, Bogard listed seventeen brief arguments to show that the church was established before Pentecost. We now would like for the doctor to tell us **when and where before Pentecost the church was established**. When he does, we'll use his three rules against him, and show that to prove his "before Pentecost" theory he will use passages that say nothing of the church or the day, the church or the city, or of either the day or the place together! So runs the course of the doctor's "stump water" logic.

Bogard not only denies the Bible on this proposition of the establishment of the church, but also some of his most distinguished Baptist brethren. Such Baptist scholars and historians as Harvey, Cramp, Orchard, Duncan, Coffey, Jones, Jeter, Vedder, Reeves, and Dagg testify that the church was established on Pentecost in Jerusalem. So, the position taken by Bogard compels him to deny both the Bible and the most eminent authorities in his own church. But all of this does not help the doctor, for after the smoke has cleared, it will be seen that he has designedly formed this smoke screen to **divert attention from the day the Baptist Church was founded**. This occurred in 1607 A. D., and was founded by John Smyth, who sprinkled himself for baptism and after founding the first Baptist **Church** in "history

(and according to Baptist historians), Smyth then apostatized (though this is impossible with Baptists) to the Menonites! If his life depends on it, Bogard could not find a Baptist Church, as such, prior to 1607 A. D.! It is, therefore, useless to mention also that he could not find the term "Baptist Churches," "Churches of the Baptist," "Baptist Church," or any other use of the term "Baptist" and "church" together in the Bible!

5. "Even granting that the true church was set up on the day of Pentecost (Does the doctor grant what he has just denied? W. D. M.), it will do the Campbellites no good, because the Campbellite Church began eighteen hundred years after Pentecost." So the doctor has finally granted the truth as to the establishment of the church. But he says this does the Campbellite Church no good, for it was founded "eighteen hundred years after Pentecost." Well, doctor, that puts the "Campbellite Church" and the Baptist Church in the same boat, doesn't it? The Baptist church was founded by Smyth in 1607—sixteen hundred years after Pentecost! So the Campbellite Church and Baptist Church sink together, eh? They were both established too late.

In this connection Bogard argues that even if we have the correct idea as to when the church began, we must trace the church back step by step to Pentecost. I'd like for Bogard to use the same logic and prove to us whether he is a man or a monkey. If he claims to be a man, he must trace his genealogy accurately back to Adam, the first man. According to his own logic, if he can't do this, then he isn't a man!

6. "The 'Declaration and Address written by Thomas Campbell, father of Alexander Campbell, written in the year 1809, is acknowledged by Campbellites to be their great charter, which, of course, means that the Bible is not their charter." Bogard here quotes from the Digressives, who affirmed the above in "The International Centennial Celebration of the Disciples of Christ," Page 20. Since we are not disposed to defend the Digressives, we pass this charge, and let them defend their own errors. The Digressives might claim the Declaration and Address as their charter, as Baptists claim The New Hampshire "Confession of Faith" as their charter, but all faithful brethren have claimed only the Bible as their 'charter.'

7. "Campbellites refuse to accept Matthew, Mark, Luke and John as a part of the Christian rule of faith and practice." True Christians have never thrown "out the four Gospels" as be-

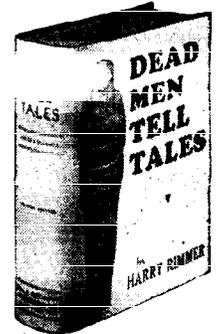
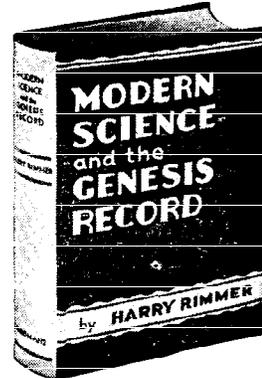
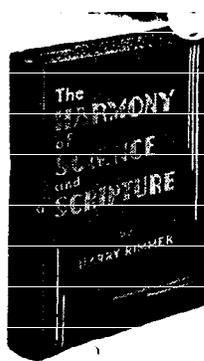
ing inspired. But they have been able to discern the difference between the events in the gospel records of Judaism and Christianity. Before the death of Christ, the law of Moses prevailed (Matt. 5:17), which was abolished in his death. (Eph. 2:13-17) Bogard himself does not accept every law and practice recorded in the four gospels as "a part of the Christian rule of faith and practice." Does he accept the laws of circumcision (Luke 2:21), the Sabbath (Luke 23:53), the priests and offering of incense and other sacrifices (Luke 1:9-11), passover (Matt. 26:2), etc? These are all mentioned in the gospels, yet Bogard practices none of them! What's the difference

between you and Christians here, doctor?

8. "After refusing to take Matthew, Mark, Luke and John as a rule of faith and practice, Campbellites inconsistently quote John 3:5 as teaching the plan of salvation." This is also answered in number seven above. According to his own logic, if Bogard rejects the items of the law of Moses, mentioned above, he must also reject John 3:5. The fact of the matter is that the doctor would like to forget John 3:5, for it's too plain, and inflicts too much damage to Baptist doctrine on "the plan of salvation."

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Regarding Men's Persons

LLOYD E. ELLIS

Call it vanity or what one may please, most men like to be highly esteemed by others. Considering the effect upon ourselves, we want men to think well of us. In order to have others speak well of them sometimes persons do things that are not commendable. They may refrain from doing what they ought to do, or they may sacrifice the truth. This is sometimes done by those who claim to be endeavoring to follow the Christ.

Some of the enemies of Christ came to him and in an effort to catch him in his words, first tried to flatter him, telling him that they knew he cared for no man, did not regard men's persons, and taught the way of God truly. (Mk. 12:14). Whether they believed this or not, (which they likely did not), they were speaking the truth concerning Christ in this matter.

Jesus did not care for man in the sense that regardless of what they thought, he spake the truth. Opposition to the truth did not prevent him speaking the same. He did not think so highly of some man that he would color the truth on his account. He did teach the way of God truly.

Our Savior went straight forward on his course, unmoved by temptation, men seeking favor, or anything else that would swerve him from the truth. He was ready to give unto all men their just dues, but he taught men that they should not think too highly of themselves. The scriptures show that God is a just God and will give to each person whatever should be his; that he will reward every man according to his works, but he is not influenced by any man's position or station in this life.

Men do not attain to this perfection. Some are trying to approach the Savior in this matter of being true to what is the truth, but most of them are influenced more or less by men's persons.

All kinds of temptations are offered men if they will sacrifice the truth, or adulterate it. Too many teachers and would-be teachers of the Word of God give to much attention to what men think, and if someone objects to a condemnation of certain sins, the teacher is influenced to refrain. If someone does not want to hear the truth of the gospel on a certain point, the teacher is persuaded to pass lightly over the objectionable thing.

This regarding of men's persons is all the more pronounced if the person be one of "high standing" in the

community, has a great amount of money, or occupies an important place in the daily affairs of the world.

Again, some are afraid to speak the truth because they are afraid of someone. Jesus did not fear what men could do to him for he knew that to do the will of God should come first in his life. He knew that he could not please all men, for all men do not think alike. When a teacher, or preacher tries to please everybody he becomes involved in inextricable difficulties. Why should a God-fearing man be afraid of other men?

We should know the truth, for it is that which will make us free. We should live the truth for there is no other way to God. We should speak and teach the truth that others might learn and be saved.

One should consider the rights of others and as far as his work and influence goes, be just to all, and forget not obligations to the other man. But he should remember always that his first duty is to God and not to man. He should remember that if he fears God and keeps his commandments he cannot be unjust to any man.

One should fear no man. He should not be afraid of what another thinks, nor of what he might do. All men will not speak well of one who is doing the will of God, why then should the thoughts and sayings of men be regarded? It does not make any difference what "they say" or what "they think," provided one is doing and saying the right thing.

We should have such regard for God and the truth that others who have the same regard will think well of us. We should so live the truth that those who do have any regard for the truth will think well of us. But we are not to do these things for the praise of men. God ought to be obeyed as the first consideration, and any praise from men, or criticism, should not cause one to falter or to turn from the path of duty.

WARNING AGAINST HERETICS

BY W. CURTIS PORTER

We wish to call the attention of the brotherhood to a new form of heresy that is now threatening the peace of the church. It is the theory that there is no judgment after death or at the second coming of Christ. This theory is being agitated by a number of preachers who seem determined to wreck the church if possible. The

following men have been actively engaged in the agitation of this false doctrine:

Thomas L. Conner, Leachville, Ark
Marshall Conner, Leachville, Ark.

Tracy L. Wheeler, Portageville, Mo.
James F. Brents, Luxora, Arkansas

Brethren, let us warn you against using these false teachers. By the preaching of their new heresy they are sowing discord among brethren. They are causing division contrary to the doctrine preached by the apostles and should be marked and avoided according to Paul's instruction in Rom. 16:17. If you wish to save the church in your community from discord, dissension and division, you should take no chance in using any of these men for any preaching service—meetings or otherwise. If you call them to preach, you are inviting trouble. Why take a chance on destroying the church in your community when you can use men who are loyal to the truth of the New Testament?

Signed:

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(Note: One name which formerly appeared in the list of heretics—W. A. Rickard—is being removed, as he has given up the theory. But another name must be added—Lowell Blasingame of Arbyrd, Missouri. We hoped that he would be rescued from this heresy, but he has finally failed to take his stand for the truth. So you may keep his name in mind when you mark and avoid the heretics. Details will be given in another article.—W. Curtis Porter)

with the work that Brother Sharp did. His preaching was true to the book, and well presented. His work with our young people was outstanding. We hope to have him back with us in May, along with Brother C. R. Nichol, to direct the song service, and do class work with the young people. We think the Nichol-Sharp combination will mean great things for the church in Nashville, and will attract attention beyond our borders. Last Lord's day, the only one since our meeting we had two fine services, with one restoration at the morning service.—Gilbert Copeland.

Coalinga, California: My debate with C. E. Hunt of Fresno was conducted as planned beginning September 10, but lasting—only five nights instead of eight as our agreement called for. Mr. Hunt quit the debate after five nights and returned home, saying he was sick with low blood pressure. We are to repeat this debate at the Missionary Baptist Church, 2120 Illinois St., in Fresno beginning Monday night, November 5. All brethren who can are invited to keep this date in mind and attend. From September 30 to October 10, I conducted a meeting at Globe, Arizona. This was a mission meeting sponsored by the church here in Coalinga. We have a small congregation in Globe, but they were not able to have a meeting at their own expense. One was baptized and three restored during the meeting. We returned home in time for the services here in Coalinga last Sunday and were greeted by an unusually good audience. One was restored in the evening service. I would like to conduct several meetings next year. If I can serve you let me know.—Voyd N. Ballard, Box 64.

Benton, Arkansas: It has been some time since I have written any thing of my work, so I will give a brief account of myself. I have been in some very fine meetings this summer; some of which the church was in many respects ready and prepared for a meeting. While others were seemingly satisfied with just waiting till the preacher came, to do their work for them. Let it be understood; the preacher cannot do any one else's work. Every member of the Body has his or her own influence. Every Christian must live the life for his or herself, so must the preacher live the life for himself. The Sylica Heights congregation of which I have been the preacher for the past three years, has just closed a series of meetings. Brother A. H. Porterfield of Poplar Bluff, Mo., was our speaker. He did a very fine job of presenting the truth. The result was one baptism and one restoration. I think the church has purposed in the near future the erection of a new building, also a new location, as we have been hindered seemingly heretofore because of our location. Brethren when you are in Benton, Ark., look for the Sylica Heights congregation. If you need a preacher write me. If you are interested in a preacher to locate with you, I would like to exchange letters and references with you, for I am not planning to stay here another year.

May God reward your work, brethren, wherever you are.—Doyle Williams.

Springhill, Louisiana, October 18: The church here closed its third meeting of the year last Sunday night with Brother J. A. Copeland doing the preaching in this last one. One was restored. The church here has been without a regular minister since the first of the year with the exception of about three months during which time brethren Joe Wooten and Earnest Porter preached for them. Brother J. Rodney Colvin, one of our local men, preached for the church in the absence of a regular man until I came September 1. Since the first of the year we have had twelve baptisms and five restorations in the local congregation. The church here supported me in a mission effort at Taylor, Arkansas in August. Six have been baptized there this year. We now have a congregation of about twenty members meeting regularly at Taylor. The brethren there have purchased and paid for a nice lot and plan to erect a meeting house as soon as possible. The brethren here in Springhill have recently purchased a nice lot adjoining the church property and plan to erect a minister's home and provide a badly needed parking lot on it as soon as conditions will permit. Any fellowship you may give in these efforts will be appreciated. We are to have Bro. Tillit S. Teddie with us in a Music School Nov. 4 to 16.—Lee Starnes.

Likes Notes And Reports Column

I do enjoy reading the notes and reports in the Gospel Light. I think it is nice and encouraging to find out what the Brotherhood in Christ are doing and trying to do. We have had a congregation at this place for two and one half years. During this time we have had two meetings with Bro. H. H. Dunn of Huntington doing the preaching and Brother J. L. Cox of Hope the song leader and one meeting with Brother Tillman Pope of Alma doing the preaching and Brother Barney Stanton of Saratoga the song leader. If it is the Lord's will Brother Dunn will be back November 23 through December 2 of this year to preach for us during another meeting and Brother Barney Stanton will lead the singing. Brother Pope will be back next May. We are very few in number with the main leader being a young man that was only 14 years old when we started. He does all the song leading and his father assists with the other work. The Bible classes are taught by the sisters since we do not have a man to teach. Nevertheless we are very close as brothers and sisters in Christ and are studying hard to know and do our duty as such and as children of God in Christ Jesus. This is a nice little company owned cement village. Men are always coming and going. Almost all type of workers are used as machinist, blacksmith, carpenters, electricians, etc. It is my sincere hope and prayer that if it is the Will of God, that some good sincere Christian leader will some day find their livelihood here with us.—Mrs. Charles McLarey, Okay, Ark.

Notes - Reports

Nashville, Arkansas, October 17: Brother Harold Sharp, who will be located with the church at Steal, Mo., after November 1, closed a meeting at Nashville church October 10. Seven were baptized during the meeting and one restored. We were very pleased

JUST THINKING

VOYD N. BALLARD

Now that peace has come to the world, will those of us who are Christians take advantage of that peace to really preach the Gospel of the Prince of Peace?

Paul said that through the church the manifold wisdom of God should

be made known (Eph. 3:10). The church of Christ is the only institution that will preach the truth. Brethren if we fail to preach it, it will not be preached.

There is only one Body (Eph. 4:4), and that Body is the church (Col. 1:13). This church is the only plant which was planted by the Heavenly Father. Jesus said: "Every plant which my heavenly Father hath not planted shall be rooted up." (Matt. 15:13) Denominations were not planted by the heavenly Father, so will be rooted up at the last day. Friend, are

you a member of the Lord's church?

What must I do to be saved? This is the question that every person should seriously ask himself. Some preachers in answering this question tell the sinner there is nothing he can do, but here is what Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16) How simple it would be if we would only take Jesus at his word.

Jesus purchased the church with his own blood (Acts 20:27). Would he give his blood for an unessential institution?—Box 64, Coalinga, Calif.

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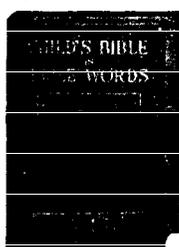
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that take and give unto them for me and thee.

take, and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

a Rom. 14:21; 10:1-3:2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c; 22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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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 15

DELIGHT, ARKANSAS, NOVEMBER 1, 1945

NUMBER 46

God's Eternal Purpose

HOYT BAILEY

Man was created and placed in the garden of God, but man fell from this lofty state. This sin of disobedience drove man from the communion and fellowship of Jehovah. Soon after the fall of man Jehovah issued his purpose in the redemption of man. In Gen. 3:15 we learn that the seed of the woman is to bruise the head of the serpent. In this is held out hope that a redeemer is to come that will restore the broken friendship between man and his maker. God spoke to the heads of families. Typical of the supreme sacrifice (Christ), animal sacrifices were offered upon the altar built to Jehovah. Man became corrupt and his thoughts and imaginations were evil continually; therefore God purposed to destroy man from the face of the earth. By faith Noah and his house were saved in the ark.

God called Abraham out of Ur and promised Abraham that in him and his seed should all families of the earth be blessed. This promise is later renewed to Abraham. This promise is also made to Isaac, Abraham's son; then it is made to Isaac's son, Jacob. Abraham could be traced on his journey, in obedience to Jehovah, by the smoke that ascended up from the altar of sacrifice. Isaac and Jacob also offered sacrifices to Jehovah. Jacob's son, Joseph, was sold to those going into Egypt. Joseph is imprisoned for two years in Egypt; then he is released and made governor of Egypt. He moved his father and brothers into Egypt. Joseph saw Jehovah's work in all this enabling himself to help preserve the chosen people through whom the redeemer was to come into the world.

Special mention is made in the beginning of the book of Exodus of the Israelites and of Jehovah's preservation of them. God blessed them and caused them to multiply. This book points out how Jehovah raised up Moses to deliver his people from bondage. We follow the Israelites as they

journey from Egypt across the Red Sea, through the wilderness and to Sinai. Here the law is given as a school master to bring them to Christ. The law was added because of transgression until the seed should come. The law came by Moses but grace and truth came by Jesus Christ. During a period of approximately fifteen hundred years prophets of Jehovah are fore-telling the advent of a Messiah into the world. Moses said, "A prophet shall the Lord raise up among you of your brethren like unto me, and to him shall ye hearken in all things." Shiloah is to come, and he is to be the rose of Sharon and the lily of the valley.

Moses was commanded to build a tabernacle according to the pattern shown to him in the mount. This was a portable institution. It had the outer court and the holy and most holy places. It had its altar where animal sacrifices were offered to Jehovah, but the blood of these animals could never take away sins. (Heb. 10:3-4) It had the laver in the entrance of the holy place, and it had the table of shew bread, the seven golden candle sticks and the altar of incense. These were only a figure of the good things to come.

God disciplined his people, Israel, when they were rebellious, but he preserved a remnant through whom the seed should come. We note Boaz, Ruth, Jesse, David, and Solomon as characters in the genealogy of Christ. Because of the disobedience of the chosen people they lost much of their land to the enemy also many of the Israelites were killed. David regained the lost territory and captured other territory. The wars with other nations ceased by the time Solomon came to the throne. Solomon built the temple unto Jehovah. This was a stationary place to worship. It had its altar where animal sacrifices were offered for the sins of the people, but

these sacrifices could never take away sins.

The psalmist wrote much about the coming Messiah, but the prophet, Isaiah, gives a vivid description of the promised one. Isaiah tells of His kingdom and the nature of His government, how He should be born, (Isa. 9:7; 6:7) and how He should suffer. (Isa: 53) Micah and Daniel also tell of the nature of the kingdom. (Mic. 4:1-2; Dan. 2:44; 7:13-14) Malachi promises that the "Sun of righteousness shall arise with healing in His wings."

Elijah, the prophet, is to come and prepare the way of the Lord. Synagogues were built so the people could come and be taught the law and informed of the new king who was soon to come into the world. John came to make ready the way of the Lord. (Mt. 3:1-3) The seed of the woman that was to bruise the head of the serpent was conceived of Mary by the Holy Spirit. When He was born His name was called Jesus because He should save His people from their sins (Mt. 1:21), and His name was called Emmanuel, which being interpreted is; God with us. (Matt. 1:23) "And the Word was made flesh, dwelt among us." (John 1:14) "He hath helped his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed forever." (Luke 1:54, 55) The woman saith unto Him, "I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He." (John 4:25, 26) "And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ the Saviour of the world." (John 4:41, 42)

We have traced the scheme of redemption through the stages of purpose, promise, prophecy, and now we see John busy in the stage of preparation. When Jesus is about thirty years old, He is baptized and He begins to prepare people for His kingdom. Thus far we have found the medium or place of worship was the

Altar; then the Tabernacle; then the Temple; then the Synagogue, and now Jesus says, "I will build my church." (Matt. 16:18) We learn that Jesus has to suffer and die, and be raised the third day before he builds His church. Before making this promise, He has selected twelve apostles and He is with them teaching and instructing them concerning the kingdom during this time. On the mount of transfiguration the apostles learn that Jesus must be heard. (Matt. 17:5) Jesus promises the Holy Spirit to the apostles to guide them into all truth after His departure. He taught lessons to show the disciples that His Kingdom was a spiritual kingdom. After His death, resurrection, and ascension the Holy Spirit is sent upon the apostles to guide them into all truth. The Spirit came on the first Pentecost after the resurrection of Jesus. The apostles begin fulfilling the Great Commission of Jesus issued to them just before He ascended into heaven. Three thousand people are obedient the first day and they are added to the church. (Acts 2:41-47) Remission of sins is preached on this day; there-

fore God's eternal purpose is being fulfilled. "Jesus was made sin for us that we might be made the righteous of God in HIM." (II Cor. 5:21) "The blood of Jesus Christ cleanseth us from all sin." (I John 1:7) But, Jesus purchased the church with His own blood; therefore salvation is in the church. (Acts' 20:28; Eph. 5:23) Acts of Apostles gives an account of how people obeyed the Lord in baptism and received forgiveness of sins. These same obedient people were added to the church. We have Matthew, Mark, Luke, and John as books to produce faith in the Lord Jesus Christ, the Acts of Apostles to teach us how to become a Christian, the twenty one epistles (Romans through Jude) teaching us how to live the Christian life, and the book of Revelation picturing the reward of both the righteous and wicked.

We learn that Acts 2 is the turning point in the scheme of redemption. Back of this time all things are pointed to this incident, and since that time all things point back to that great event.

The Apostle Paul and The Sabbath

GEO. B. CURTIS

Adventists attempt to prove that the Apostle Paul kept the Sabbath by certain instances that he is mentioned in connection with it. We propose to examine every instance where the apostle is mentioned in connection with the Sabbath fairly for the truth in the matter. Every single case will be found in the following scriptures: Acts 13:14-16; Acts 13:44-52; Acts 16:11-15; Acts 17:1-11; and Acts 18:1-17.

At Antioch In Pisidia First Sabbath
(Acts 13:14-16)

1. Paul and Barnabas came to Antioch in Pisidia from Perga. (Acts 13:14)
2. They went into the synagogue on the Sabbath and sat down. (v. 14)
3. The law and the prophets were read by someone, or ones, in the synagogue. (V. 15)
4. Then the rulers of the synagogue invited Paul and Barnabas to exhort the people. (V. 15)
5. Then Paul stood up, beckoned with his hand and began a sermon. (V. 16)
6. This sermon is recorded in full in this chapter. (Vv. 16-41)
7. In this sermon Christ is set forth from Old Testament scriptures.
8. Not one single suggestion is made regarding any one keeping the Sabbath in the whole sermon.

9. This meeting did not take place in a New Testament church but in a Jewish synagogue.

10. It was not a group of Christians at worship, but a synagogue of Jews at worship.

11. So far as is known Paul and Barnabas were the only Christians in the city at that time.

12. Paul came into the synagogue to teach the Jews concerning Christ. This he did.

13. There is not the faintest hint that Paul and Barnabas kept this Sabbath.

The Second Sabbath At Antioch In
Pisidia
(Acts 13:44-52)

1. The events recorded in these scriptures took place one week following the Sabbath happenings just-examined.

2. Almost the whole city congregated.

3. They came together to hear Paul preach the word of God. (V. 44)

4. There is not the slightest suggestion that Paul and Barnabas were here for the purpose of keeping the Sabbath.

5. The ones who were there for the purpose of keeping the Sabbath—the Jews—rejected the gospel preached by Paul. (V. 45)

6. They even blasphemed. (V. 45,
7. It was necessary that the word of God be spoken to the Jews first (V. 46)

8. Those who had met to keep the Sabbath thrust the word of God from them. (V. 46)

9. These Sabbath keepers judged themselves unworthy of eternal life. (V. 46)

10. These Sabbath keepers cast Paul and Barnabas out of their borders. (V. 50).

The Sabbath In Philippi In Macedonia
(Acts 16:11-15)

1. Paul and his companions came into Philippi in Macedonia.

2. They went on the Sabbath day to a place of prayer by the river side.

3. A group of Jewish women were there.

4. They were not Christians.

5. Paul and his companions sat down and spoke to these women.

6. Lydia and her household were baptized.

7. These were Paul's first converts in Europe.

8. This was not a New Testament church at worship.

9. There is not the slightest suggestion that Paul and his companions were here to keep the Sabbath.

At Thessalonica In Greece
(Acts 17:1-9)

1. There was a synagogue of the Jews in Thessalonica. (V. 1)

2. This was not a group of Christians at worship.

3. Paul's custom was to go to the Jewish synagogue on the Sabbath and reason with the Jews there. (V. 2)

4. This he did in Thessalonica for three Sabbaths. (V. 2)

5. He taught them, (a) that Christ must needs have suffered, (b) and rise from the dead again, (c) that Jesus is the Christ—Messiah. (V. 3)

6. Some of the Jews believed and consorted with Paul and Silas. (V. 4)

7. A great multitude of the Greeks believed. (V. 4)

8. Paul did not enjoin Sabbath keeping here on either the believing Jew or Gentile.

9. The Sabbath keeping Jews immediately began a persecution of the new converts. (V. 5)

10. These Sabbath keepers compelled Paul to leave Thessalonica. (V. 10)

Paul And The Sabbath At Corinth
Acts 18:1-11)

1. ADVENTISTS ASSERT THAT IN THIS SCRIPTURE THEY HAVE

THE EXAMPLE OF THE APOSTLE KEEPING SEVENTY-EIGHT CONSECUTIVE SABBATHS.

2. Paul came from Athens to Corinth. (V. 1)
3. He reasoned in the synagogue with the Jews and Greeks. (V. 4)
4. This meeting in the Jewish synagogue on the Sabbath of necessity ceased when Paul quit reasoning with the Jews. (V. 6)
5. Silas and Timothy came to Paul from Macedonia. (V. 5)
6. Paul was pressed in the Spirit and testified to the Jews that Jesus was Christ. (V. 5)
7. The Jews—Sabbath keepers—opposed Paul and blasphemed. (V. 6)
8. Paul then departed from them and went to the Gentiles. (V. 6)
9. Paul continued there for a year and six months teaching the word of God among them—the Gentiles. (V. 11)
10. No man can show another Sabbath meeting among the Corinthians after Paul's turning to the Gentiles. (V. 6)
11. There is not the slightest suggestion in any of these scriptures that Paul and his companions ever kept a Sabbath in Corinth.

moment may please him, without any thought of retribution or reward, for men can be accountable only to higher powers. The infidel would remove all accountability and make men irresponsible creatures. The result would be chaos.

God has always held men accountable. From the very dawn of human history man has been placed in responsible positions. He has had rules to obey and activities to avoid. Adam was not only told to keep the garden—to do ed to abstain from something. The responsibility to carry out God's instructions was his. God will reward every man according to his own deeds. (Rom. 2:6; Gal. 6:5)

Light For The Soul

R. A. HARTSELL

Three institutions exist, either by creation or the approval of God. They are the home, school and church. Thirty-nine times the Lord speaks of the home in the Bible. It had its beginning soon after the fall of man, and has continued down to us. Its duties are many, and its responsibilities are great. From it has grown the other two. Naming some of its duties, or reasons for existence, we would say: It establishes the unity of the family, or better, the organization of it. When properly functioning, there flows from it the material entertainment which makes it an inviting place to each member of the family. Too, we must not forget that its duty is to provide the food, shelter and care essential to proper development.

Each of these institutions has its individual function, or field of operation, we would look for the school to cooperate with these of the home, yet have its own sphere of labor.

In order that the minds of men might be genuinely cared for, the school came into being. Records of the Jews show that previous to their synagogues, the home had the responsibility. After these and other like institutions came, the home was relieved of a major part of the work; but not of the responsibility of cooperation.

Turning now to the church, we seek its field of operation. Man being composed of "body, soul and spirit;" (or mind) and with the physical and mental sides of life being cared for, it was essential that his soul, or spiritual life be provided for. To answer this problem the church was established. Its sole duty is to provide for the souls of men. We learn, therefore, that it is a "spiritual house," through

which "spiritual sacrifice may be made to God the Father, by Jesus Christ," While it should cooperate with the home and school, it should not step in and assume the responsibilities. Its duties are spiritual, not material.

When it goes into the field of material entertainment, etc., it has gone beyond its field of operation. It has imposed upon the other institutions. The church should never try to compete with the home and school in material things, but should ever strive to make these better by taking care of the development of souls.

Personal Responsibility

LLOYD E. ELLIS

There are, unfortunately, a great number of people in the world who refuse to recognize the responsibility which is theirs. Some, it seems, act as though they believe man has no responsibility. But the very fact that man is man carries with it the idea that he is a responsible creature. A mere machine turned loose on the street would not be responsible for any damage which might be done. It cannot think, plan, or change its course voluntarily. A normal man can do all of these things. He is a creature of volition. God made him that way.

If man is responsible, then a Higher Power or Supreme Being must be recognized, to which, or to whom man is accountable. If there is no Power Divine, then there is no responsibility. If there is no accounting time, then man is free to conduct himself as the

In order to be able to be individually prepared, there must be individual recognition of duty. Individuals will be called upon to give account, not groups. (Matt. 25:1-13; 14:30) The unwise virgins could not go in on the preparation made by others. The man with the ten talents was not called upon to give a report concerning anyone else. When men stand before the judge, he will not question them concerning what the "church did" of which you were members, and the question will not be, what did you and your wife do? But it will be a question of what did YOU do? It is a personal responsibility, personal recognition of duty, personal account concerning personal activity.

Another paramount thought is that no one can escape that summons to give an account. Before the Judge of all must each one appear, whether he would like to or not. That is one meeting which none can escape.

May each one realize and recognize his own individual responsibility and endeavor to work out his own salvation in fear and trembling.

Want To Build At Benton, Ark.

To the readers of the Gospel Light: We are issuing a call for help to build a church building in the town of Benton, Arkansas. There are only a few loyal members here and they have made a great sacrifice to purchase an ideal building site. The site is paid for, "thanks to the untiring efforts of the few members and a few contributions from other congregations," and now we are asking your help to construct a building that the church of our Lord may have a place to worship at home. We are now meeting in the court house but we cannot grow so long as we meet there. So study it carefully and prayerfully and send your contributions to W. R. Mansfield, Albert S. Hall or Jack Beavert, Benton, Arkansas.

Men are never so likely to settle a question rightly, as when they discuss it freely.—Macaulay.

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance **\$1.00**

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

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"Campbellism Exposed" Reviewed

WAYMON D. MILLER

We continue our review of the tract, "Campbellism Exposed," by Ben M. Bogard, in which he assails pure and unadulterated Christianity. Bogard flails the idea of taking the New Testament as the only rule of faith and practice, for he knows that to do so would rule out the Baptist Church and Baptist doctrine. Neither are of Scriptural origin. When it is suggested that one should accept the Bible as the only guide in all religious matters, Bogard beats the air yelling "Campbellite" with every breath! When the dust of all this commotion has cleared, it is then seen that he is setting himself against stubborn facts of Bible truth. Bogard has devoted his whole life to this sort of work, and even until this day he hasn't learned how hard it is "to kick against the pricks."

We further investigate the doctor's "one hundred reasons for not being a Campbellite," in which he really is opposing New Testament Christianity under the guise of fighting "a heresy" which never existed!

9. **"The Campbellites put faith before repentance in their doctrine, when the Bible always puts repentance before faith."** On this point, the doctor cites Mark 1:15; Acts 20:21 and Matthew 21:32. His first passage (Mark 1:15) reads: ". . . The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." The doctor would leave the impression that this verse represents commands to the unconverted person. This is not so. Jesus was here preaching in Galilee to **Jews**, who were by birth God's chosen people, and were not alien sinners. Jesus announced the coming kingdom, and these Jews had evidently no faith in this matter. Jesus instructed them to repent of their evil and accept the good news concerning the kingdom. Will Bogard say that "believe the gospel" in this passage means what he call "saving faith?" I predict he will not.

It is not true that "the Bible always

puts repentance before faith." In Peter's sermon on Pentecost, he commanded his hearers to "know assuredly," or believe confidently, "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36) Being deeply convicted by his sermon, they cried out, "What shall we do?" (Acts 2:37) Peter then commanded repentance and baptism. (Acts 2:38) Here we have the following order: faith, repentance, and baptism. The doctor has, therefore, misrepresented matters when he said "the Bible always puts repentance before faith." In fact, the reverse is always true when applied to the alien sinner. We challenge the doctor to find where an alien sinner was commanded to repent before it was evidenced that he had faith in the Lord. If a person were to repent without faith, he could not please God, for "without faith it is impossible to please him." (Heb. 11:6)

The doctor further says, "In every place in the Bible where repentance and faith are mentioned together, repentance is put first." We have shown above, by the Bible, that this statement is false. But since the doctor is so keenly interested in just the Bible order of things, let him notice this statement: In every place in the Bible where baptism and salvation are mentioned together, baptism is put first. (See Mark 16:16; Acts 2:38; 22:16; I Peter 3:21) Bogard cannot prove this proposition to be untrue. But Bogard always puts salvation after baptism, thus perverting the Bible order in this matter. He contends that salvation comes before baptism, whereas the Bible invariably puts salvation after baptism.

10. **"According to Campbellite doctrine they always baptize infidels."** Now really, doctor, could anyone baptize an infidel? Are not faith and repentance prerequisites of Scriptural baptism? If a man has done these, he is not an infidel. If he has not done

these, he cannot be baptized. Bogard bases this insensible rabble on this false assertion: "They teach that faith is a belief in the existence of God and in the teaching of His Word. They also teach that repentance means a change of mind." Bogard then says we have a fellow believe in God (express faith), and then change his mind (repent) and become an infidel. Well, doctor, according to your definitions here, then Baptists urge infidels to repent of their sins! You say repentance comes before faith, and if one repents first, he does so without "belief in the existence of God and in the teaching of His Word!" The doctor's reasoning being true, then the Baptist Church is filled with folk that have never Scripturally repented, for they did not believe in "the existence of God and in the teaching of His Word" when they repented!

Bogard has falsely defined both faith and repentance. Faith is more than "a belief in the existence of God and in the teaching of His Word." Is this what Bogard regards as saving faith? If not, why does he so define it? A man may believe in the existence of God, and in His word, and still be lost. The devils in hell believe like this. (James 2:19) Faith is an obedient, submissive acceptance of Christ. Repentance is more than a mere "change of mind." It is a change of attitude toward sin, wrought by godly sorrow, which produces a reformation of conduct. Bogard cannot take these definitions of faith and repentance and make it appear that we "baptize infidels."

11. **"Campbellites deny heartfelt salvation, and thus flatly contradict the Bible."** This is another false statement. The church of Christ has never denied 'heartfelt salvation.' The doctor further states: "All who have heard them preach have heard them ridicule 'feeling' and heard them laugh to scorn Baptists and others for putting stress on 'feeling'." The first part of this statement is wholly false, and the last part is partly true. We do not accept the stress Baptists and others put on feeling, for they put feeling in the wrong place. The eunuch

(Acts 8:39) and the Philippian jailor (Acts 16:34) rejoiced after they had obeyed the commands of the Lord. They were happy because they had obeyed the Lord, and knew they were saved. Bogard, Baptists and others, reverse this order, and say that one is saved because he is happy, and that before he obeys the Lord in anything. Certainly, we deny that sort of doctrine of "feeling" as taught by "Baptists and others," for it is downright ridiculous!

12. "Campbellites everywhere have a contemptible grin that nobody else in the world has. That which is characteristic of them everywhere can't be a happen so." You want to know why we grin like this, doctor? Here's the reason: Christian people grin at Baptist doctrine because it is so downright silly! And if you'd take off your Baptist glasses, get a good look at that human doctrine, and compare it with the Bible, you'd grin too! Why, doc, Baptist doctrine is enough to make the sphinx of Egypt, that has been as silent as a tomb for centuries, laugh out loud! If we were not so much in sympathy for our Baptist friends, who are deluded and deceived, we might laugh out loud, too, instead of just grinning. But really, to see folks lost in error is no laughing matter. We pray for all them, as Paul prayed for lost Israel. (Romans 10:1-2)

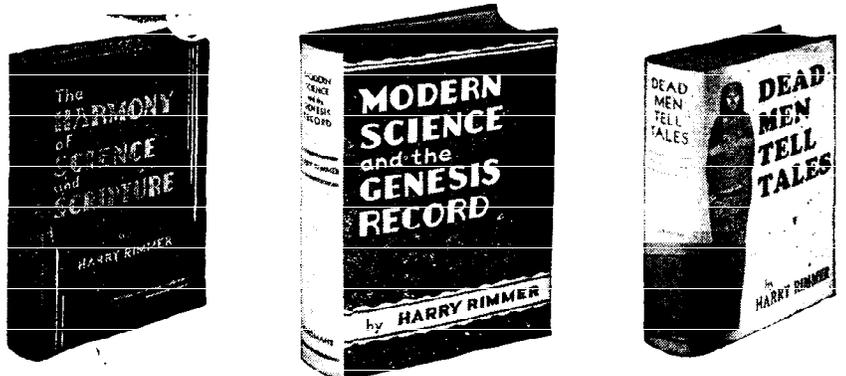
13. "Campbellites disagree among themselves concerning the name the church shall have and yet demand of others that they wear a Scriptural name." Bogard offers a \$10.00 reward to find these names in the Bible: "The Christian Church," "The Church of Christ," or "The Disciples of Christ." No one can find the names "The Christian Church" or "The Disciples of Christ" in the Bible. These terms, like "The Baptist Church," are unscriptural. But for "the church of Christ," we refer the doctor to Romans 16:16, and demand payment forthwith of the ten smackers. In this passage Paul stated, ". . . the churches of Christ salute you." I'm perfectly willing to leave judgment in this matter to all unbiased readers. But we anticipate the doctor's objection that in this passage "churches" is in the plural, rather than the singular, as he propositioned. But, that being the case, we have offered him even more examples than he asked for! He only asked for the singular, "The Church of Christ," and we furnished him a plurality of them! Now, come on doc, and fork over those ten frog skins! But, we'll make Bogard a proposition on the Baptist church. I just imagine if Paul had said, "the Baptist churches salute you" that the doctor would have been

tickled pink and green. He would never doubt "a Baptist church" existing at that time. But, unfortunately for Baptists, Paul didn't say that. But, doctor, we'll cancel this ten dollar debt to us if you'll find any of these expressions in the Bible: "The Baptist Church," "Baptist Churches," or any connection or allusion between the terms "Baptist" and "church." Isn't that fair enough? Yes, and he'd produce it if he could, but it is not there. The Baptist church is, therefore, admitted to be an unscriptural institution.

14. "The Campbellite doctrine compels every man to depend on another man for salvation." This sounds a lot like Bible doctrine to me. Paul de-

clared that God saved men through preaching. (I Cor. 1:21) Who preaches, doctor, a man? If we're saved by preaching, and a man does the preaching, then the Bible declares salvation dependent upon a man. Jesus said, ". . . And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44-45) In Romans 10:13-14, Paul reasoned that they that call on the name of the Lord shall be saved, but one cannot call on Him in whom they have not believed, and can't believe in Him of whom they have not heard, and cannot hear without a preacher. Sounds like the Bible plainly teaches the very thing Bogard is assailing! Why, to save his

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life, the doctor couldn't produce a single case of conversion after Pentecost wherein a gospel preacher was not involved.

15. **"The Campbellite church claims to be 'the church of Christ.' with special emphasis on the definite article 'the'—they are 'the' church, yet they do not claim church perpetuity."** Again the doctor is mistaken. We do "claim church perpetuity," but not the Baptist brand. Many of the ripest Baptist scholars repudiate the doctrine of "church succession," as held by some Baptists. Bogard claims ability to trace the church back through the beclouded centuries, and on the musty pages of history, to its beginning. That is, he pretends to take you way back **somewhere**, as Baptists will scarcely set any definite date as the beginning of the church! The doctor frankly does not know the beginning of the church, and therefore couldn't be expected to take us back to it. But, he says unless you can trace the church through every century back to the beginning, that you're not in the church. We have a parallel principle of 'succession' upon which to challenge the doctor. He claims to be a man. I want him to use his principle of 'succession' to prove to us that he is a man, rather than a monkey. If he can't trace his lineage through each century back to Adam, then, according to his principle, he can't prove he's a man! Some logic, eh? But that's Baptist doctrine, and, therefore, doesn't have to be logical.

16. **"Campbellism teaches that the word is the Spirit, when the Bible leaches that the word is the sword of the Spirit."** This charge is another falsehood. Gospel preachers have always contended that the Word of God is the sword of the Spirit. (Eph. 6:17)

17. **"The Doctrine of baptism in order to obtain the remission of sins is a new doctrine and was first taught by Walter Scott and later adopted by Alexander Campbell."** Well, let's see if this sounds like "a new doctrine" that "was first taught by Walter Scott." "Then Peter said unto them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.'" (Acts 2:38) "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 like figure whereunto even baptism doth also now save us. . . ." (I Peter 3:21) These Bible quotations show plainly that "the doctrine of baptism in order to obtain the remission of sins" is not "a new doctrine" that was "first taught by Walter Scott." Peter, not Walter Scott, was the first preacher under the gospel commission to declare this doc-

trine. That's just plain Bible, **Doctor**. Will you accept it?

(More to follow)

Another Heretic

BY W. CURTIS PORTER

Except in one article, as I now recall, the name of Lowell Blassingame of Arbyrd, Missouri, has not been published in connection with matters that pertain to the "new heresy" of "no judgment after death." Before my debate with Thomas L. Conner at Boynton, near Leachville, Arkansas, May 29 to June 1, young Brother Blassingame had accepted the doctrine and was advocating the same. At the close of the Boynton debate the word reached me that he had stated that he had become unsettled about the matter and would have to have time to make further study before reaching his decision. Hoping that he might be saved for the truth I did not publish his name on the "list of heretics" that was sent to the papers soon following that debate. And further hoping I might be of service to him in getting his feet back on the rock of eternal truth, I wrote him as follows:

Monette, Arkansas

June 8, 1945

Mr. Lowell Blassingame

Arbyrd, Missouri

Dear Brother Blassingame:

I have intended for some time to write you, but a multitude of responsibilities keeps me behind with my writing.

Now that the debate on the judgment question is over I wonder if I was of any help to you toward a better understanding of this subject. I am interested in you as a young gospel preacher, and I would regret very much for you to hold to a theory that is so manifestly wrong and that would hinder your success as a preacher of the gospel. If I have been of any help to you thus far, and if I can be of any further help to you, I shall be glad to know about it.

Hoping that I may hear from you soon and that I have been of some help to you, I am

Yours in the Christ,

W. Curtis Porter.

I waited for more than two months for an answer to this letter, but the answer never came. It began to dawn on me that Lowell Blassingame had decided to play a neutral role. Perhaps he began to see the handwriting on the wall for the other heretics as churches began to cancel their preaching engagements, and he did not want to share this lot with them. And likely he thought he would say little about it, while still standing for the heresy, in order to avoid the "marking" that was sure to come. So after waiting for more than two months for

his reply, I wrote him again as follows:

Monette, Arkansas

August 10, 1941

Mr. Lowell Blassingame

Arbyrd, Missouri

Dear Bro. Blassingame: At the close of the ton it was reported to me that you had become somewhat unsettled on the judgment question and wanted time to study the subject more before you decided which is right. Soon following the debate I wrote you a letter offering to help you any way that I could, but you did not favor me with so much as a reply to my letter.

I have waited more than two months for your reply. The judgment is one of the very foundation principles of the gospel of Christ, according to Hebrews 6:2, and every gospel preacher should have convictions on the subject. And I think that two months should be long enough for a preacher of the gospel to make up his mind about this matter. Surely you should be able to reach a decision in that length of time.

The churches in this section do not know where you stand on this question. If you plan to preach, certainly the churches have a right to know what your position is concerning this, as the subject has become one of vital importance in this territory. The condition produced by this subject in the section is such that one cannot hold position of neutrality.

Therefore, I am writing you again to ascertain what your decision about the matter has been. If you have decided that there is a judgment after death, as the Bible plainly teaches, you will have no hesitancy in saying so. A refusal or failure to state what you have decided will be proof that you still hold to the position which Brother Conner advocates. I shall be glad to know that you have decided to stand with the great body of gospel preachers who advocate a judgment after death. To make it convenient for you to reply I am inclosing a self-addressed, stamped envelope. I shall appreciate an early reply.

Brotherly,

W. Curtis Porter

I learned that the preceding letter reached his home address, but no reply has ever come. This is a refusal on his part to state his position. Churches cannot afford to fool with a man who will not state his position, and especially when he has previously stood for heresy, as Lowell Blassingame did. He cannot play the role of a neutral in this section on the judgment question. There has been too much division caused by the advocating of the heresy of "no judgment after death" for any man in this territory who claims to be a gospel preacher to refuse to take a stand. Furthermore, after receiving the preceding letter which he did not answer, Lowell Blassingame has contributed money to support the heretic broadcast over a radio station. Acknowledgment of his aid was made over the radio by

Thomas L. Conner, himself, the ring leader of the heretics. So it becomes my painful duty to tell churches everywhere that Lowell Blassingame must still be listed with the heretics who are to be marked and avoided according to Paul's instruction in Rom. 16:17. Remember, when you invite these heretics for any preaching service, you are inviting trouble in the church in your community. These men have been sufficiently admonished, and Paul said: "A man that is an heretic after the first and second admonition reject." (Tit. 3:10) Sufficient time has been given Lowell Blassingame in which to answer the latest letter to him, as it has now been nearly two months since the letter was written. I have not acted hastily and the facts are apparent.

ANOTHER CALL FROM IOWA

JAMES L. NEAL

A personal call comes from a lone member in Sioux City, Iowa. Lee Roy Nicklas, who served three years and nine months in the army, a year of which was in the South Pacific, received his discharge, has bought a little home there for his little family of wife and son and has a nice position with a good company.

Lee Roy lived on my R. F. D. mail run down here in Arkansas when he was a boy. I'm well acquainted with him and rejoice to know that he has become a member of the Lord's church, and to see his keen interest in that church and the salvation of lost souls. His letter is of such interest along that line and should be of so much concern to many others of us who really care, that I want to give the most of its contents to the church at large.

Brother Nicklas starts out by saying: "I take the Gospel Light and enjoy it very much, as it is the only real encouragement I have in living the Christian life—reading it and studying the Bible.

"I am sorry to say that there is no church of Christ in Sioux City, nor any place near enough for me to attend. So I attend the Christian church of mornings on the Lord's day. They don't have services at night during the summer; so I stay at home."

(The Christian church transgresses the law of God by the use of mechanical instruments of music in the worship, and other innovations; hence, her members do not abide in the doctrine of Christ: and therefore, have not God! (II John 9; Eph. 5:19; Col. 3:16) It is extremely dangerous to the soul to affiliate in any way with this institution. This is given in the love and fear of God, merely as admonition for judgment bound souls, with no malice whatsoever toward any human being.—JLN

"I have been intending to write to you for a long time in regard to seeing if the churches of Christ in the south would sponsor a mission meeting, in Sioux City.

"I have been reading the reports of Brother Jady W. Copeland being in

meetings here in Iowa, about sixty or seventy miles east. I understand the burden that South Thompson Street Church of Christ is carrying in the work of spreading the gospel of Christ, and the Lord will richly bless the church for all efforts in this work. I am sure Brother Copeland has done a lot of good in Iowa. I wish I was close enough to worship with one of the congregations where he preached.

"I was wondering and hoping and praying that maybe sometime the Churches of Christ would send a man to Sioux City in an effort to spread the gospel to thousands of people in this city of northwest Iowa, where they have never heard the pure, plain gospel of Christ. It would be quite an expense for a meeting here, since a person can hardly rent a house, equipment would be high and hotels are high. But if enough congregations would support it, I'm sure a meeting can be arranged for this place.

"And I have the feeling in my heart that there will be a meeting here sometime, and I just feel sure that a nice size congregation can be started here.

"Sioux City has a population of over 100,000 people, with several kinds of denominations, and many people who do not profess to be anything. Most of the people I believe are sincere in their religion, but mistakenly wrong; and I believe would accept Christ's own way if they heard the real, true gospel—I believe this with all my heart.

"And more concern than ever is the thought that if we could have a meeting here, my wife might be one who would accept the gospel. I talk with her and plead with her but it seems so far to do no good; but I hope and pray that some day she will see the light and obey the gospel and lay down the things that has been talked into her heart by emotional strain through the years of her life.

"I come to you with this call for a meeting, thinking you might know some congregations that would be willing to help. I would give anything if I could be working with some congregation now and for the future. I feel the need to work for the cause of Christ, and I've wished more than once that I had gone into the ministry; for that is where I feel that I should be. But, like a lot of others, I have failed that calling so far; although, I could do a lot of gospel work here, if some one would start it off. I have to work all the time, and have very little studying time, which you understand.

"Here is hoping and praying that a meeting can be arranged by some churches of Christ for this city. If you know of any congregations and individuals I can contact, please let me know. It would probably be best for the meeting next year, as it is getting late in the year now, and we'll soon have cold weather. And too, it takes time to prepare for a meeting; but can't be too soon to suit me. Lift up your eyes and look on the fields, for they are white and ready to harvest. With all my prayers for you and the work of the Lord, Your brother in Christ."—Lee Roy Nicklas, 3101 East 13th Street, Sioux City 19, Iowa.

I have written Brother Nicklas to

start the New Testament worship and begin the church thereof in his own home. Any one knowing of members of the body of Christ in that fine city, or near there, please put them in contact with Brother Nicklas. Also, send him some good tracts and gospel papers for free distribution.

Why not some strong congregation with money in the bank, as indicated by Brother H. Leo Boles in a late issue of the Gospel Advocate, send a good evangelist to Sioux City and help to start the cause of Christ there? Since Brother Smith is now at Des Moines with the Gospel Broadcast and his great publishing machinery and since the interest in the cause of Christ is now picking up in the state of Iowa, let's rally to these calls as they come; thus striking while "the iron is hot," that we may take advantage of the golden opportunities! Now is the time.

Sister W. L. Foster and sons of Wewoka, Oklahoma, recently sent \$5.00 for the building program at Cedar Rapids, Iowa, where Brother Jady W. Copeland has been in a meeting, arousing interest there. Those wishing to have fellowship in the work at Cedar Rapids, please send to O. C. Black, 511 10th Street, S. W., Cedar Rapids, Iowa.

Notes - Reports

Want To Build At Buckner, Ark.
Buckner, Arkansas, October 8: We the members of the church of Christ at Falcon, Arkansas are endeavoring to build a church house here. We have been worshipping in the school house for several years. Recently the building was sold and we bought it. Now we plan to tear it down and rebuild but being a small congregation we lack funds to complete it. We assure you that any contribution regardless of size from any individual or church will be greatly appreciated. Please mail your contribution to any of the trustees named below, Ewell Ellis, E. N. Miller, H. D. Cox, Trustees, Route 1, Buckner, Arkansas.

Corley, Arkansas: I have just been discharged from the Federal Service and am now working with the Corley Church of Christ, Corley, Arkansas. We are in need of funds for building repairs and new hymn books. If you, our brethren and sisters, desire to contribute send such to, Eld. James W. Kelley, Box 43, Corley, Arkansas or to me at 801 E. Walnut, Paris, Ark.—Virgil J. Cullum.

To Extend Radio Program

May we call to your attention some mission work we are attempting to do by means of the radio. The radio has long been recognized as one of the best ways to reach people that do not attend church services to hear the gospel preached.

For more than a year we have had a program over station, KWKH, Shreveport, La., each Lord's day at 8:15 a. m. We are now endeavoring to have a 30 minute program over

this powerful 50,000 watt station each Wednesday night, 10:30 to 11:00. The preaching is to be done by V. E. Howard of Greenville, Texas, and the work is sponsored by the Portland Avenue church in Shreveport. This is a rare opportunity to be on this 50,000 watt station with the gospel of Christ. The audience is a vast one. Mail has reached us from twenty-four states concerning our Sunday morning broadcast. Millions of people are within the radius of this station's power and we can reach them with this gospel program.

No one receives one cent pay for his services in this work. All money contributed will be used to pay the expense of the broadcast. Brother Howard will have a bulletin printed each month and mailed to each contributor stating the source of contributions, the amount contributed, the expense of the broadcast, and how the funds are disbursed. We need \$350.00 each month to carry on this work. Some has been promised, but not enough to carry on this program. Will you please give this matter careful consideration and send a monthly contribution to the work. Send all contributions to V. E. Howard, Greenville, Texas, or, Portland Avenue Church of Christ, Shreveport, La.—Signed: R. W. Crutcher, E. L. Organ, C. M. Lowe, Elders, Church of Christ Portland and Darien Sts., Shreveport, Louisiana.

(Note: The suggested cost includes both broadcasts on KWKH, cost of production, and printing and mailing costs. Included on the 30 minute broadcast will be a gospel sermon and singing by some of the best singing groups, choruses and congregational, in the church.—V. E. H.)

Rosston, Arkansas: On October 4 Brother W. M. Grooms from Camden began a meeting with the church at Gum Grove, Arkansas and continued until October 12. The meeting was enjoyed by all the brethren and we enjoyed the ones that attended from Camden and other places. Brother Gip Garner did some good singing for us. There were two baptized. A young man and his wife who had not been married long. I am sure there would have been others if the meeting could have continued longer. Bro. Grooms did some good sound gospel preaching. The Washington St. Church at Camden sure is lucky to get a man like Brother Grooms who lives his sermons as well as preaches them. We the brethren at Gum Grove learned to love him and his wife more and more as we associate together. We want them to feel at home with us at any and all times.—J. E. Barlow, Route 4.

Alma, Arkansas, October 27: The meeting here in Foster, Missouri continues with good attendance and interest. Two have made the confession so far, still hoping for others to be baptized. I shall begin a meeting at Mena on November 4. All within reach are invited to come.—Tillman B. Pope.

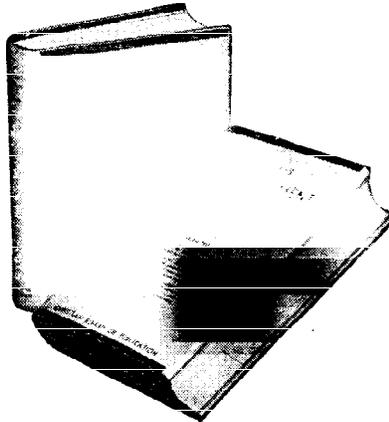
Jasper, Tennessee, October 18: I have finished my meetings for this season, and will begin regular work with the church here next Sunday

October 21. The first Sunday in Aug., I was called to my home congregation at Bethany for a two weeks meeting. Nine were baptized and one restored. Then to Shady Grove in Putman Co., with one restoration. Then to Leonard in Clay County, nine baptisms and one restoration. Then to Midway with three baptisms. Then to Germany, Ky., with three baptisms and three restorations. A fine young wife made the good confession, but her husband objected to her being baptized and said he would kill her if she was baptized

and forced her away. With best wishes to the Gospel Light and all its readers—W. J. McElroy.

Death has nothing terrible which life has not made so. A faithful Christian life in this world is the best preparation for the next.—Tyron Edwards.

In general, mankind, since the improvement of cookery, eats twice as much as nature requires.—Franklin.



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that take and give unto them for me and thee.

take, and give unto them for me and thee.

CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

a Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. b Mark 6: 33; Luke 9: 46, &c; 22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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

VOLUME 15

DELIGHT, ARKANSAS, NOVEMBER 8, 1945

NUMBER 47

The Sabbath And The Letters To The Churches

GEO. B. CURTIS

All the instructions ever given to the churches are contained in a group of so-called pastoral letters. The worship of the church, the daily lives of the members and their policy are clearly set forth in these letters. Do these instructions enjoin the keeping of the Sabbath on the churches collectively, or the members individually? The answer to this question should forever settle the matter of Sabbath keeping.

The apostle Paul wrote fourteen of these letters. Four of his letters were addressed to individuals—two to Timothy, one to Titus, one to Philemon. The Hebrew letter is a general epistle to Hebrew Christians. The remaining nine are addressed to churches—one to the church in Rome, two to the church in Corinth, one to the churches in Galatia, one to the church at Ephesus, one to the church at Colosse, one to the church at Philippi and two to the church at Thessalonica.

In these letters there is not the command to an individual or a church to keep the Sabbath. Paul mentions the Sabbath only one time in his fourteen letters. Here is the connection: "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; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect to a holy day, or of the new moon, or of the **sabbath days**: which are a shadow of things to come: but the body is of Christ." (Col. 2:14-17) In this letter to the Colossian church he plainly states that the Sabbath was taken away at the cross.

The apostle Peter wrote two letters. The first was addressed to the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." (I Peter 1:1) He gives these scattered

saints instructions concerning their Christian duties. Yet he never mentions the Sabbath to them one single time.

His second letter is also general. It is addressed to those who have obtained "like precious faith. (II Peter 1:1) Yet to these faithful one he says not one word about the Sabbath, or the keeping of it.

James wrote his letter to the "twelve tribes scattered abroad." He instructs them fully in their duty to God and their relationship to man. Yet, he does not suggest in the faintest way that these Christian Jews were to keep the Sabbath.

Jude addressed his letter to "them that are sanctified by God the Father, and preserved in Jesus Christ and called." (Jude 1) He wrote them of the common salvation. He admonished them to contend for the faith, and warned against false teachers. He stresses the punishment to be meted out to evil doers, and gives a number of examples of God's judgments on unrighteousness. He enumerates the evil

deeds of these same false teachers and tells something about their doctrines. Yet, not one word about the keeping of the Sabbath or any condemnation for breaking it is found in the epistle of Jude.

John the apostle of love wrote three letters to Christians. The first in general. The second is addressed to the "elect lady" and her children." The third is addressed to "Gaius, whom I love in truth." He closes the Bible with the book of Revelation. Yet, in no writing of John this side of the cross does he mention the Sabbath, or the keeping of it.

In the book of Revelation John records in full seven letters from the risen Lord himself, the seven churches in Asia. These letters warn against departures from the faith of every type. Yet, the Lord enjoined not on a single one of these churches the keeping of the Sabbath. Nor did he threaten to mete out punishment against Sabbath breakers.

These letters run the scale of heaven's instructions to the churches and to Christians. No inspired writer ever enjoined upon a church or an individual Christian the keeping of a Sabbath day. This "He took out of the way, nailing it to his cross. Let no man therefore judge you in respect to a.....Sabbath day. (Col. 2:14-17)

Drifting

LLOYD E. ELLIS

The subject of drifting is one that might well command our earnest consideration. Various writers for a number of years have suggested that the church is "drifting." It may be noted right here that great numbers of people are merely "drifters." Men are drifting from "pillar to post;" from one job to another; from place to place; from one insecurity to another; from one denomination to another; from one belief to another; from one pleasure to another. Yes, just moving around, drifting from one thing to something else, and never

able to manifest a desired stability.

A certain amount of moving about is necessary and at times desirable, but just taking the easiest course; just drifting along, will not develop strong characters.

We are especially interested in the matter of religious drifting. Let us note that Paul declared that a drifting from the truth—a falling away, would come. (II Thess. 2:3) He told the Galatians that they were removing from the gospel. (Gal. 1:6, 7) Even in that day men who had professed faith in Christ were removing, or drifting

from the pure gospel of Christ.

One reason for such drifting away is shown in the warning given to the elders of the Ephesian church by the apostle Paul. (Acts 20:28-31) He therein told them that false teachers would arise from their midst and others would come in from the outside and that these would teach perverse things. The teaching of false doctrines, theories, and commandments of men have influenced many to go astray.

It seems that some were so far away from the truth and the pathway of righteousness that it was impossible to persuade them to return. (Heb. 6:4-6) Peter also teaches that false teachers will lead many to eternal woe and bring upon themselves, as well as those who heed them, destruction. (II Peter 2).

Also, some had drifted to the extent that they were neglectful of their Christian duties. (Heb. 10:25) This warning was issued that others might be more careful.'

In this present generation we see all of these things in evidence. False teachers abound, both within the church and without. Many are being led into error. Some who were once faithful are drifting with the ever changing tides of men's thoughts and speculations. Through carelessness, indifference and false teaching, thousands are drifting away from God, back into the world, and to darkness and oblivion.

It is easy to drift. It is easy to acquiesce in things taught and accept seemingly plausible doctrines without investigation. More effort is required to study questions, and see "whether these things be so." It is easy to go with the crowd. It is easy to accept the customs of the time, and to engage in what "everybody is doing."

Men readily recognize that a boat set adrift and left to the mercy of wind and wave, could hardly be expected to arrive at a given destination, so they are not only careful in the manner of launching the ship or beginning the voyage, but a definite course is planned and every effort made to keep it upon the course regardless of adverse conditions.

Countless men use far less "common-sense" in the conduct of their spiritual affairs. They are content to set out upon the journey in most any old way, and are then content to let it drift along with the current of public thought and practice. Even those who are very careful about the "launching"—the beginning of the Christian life, and stoutly maintain, and rightly, that only those who believe, repent, and are baptized, can

truly be members of Christ's body, often grow careless and indifferent afterward and just drift along. They insist on starting in the right way, but fail to keep the true course, and are influenced by the adverse winds of doctrine. (Eph. 4:14) They fail to grow up to be full-grown men and women in Christ and are tossed about from one thing to another.

The only remedy is to have the heart fixed on God, (Ps. 57:7; 112:7) not to be conformed to the world, but be transformed, (Rom. 12:2); and to remain stabilized. (Jas. 1:8) An individual who is continually jumping from one thing to another could hardly be said to be a true, dependable Christian.

Christians are to be faithful, (Col. 1:2, 3); they are not to drift, or be moved from the right way. (Gal. 1:6)

Christians should remember that the kingdom to which they belong is one that cannot be shaken, or moved,

(Heb. 12:28), and they should endeavor to be "stedfast, unmoveable. (I Cor. 15:58)

If, when one has become a Christian, he would work in the vineyard of the Lord with all his might for an extended period of time, then in later life nothing would be able to move him. His habits of right conduct would become fixed; his knowledge of the Lord's way would be such that he would be able to distinguish false doctrines when they might come his way. He would have his life's course so set, and his mind so fixed on the goal before him, that very seldom would such a one be turned aside by false teaching and drift to shores unknown.

Brethren, let's cease to drift. Let us have our minds fixed on God. Let us work and labor and never be moved from the path that leads to heaven and eternal glory.

The Blood - Sealed Pattern

For The Body of Christ

JAMES L. NEAL

Our last study on this very interesting subject had to do with how we obtained the Bible—through 40 inspired writers over sixteen centuries, beginning 1500 B. C., with a number of well-put questions by Sister Myrtle Geiger of Rye, Colorado, with different translations, the drift into Roman Catholicism and the Dark Ages; and with the conclusion, that if the early church had recognized and held fast to the great, bed-rock truth that "the local congregations of the church, with their plurality of bishops and deacons, are the HIGHEST UNITS OF AUTHORITY IN THE CHRISTIAN SYSTEM," the awful drift would never have come! What a gripping and heart-rending thought!

With this number we wish to close the study for this time by noticing some more of Sister Geiger's questions and comments, with prayerful and tender hopes that the study throughout has been and will be beneficial to her and many other readers who wish to help keep the church of our Lord pure and safe, and who wish to go home to heaven from the woeful judgment day! (Acts 17:31.)

There are millions of the finest people upon this earth who are groping in darkness because of false teaching, and who would be glad to come to the light and walk in it, if properly approached and taught the plain word

of God in its simplicity and purity. Most any sort of student can see, with just a moment's reflection, that there is something sadly wrong with the religious confused mess now cursing the world; but, it takes wisdom, love and sincerity to show people the right way of life through all this "mist." How my heart aches over the doleful situation! Beloved souls, will you not read and study with us as we go further in this sober investigation? God bless and help you to do so!

Further Confusion

Sister Geiger is confused over that Catholic claim that the "Catholic church was here before the New Testament kingdom was set up on Pentecost; and Christ's death and resurrection only added to its promises. Whatever the worth of the Bible, however good and holy book, it is not, nor could it have been, the means provided by One who is All Good and all Wise as the sole means for instructing that vast multitude in the truths of the gospel, * * * for thousands of them lived before a single word of the New Testament was written, yet after the death of Jesus, and many of them could not have read had they had the New Testament. Therefore, our Lord sent living teachers out with power and authority to preach; these living teachers being part of His Supreme court which he set up on earth and

who were infallible, who later wrote the New Testament, etc."

"Now, how do I prove to myself that this is wrong (in the sense they believe it)," sister Geiger writes, "without coming to the question: were those thousands lost? Because, I know they could not have followed the Scriptures as we are taught them today; for, in truth they did not have them. Yet, Peter's first sermon converted 3,000 and we are told 'they were added to the church by the Lord from day to day.' This, then, would seem to prove the Catholic's belief that, 'Christ's Supreme Court set up on earth to be kept by those chosen apostles and watched over by the Holy Spirit of Truth **before** the New Testament was written, was the beginning of our church today and the Catholics' belief in Popes and their testaments because in the beginning it was given to those chosen few, etc' Now as I write this, I know there is something wrong with it, yet I cannot find it. I am certainly not up-holding Catholic teachings, but unless I can **prove** them wrong, they keep returning to my thoughts to bother me. * * * I shall be grateful if you will remember me in your prayers, for I need so much guidance—so much dependence on my teaching my children the right way, and I must be sure. Brother Lo veil told me I should not forsake the Lord's table, even when alone. So, I have made my bread and keep the grape juice and partake of the communion each Lord's day alone. But this too, has troubled me, for I am not sure it is acceptable to God. He has told us to do this, but the words of Jesus say: 'where two or three are gathered together . . .', and I wonder if being alone matters to Him. May God bless you and yours."—Sister Myrtle Geiger, Rye Colorado.

There may be others confused like Sister Geiger over these matters and still others who might be keenly interested in them. We are therefore very thankful to her for her kindness in calling for help and for the opportunity of teaching along these lines. There are thousands of people in trouble and confusion whom we could help directly, if we only knew just what their troubles are. Hence, those who may be troubled over any problem of life and soul should not hesitate at all to let the trouble be known! (Matt. 11:28-30).

Please review Sister Geiger's quotations about Catholic claims:

1. The Catholic church was here before the New Testament kingdom was set up on Pentecost.

2. Christ's death and resurrection only added to its promises.

3. The Bible could not be the **sole** means of instructing the multitudes in the truths of the gospel.

4. Supreme Court of living, infallible teachers set up on earth.

"Now, how do I prove to myself that this is wrong (in the sense they believe it) without coming to the question: were those thousands lost?"—Sister Geiger.

There are thousands of very fine people in the Catholic church. Many of the priests in this institution are great orators and highly educated. I have no brief whatsoever against any Catholic in person. I would do anything on earth in reason to help any one of them who might be in need, and my unfeigned love goes out to every soul entangled in the clutches of the doctrine of this "man of sin." (II Thess. 2:3, 4).

Just why any one should be bothered by any of the claims set forth above is hard to understand, if the New Testament be taken in its proper division. (II Tim. 2:15) But, many are not well grounded in the truth.

Of course, the Pope would like to have it believed that he is infallible in order that his word may be law, and that he may add to and take from the Bible at his will.

It has already been shown conclusively that the kingdom of God and the church of Christ are one and the same thing (Matt. 16:16-19), and that the kingdom was set up on Pentecost of Acts two. It has also been shown that the Roman Catholic church came into existence proper in the year 606 A. V., with Boniface III as the first pope.

Therefore, then, it must follow that the Catholic church as we now have it, is no part of the kingdom of God, and that it did not exist before Pentecost of A. D. 33. It also follows boldly on the face of this, that Christ's death and resurrection did not and could not have merely added to the promises of the Catholic church; as per their claim number two listed above. On the contrary, all the promises and hope we have are based upon the death, burial and resurrection of Jesus the Christ! See I Cor. 15:1-4; Rom. 6:3-5; 16-18. Moreover, it was by this ordeal of all time that our Lord became the tried stone and head of the church, which is his body. Acts 2; Eph. 2; Col. 1:18, 24; Eph. 1:22, 23.

As to claim No. 3, the Holy Spirit qualified apostles and early teachers took the place of the New Testament, until it was completed in about A. D. 96. When the inspired New Testament was completed, inspired men and miracles ceased! The miraculous age of the church proper lasted only about

forty years, from the day of Pentecost in A. D. 33. Of course, the apostle John was spared a little longer to write Revelation.

The Purpose of Inspiration

The very purpose of direct inspiration was to give to the world the Bible. The Bible itself is the very product of miraculous inspiration. In no other way could it have been given in its marvelous beauty and perfection to the world. The Bible is the inspired word of God. If is the only product on earth now with heaven's seal upon it as coming from God.

To claim further inspiration today is to put the stamp of disapproval upon the Bible and the inspired men of God who gave it to us in the long ago. To make such an absurd claim is to say that the Bible isn't complete and that the men who wrote it by the inspiration of God were unable to give the world what it should have. No greater blasphemy could possibly be hurled into the face of a kind heavenly Father, His loving Son and the Holy Spirit himself, as well as the godly men through whom they chose to reveal heaven's redemptive plan to fallen man! Shame, shame on poor mortals!

Let Inspiration Itself Speak

The New Testament is the very language of the Holy Spirit. (John 6:63) While Jesus was with his chosen apostles before he died upon the cross He said: "I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him: for he abideth with you, and shall be in you." (John 14:16, 17). He is directly addressing the apostles here, and in John 16:12, 13, still talking thus to them He states: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." This was the inducement of power from on high that was promised the apostles by the Lord after He arose from the dead. (Luke 24:49) On the day of Pentecost of A. D. 33 (Acts 2:1-4) the apostles were baptized with the Holy Spirit—endued with this power—received the promise of the Father—received the Comforter. Being thus miraculously qualified by the Holy Spirit, in connection with their being authorized by the Lord himself to preach the gospel of Christ, (Matt.

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price. A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

Things Which Must Be First

W. A. BLACK

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33)

This is one of the most important lessons to be learned. There are so many people who fail to learn this lesson. They are putting secondary things first; and first things secondary. The things that pertain to the kingdom of God are first. God will not allow his things to be second. God's things come first or not at all. We cannot believe and do all the things that are being done in this world, there are too many. We can do only a small part of them. Therefore, we need to learn what is most important and believe and engage in such. Let us notice some of the things which must come first.

God should come first in our lives.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22:37-38) "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God . . ." (Ex. 20:2-5). There was a certain man that put the things of this world first. He was more interested in making good crops than he was in serving God. He put his business above God; hence, he played the part of a foolish man. The man said to himself: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is

he that layeth up treasure for himself, and is not rich toward God." (Luke 12:19-21) Let us put God first in all things.

Christ must **come** first among men **and angels**. "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: Who is the image of the invisible God, the first born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and He is before all things, and by him all things consist. And he is the head of the body the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." (Col. 1:13-19). In the Hebrew letter, the writer in the first two chapters is showing that Christ is superior to men and angels. "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, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels as he hath by inheritance obtained a more excellent name than they." (Heb. 1:1-4) There are some who think more of some political leader than they do of Christ. There is no man, whether he be rich or poor, king or president, general or emperor, who is equal to Christ. Christ is Lord of lords and King of kings. We are to hearken to the voice

of Christ rather than the voice of men.

Christ must be placed ahead of relatives or flesh and blood. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37) There are many, even members of the church, who will follow some relative rather than Christ.

The law of Christ must be obeyed regardless of the laws of men. The laws of men gives man the right, in some places, to drink intoxicating liquors. But the Bible teaches it is wrong to be a drunkard. (Gal. 5:21) The laws of men gives one the right to put away his companion for many causes and marry again. But the law of Christ says: "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 does commit adultery." (Matt. 19:9) No law of man can ever set aside this law of Christ; nor any other law which Christ has passed.

The church of Christ must come **first among the institutions** of the world. No human government, no state, no society, no school, no lodge, should ever come ahead of the church which Jesus built. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33) The church should come first because it has Christ as its head. (Col. 1:18) The church was built by Christ. (Matt. 16:18) The church cost the blood of Christ. (Acts 20:28) Salvation is in the church. (Eph. 5:23) All spiritual blessings are in the church. (Eph. 1:3) The church or kingdom shall stand forever. (Dan. 2:44) Any one should be able to see that the church should come first in all things. Yes, in view of the above, there are many, even some members of the church, who will place more time and money into some institution than they will in the church of Christ. Put the church first.

In the spending of our money, the cause of the Lord must come first. We are to give as we purpose and as we have been prospered. (I Cor. 16:2; II

Cor. 9:7) God has always demanded the first fruits of every thing. (Lev. 23:9-14) The Lord has always demanded the best; not the left overs or seconds. (Lev. 22:17-25) There are too many who spend nearly all their money to satisfy their own desires and then toss in a nickel on Sunday morning and think that they would give more if they had it! But the Lord accepts the best or none at all.

Our soul must come **ahead** of our body. Too many are making provision for the body and neglecting the soul. Too many are trying to live by bread only. But Jesus said, "Man shall not live by bread only, but by

every word that proceedeth out of the mouth of the Lord." (Matt. 4:4) He who feeds and cares for his body only, is doing no more than a brute. Parents who feed, clothe, and educate their children in the material affairs of this life are doing no more for their offspring than a brute does for its offspring. Too many are making provisions for this life only. But Christ says, "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) All should ponder this question of our Master long and carefully.—In The Evangelist.

church and taught the truth on the marriage question, and then married too young, not knowing the responsibility that goes with such a union. They see what they have done; they know what the Bible teaches on divorce; they are torn between their duty to God and the facing of a life that they do not want.

One might reason that a child will grow in these things. He will grow in the knowledge of the truth; but it is one thing to know a thing and another to be responsible for it. It's one thing for a man to know that his family is worth his love and protection and another to provide for and protect them. Jesus said count the cost BEFORE entering the warfare. A child cannot imagine a WARFARE for the truth. Those of us, who have fought for the truth, know that. The cost is greater than you think. No, not for those who have joined the church of Christ, as they would put it, under honey-coated preaching. These have not sat down and counted the cost, nor has it cost them anything. They have not fought a battle. Most of them think it's wrong to fight. They are not building a spiritual house because the Bible teaches that there's an enemy to fight while we build the building, and since they do not believe in fighting the enemy of the truth, the enemy will take the building. These will not be found in the Victory parade at the winning of the war.

I have thought so much about children being baptized because we were confronted with this problem when our own little boy asked if he could be baptized. When we refused him this privilege because he was so small, we were criticized by some. Yes, he knew quite a lot about the Bible, having been taught it daily. But I honestly believe that the greatest lesson he ever learned, and the one that he appreciated most, was when we explained that one must be old enough to sit down and count the cost. He believes that God has provided a way for little children who obey their parents. He realizes that he cannot grasp the responsibility of discipleship.

I have thought much about children being baptized because active workers in the church have told us that they were not sure about their child baptism. My husband has baptized people, who were too unsettled over this question to be happy in the church. I believe it is a serious matter. We should not be afraid to teach our children that they belong to the Kingdom of Heaven.

Some say that they are afraid to stand in the child's way of being baptized for fear that he will never obey

Children's Obedience To The Gospel

MRS. JOHN W. WILSON

I have noticed many times that our preachers, in reporting to the papers, mention the fact that GROWN men or women were baptized in certain services or meetings. I have wondered why it is important that they mention the fact that these converts are GROWN, if it isn't important that they ARE GROWN. Is there not a small doubt in the minds of the brotherhood when they read a report of some child being baptized?

We know that sectarian churches get most of their members by getting them as children one way or another and we, as the church of Christ, do not believe in such. But on the other hand very few Gospel preachers refuse to baptize small children when they come forward for that purpose. Now here is the way they reason: It doesn't necessarily matter about the age of the child so long as the child has been reared in a Christian atmosphere; has attended church and Bible classes regularly; and in other words, knows the first principles of the Gospel. Yes, that's the way we reason until some little child from a family of non-Christians comes down the aisle, and then the preacher baptizes him too. He then reasons that one never knows a child's heart.

We get the idea of "knowing the child's heart" from the sectarians. Sectarians do not know what kind of heart it takes to obey the Gospel, and in the above cases we, the church of Christ, act like we do not. We know that the heart that one obeys the truth with, is the heart that THINKS. And we have an idea that to obey the truth is to obey the works of Faith, Repentance, Confession and Baptism, and that that is absolutely all any child would have to understand before becoming a member of the church

of the Lord. We have concentrated so long upon the terms of admission into the church laid down, when the church was established on Pentecost, that we seem to have forgotten the fact that Jesus spent most of his personal ministry in teaching preparedness for this coming church or Kingdom. We seem to have forgotten his many parables, concerning the great responsibilities that would go with membership in this church. In Luke the fourteenth chapter, Jesus is telling his disciples something of what it means to be a disciple. He tells them that it is necessary to SIT DOWN AND COUNT THE COST. He tells them that no builder starts a building and no king goes out to war without first sitting down and counting the cost, lest they not finish the building or have to surrender to the **enemy**. He talks of hating ones dearest loved ones, and even one's own life. He talks of cross bearing.

The Christian life is a WARFARE to be fought with spiritual arms, (and the word spiritual is not figurative). The Christian life is a house to be built with one hand and an enemy to fight with the other.

I have heard parents say, "I know my child is responsible enough to be baptized because he can answer any Bible question that we ask him." That is not sound logic. If a child can answer any Bible question that you ask him, I am sure he knows all the answers to the subject of marriage taught in the Bible. But how many parents would consent to the child being responsible enough to take the marriage vows just because he knows all about the subject? Eight out of ten who marry around the age of sixteen regret it ever after. I have talked to some of these helpless unfortunate kids, who were brought up in the

the Gospel. This also is a sectarian idea. A child, who would take such an attitude as that, STILL isn't a subject for baptism. If he is an honest little boy or girl only wanting to obey Christ, then he or she will be honest enough to thank you for what you have done when he is old enough to obey the truth.

You ask how we might know when the child has reached that place of responsibility. Well, we have no trouble in knowing when our children reach the age of responsibility in entering other tasks. I know some children who cannot accept the responsibility of an evening paper route, that are members of the church. Then you say, "Well if I should teach my child this responsibility before he is twelve or thirteen years old, would it then be safe for him to be baptized?" Try it neighbor. If you can teach a child true responsibility before he is sixteen, you are a genius with children.

Sectarians talk of Christ being about his Father's business at the age of twelve. Children of twelve today may be about their Father's business too. God is their Father, they are his. He said they were. But please remember when Christ came to be baptized to fulfil all righteousness, he was older than twelve.

I wish parents would consider these things. You don't expect your child to even be responsible for the clothes he deliberately tears up at school; the food he wastes; the mud he drags in; or the ink he spills on the table cloth. He is only a child you say. Oh yes, he knows, you're told him a dozen times, but he just doesn't realize the cost. Yet when your small child wishes to be baptized because he has seen others doing it and realizes that he has not, or even because he thinks it's the right thing to do, **you lei him do it**. But not without a doubt, mother, not without a doubt.—San Anselmo, Calif.

THE BLOOD-SEALED PATTERN FOR THE BODY OF CHRIST

(Continued from page three)

28:18-20; Luke 24:45-47), they began to speak and write the law of Christ that makes free from sin (Rom. 8:2), confirming it with signs, miracles and wonders; the Lord himself working with them. (Heb. 2:1-4) In the 12th chapter of first Corinthians Paul gives us the scaffold of miraculous gifts of the one Spirit that was to be used to give the complete revelation—the finished house of God, the church and the perfect law of liberty. After this spiritual scaffold had been used for twenty-six years Paul said in A. D. 59 that these things done in part—build-

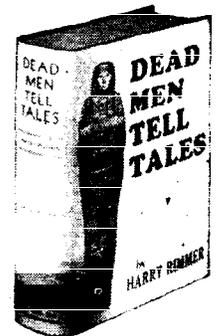
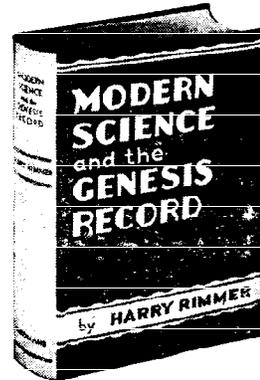
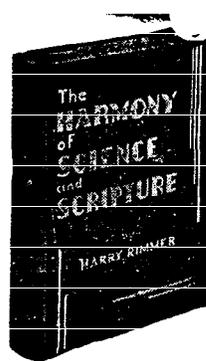
ing the house part at a time, "line upon line, line upon line, here a little and there a little," would vanish away, when that which was perfect had come! (I Cor. 13:8-10) In A. D. 60 James called the law of the New Testament "the perfect law of liberty." (James 1:25) Paul called it the "perfect will of God." (Rom. 12:2) In 66 A. D. Peter said God had "given unto us all things that pertain unto life and godliness." (II Peter 1:3) In the same year Paul said men "of God may be perfect, thoroughly furnished unto all good works," through these divinely inspired Scriptures. (II Tim. 3:16, 17)

Moreover, beloved judgment bound souls, the New Testament, in all of its beauty and completeness, was sealed,

not with the blood of animals without blemish, BUT WITH THE SPOTLESS, SINLESS BLOOD OF THE SON OF GOD! (Heb. 8, 9 and 19) That makes the pattern and the house perfect. The blood-sealed pattern for the body of Christ is not to be improved upon now! Indeed, it cannot be improved. And as soon as the sealing was done by the high courts of heaven itself, both the pattern and the house became worldwide in scope and age-lasting in time. See Matt. 28:18-20; Acts 2:1-47.

What would you think of a fine carpenter who would build him a house and then leave all the scaffolds stand as long as the house stood? Well, that is what God thinks of those who try to keep holding up the spiritual

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scaffolds (1 Cor. 12) around the house of God!

Yes, beloved friends, the Bible IS the sole means of instruction for the famishing multitudes, and will remain so till time ends. (Rev. 22:18, 19). When the apostles and those on whom they laid their hands died, inspiration by direct impact ceased, and that forever. We have no "Supreme Court (?)" of living beings upon the earth now. Such manifestation of supreme ignorance of God's word is appalling in the extreme! Let us all study the word of the Lord diligently and prayerfully that we may be approved workmen of God, and teachers of the way of salvation, rightly dividing the word of truth. (II Tim. 2:15)

Worshipping Alone

Sister Geiger wonders a bit about her worshipping alone. But that is such a wonderful thing for a lone mother to do that, like the widow's mite, it is worth mentioning for all time. If I could do not better I certainly would prepare the emblems and observe them with the Lord. He communes with those who partake of the emblems Scripturally. (Matt. 26:29; I Cor. 10:16) One and the Lord make two! However, if one does this and continues to do the very best he can to find others to partake of the supper with him and tries hard to convert others to the Christian life, such faith and influence will soon draw others together for the high, holy and worthy purpose of worshipping God! There is a magnetic drawing power about any Christian faith in real action! God's providence overshadows to favor the "lone eagle" child whose faith is really loyal to God as partner and Christ Jesus as intercessor! Nay, verily! (Matt. 14:27, 32) I know a fine young married man in a large city who is starting the worship and the church after New Testament order in his own home just this way! His wife is not a member of the body of Christ; but, undoubtedly soon will be. **WHAT NEARLY EVERY SOUL IN THIS WHOLE WORLD LACKS MORE THAN ANYTHING ELSE IS SIMPLE, TRUSTING, WORKING FAITH IN OUR DEAR HEAVENLY FATHER!** (Matt. 14:31; Acts 27:25) You can't read these verses with care without being moved to greater zeal! Neither men nor angels can hold down the power of influence of the lone child of God who goes right ahead with Christian duty and worship according to the blood-sealed pattern of Christ's body, against all odds, persecution and seemingly insurmountable obstacles!!!

The Charge Broadened

With all kindness and yet with resolute firmness, the charges in this

study thrown against the Catholic church applies with equal force against all denominationalism for all time. We are called upon by the God of Heaven to come out from among all of these clutches of religious error! See II Cor. 6:17, 18; Rev. 18:4. The body of Christ, which IS the church, was never, is not now and never will be a religious denomination! And there is no loyal religion outside of the church of the Lord. All men must not only learn that the church is one and that there is but one church (Eph. 4:1-6; 1:22, 23), but they must actually become so rooted and grounded in the "one faith" that they become church conscious. We must simply come to know that church life in the true church is by far more essential than physical life itself! (Matt. 6:33) The church of the Lord and our relationship to it must be so imbedded in our hearts and thoughts that it becomes a part of it. Deny it who will, but sane human beings can no more live out of the church than whales can live out of the sea! God created spheres of existence for all things of creation—the body of Christ, the church, is ours. Scan the history of man back to Pentecost of A. D. 33. The truth here stated is not only verified, but the danger signal shown to all generations as well. All denominations must burn their creeds that we may all be one in Christ! (John 17)

A Bit of Catholic History

Note here what a brother of experience who was reared under the influence of Catholicism briefly states regarding the Catholics:

"Dear Brother Hines: Will some of you writers please put in a good simple article about the Roman Catholics? I have a relative being sent to a Catholic school and I am worried over it."—Mrs. G

"The Roman Catholic Church is an apostate church which took complete form in about the year 606 A. D. with Boniface III as the first pope. The system is composed of one pope, 70 cardinals; more than 600 archbishops and bishops and many thousands of priests. The present pope is number 195. The Catholic Church has had 29 controversies over who "is" pope. At one time three men claimed to be pope. They have what they call seven "sacraments" namely: baptism, confirmation, holy eucharist, penance, extreme unction, holy orders and matrimony.

"The following doctrines which originated with the apostasy came into existence thus: 1. Holy water, 120 A. D. 2. Penance, 157 A. D. 3. Latin Mass, 394 A. D. 4. Extreme unction, 588 A. D. 5. Purgatory, 593 A. D. 6.

Kissing the pope's toe, 709 A. D. 7. Transubstantiation, 1000 A. D. 8. Celibacy, 1015 A. D. 9. Indulgences, 1192 A. F. 10. Auricular Confession, 1215 A. D. 11. Sprinkling water for baptism, 1311 A. D. 12. Infallibility of the pope doctrine, July 18, 1870 A. D. 13. Jurisdiction over civil authorities, 728-1870 A. D.

"The Roman Catholic Church is in politics and in this way is today endeavoring to control the world. They put key men in political offices over this nation and under the cloak of hypocrisy is having an influence upon the life of America.

"If people would only read the New Testament and be governed thereby they would not be attracted by the Catholics. The Roman Catholic's Bible and yours (or mine) read almost alike, so don't allow any one to deceive you. The church of Christ began in Jerusalem while the Catholic Church began in Rome. Read Matt. 16:18 and believe it."—Brother Hines, in Apostolic Times for September, 1945.

Notes - Reports

Camden, Arkansas, November 1: I did the preaching in a short meeting at Buena Vista closing last Lord's day with five baptized and good interest manifested in other ways. I believe the church was made stronger as a result of this meeting. Brother W. M. Grooms minister for the West Washington Church here in Camden made a very substantial contribution is leading the songs. He is an excellent yoke-fellow.—Hugh Boydston.

Los Angeles 43, Calif., October 29. Four baptized last night at Sichel St. Church of Christ. Average contribution for October about 25 per cent. (Twenty-five per cent) over that of September.—Lloyd E. Ellis, 2328 West 74th St.

Junction, Texas, October 30: This congregation has received one each by restoration, transfer, and baptism in the last few days. Work is pleasant. I am teaching two classes in Bible in the public school each week. Last week I preached three nights at the East Second Street church in Austin, Texas, and Sunday afternoon I filled my regular appointment at London, Texas.—Walter W. Leamons.

Corning, Arkansas, October 29: Bro. Maurice A. Meredith closed a meeting at Davenport, Nebraska, October 23. This was our second meeting. We baptized three in the two meetings, Ruskin and Davenport. We trust that much good was done otherwise. I doubt if you could find a dozen true congregations in the state of Nebraska. Here is a mission field for you. I stopped over one night with the Barada congregation where I taught a singing

class last June, also Brother Allen Harper of Fayetteville, Arkansas held a meeting here last June. This leaves me at home catching up with some much needed work. I have directed the singing in several meetings and taught two singing classes since June. I have some other work coming on right along. May the Lord bless all the workers in his vineyard.—Earl E. McCord.

Nashville, Arkansas, October 20: I have spent the last two Lord's days at Broken Bow, Oklahoma. Those who want to worship God and bring their children up in the nurture and admonition of the Lord have decided to move out into a larger house where they can have class rooms and teach their children the Bible. I am helping them in this effort. I will be at the Blue Bayou next Sunday if my wife is able for me to leave her. My health is improved and I am able to till another call.—John F. Reese.

Mereta, Texas, October 28: "I received my copy of **The Great Legacy** and regard this as the best work on the Plan of Salvation, so plain. We have a strong little church at Mereta, and do not miss any services and each one tries to live up to the fact that the Gospel is the Power of God Unto Salvation."—W. C. Walden.

Springdale, Arkansas, November 1: One baptism and five restorations in my four-nights meeting at Bates, Arkansas, just closed. Bates is my old childhood home. It was a great meeting.—James L. Neal.

Warren, Arkansas, November 4: I am now preaching for the church here. Nice little congregation and the interest is increasing. If any church near here needs a meeting I will be glad to hear from you. I could also preach Sunday afternoons for some congregation near here.—Ira Lee Sanders.

Book And Bible Notes

Our supply of the popular Large Print Testaments No. 326 is exhausted. We are promised a large supply from the publishers during November. We are placing orders on file to be filled when our supply arrives. If you would like a copy, send us your order now and we will ship as soon as we receive them. Price \$1.00.

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Cruden's Complete Concordance, \$2.50.

Foster's First Steps for Little Feet In Gospel Paths is very popular with the small children. Also, the Child's

Bible in Bible Words is fine for the little folks. \$1.00 each.

Irwin's Bible Commentary covers the entire Bible in one volume. It should be in every library. Price \$2.50.

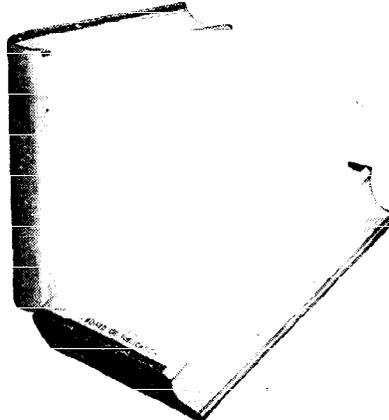
Why We Believe The Bible, by DeHoff should be in every Christian's library. \$1.00.

I WOULD BE REVERENT

I would be reverent. I would look up with respect to all the things greater and better than myself. I would be reverent in church, bow my

head quietly during prayer, listen while someone reads the Bible, join my thoughts and voice in the hymns—for these are the ways by which men for thousands of years have found their way into the presence of the eternal God. And by those paths would find him.—Selected.

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name" (Heb. 13:15).



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that take and give unto them for me and thee.

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

a Rom. 14:21; 15:1-3; 2 Cor. 6:3; b Mark 6:33; Luke 9:46, &c.; 22:24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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VOLUME 15

DELIGHT, ARKANSAS, NOVEMBER 15, 1945

NUMBER 48

IMPEDIMENTA

VAUGHN D. SHOFNER

We recall that a few short months in the past the South's balmy breath of Spring displayed the handiwork of God as the landscape was carpeted with softest green and fresh blossoms were splashed with delicate pastels. We saw those flowering plants and verdant boughs grow and flourish in the fresh air, sunshine and rain of the great outdoors. Recently the tang of wintry dawn changed the verdancy of the panorama to the variegation of autumnal splendor. Beautiful to behold, but reminding us of the decline of plant life due to atmospheric conditions.

So it is with the spirit of man. There are atmospheric conditions that will not allow the spiritual germ to grow. Men and women who walk in this atmosphere will soon have their spiritual life destroyed. "To be carnally minded is death; but to be spiritually minded is life." The questionable things done by Christians and the questionable places they enter are the reasons for the slow growth of the church, and the reasons the world today is not forcibly impressed by it.

Many churches today have outstanding members who meet from time to time to play with one of the gambler's tools in a game called "bridge." More often than not the preacher and his wife make half of a "foursome." Yes, I believe in clean sports as a recreation, but I can not imagine "bridge" as being clean. It originated in a sin-blackened "club", and to bring it out of that place and accept it in the homes of the church members doesn't change its color at all. The moment a Christian takes part in this popular past time he loses his spiritual beauty in the eyes of the faithful. And too, I keep hearing the words of Jesus as he spoke to his disciples from the mountain: "Do men gather grapes of thorns, or figs of thistles? A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." I leave it to you to decide how

the fruit of a din of vice can be acceptable food for a Christian. Gambling is gambling whether it be in the smoke filled, semi-dark "clubs" or in the cozy comforts of the better homes; whether for money or a glass pitcher. Do not wonder if your child is a gambler of tomorrow. The training received at home registers, you know. Show me a church where the leadership, preacher and membership indorse "bridge" playing by their actions and words and you will have shown me a reeking Golgotha; a breeding place for sin.

Another outstanding hindrance is the modern movie. I do not stand alone in this assertion. Larger intellects than I possess reason in this direction. In recent years the thinkers of Russia, endeavoring to curb juvenile delinquency traced its origin to the picture show. Jimmie Fiddler, receiving his wealth from the very heart of the industry, broadcasts his plea for cleaner pictures to retard the growing strides of juvenile delinquency. Hollywood and its pictures glorifying immoral marriage has filled the divorce courts of our land and left a river of tears flowing through the broken homes of America. Yes, I know the argument you show-going church members vociferate. I know you "pick the best pictures." Just here I step behind the great apostle James and place in your minds an excerpt from his pen. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh." How can you be benefited by listening to the hoarse whispers of a passion-crazed movie star as he makes love to some other man's wife? How can you pay to help keep such God-dishonoring banality in existence and think you're living a Christian life? Each dollar sent in the direction of Holloywood's immorality is money spent to continue the blasting of the

souls of men. Show me the church that the leadership, preacher and membership indorse such by their words and actions and you will have shown me a seething caldron belching forth iniquity.

The modern dance is another obstacle slowing the church's growth. Some are ready to say I am getting too "narrow-minded." I've heard them say, "The dance is an healthy exercise, so I allow my children to dance at the better places; in my home, in the homes of friends, at the 'Youth Center' and at the country club." Yes, I've read of, and heard of church members sponsoring dances at the country club. Yes, it is good exercise. Making little rocks out of big ones at Alcatraz is good exercise, but who wants to drag their name and character through that kind of slime to get exercise. Sin is sin regardless of where it is; in the better homes or at the country club. Telling a lie is just as black at the country club as it was in the midst of Edenic beauty. Adultery and fornication are transgressions of God's laws whether on the roadside in the hush of the mid-night hour or in the better homes of America.

The modern dance came from the house of prostitution where it was used to excite the animal nature of man for one hundred years before it roared its ugly head from behind closed doors and marched triumphantly through the lane of society's acceptance into our better homes. Its degrading effects are the same wherever it is. It came from the seed of sin and its location doesn't change it. It is of this world and again I leave you to ponder the words of inspired James. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Friend, if you do not intend to serve Christ don't drag his precious name in the contamination of the world. Step aside and let the faithful march on.'

The time has come when countless churches "will not endure sound doctrine." The time has come when too

many preachers think more of large numbers and a "big job" than they do of the souls of men. Preaching is too often by the shot gun method where sin is spattered in general. Too often the gospel proclaimers crouch before the glare of bridge-playing, show-going, dance-sponsoring leadership and refrain from pointing out sin specifically. The time has come when "sin and pleasure for a season" means too much to too many church members. We must give up sin or hope. The soul-putrefying cankers must be removed from the inside before the church can grow.

I plead with the preachers, as examples they are supposed to be, to make the start. No influence is wielded by one as he cries out against one thing and practices some-

thing else equally as vile. No man will call attention to the sin of bridge-playing if he takes part in the same. No man will point out the vice of the movie while out of the theater waiting for the "best" picture to be presented. No preacher can effectively call for the will power of a congregation to be exercised against the wiles of the devil while a cigarette-stained hand is brought forward in emphasizing the need of this power. "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove that good, and acceptable, and perfect, will of God."

"Campbellism Exposed" Reviewed

WAYMON D. MILLER

If you threw stones into a bunch of dogs and they began yelping, you could feel sure that the stones were striking their intended mark, and were achieving their intended purpose. When you speed shafts of truth at the mark of sectarian error, and sectarians begin yelping, then you know that truth has reached its mark and is achieving its intended purpose.

Last week some Missionary Baptist, who was too cowardly to make himself known, sent four tracts in an envelope. Hiding safely behind the cover of anonymity, this person from Pine Bluff, Arkansas, scribbled across one tract, "This will hold you." Well, I must inform our anonymous, cowardly friend that I'm not even close to being holden! The spirit of this person, who was too afraid to sign his name, exactly typifies the spirit of error. Any person too afraid to let it be known where he stands ought to repudiate such errors, and accept the truth. He then would have nothing to hide. But I am personally encouraged by this reaction, and know from it that these articles are sailing straight to their intended mark!

But let us examine further the tract by Ben M. Bogard, the champion of the Missionary Baptist Church, and his arguments against the simple truths of the New Testament, which he calls "Campbellism."

18. "CAMPBELLITES MAKE A HYPOCRITICAL PLEA FOR UNION. They talk sweetly of all getting together on the Bible when they really mean, they want us to join them, notwithstanding all their heresies. They

want a union like the snake proposed to the frog, with the frog inside the snake." Again the doctor's witticism missed its mark. True Christians who have always urged fidelity to God's Word have never preached union, but unity. The doctor illustrates union, but this is not what the Bible teaches. It commands unity. (John 17:20-21; I Cor. 1:10-12; Eph. 4:1-6). When the Baptist, Methodist, Presbyterian and other denominations conduct a big meeting together, like some times they do, this is the doctor's 'frog-in-the-snake' union. When a person renounces the errors of these unscriptural churches, and returns to just what the Bible teaches, then that is scriptural unity.

19. "CAMPBELLITES CLAIM TO HAVE NO CREED, WHICH IS EQUIVALENT TO CLAIMING TO BE FOOLS. Creed is from a Latin word that means 'to believe.' A man who believes nothing is a fool." Bogard again misrepresents the teachings of true Christians. We have never claimed to have "no creed," but we claim to have no human creed, such as ones used by Baptists: The New Hampshire Confession of Faith, Standard Manual for Baptist Churches by Hiscox, or Bogard's "Waybook." Such works are uninspired of God, and are "doctrines and commandments of men." (Matt 15:9) For our creed, or basis of faith and practice, we accept God's Word as sufficient, and in need of no amendments by men. (II Tim. 3: 16, 17; II Peter 1:3) Baptists deny that God "hath given unto us all things that pertain unto life and godliness"

in His Word, and require human creeds to promulgate human doctrines of a human institution. True Christians accept God's Word as commensurate with every spiritual need of man. If contending that the Bible alone is a sufficient guide makes us fools, then we join Paul in saying, "We are fools for Christ's sake." (I Cor. 4:10)

20. "CAMPBELLITES DECLARE SINNERS SHOULD NOT PRAY AND TURN RIGHT AROUND AND DEMAND THAT ALL OF THEM 'CONFESS' BEFORE THEY ARE SAVED." Christians do not hold that sinners (penitent aliens) should not pray, if they are disposed to do so while completing their obedience to God in becoming His children. This was done by Cornelius (Acts 10:2) and Saul of Tarsus (Acts 9:11). But God did not save these characters directly through prayer alone. This is as Bogard and Baptists teach, but God's Word has never taught such., Jesus taught that if we confess Him before men He will confess us before God. (Matt. 10:32) Bogard had not evidently considered Paul's teaching here. He taught, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9) The confession taught by Baptists is that one confesses "that God for Christ's sake has pardoned my sins." The Bible does not teach the alien to make such confession. The scriptural confession to the one becoming a Christian is not to confess salvation, but confess his faith in Christ. (Romans 10:9; Acts 8:37)

21. "CAMPBELLISM MAKES PRIESTS OF ITS PREACHERS. No man can come to God except through baptism and a man must be found to do the baptizing. The man who does the baptizing is the priest that stands between the sinner and his God and without this the sinner cannot reach God. What more do Roman Catholics do?" Well, Doctor, in the Roman Catholic church only a group of high ecclesiastics are called priests. In the church of our Lord every member, preachers included, are priests. (I Pet. 2:9; Rev. 1:6) As to your quibble about the preacher standing between the sinner and God, we challenge any Baptist to produce just one case of conversion under the gospel wherein a preacher was not present and where the convert was not baptized. Jesus put baptism before salvation (Mark 16: 16), and all the efforts of Baptists cannot make it otherwise. According to Bogard's argument, God made Roman Catholic priests of all New Testament

preachers who baptized. I suppose Bogard would argue that Peter was one on Pentecost, when he commanded repentance and baptism "for the remission of sins" (Acts 2:38); Philip was one when baptizing the Samaritans (Acts 8:12) and the eunuch (Acts 8:38); Ananias was one when he baptized Saul (Acts 22:16); Peter was one when he baptized the household of Cornelius (Acts 10:47); and Paul was one when he baptized Lydia and her household (Acts 16:15) and the Philippian jailor and his household (Acts 17:35) Isn't it hard to argue against God's Word? Bogard should know by now. He has been at it long enough!

22. "CAMPBELLISM DENIES THE DOCTRINE THAT THERE IS ONLY ONE MEDIATOR BETWEEN A SINNER AND HIS GOD. Christ stands between a sinner and God and it is only through Christ a sinner can reach God. But, according to Campbellism, a man—the baptizer—stands between the sinner and Christ." Such absurdities as this argument insults the intelligence of any Bible student. The man who baptizes the penitent believer "into Christ" (Romans 6:3) is not that person's saviour. Jesus alone can save those that come to God by Him. (John 14:6) If the man who baptizes is a "mediator between a sinner and his God," then he is because the Lord made him such. It is by the authority of Jesus (Matt. 28:19; Mark 16:16) that we baptize. If Bogard claims he must preach to a man to save him, then he also is a "mediator between the sinner and God." If sinners can be saved without Bogard's preaching to them, then he should quit wasting his energies! Personally, I think it would really be better for him to quit preaching to sinners until he determines to preach them the truth.

23. "CAMPBELLITES TEACH (AND PRACTICE) THAT THE PREACHER SHOULD RECEIVE THE NEW MEMBERS AND NOT THE WHOLE CONGREGATION AS THE BIBLE TEACHES." Then the doctor adds: "This contradicts Romans 14:1, which says to the whole church: 'Him that is weak in the faith receive ye.' " The doctor here tries to prove that the whole congregation should have a voice in a person's church membership. He is here trying to justify the practice of the Baptist Church of voting on the person, which has no scriptural precedent. He tries to make parallel that which is not: viz., a preacher taking the confession of faith of a person baptizing him, and the Baptist church voting the fellow into the church. The practice of gospel

preachers today is founded upon scriptural example. When the eunuch asked what hindered his being baptized, Philip answered: "If thou believest with all thine heart, thou mayest." Whereupon the eunuch replied, "I believe that Jesus Christ is the Son of God." (Acts 8:37) Upon this simple confession of faith, Philip baptized him. This is the simple procedure followed by true gospel preachers today. Now, doctor, show us where an entire church ever voted on a person in his becoming a Christian. Had Philip been a Baptist preacher, and the eunuch demanded baptism, he would have had to return either to Jerusalem or Samaria and put the * eunuch's case before the church. If they saw fit to vote in favor of the eunuch, then Philip could have returned and baptized him. This was not the case, however, which proves that this Baptist error was not known in Bible times. No Baptist preacher can baptize a convert like Philip baptized the eunuch. They do not preach the gospel as did Philip.

Romans 14:1, addressed to the whole church, has no reference to receiving new members. It reads: "Him that is **Weak in the faith receive ye.** . . ." It does not say: "Him that is a new member receive ye." The fourteenth and fifteenth chapters of Romans teaches that weaker members should be tolerated by the stronger, and that "We that are strong ought to bear the infirmities of the weak . . ." (Rom. 15:1) Not one syllable in either of these chapters refer to reception of new members.

24. "THE CAMPBELLITE CHURCH DEMANDS THAT THE LORD'S SUPPER BE OBSERVED EVERY FIRST DAY OF THE WEEK WHEN THERE IS NOT A VERSE IN THE BIBLE THAT TEACHES SUCH A PRACTICE." That the early saints assembled each first day of the week to observe the Lord's supper is too plain to admit any doubt. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20:7) A careful analysis of this verse reveals the truth on this point. The verse teaches that these saints came together on "the first day of the week," and not merely a first day of the week. If this had been only an occasional custom, the verse would read "a first day," but the definite article "the" infers that this was practiced every first day. Under the Jewish dispensation the seventh day was the Sabbath. When that day arrived certain commands were to be observed. The Jews assailed the Lord for plucking grain on the Sabbath.

(Matt. 12:1-8) Had Bogard been there he could have replied to the Jews that this law did not apply to every Sabbath. These Jews knew better. Just so, every first day of the week is the Lord's Day, a day of worship. When the early saints came together to worship the Lord on that day, they observed the Lord's Supper. The Baptist church does not do this as did the early saints, and are guilty of omitting this part of the worship. Doctor, when you come together on the first day, do you come "to break bread?" If not, you do not assemble for the same reason as did the early saints.

25. "CAMPBELLISM RIDICULES WEEPING AND MOURNING ON ACCOUNT OF SIN. But James 4:8-10 commands mourning and weeping. 'Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and joy to heaviness.'" The doctor's charge here is wholly false. We accept the passage cited for all its worth. No other comment is needful on this point, other than to deny this false charge. (More to follow)

Preach The Word

G. L. MANN

To Timothy, Paul gave this charge; "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (I Tim. 4:2) This was a serious charge and is nonetheless applicable to preachers of today. However, it is evident that many have given it little consideration. There is a tendency to "soft peddle" the gospel. Some churches are telling the preachers what to preach and what not to preach. They do not want sectarian names called and sin in the church exposed. Churches should demand that preachers preach the whole truth and expose sin wherever found. If the preacher does not have the courage to do this whether the church wants it or not he should stay out of the pulpit. If we preach to please men we cannot be the servants of Christ. (Gal. 1:10) Paul said be instant in season, out of season. We cannot afford to cease preaching it just because some one does not like it. The gospel is God's power to save and should be preached without respect of persons. When an elder, deacon, or preacher sins, he should be dealt with in the same way as any one else. There is a danger of drifting from God's way of doing things. When Brother Tant used to say, "We are drifting" he was called an old "foggie." But it has happened and is happening. Let us stand in the way and seek the old path.—In The Evangelist,

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

The Thief On The Cross

CHESTER ESTES

There are very many fine people in the world today who have all their lives been trying to teach lost sinners what to do to be saved. They believe in Jesus Christ, and want others to believe in him, too. They know no one can believe in Christ and not believe what he says. But in these efforts of ours to teach honest men and women the truth as it is in Christ Jesus we are met with objections. When we teach that the sinner must, in harmony with the will of Christ, believe and be baptized, we are met with this objection—"But, what about the thief on the cross?" There can be only one reason for going to the example of the thief on the cross, and that reason is to try to get around baptism. The objection is offered to keep from obeying God, and it offers the least line of endeavour. I don't think it is because one wants to be saved like a thief; but to him the case of the thief on the cross suggests doing nothing, or, as near nothing as possible. The objection is not offered as an expression of a desire to be saved under the law, before Jesus took it out of the way nailing it to the cross in his death. If so, and one is very much in earnest about wanting to obey God, he would suggest as a command of Jesus what Jesus told the rich young ruler to do in the 19th chapter of Matthew, to sell what he had and give to the poor and follow the Lord. Strange, is it not? that people will pick out the thief on the cross as an example of conversion and ignore what Jesus told the rich young ruler to do in order to have eternal life!

We have perfectly good reasons—Scriptural reasons—for not conversion, which will be dealt with; but let us just grant that he was saved, that Jesus did pardon him while dying on the cross, does that prove that one need not be baptized now in order to be saved? Not at all, for when Jesus gave the great commission—his last will and testament—he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16) Furthermore, it is only an assumption the thief was not baptized. I am not saying that I can prove the thief was baptized, nor it is necessary that I prove he was; but it is a far easier task to prove that he was baptized than it is to prove he was not. It is altogether possible, and highly probable, the thief was baptized, and that he was a backslider, and the Jesus was speaking to a backslider, instead of an alien sinner. Luke also records in the Gospel according to Luke these words: "And he came into all the

country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3:3) Was it not altogether possible, and highly probable, that the thief was in the region or country of Jordan, and that he was baptized? If so, he was baptized for the remission of sins, for that was the purpose of John's baptism. But, let us read again from the same chapter: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying the heavens opened." (Luke 3:21) Now, is it not altogether possible, and highly probable, that he was a part of this "all the people" who "were baptized?" "All" means a great portion of people in the New Testament. Of course not every individual was baptized, for it is recorded that certain ones did reject the counsel of God by refusing to be baptized (Luke 7:20); but there is no record of the thief so doing. It is altogether possible, and highly probable, that the thief was a disciple of the Lord. The text shows he knew a great deal about the kingdom of God. He knew that Jesus had not come into his kingdom. Many professed disciples of the Lord know less about the kingdom of Christ today. It is altogether possible, and highly probable that he received the remission of his sins by being baptized and became a thief thereafter. "And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins." (Mark 1:5) John's baptism was for the "remission of sins." (Luke 3:21) Simon the sorcerer was baptized for the remission of his sins and sinned afterward, and was, therefore, told as an erring child of God to repent and pray that he might be forgiven. (See Acts 8:13-24; Mk. 16:16).

It is not necessary to prove that the thief on the cross was baptized in order to prove an alien sinner this side of the cross must be baptized in order to be saved, for the thief lived and died under the law of Moses. We are not under the law of Moses, but under the law of Christ. However, we can come nearer proving that the thief was baptized than any one can proving he was not. So, if the fact the thief was not baptized has been a very great comfort to those who refuse to obey the gospel of Christ, may they come to realize the fallacy of the ground of their hope and comfort.

The Case Of The Thief Is Not A Case Of Conversion Under The New Testament

As has been stated, the thief lived and died under the law of Moses, before the New Testament came into

force. The Covenant, New Covenant, New Testament, or Will of Christ, did not come into force till the death of Christ. "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance. 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. 9:15-17) If the thief were saved, he was not saved under the New Testament. If we are saved, we must be saved under the New Testament. Therefore, we are not saved as the thief was saved—if he were saved—and it is only a vain attempt to dodge one's duty to appeal to the case of the thief on the cross. Jesus had to die in order to take the Old Testament out of the way. The New Testament could not be established till the Old was removed. Since what Jesus told the thief was before he died, it was under the Old; and since he took the Old out of the way by his death and we live this side the cross, we are not under the Testament the thief was under. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (Heb. 10:9) The New Covenant could not exist till the Old had been taken out of the way. Any one who denies the abolishing of the Old Testament by the death of Jesus denies also the establishment of the

New. Only one could exist at a time. Most of the trouble in the religious world today is due to the fact men will not distinguish between the Old Testament and the New Testament. Now, since men are still determined to go back under the Old Covenant for examples of conversion, why must they of necessity always appeal to the case of the thief on the cross? and, why not, as has already been asked, go to the case of the rich young ruler who was told to sell all he had? Is it because they think it is "cheaper" to be saved like the thief?

Then, why not take the cases of where blessings were received from the Lord because of the faith of others? (See Mark 2; Matt. 8) Every one should be acquainted with the fact that while a testator lives, he may change his will, ignore his will, he may dispose of his property on various conditions or without conditions at all; but when that will has been sealed with his death no man, after he has died, can alter that will—it is of force after his death. After his death all who are mentioned in his will must, in order to inherit, comply with the will. An heir cannot ignore the will and inherit on certain conditions prior to the death of the one who made the will. No one today can ignore the will of Christ (baptism is in that will, Matt. 28:18, 19; Mark 16:16) and inherit (be saved) on conditions laid down by Jesus before his life expired on the cross.

—In The Evangelist, Sheffield, Ala.

Light For The Soul

R. A. HARTSELL

SPIRITUAL life is derived, and it comes from Jesus, the divine source. Of him it is said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Of himself he said: "I am the way, the truth, and the life." And again; "I am the resurrection and the life." Hence, while man is here, he must come into and remain in contact with this divine source to be a partaker of life.

To illustrate this fact, Jesus gave us the lesson on the "vine and the branches." He stated that "if a man abide not in me, he is cast forth as a branch, and is withered." He is withered because his contact with spiritual life has been broken. If man could have life independent of his connection with Christ, we must conclude that our Lord died in vain.

MAKING and maintaining this contact is man's responsibility. He is directed to "lay hold on eternal life." Furthermore, he is instructed that he must "hold fast the beginning of his confidence, steadfast unto the end." By holding fast after we have "laid

hold of," we prove our worthiness to receive that which is "laid up in store" for us.

Noting another statement of interest, we find these words. ". . . Having promise of the life that now is, and of that which is to come." Life is thus divided. This is true because man derives it not, but it will be bestowed in heaven. It is the reservation of which Peter speaks. Christ, after telling us that if we forsake "father, mother, brother, sister, etc., we will receive in this world an hundred fold, and in the world to come eternal life."

HOW WE use that which we derive from our connection with Christ here, will determine his attitude toward us hereafter. "You saw me hungry, and fed me not." Or; "You saw me hungry and fed me." Which of these will manifest his attitude toward us in the judgment? That will depend entirely upon our use or misuse of that which we get from him now.

We can easily become like the "one talent" man, who received it of the Lord, and then decided to keep it to himself, nice and clean. "Here it is

Lord, just like I received it." But our Lord had a different idea about it. "Cast the unprofitable servant out." He proved himself unworthy to receive the "life which is to come."

Paragraph Sermons

E. M. BORDEN

Do we have enemies? How shall we treat them? The Bible answers these questions. 1. We should love our enemies. (Matt. 5:44) "Love your enemies." 2. We must forgive our enemies. (Matt. 6:12-15) If we do not forgive others, how may we expect the Lord to forgive us? 3. We are not only to forgive our enemies, but we should pray for them. (Matt. 5:44) Let us hear what Paul has to say about our enemies. "Therefore, if thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." (Rom. 12:20) What do we gain by hating our enemies? What do we gain by returning evil for evil?

The church of Christ is the greatest institution in the world. 1. Because it was founded by the Lord and not by some ordinary man, and it is everlasting. Paul says there is no other foundation for the church of Christ. (1 Cor. 3:10) 2. Because it was built

on the "Rock of ages." (Matt. 16:18) 3. Because the Lord made it according to man's spiritual needs. 4. Because it is the body of Christ. "And he gave himself to be head over all things to the church, which is his body." (Eph. 1:20) 5. Because it is made up of saved people. "And the Lord added to the church daily such as should be saved." (Acts 2:47) When a man obeys the gospel he becomes a Christian, and all Christians are in the church of Christ. The act that saves a man is the act that makes him a member of the church of Christ. 6. Its spiritual significance makes it better and greater than all other institutions. 7. It is a spiritual institution. We worship in spirit and truth. We believe with the heart; we repent within the heart; we confess with the mouth what we believe in the heart, then we obey from the heart.

Jesus said: "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5) Jesus did not say: "Born of water and then the Spirit," but "Born of water and the Spirit." There is only one birth in "Born again." There is only one birth in "Born of water and the Spirit." Some people spend a great deal of their time trying to prove that "Born of water and the Spirit," does not include baptism in water. After all their theories have been advanced, it remains, "Born of water and the Spirit." We do not have to depend on this passage to prove that baptism is essential to salvation. What Jesus said is enough. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) This passage tells how we may be saved and how people may be damned. To be saved, "He that believeth and is baptized shall be saved." To be damned: "He that believeth not shall be damned." There is no law of language that can make this passage mean that salvation is without baptism. Is it safe to flatly deny the word of God? Those who have been born again are those who have obeyed from the heart that form of doctrine. If the Bible does not fit our ecclesiastical training, we should change our views to fit the Word of God. We should not try to change the Word of God to fit our training.

Wherein do we fail to follow the Word of God? We cannot go wrong when we baptize people for the remission of sins, for that is what the Bible says. (Acts 2:38) We cannot be wrong when we eat the Lord's Supper on the first day of the week, for the early Christians did that. "But," says one, "does that mean every first day of the week?" If it does not, then

what first day of the week does it mean? No answer. People cannot say we are wrong in contending that there is only one church, for Paul says, "There is one body." (Eph. 4:4) We cannot be wrong in saying that the Lord adds people to church, for the record says: "And the Lord added to the church daily such as should be saved." (Acts 2:47) Are we wrong in saying that Christ is the head of the church? (Eph. 1:20)

Notes - Reports

Brother F. W. Dunn Passes

On Sunday evening July 15, 1945, Brother Franklin Wade Dunn departed this life. He was born January 1, 1856, and only lacked a few months of being ninety years old. Brother Dunn obeyed the gospel in about 1881 and began preaching soon thereafter. He was in active service as a gospel preacher for more than fifty years. He was instrumental in organizing the first congregation of the church of Christ in Northwest Arkansas. He did much work and baptized many into Christ in that section. Financial support was meager through the years and Brother Dunn and his family made many sacrifices that he might preach the truth.

For several years he had made his home with his son-in-law and daughter, Brother and Sister J. B. Waters of near Huntington, Arkansas. It was my privilege to make my home with these good people during 1943 and 1944 while conducting meetings for the Dayton congregation nearby. During the time I was in that home I was closely associated with Bro. Dunn. His mental faculties at that age were still wonderful. He told me of his experiences and his work. His speech and character were mellowed with time, experience, and the love of God in his heart. I am happy that I knew him for to know him was to love him. It has made my life fuller and richer to have touched his. I was deeply impressed by the love and esteem that his grandchildren held for him. They made regular and long visits with "Grand-Dad" and listened to his counsel and appreciated him so much. Though he has stepped across to his reward and rest, like Abel "he, being dead, yet speaketh." His life and preaching live on to bless humanity. I visited with him the day before he passed away and he indicated then that he wanted me to hold his funeral. Burial was at Dayton Cemetery.

He is survived by six children, among whom is H. H. Dunn, a faithful gospel preacher, well-known throughout Arkansas and other states. The other children are Mrs. W. E. Scott, of Neosho, Missouri; Mrs. J. B. Waters of Huntington; Fred of Little Rock; Henry of Ft. Smith; and Arthur of Pittsburg, Pennsylvania. A grandson, Frank J. Dunn, preaches for the Fifth Avenue congregation in Corsicana, Texas.—M. H. Peebles, Saratoga, Ark.

Lubbock, Texas, November 5: Yesterday seven people were added at Southside. Two of those were baptized, one was restored and four placed membership. We recently had a record attendance for the regular mid-week service. Our work here is pleasant and encouraging.—D. H. Perkins, 1506 Arnett Street.

Fort Smith, Arkansas, November 3: The meeting in Browning, Illinois closed without visible results. It was my third effort with them. Some fine people, but the church is going down, losing their young people, no classes for them. The meeting in Shepherd, Michigan, resulted in a man and wife being restored and good done otherwise. It was my third effort there, and I promised to be with them again next fall. I have been teaching singing and preaching in McLeansboro, Illinois, last week and this. Close tomorrow and go to Rogers Springs, Tennessee, and from there to Cushing, Oklahoma, for a singing school. May we "work while 'tis day."—Will W. Slater.

A Good Man Has Departed

Thomas Jefferson Stewart was born near Prescott, Arkansas, April 9, 1878, and departed this life October 21, 1945. In December 1900 he was married to Matilda Mantz, and to this union was born one daughter, Pauline, who is now Pauline Wade of Arkadelphia, Arkansas. His wife died in 1904, and in 1910 he was married to Estella Mae Houser. To this union was born one daughter and two sons, but one son, Aubrey was taken from them by death, March 17, 1931. Brother Stewart has lived at Blevins, Ark., for thirty-seven years. He leaves behind his wife and one son, Dwight, at Blevins; two daughters, Mrs. Pauline Wade, and Charline Stewart at Arkadelphia, also one grand daughter, five sisters and one brother.

On November 19, 1913 brother Stewart obeyed the gospel at Blevins, and worshipped in the same congregation until his death. For several years he has been an elder of the church there. He loved the church, was faithful, well balanced, so his decisions were nearly always right. I have known him for about thirty-five years. I have preached in meetings there, and have also preached regularly for the church. I have been in Brother Stewart's home when every one was happy, I have been there when their hearts were broken, and they were spending some of their saddest and loneliest hours.

I believe Tom was my friend and brother in Christ, and it is sad and lonely to think that my friends, who were my friends years ago are getting fewer in this world. Yes, I have plenty of friends of younger generations, and I love and appreciate them but my heart is filled with precious memories of friends of days gone by.

His body was laid to rest in the Marlbrook cemetery, two miles east of Blevins, where brother Milton Peebles and I tried to speak words of comfort to loved ones and friends. A large congregation of people were there to lend a helping hand as well as sympathy, and the many, yes many, wreaths

of beautiful flowers was evidence of his many friends.

To the loved ones let me say, Let us emulate the beautiful life that brother Tom lived, and meet him in that world where sad partings never come.—J. A. Copeland.

Hope, Arkansas, November 8: Our fall meeting closed last night. Foy L. Smith, El Dorado, Ark., did the preaching in this good meeting, and Gilbert Harwell of this congregation directed the song services. Brother Smith is an excellent preacher, and is eloquent in speech. His fine lessons were well received, and each evidenced thorough and studious preparation. His good work here was genuinely appreciated. It was a real pleasure to be associated with him in this meeting.—Waymon D. Miller.

San Francisco, California, Nov. 6: "As the need seemed great and the invitation was urgent, I began regular preaching for the West Side congregation in Modesto, Calif., September 1. Since beginning there we have had one to place membership, one to be reclaimed and one baptism. Should any one know of members who should be meeting with us, please let me know or send the name to Brother Will Hager, Route 5, Box 2122, Modesto, Calif. My work with the Napa and North Sacramento congregations was very pleasant and I regretted to discontinue it; but I felt the need was greater in Modesto. The place of meeting is the Eagle's Hall, 821 Fifth Street, Modesto, Calif."—W. Halliday Trice, 67 Waller St.

Johnson, Arkansas, November 12: Brother Rue Porter from Neosho, Mo., just closed a 10-day meeting here with the church last night. It was one among the best meetings ever held at this place. No visible results but I am sure the church was strengthened by his good preaching. Brother Guy Couch from Fayetteville, Ark., was the song director. We ought to be able to do greater things in the future.—John Richardson.

Wheeling, Arkansas: I closed a meeting for the little congregation that meets at Ewing Chapel school house, the last Sunday in October. Most of the time the crowds were small. They are bothered with the one cup heresy, no class teaching and every body to walk up and lay by Him in store. It is a pity that people will ride hobbies in or about the worship. It looks like our people just won't be one as Jesus prayed that we might be. We had no visible results. I don't have anything to do but preach the word. If you need me, write to the above address.—* W. O. Stroud.

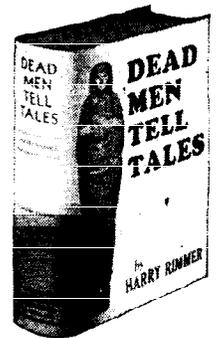
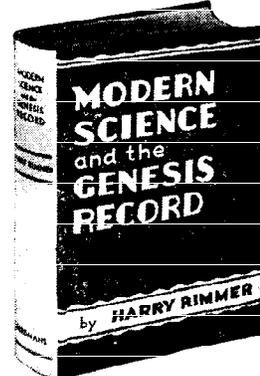
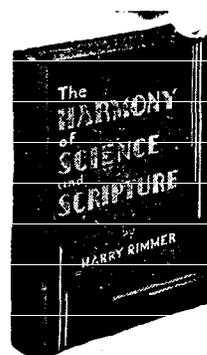
Huntington, Arkansas, November 9: Since last report, I have had two meetings. One in Cushing, Oklahoma. John M. Burnett is minister for the church there and is doing a good work. A good congregation. Peace and harmony prevail and all seem to have a mind to work. Promised to return there next year. From Cushing I went to Booneville, Arkansas. Howard Casada is the minister there.

He is doing good work there with the church and his work among the patients in the Arkansas Tuberculosis Sanatorium is one of the finest works in this state. Brother Casada seems to be quite well fitted for work of this type. Congenial, jovial, pleasant, he is greeted by all seemingly with joy. The congregation in Booneville is in the best condition that I have ever seen it. All working together and anxious to do more; they are enjoying a healthy growth. So much so ill fact that a new building is needed and plans are being made for it now. The present building is not old but they are simply outgrowing it. It was good to work with them. Two were baptized and one restored. Yes, promised to return there next year. Have time for some work in December, if you need me.—H. H. Dunn.

Wellington, Texas, November 6: Our first visible results in the two months I have labored here were seen Sunday as a young mother came forward to put on Christ in baptism. Plans are being made for greater achievements in the kingdom of Christ.—Vaughn D. Shofner, Box 622.

Waskom, Texas, November 6: We have just closed a mission meeting in Jefferson, Texas, under a tent which was furnished by the Cresswell St. Church in Shreveport, La. The churches in Waskom, Marshall and Longview cooperated both financially and with their presence. Two responded to the gospel call. Brother Thomas D. Rose of the Cresswell church in Shreveport and I are planning on following the work up next spring with another meeting.—A. E. Findley.

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Church Leaders

PAT M. BROADDUS

The man who is preparing to erect a building first devotes some time to a study of the plans. However he cannot then lay the plans aside and complete the building without ever referring to them again. The church of the Lord is a great building of which each congregation is a part. God's word furnishes the plan for the building, and upon our shoulders rests the tremendous responsibility of working according to that plan. If we could but realize that we are only builders, and not architects, workmen, and not designers, then our works would be of the character that would stand the test to which they must ultimately be subjected.

Elders and deacons are a part of God's plan for the local congregation. There are men who realize that they cannot meet the necessary qualifications for these offices, yet they have allowed their lust for power and dominion in the house of God to lead them to prevail upon the congregation to appoint them as "leaders." This is an office about which we are unable to read in God's plan for his great house. I could never accept the Catholic religion, not only because of the powers exercised by the Pope, but also because there was no such OFFICE in New Testament times. I refuse to bow to the decree of a "Leader" for the same reason.

It has been argued that in a congregation where there are no elders and deacons someone must take the lead in the business transactions of the church. But does this mean that the powers to stop and start, to hire and fire are to be placed in their hands? Can a man rightly exercise the powers of an elder without being one in fact? Should one exercise the functions of a senator without being a senator? Or of an attorney without being an attorney? We need to go back and consult the plan,

As there is reason back of the plans for the material building, so there is a reason in the mind of almighty God for every specification he has given for the government of his spiritual house. It is true that we are not always able to see that reason, for the very best of human vision has its limitations, but the fact that we are unable to see as clearly as we would like gives us no authority for attempting to improve upon the divine plan. Abraham sought to do this after God had promised him a son. He failed in his effort, for God would accept no substitute.

The ground that is ours we have

Won under the banner of truth and loyalty. This banner must not be forsaken to gratify the unholy desires of the few, or the many, who would rule at any cost.—610 E. Oak, Porterville, California.

Book And Bible Notes

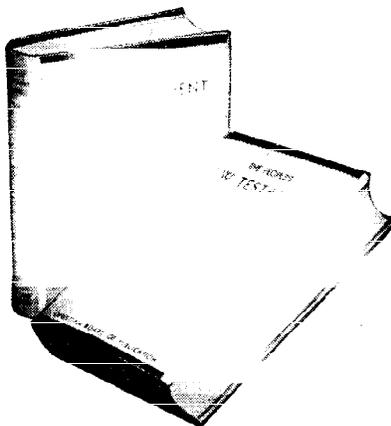
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that take and give unto them for me and thee.

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said,

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9:46, &c. ;22:24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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NUMBER 49

DUST

VAUGHN D. SHOFNER

Traveling down memory's lane I revert to the past, when as a barefoot lad I plodded the dusty path behind the contented cattle on their homeward trend from a day in the pastures. No cares then; just an irresponsible laddie pursuing the course of duty. Dust-laden, empty pockets, but a heart full of joys beyond the capacity of troubled manhood. Puckered lips devised unprecedented lilt as unbounded happiness from a sinless soul was portrayed as though it were radiance exuding from the grandeur of the Giffie's procreation.

To reach that state of happiness is to travel the golden lanes of childhood's vicissitudes in the yesteryears. Such unstained beings, though from the dust they came and are often led-en therewith, stand clean and holy in the sight of God.

O dusty form of humanity, how grand it is to stand in awe before the might of the Creator! How noble to accept our insignificance in the presence of one who created animation from lowly, lifeless dust. How just to realize the impossibility of complacently standing forth pure in His sight when intellects have swelled with knowledge. Divers and many are the negative commands given by this one God. We must not break them. Great and mighty are the privileges of doing the things the same God commands.

The psalmist sang, "All thy commandments are righteousness," as he praised Jehovah. Inspired John declared, "All unrighteousness is sin." Then how can a dusty mortal conceive of the idea that he stands pure in the sight of the Lord who commands things to be done and he does them not? The commands to believe, have faith; to repent, turn; to confess; to be baptized, are just as righteous as the commands to refrain from killing; from adultery; from stealing. "All unrighteousness (that thing lacking in righteousness) is sin." Lord, "All thy

commands are righteousness." Whether they are things to be done or things to refrain from doing, all the Lord's commands must be obeyed before we can stand clean in his sight.

If our animated forms of dust are

kept submissive to the righteousness of our Lord in this life, the trumpet blare that calls the sleeping dust to the bar of God will reveal that the dust of mortality shall arise in immortality: Dust again shall stand clean in His sight!

"Life is real! Life is earnest!

And the grave is not its goal;

Dust thou art, to dust returnest,

Was not spoken of the soul."

Watch Your Speech

FRANK J. DUNN

"If any man speak, let him speak as the oracles of God" (I Peter 4:11). If we speak as the oracles of God we must call Bible things by Bible names. A failure to do so creates confusion, detracts from the glory of God and shows disrespect for his word. Here are some such common blunders which we hear every day.

1. In the New Testament the followers of Christ are called Christians (Acts 11:26), but never are they designated by any sectarian name. All such denominations are condemned (I Cor. 1:10-12). Salvation is in the name of Christ and not of men, for "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).

2. The first day of the week is referred to as the Lord's day (Rev. 1:10). But never as the sabbath. The sabbath was the seventh day of the week and belonged to the Jewish dispensation which came to an end when Jesus died upon the cross (Col. 2:14).

3. The Lord's supper is also designated as the Lord's table and the communion (I Cor. 10:16; 21; 11:20), but never as a Eucharist or Sacrament.

4. A pastor is a shepherd. In the New Testament the term is applied to elders, or bishops, in the local church, but never to preachers (Eph. 4:11).

5. The term "reverend" is used but one time in the Bible and then it is applied to God (Ps. 111:9). No man has

the right to wear this title. It belongs to God.

Jesus condemned such innovations among his followers when he said, "Be ye not called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted" (Mt. 23:8-12).

"WHAT MUST I DO TO BE SAVED?"

1. If you are an alien sinner—one who has never become a child of God—you of your sins, confess Christ, be baptized for the remission of sins, and "walk in newness of life" (Mk. 16:16; Acts 2:38; Rom. 10:9; 6:4).

2. If you are an erring child of God, you must confess your sins, repent, pray for forgiveness, and return to your duty (Acts 8:22; 1 John 1:9; Rev. 2:5).

3. If you are a faithful Christian, you must, by God's help, continue in his service until death (I Cor. 15:58; Heb. 3:14; Rev. 2:10).

Faith is dead to doubt, dumb to discouragements, blind to impossibilities. Faith makes the Uplook good, the Outlook bright, and the Future glorious.

Worship makes God seem very near and spiritual values the real and abiding one.

"Campbellism Exposed" Reviewed

WAYMON D. MILLER

We continue our investigation of truth as contrasted with the contemptuous and false charges hurled against it by Ben M. Bogard in his tract "Campbellism Exposed." The various charges by Bogard are herein examined that truth might be vindicated, that honest souls might be impressed with the sparkling gems of simple truth in the New Testament, and that they may develop distaste for such human errors as would obscure these truths.

26. "CAMPBELLISM TEACHES CHURCH SALVATION—TO BE IN THE CHURCH IS TO BE IN CHRIST." But Paul taught the opposite. He commanded the Corinthian church to put a fornicator out of the church that his spirit might be saved." Here Bogard quotes I Cor. 5:4-5. In this passage Paul is teaching against fellowshipping fornicators. He is speaking with reference to church discipline, and commands them "not to keep company with fornicators" (verse 9) and to put away wicked persons (verse 13). In verses four and five Paul instructs them to exercise discipline, to withdraw from the fornicator, that through such discipline they might bring such a one to a state of penitence, and thus save his soul. If Bogard affirms the man thus disfellowshipped by the local church is in a better condition, then he affirms that a man in fornication is better than godly church members!

The Bible teaches that the church is composed of saved people. No unsaved person enters the church of the Lord, for the Lord adds the saved to the church. (Acts 2:47) The Lord is the "savior of the body" (Eph. 5:23), and the body is the church. (Eph. 1:22-23). If one can be saved out of the church, he can be saved out of the body of Christ. They that are reconciled to God are in the body, or church. (Eph. 2:16) If one can be saved out of the church, he can be saved without being reconciled to God. One must be born again to be saved (John 3:3), and when saved the Lord adds him to the church (Acts 2:47). If one is not added to the church he is not saved, and if not saved he is not born again. At the end of time Jesus shall deliver the kingdom to the Father. (I Cor. 15:24) If one is not in the kingdom, the church, he shall not be delivered to God at the judgment.

27. "CAMPBELLISM TEACHES SALVATION BY WORKS." The New

Testament condemns justification by works of the law of Moses. (Gal. 2:16) Christians do not observe works of this sort. But the New Testament also commands works of righteousness. Bogard denies this, and even repudiates the type of works commanded in the New Testament. Peter declared, "But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:35) Here we have Bogard denying Peter. If Bogard does not work righteousness he cannot be accepted with God. Jesus said that at the judgment, "I will give unto every one of you according to your works." (Rev. 2:23) If Bogard teaches that one is to do no works, then all who follow his false teaching will receive no reward from the Lord at the judgment. Let us follow the Lord and work righteousness, and receive His reward at the judgment. One will have no reward to follow Bogard, for he affirms we are to do no works!

28. "CAMPBELLISM DENIES THE WORK OF THE SPIRIT BEFORE PENTECOST." Bogard then cites ten references which teach that the Spirit did operate before Pentecost, all of which we heartily endorse. Our brethren have never taught that the Spirit did not function until Pentecost. He has functioned with the Father and the Lord eternally. We deny Bogard's charge as purely false. Our position with reference to the Spirit and Pentecost is exactly as stated by Bogard, and I quote his statement with full endorsement: "Those passages, which speak of the Spirit not yet being given, mean the baptism of the Spirit and the gift of tongues by the Spirit, which came on Pentecost, and has no reference to the ordinary work of the Spirit."

Why does not the doctor correctly represent what we teach if he is not impelled by contempt for the truth we hold? Ignorance is no excuse, for Bogard has met our brethren scores of times in debate, and he should by now know what we teach. Does he deliberately misrepresent us to excite prejudice against us?

29. "CAMPBELLISM DENIES THAT ANYBODY WAS SAVED BEFORE THE DEATH OF CHRIST." No comment upon this charge is necessary, except to say that it is a brazened falsehood. The church of Christ has never held that all persons before

Christ's death were lost. The Bible teaches, however, that all the righteous who died before the death of Christ were redeemed by the blood of Christ. Their only blood offering was that of bulls and goats which could not "take away sins." (Heb. 10:4) Christ died that his blood might save the faithful under the old law as well as those under the new law. "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the Old Testament, they which are called might receive the promise of eternal life." (Hebrews 9:15)

30. "CAMPBELLISM DENIES THE DOCTRINE OF HEREDITARY DEPRAVITY." Yes, true Christians deny the doctrine of "hereditary depravity," or inherited sin, for it originated with Augustine four hundred years after Christ, and was later popularized by John Calvin. It is purely of human origin, and there is not one syllable of such teachings in the Scriptures.

The doctrine of depravity, as stated by its exponents, teaches: "The whole soul of man is entirely corrupt, depraved, and alienated from God—a child of wrath, an heir of hell, going astray from the womb, conceived in sin, and an enemy of God, having a heart deceitful above all things and desperately wicked; the understanding darkened, the affections earthly and the whole man sensual and devilish." (Ewing's Lectures, p. 63) This the nauseating doctrine advocated by Bogard. If sinners are in the above condition, then all unconverted people are. So, our unconverted friend, the above is how you are 'highly' esteemed by Bogard and the Missionary Baptist Church! But the New Testament provides an example of an unconverted man who was a devout man, a man who feared God with all his house, a benevolent man who "gave much alms to the people," and a prayerful man. This man was Cornelius, whose conversion is recorded in Acts 10.

As to "hereditary depravity," the Bible plainly teaches that "the son shall not bear the iniquity of the father." (Ezek. 18:20)

31. "CAMPBELLISM DENIES THE DIRECT WORK OF THE HOLY SPIRIT IN THE CONVICTION AND CONVERSION OF THE SINNER" The New Testament nowhere teaches that the Spirit operates directly upon the sinner in conversion, and no case of conversion under the gospel occurred in that manner. If the Spirit operated directly upon the heart of the sinner, then the Spirit would

directly responsible for either the salvation or damnation of all sinners. If any person were lost it would be because the Spirit failed to operate directly upon him. But after having preached the gospel to them, Peter placed the responsibility of being saved upon his hearers, saying, "Save yourselves from this untoward generation." (Acts 2:40)

Let us examine a case of New Testament conversion, and see how the persons involved were "convicted and converted." On Pentecost Peter preached Jesus Christ to the multitude. (Acts 2:14-36) "Now when they heard this, they were pricked in their heart (there's conviction. W. D. M.), and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?' " (Verse 37) "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." (Verse 38) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Verse 41) Here is conversion consummated, and not the slightest hint in their conviction and conversion of a direct operation of the Holy Spirit. This was wrought by the preaching of the gospel (Romans 1:16), and obedience to it (Romans 6:17-18).

32. "CAMPBELLITES MAKE SPORT OF PRAYING FOR SINNERS." Here Bogard cites Paul's prayer for Israel. (Romans 10:1) Again Bogard has filed a false charge against Christians. I have never known a true Christian to "make sport of praying for sinners." A prayer for the lost is included in almost every public prayer of our brethren.

33. "CAMPBELLISM TEACHES THAT BAPTISM MAKES A HATER OF GOD LOVE GOD. Proof: Do they not teach that a man is not born of God until he is baptized? They do. Then there is no love for God until after baptism because: "he that loveth is born of God." (I John 4:7) The doctor knows that our brethren teach no such thing as "baptism makes a hater of God love God." He has merely by distorted reasoning tried to force this conclusion upon us.

But let's see how the doctor's logic (?) works on Baptist doctrine. According to the same principle, Baptists teach that a hater of God is saved, for they teach that salvation is by faith only. If by faith **only**, then loving God cannot be included. If therefore one is saved by faith only, he is saved while a hater of God! And if they baptize one who has had "faith only," they also baptize a hater of God!

Which is worse, doctor, whether we baptize a hater of God, or whether you do?

34. "CAMPBELLISM FORCES PEOPLE TO BE BAPTIZED BY THREATS OF HELL. Their doctrine is, be dipped or be damned. According to their doctrine, nobody is baptized because he loves God, because if he loved God he would be born of God and would not need baptism." Well, here again the doctor's reasoning (?) can be used just as effectively against Baptist doctrine. Bogard teaches that "faith only" saves, in spite of James saying

"not by faith only." (James 2:24) Bogard, do you ever tell a man that he will be lost unless he believes? Jesus did. (John 8:24) Do you not in this force people to believe "by threats of hell?" According to Baptist doctrine of "faith only" nobody believes because he loves God, because if he loved God he would be born of God, and would not need to believe. How sweet is the learned doctor's reasoning, unless it is turned against him! Such is the profound logic (?) of human doctrines.

(More to follow)

Paragraph Sermons

E. M. BORDEN

Popular sentiment may place a man on a high pedestal in this world, but in the last day a man must be measured by the word of God. People may be able to hide their sins from other men, but they cannot hide from God.

Yes, the lodge recognized him and took him in on account of his great wealth, but he cannot buy his way to heaven. The district attorney says he has never tried him in his court, and the world pronounces him an ordinary citizen, but what will the Lord say about him in the last day?

Yes, we live in a free country, and we have a right to choose the good or the bad. The Lord gives man the right to choose the good or the bad. We can obey and be saved or we can disobey and be damned. The Lord has fixed the plan and has sent out the invitations, and now we may take the good and live or take the bad and die. If we desire to be saved we must obey the Lord.

The Old Jerusalem was great in its day, but now it is a relic of the past. It is typical of the New Jerusalem, which is in heaven, and is the mother of us all. (Gal. 4:26) The allegory of Isaac and Ishmael proves that the old Jerusalem, which was the center of God's work, is now no more than any other city. "For this Agar is Mount Sinai in Arabia which answereth to Jerusalem which now is, and is in bondage with her children." (Gal. 4:25) Some people have disregarded the New Jerusalem, the mother of us all, and are advocating a return of the Jews to Jerusalem.

"Why did you not go up and make a confession when others did?" "Who said that?" "I did. I am your conscience, Sir. I have known your conduct. You almost had me seared, but when your conduct was so rotten, I revived, and I am reminding you.

Your idea is to put on a big front to try to cover up some of your defects, but the Lord knows you. You have tried to shut me out, but you could not."

A man's real worth is not always measured by the great things he has done in his life, nor by the money he has, but by the life that he lives before the world. A good clean life is recognized and appreciated by all classes. The service a man renders tells his real worth more than the service he demands. A preacher's best sermon is the life that he lives before men. The truth should be preached at all times, but a godly life gives the truth more power. We must practice what we preach.

There are many law abiding citizens who have never obeyed the gospel of Christ. In spite of their excellent qualities, they are not Christians. A man must obey the gospel in order to be saved and to be a Christian. Morality alone cannot save a man. All Christians should be moral. There is no better example of this than Cornelius. He was devout, prayerful, and religious, yet he was not a Christian until he obeyed the gospel. His moral deeds alone could not save him. Cornelius believed the preaching of Paul and Silas, and then he obeyed.

This is a day of theories. Many people are being converted to theories and not to Christ. Yes, there is some theory in Christianity, but it is the theory of Christ. It requires actual repentance in order to be saved. The gospel contains the theory that is necessary. There are many creeds in the world and people are asked to believe them, yet they say it is not essential to salvation to believe them. We know we can be saved and be Christians without the man-made creeds, but we cannot be Christians without accepting Christ. The fact that Christ was born of a virgin, is not a matter of human opinion, but it is a truth told by the prophets.

THE GOSPEL LIGHT

(Published Weekly)
(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light

Building Up The Church On Four Forms

FLOYD J. SPIVY

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" (Eph. 4:11, 12)

We should at all times have a desire to build up the church of our Lord. Make it stronger, more influential, and enlarge its borders and usefulness. In the building up of the church we find that forms are very necessary. I know the denominational world scorns the idea that forms are necessary in order for people to be saved. They will say: "Baptism is only a form;" and many like expressions. But we read Romans 6:17. "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." What did the obeying of that form of doctrine do for them? Let us read the next verse: "Being then made free from sin, ye became the servants of righteousness." By obedience to this form of doctrine they were made free from sin. Therefore, it is very necessary. There are many more references to forms and their necessity, but this is sufficient to show how important they are. Now in order to build up the church, make it grow and prosper, we find that forms are also necessary. Let us notice four of them.

1. INFORM (To impart knowledge to) This responsibility has belonged to the people of God since the day the Master gave the "Great Commission"—read the wording of it in Matthew 28 and Mark 16. "Go teach all nations;" "Go ye into all the world, and preach the gospel to every creature." Notice Paul's charge to Timothy (II Tim. 2:2; 4:1, 2). And we notice one of the qualifications of an elder, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." (I Tim. 3:2) He must be apt to teach so he can in-

form, instruct the church in their Christian duties.

Information is necessary in order to become a Christian. In Jeremiah 31:34, we find a prophecy concerning the new covenant, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: . . ." Under the old covenant they were born into that covenant by fleshly birth, but afterwards they had to be taught of the Lord; but under the new they had to be taught, informed of the Lord before they can enter. Notice the order of the Lord: Teach and then baptize. (Matt. 28:19, 20; Mark 16:15, 16) Then after becoming a Christian, we find that information is still necessary. Notice Matt. 28:20: "Teaching them . . ." Teaching who? Those whom they had baptized. Everything that we do in the spiritual realm must be done by faith. (II Cor. 5:7; Heb. 11:6; Rom. 14:23) How do we obtain this faith? "So then faith cometh by hearing and hearing by the word of God." (Rom. 10:17) Information then is essential to faith. A lack of information will cause people to stumble, fail and fall. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3) A lack of information, or ignorance, will cause a person to be separated from God, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. 4:18)

While information is very necessary, it must be the right kind. We read the account of the young prophet in I Kings 13. So long as he followed the information the Lord gave him he was blessed, but when he received the information the old prophet gave him-

then he was punished. Let us be sure and test all information. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1)

2. TRANSFORM. (To give a different form to, to alter, convert, change). Listen to Paul in Rom. 12:2. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This simply means that we must live a different life from the unconverted, the alien sinner. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." (Col. 3:1, 2) Put off the old man, and put on the new man (Col. 3:9, 10) Peter expresses it like this: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy." (I Peter 1:14-16) We must in other words change our uniforms, because we are new creatures, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) The church cannot be built up unless the members live a life that is different from the world. If we fail to show the world that Christianity is on a higher plane, has something far better than they have, there is no inducement for them to become Christians.

3. CONFORM. (To make like in form; To act in accord; correspond; comply).

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29) "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same

image from glory to glory, even as from the Lord the Spirit." (II Cor. 3: 18, R. V.) We are to be made like the Christ in our life. In being transformed, let us be sure that when we are changed, that we are conformed to the image of the Master. Let us think thoughts like him, perform deeds like he did, and be as obedient and humble as he was.

4. **PERFORM.** (To bring to completion; accomplish; fulfil).

"Now therefore perform the doing of it . . ." (II Cor. 8:11) It is easy enough to talk, teach, and preach Christianity, but not so many **PERFORM** it. But the Master makes it very plain that only **DOERS** will be blessed. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21) "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46) "**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) Very few, if any congregations of the Lord's Church fall short in teaching, but in the doing the performance of that teaching no doubt many are falling short. When we teach a thing to be right, commanded of the Lord, and then we fail to put that into practice, how can we convince the world that there is a reality to Christianity?

We teach that Christians should assemble on the Lord's day, and yet, I have seen any number of them stay away from worship for a long period of time, and the first time they attend, some one will ask them to help wait on the Lord's table, just as though they had done no wrong. We teach that we must be pure in life, thought and word, and yet, there are Christians who spend their spare time in pool rooms, domino dives, use language that will almost blister your ears, and still they are recognized by the church as Christians. Persons who engage in such things are not fooling anyone but themselves. The Lord knows, the world in general knows, and both the Lord and the world disapprove of such things.

The Master was the world's greatest teacher, because he not only taught but he did, "The former treatise have I made, O Theophilus, of all that Jesus began both to DO and teach." (Acts 1:1) He was first a doer, then a teacher. If we today would first Do, and then teach, it would be more effective, and the church would be built up.—In The Evangelist, Sheffield, Ala.

Light For The Soul

R. A. HARTSELL

Through the trial and error process many truths can be learned. Even God has employed this method. Man was placed in a state of happiness, known to us as Eden. Everything he then needed was at his command, but his appreciation of it was low. Soon by reason of inactivity he rejected it and was cast out.

This story establishes one fact' in our minds: Man cannot appreciate to the fullest extent that which does not cost him an effort. God knew by this trial effort that man needed activity; therefore, He ordained that "In the sweat of thy face shalt thou eat bread." This was not done in order to pay the Lord for material blessings, but to enable man to appreciate that which he receives from God.

We have abundant proof that man needs activity to keep him happy, as well as to enable him to appreciate the good of life. God knowing both of these facts has likewise ordained that man must "work out his own salvation with fear and trembling." "If any man work not, neither shall he eat," is equally applicable in spiritual

things, for, the Lord has informed us that the blessed are "they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city."

God's commandments are not given to enable man to pay God for the spiritual blessings of life. Man cannot pay God for these. They have been given as a test to his worthiness to receive them. The man who refuses to work for the Lord in obeying them proves himself unworthy to receive them.

We enjoy bread because of God's grace. But where is the man who would ask God to plant the seed, harvest the crop, make the bread and feed him? We would say that such person is not worthy of bread. Likewise, the person who will ask God to save him without an effort upon his part is unworthy of salvation.

"Not everyone that sayeth unto me Lord, Lord, shall inherit the kingdom of heaven, but he that doeth the will of my father which is in heaven." We can understand that now Lord.

The Ways of Men Vs. The Ways of God

R. J. FRIZZELL

As we stand by and see men travel the pathway of life in their indifference, we are made to wonder how so many millions can live their life out without realizing their need of God's help and partnership while in this life they live. They seem to have concluded that their own plans and ways and works are more profitable to them than the way outlined by our Heavenly Father. In this I am reminded of the rich farmer, recorded in Luke 12: 13:21. In this lesson we are told how the ground of this rich man had brought forth so plentifully that he had to build new and larger barns to store his fruits. This man, we are told, made plans for self enjoyment and ease. His plans were to store his fruits and keep them for himself and take life easy. But in his selfishness God cut short his plans, called for his soul and ask for an account of his life.

This man had attained a financial place in the world that, no doubt, his fellow citizens envied, and perhaps his success as a business man was

honored by all of his acquaintances. As men look upon success today, he was a success, but he was a failure . . . a miserable failure, because he had spent his time in preparing to live in the land of the dying. His worldly success was great, and so might ours be, but it profits nothing if we fail to first place our faith, hope and possessions in the hand of God. But if we lay up treasures in heaven, in the land of the living, then death brings us into full possession of them where we may enjoy them through eternity instead of separating us from them and leaving them for others to enjoy. "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).

As we live in this world and our immediate needs are always before us, we fail to make preparations for the greater and more abundant life that is yet to come. Many times the immediate needs are so great and the

sacrifice so severe that a young person quits school and accepts a job that will bring in some needed money. To him it seems the thing he ought to do. But later on in life hardships are brought on him because he refused to make the sacrifice that was necessary in continuing his education. In like manner we many times refuse to make the sacrifice for God and the church that would bring abundant happiness in the sweet by and by. Instead we indulge in and enjoy the things of this world that are always before us, and spend our time to satisfy our immediate needs. In our human nature it seems the things to do, but we should consider carefully and weigh well the statement of the wise man, "There is a way which seemeth right unto a man; but the end thereof are the ways of death," (Prov. 14:12). Isaiah gives instructions on the same subject: "For my thoughts are not your thoughts, neither are your ways my way, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts your thoughts. (Isa. 55:8, 9). Since man must admit that God's way is always the best, why should any man leave God and his way out of his life? Why make our plans without God? It may seem right but since the end is death without God, it certainly cannot be right, therefore don't act unwise in the matter.

Sometimes people excuse their lack of interest in the Lord's business on the grounds of making a living for their family. That God expects us to provide for our household is freely admitted. "But if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel." (I Tim. 5:8) However it is not necessary to neglect our families to be of service to God or to be prosperous in this world's goods. By carefully reading the first chapter of Job, we will see that it is possible to be faithful in 'our service, to God and yet be very prosperous in this world's goods. All of our dealings here should be in the same unselfish spirit as was that of the master. ". . . Nevertheless not as I will, but as thou wilt." (Matt. 26:39), and that of James, "For that ye ought to say, if the Lord will, we shall live, and do this, or that." (Jas. 4:15). If the rich farmer had taken God as his partner, and placed his life and prosperity into his care even as did Job, I am made to wonder if his life would not have been prolonged and at the end been received into the peaceful rest of the kingdom of God.

Let us ever remember that it is not

what, or how much we give to the Lord, but it is what we fail to do, or fail to give, or rather what we take from him. All that we have belongs to God and we are only overseers of that which God has placed in our keeping. In all that we undertake to do, let us ever remember to give God his place in it all, and God's place is FIRST PLACE. Let us glorify his name by keeping his will and thanking him for knowledge, wisdom, health and life to accomplish things while we live here, and in our prosperity let us so live that when life's journey here is done we might receive a crown and a welcome into that great city where Christ is king. Standing in the strength of God is our only security. When we think we can get along without God, let us be reminded that Paul said, "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12).

The Gospel of Christ

CECIL B. DOUTHITT

Nothing short of God's power can overcome the mighty forces that oppose the salvation of man. "The power of God unto salvation" is the gospel of Christ (Rom. 1:16.) It contains every possible provision for conquering the powers set against salvation. Nothing else contains such provisions. To reject the gospel is to reject the only power by which the antagonists of salvation can be overcome.

There is and must ever be but one gospel, as stated in Gal. 1:6, 7: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another, only there are some that trouble you, and would pervert the gospel of Christ." The religious world does not seem to have grasped the truth that there is not a separate gospel suited to the wishes of each denomination.

Any and every alteration of the gospel of Christ is condemned. "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:9). A perverted gospel divides the church and corrupts the mind "from the simplicity and the purity that is toward Christ" (II Cor. 11:3, 4). The gospel, as preached by the apostles and recorded in the New Testament, is the only gospel of any form or fashion designed to save the soul.

The gospel was not preached as a fact or in its fullness until the first Pentecost after the resurrection of Christ. The fundamental facts of the gospel—the death, burial and resurrection of Christ—did not occur till about

the year 33 A. D., and therefore could not have been preached as facts before they were facts. However, there has never been a time when the gospel did not exist in some of its stages, in its existence, which have been called (1) purpose, (2) promise, (3) prophecy, (4) preparation, and (5) fullness.

"Before the foundation of the world" God "purposed in Christ Jesus our Lord" to make all men see what is the truth in Christ, by having the church preach the gospel or "unsearchable riches of Christ" to the whole world. Thus the gospel first existed in God's purpose (Eph. 3:8-11).

The gospel was preached unto Abraham in promise. God said to him: "And in thee shall all the families of the earth be blessed" (Gen. 12:3), alluding to the gospel dispensation. Paul refers to that promise and says: "And the scripture, foreseeing that God would justify the Gentiles by faith preached the gospel before hand unto Abraham, saying, In thee shall all the nations be blessed" (Gal. 3:8).

The prophets of Israel made many predictions concerning the gospel of Christ, and in that way they preached the gospel in prophecy many years before it was preached as a reality and before its events had actually occurred.

The way of the Lord was made ready and the gospel existed in preparation during the work of John the Baptist, the earthly ministry of Christ, and the twelve and also the seventy under the first commission.

In the City of Jerusalem, on the first Pentecost after the resurrection of Christ, Peter and the other apostles preached the gospel as a fact and in its fullness for the first time in the history of the world. On that very day men heard the gospel, believed it, repented of their sins, were baptized for the remission of sins, and were added to the church. All of this is recorded in the second chapter of Acts. Please read that chapter.

GEORGE R. HOUSLEY

The following account of the death of Brother George R. Housley, superintendent of the Southern Christian Home, Morrilton, Arkansas, appeared in a Morrilton newspaper last week. We give the article that Gospel Light readers may have details of his untimely death:

Brother George Ralph Housley, age 43, superintendent of the Southern Christian Home, died in a local hospital at 3:30 Tuesday afternoon, November 6, from injuries received when his car was struck by a Missouri Pacific Troop train at the Moose street crossing here in town.

Brother Housley was alone in the

ear and his view of the approaching train was obstructed by a Missouri Pacific local train which was on a side tract. Brother Housley was carried nearly two blocks before the engineer stopped the train.

Brother Housley was born at Prairie View, Logan county, February 4, 1902. He engaged in teaching in Logan county for fifteen years and was minister of the Church of Christ at Paris, Ark., for twelve years, from there he moved to Poteau, Oklahoma, and worked with the Church there one year before he came to Morrilton, April 1, 1943, as superintendent of the Southern Christian Home, supported by Churches of Christ in eight states. The hearts of more than one hundred children in the Home and the employees were made very sad when they heard of his death. Brother Housley was a fine superintendent and was loved by all the children in the Home and by all the employees and also a great host of friends everywhere.

Two beautiful funeral services were held, one here in town at the church and one at Paris at the church which was his old home. A very beautiful floral offering was given. There were six pallbearers and two honorary pallbearers, who were Bros. W. T. Bush and Wayne Wallace, who are members of the Board of Directors of the Home. Brother E. L. Whitaker of East St. Louis, Ill., formerly of Morrilton and Brother J. W. Webb now minister of the Church here in town were in charge of the services. Brother R. H. Johnson of Morrilton offered a beautiful prayer in behalf of the family. The active pallbearers were Olen Fullerton, Floyd B. Matthews, Ira Eubanks, Sam Blankenship, L. O. Evans and Dr. H. M. Biggs.

Brother Housley is survived by his wife and four children, James Ralph, Lindell Eugene, Georgia Ann and Nancy Florence of Morrilton, his mother, Mrs. Nancy J. Housley, Paris, a sister, Mrs. Essie Harkey, Morrilton and a half brother, Hugh Cowden of Paris, three nephews and one niece.

The body was laid to rest in the Oak Wood cemetery at Paris, Ark.

The family, the employees and children of the Home wish to express our sincere thanks for the sympathy given by our many friends and also for the kind services given by Reid Funeral Directors, who were in charge.

A New Booklet

Scriptural Questions and Answers for Young People, by W. J. McElroy, is title of a new booklet which has just reached our desk. This pocket size booklet gives twelve hundred and sixty Bible questions, together with the answers and scriptural references. There are 26 lessons on the Old Testament and 22 on the New, making it ideal for use in connection with Young People's Bible classes and other Bible study work.

Corsicana, Texas, November 12: We have just closed a good meeting with the Fifth Avenue congregation. Bro. Trine Starnes did the preaching and I conducted the singing. Our Bible school attendance during the meeting

Was the largest in over three years—One was baptized.—Frank J. Dunn.

Swissvale, Pa., November 12: Preached morning and evening at Oakland Church in Pittsburgh, Pa., yesterday to appreciative audiences. A fine lad in his teens made the good confession at the morning service and was baptized immediately following at the Estella Ave., meeting house by Bro. Curtis Combs, the evangelist of this congregation. I then attended the afternoon service at Bethel Township, outlying suburb, and heard Brother Combs deliver an inspiring message on Psalms 27:1-6. Brother Ralph Wolfert of McKeesport, a high school student, assisted by Noel Sexton, also a high school student of East McKeesport, began a meeting yesterday at the church of Christ meeting at 517 Hawkins Ave., in North Braddock, Pa. Good audiences were present to greet this youthful gospel team. They plan to continue through November 23. Relying upon the Lord, and the fellowship of His faithful stewards, this writer is undertaking full time gospel work in this needy and important field.—Gus Winter, 2117 Noble St.

Corning, Arkansas, November 14: Brother Rue Porter and I will begin a meeting in Green Forest, Ark., November 29. Will continue until December 9. Will go from there to Harrison, Arkansas.—Earl E. McCord.

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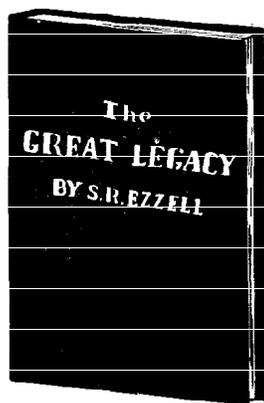
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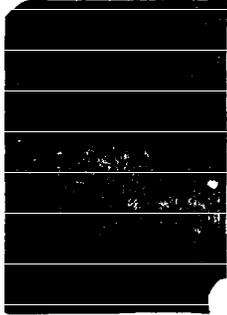
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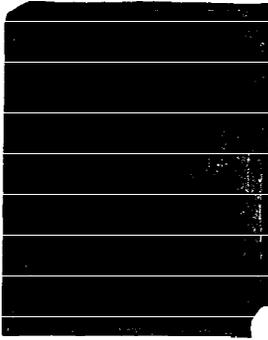
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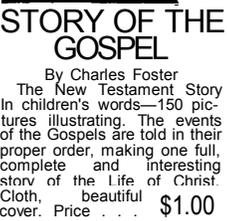
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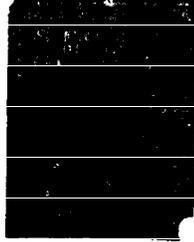
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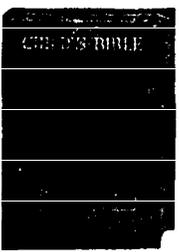
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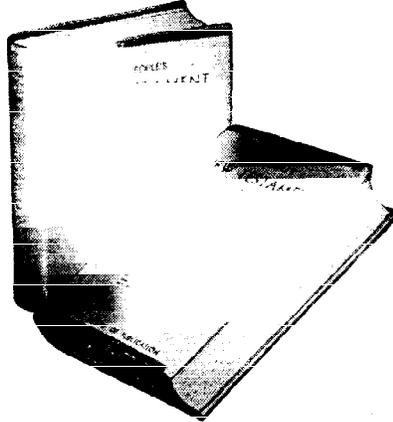


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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a lit- 2 the child, and set him in the midst of them, and said,

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.; 22: 24, &c.

34 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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VOLUME 15

DELIGHT, ARKANSAS, NOVEMBER 29, 1945

NUMBER 50

Who Can Be Saved?

W. E. McWHA

Christ says, "He that believeth, and is baptized, shall be saved. (Mark 16:16) Just what did Christ mean here? He simply means (1) a person cannot be saved without faith, and (2) he cannot be saved without being baptized. The world as a whole, will agree with me on the first statement, but on the second they say, that is, a large majority of them, not so, but, in reality they also agree.

Now, why cannot a person be saved without faith? Read with me, "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." (Hebrews 11:6) Then, for a person to be saved, he must, first, believe that God is God Jehovah and that he will reward those that obey his will.

Again, why cannot a person be saved without being baptized? Some will say that he can, while others say he cannot. To the first group, why do you believe that a person can be saved without baptism? But before you give your answer, please look and see who uttered these words. "He that believeth, and is baptized, shall be saved." (Mark 16:16) These are the words of our blessed Saviour. You are not going to stand up and say that Jesus Christ is a falsifier are you? To the second group, why do you believe that a person cannot be saved without baptism? In the first place, I believe every word that Jesus Christ uttered, and he says, "He that believeth, and is baptized shall be saved." (Mark 16:16) Also, "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Do you believe John 3:16? The world says, yes. Why? because it is the words of Christ, the only begotten Son of God. Then, why don't you believe Mark 16:16, for the same Jesus, the only begotten Son of God spake the words as

is recorded both in Mark 16:16 and John 3:16.

Why! O why! will good, honest people accept one statement made by Jesus the Christ and reject another? If one is untrue, how do you know but what the other is also. Who are we, to say whether the words uttered by Jesus the Christ are true or untrue? "For what, if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." (Romans 3:3, 4).

Now, you, as good honest people, before you reject a statement in God's Divine Word, be sure you understand it.

"He that believeth and is baptized, shall be saved." As I have said, the world is agreed that we cannot be saved without faith. I am going to say also, they are agreed, to a certain extent, that we cannot be saved without baptism. I will ask the question, can a person be saved out of Christ? The world says no. Then, if we cannot be saved out of Christ, we must get into Christ to be saved. Now, how do we get into Christ? Read with me, "For as many of you as have been baptized into Christ, have put on Christ." (Gal. 3:27). How do we get into Christ? Paul says we are baptized into him. This being true, when Jesus said, "He that believeth, and is baptized, shall be saved." We can understand now what he means. First, we must have faith to please him; must believe that there is none other God beside him; that he will reward all that diligently seek him. Second, we get into Christ by being baptized into him. Therefore, when we are baptized into Christ, we become babes in Christ; children of God; new creatures. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Corinthians 5:17) It is agreed by every one that the baptism Paul is speaking of in

Galatians 3:27, puts us into Christ; we become new creatures; are new born babes in Christ; begin to walk a new life, the Christian life.

Jesus speaking to Nicodemus, "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..... Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." (John 3:3, 5).

Everybody is agreed Jesus speaking to Nicodemus, is speaking of the new birth; becoming a child of God; having their sins forgiven. Then, becoming a child of God; having our sins forgiven, we are new creatures in Christ. That being true, we are born of water and of the Spirit when we are baptized into Christ.

Paul, you said we are baptized into Christ, just how is it done?

"Know ye not, that so many of us as were baptized into his death." (Romans 6:3) Here, Paul says, when you were baptized into Christ, you were baptized into his death. Well, how are we 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." (Romans 6:4, 5) Everybody is agreed Romans 6:4, 5, means water baptism. That being true, we are baptized into Christ by water baptism, being immersed, buried in the watery grave, representing the burial and resurrection of Jesus the Christ.

When we have been buried in the likeness of his death, and raised in the likeness of his resurrection, what change takes place in our lives? We begin to walk in newness of life, or to walk a new life. When do we begin to walk a new life? When we become new creatures in Christ. When do we become new creatures _ in Christ? When we get into Christ. How do we get into Christ? By baptism. (Galatians 3:27; Romans 6:3-5).

Now, Christ says, He that believeth and is baptized, shall be saved; does he mean this is all we must do, just believe and be baptized? Certainly not; we hear Christ through the Holy Writ: First, preach the gospel. (Matt. 28:20; Mark 16:15) Second, hear the word, or gospel. (Acts 3:22, 23) Third, believe the gospel. (Mark 16:16; John 3:16; Acts 16:31) Fourth, repent of their sins. (Luke 13:3, 5; Acts 17:30; II Peter 3:9) Fifth, confess that Jesus is the Christ, the only begotten Son of God. (Matt. 10:32; Romans 10:9) Sixth, be baptized into Christ. (Gal. 3:27; Mark 16:16; Acts 2:38; 22:16; Romans 6:3-5).

Now, why must the gospel be preached? "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21) In other words, the people must hear of God's great plan whereby man might be saved from his many sins and what he must do to inherit eternal life.

Why must we hear the gospel preached? "So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17) We must hear the gospel that faith might be produced.

Why must we have faith, or believe the gospel? "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." (Hebrews 11:6). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31) Then we must have faith to please God; believe or have faith in the Son, to receive the forgiveness of our sins, and that we might receive everlasting life.

Does Christ mean, all we must do, just believe and we would be saved throughout eternity? Certainly not; he does not even mean that we are saved from our past sins. Christ says in John 3:16, If we believe in the only begotten Son, we SHOULD not perish. "SHOULD NOT PERISH," that is, we ought not to perish; or there is no need of us perishing. Why? Read John 1:11, 12. "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." To Them Gave He POWER To Become, The sons Of God. Yes, "power," the right or privilege. Christ does not force any one to follow him.

The Jewish nation as a whole, rejected Christ. However, many followed him; they believed that he was the Christ; they had the right or privilege to accept or reject him. Did they become the disciples the moment they believed? Certainly not. When did they become his disciples? after they believed, had repented of their sins and were baptized. John 1:12 says, this right or privilege is also extended to those that believe on the name of Christ, so that includes all men even to this good day; that includes you and I. This is why Christ instructed his disciples to preach the gospel to every creature that faith might be produced, that they might have the right or privilege of becoming children of God.

Why must we repent? God is not willing that any should perish, but that all should repent. "The Lord is not slack concerning his promises, 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." (II Peter 3:9) "I tell you, Nay: but except ye repent, ye shall all likewise perish." (Luke 13:3). We must turn from doing evil, serving satan, and do good, serve God the Father.

Why must we confess the Christ? We hear Christ say, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 32, 33.)

What is it to confess the Lord Jesus? To acknowledge, own or admit that Jesus Christ is God's only begotten Son. How is it done? "That if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9, 10).

If to confess Jesus the Christ is to acknowledge, own, or admit that he is God's only begotten Son, is this confessing Christ, when a person is asked, Do you believe that God, for Christ's sake, has forgiven your sins, or Do you feel like you are saved? And he answers, I do. Has this person made a confession? certainly. Did he confess that Jesus Christ was the Son of God? Certainly not. Well what kind of a confession did he make? He only confessed that God had forgiven his sins, or he felt like he was saved. Therefore he did not acknowledge, own, or admit that Christ was the Son

of God, hence, no confession; that Jesus is the Son of God.

Have we any record of this confession being made? Read with me, "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." (Acts 8:36, 37) Here the eunuch acknowledged, owned, and admitted that Jesus Christ was the Son of God. He made the confession with his mouth, and made it before Philip (man), hence, a Bible confession. The only example of confession in the New Testament of a penitent believer. Why not accept and follow it?

Now, this person's heart has been purified by faith, his life by repentance, and having confessed the worthy name of Christ, he is now ready to complete his obedience by being baptized into the name of Christ. We have already learned that this is done by being buried or immersed in the watery grave.

What takes place when this is done? "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. 6:17, 18). What was the form of doctrine they had obeyed? The death, burial, and resurrection of Jesus the Christ. How was it obeyed? By being immersed in the watery grave. What happened when this was done? They were T—H—E—N "then" made free from sins. They had completed their obedience to God. They had heard the gospel, believed it, repented of their sins, confessed Christ before men, and had been baptized into Christ, hence their past sins are forgiven, blotted out, they are new creatures in Christ Jesus. Now they have the promise of eternal life. How will they obtain it?

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise he hath promised us, even eternal life." (II John 2:24, 25).

What has God promised us? Eternal life. What must we do to obtain it? If that which we heard from the beginning remain in us, we will continue in the Son and in the Father, and then we receive eternal life. What was it we heard from the beginning?

That we love one another, love God and keep his commandments. So if we wish to inherit eternal life, we must keep all of God's commandments. "But he that shall endure unto the end, the same shall be saved." (Mark 13:13) "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10).

We must do what God says, and do it just as he says do it, then, heaven will be our home. Many good, honest people are going to hear that awful denunciation, "Depart from me," on the account that they have been taught it is not necessary to obey all God's commandments. There are millions, yea, multiplied millions that make themselves satisfied that they

are doing the will of God, though they claim some of God's commands are non-essential. They are the ones Christ speaks of in Matthew 7:22, 23. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." As I say, these are people that fully believe that they are going to spend eternity in heaven but will be lost. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Hebrews 1:1).—Glenwood, Arkansas.

feel that the momentary pleasures of the world are of more worth to them than the things which they may find in the church. Not being able to understand all of the benefits of living righteous lives here in this world, and unable to appreciate the promises concerning the one to come, they take their pleasures wherever they may find them and go the way of worldly men into death of sin and darkness of oblivion.

Ungodly men have no regard for Christ, and think that those who died for the cause were fools. Some may think that men are foolish today who give their time and means to the furtherance of the cause of the Lord, but truly they have not well considered.

They died—but we live, and in living we should show forth the praises of him who died for us all, and who pleads with us to turn from our ways to live his way. They are happy who know that they live lives of obedience to him and their hearts are filled with the hope of eternal joy and peace in that place being prepared by the Savior.

Let us consider well the heritage that is ours and live here, that we may live there.

—In The Evangelist, Sheffield, Ala.

They Died - But We Live

LLOYD E. ELLIS

In reading the records of the past we come upon many interesting and thought provoking things, and some of these should cause us to feel grateful for the wonderful things which have been done for us.

Among those things which rend our hearts as we consider them, is that portion of the record which concerns those who died for the cause of the Christ. We have been told over and over about how Christ died for our sins, and how he gave his life that we might live. Too, we have thought upon the violent deaths of the Apostles and the early martyrs, and it seems that we have taken these things for granted more or less.

We know that the Bible teaches that it was necessary for Christ to die for all, and we ought to appreciate this great sacrifice to the extent that we will fall down before him in thanksgiving, and live our lives in accordance with his will. We know that Jesus told his Apostles that they too would be called upon to suffer for the cause and the record shows that they did suffer persecution, tribulation and death as they went forth to tell men the story of the Christ.

There is another class of individuals whom we might consider and thank God that we live under conditions where we can study and obey the Word of the Lord, without fearing for our lives. When the Bible had been taken away from the people, and they had lived through the "Dark Ages," there afterwards came the Revival of Learning and through untold suffering and hardship men labored to give the Bible back to the people. The

story of their labors and suffering in translating the Bible, and their martyrdom for the cause is a story that should really make us appreciate our own opportunities the more.

When we read of how the early translators of the Bible into English died at the stake, we are made to wonder at the cruelty of men, and stand in awe before the first of these who died. We may wonder how strong our faith is in comparison. When we read of how the body of Wycliffe was dug-up, burned, and the ashes thrown into the river; of how Tyndale, Rogers, Cramer, and others were burned at the stake for their part in the work of bringing the Bible to the people, we shudder.

When we read of men of the ancient world—or modern world, burning the Book, we should be glad that we can live, and read the Book day by day, and follow it. May we clutch it to our hearts and cleave unto the Word of the Lord as a precious thing, and remember that Paul has admonished us to LIVE for Christ. Some may be called upon to die, even as others have died for the cause of the Lord, but we know that we are taught to live for him.

Others both lived and died for Christ and his cause, but we are told to present our bodies a living sacrifice. This is a reasonable service. The requirements of the Christian life are not too great by any comparison that may be made, yet there are many millions who have an opportunity of living Christian lives and turn away to follow after worldly things. They

Just closed a good meeting with the Edmond, Oklahoma, church of Christ, Saturday night, November 17. One young man, just returned from service overseas, obeyed the Lord in baptism. This meeting closed my meeting work for the year. It was an exchange with the congregation here and the Edmond church. Bro. LeRoy Thompson who labors there conducted a song drill for us. He is a splendid gospel preacher, and a good singer. He directed the song service for the meeting there in his usual effective way. Our enlargement program is going forward in a good way. Despite the fact that we had enlarged our seating capacity to nearly one hundred more for the services on Lord's day, we had it almost all taken at the morning service. We have had about sixty additions since last December, besides the increase in attendance by many not members of the church.—R. A. Hartsell.

OBITUARY

Mrs. Mary Anthonette Thompson Davidson, age ninety, died at the home of her daughter in Cullendale, Arkansas, on November 17, 1945. She had been a member of the church for 65 years. This writer spoke words of consolation to the survivors consisting of 3 sons, 1 daughter, 15 grandchildren, 12 great grandchildren, and one great great grandchild most of whom were present. The services were held in the home on November 18, 1945.—Hugh Boydston, Camden, Ark.

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

FLANOY ALEXANDER, Office Editor and Publisher

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light Publishing Company, Delight, Arkansas.

"Campbellism Exposed" Reviewed

WAYMON D. MILLER

In the religion of our Lord truth sustains a vital relationship to salvation. Truth makes us free (John 8:32), sanctifies (John 17:17), purifies the heart (I Peter 1:22), and is essential to acceptable worship (John 4:24). The procurement and application of truth should be the object of each investigation of God's Holy Word. Truth will always bear close inspection, analysis, and examination from any angle. Under such tests error consistently withers.

It is in prayerful hope of setting truth before each reader that we continue our examination of Ben M. Bogard's tract "Campbellism Exposed," wherein he launches assault against the fundamental truths of the New Testament as held by members of the church of Christ. We continue to quote more of his charges, and examine them in the light of Scriptural teachings.

35. "CAMPBELLISM TEACHES THAT LEAVING OFF BAPTISM IS THE SIN AGAINST THE HOLY GHOST. Jesus said that the sin against the Holy Ghost was the only sin for which there is no forgiveness, (Matt. 12:31, 32). Is leaving off baptism a sin? It is. Can you get forgiveness of leaving off baptism? You can unless it is the sin against the Holy Ghost."

Members of the church of Christ do not teach "that leaving off baptism is the sin against the Holy Ghost." This is just another of the doctor's false charges. Baptist preachers seem to have no scruples against misrepresentation, or just plain lying. I suppose that makes no difference with the doctor though, for he can't "fall from grace" anyhow! We do not say that leaving off baptism is the sin against the Holy Ghost, but deliberate rebellion against the Lord. Baptists teach that one is saved by faith only. Doctor, tell us now, can a man who leaves off faith receive forgiveness

for it? If not, according to your argument, this would constitute the "sin against the Holy Ghost." The Lord commanded both faith and baptism didn't he? (Mark 16:16) It's up to you to tell us which one a person can omit and still please the Lord, and which of the two commands the Lord spoke but didn't mean! According to Bogard unless leaving off faith is the sin against the Holy Ghost, then all who leave off faith and never believe can receive forgiveness of it without believing! Why, he has torn up even his "faith only" as being necessary to salvation with his own logic (?), and that moves him over into the same pew with the Universalists! What about it, doc, is leaving off faith the sin against the Holy Ghost? What do you say?

36. "CAMPBELLISM TEACHES SALVATION BY INFALLIBILITY INSTEAD OF BY GRACE. No matter how fully a man has repented, no matter how strong his faith, no matter how pious his life, if he has been mistaught concerning baptism, and even through ignorance misses baptism, he must go to hell!" On this point our dear doctor merely muddies the water to conceal the mud beneath! Doc, would you accept into the Missionary Baptist Church a penitent, person of faith, pious in life individual who has "been mistaught concerning baptism," and has only been sprinkled? Or do you hold that they must understand the truth on the "mode" and be immersed? If you hold that one must know the truth on the "mode" why should they not also know the truth as to the purpose of baptism? Would you expect the Lord to accept into heaven persons whom you wouldn't have in the Missionary Baptist Church? No infallibility is required of anyone, else no one would reach heaven. Faith in Christ, repentance of sins, and baptism into Christ is enough "knowledge" to save. Jesus said so! (Mark 16:16; Luke 13:3)

37. "CAMPBELLISM TEACHES THAT INFANTS ARE PERFECTLY PURE, WHICH MAKES GOD AN UNJUST GOD TO PERMIT THEM TO SUFFER AND DIE, THUS PUNISHING THEM THE SAME AS IF THEY WERE IMPURE. Romans. 5:12 reads: "Death by sin; and so death passed upon all men, for that all have sinned." By the doctor's interpretation of this passage, when an infant dies it is an evidence that he has sinned. Doctor, when an infant dies in childbirth before it is an hour old, is that a sign it has sinned? Such tommyrot! Jesus said of little children: ". . . of such is the kingdom of heaven." (Matt. 19:14) If heaven is "perfectly pure," then little children are also.

38. "CAMPBELLISM DENIES THE RIGHT AND NEED OF A SINNER PRAYING." The doctor does not make his argument clear. He does not tell us whether he refers to the alien sinner, or one who has sinned as a child of God. Nothing could be wrong with an alien sinner praying, though God does not command it, and it is not a condition of salvation. But prayer is the means of procuring pardon for the child of God who sins. (Acts 8:13-22)

39. WHILE CAMPBELLISM DECLARES THAT GOD WILL NOT HEAR A SINNER PRAY, IT TURNS RIGHT AROUND AND DECLARES THAT SAUL WAS A SINNER WHEN GOD HEARD HIM PRAY (ACTS 9) AND THAT CORNELIUS WAS A SINNER WHEN GOD HEARD AND ANSWERED HIM, Acts 10." The church of Christ does not hold that God will not hear the prayer of a penitent alien sinner. The class of Saul and Cornelius plainly teaches otherwise. The doctor ought to spent his time presenting arguments against what we do believe and teach instead of fabricating such falsely-constructed charges.

40. "THE CAMPBELLITE METHOD OF SALVATION EXCLUDES REPENTANCE. They demand that a man believe, then confess, then be baptized. He believes, confesses, is baptized. Where is repentance?"

Well, doctor, if you want to know where repentance is in a system like that, I'll confide the secret to you if you won't tell anyone. Cross your heart? Well, here it is: It is right where repentance is in your doctrine of faith **only!** If salvation is by "faith only," where's repentance doctor? The teaching of gospel preachers does not "exclude" repentance or anything else. But the doctor, and other Baptist preachers, are the ones who enjoy "excluding" baptism, confession and repentance as well if "faith only" is true. If Bogard says that repentance is involved, then his plan is not by **faith only**; it's faith plus repentance. Gospel preachers teach faith, repentance, confession and baptism for the Lord commanded all. Anyone who hears a Baptist preacher can soon tell who loves to "exclude" any command of the Lord. They'll tell you that one can "exclude" baptism, though the Lord positively commanded it, and be saved just the same! Ask a Baptist preacher if you can exclude baptism; ask a gospel preacher if you can exclude repentance, and you'll soon see which of the two will do the "excluding."

41. "CAMPBELLISM IS MADE UP MOSTLY OF PEOPLE WHO HAVE BEEN EXCLUDED FROM OTHER CHURCHES." Further: "You will be surprised at the large number of people in the Campbellite church who were excluded from other churches." Doctor, I'll tell you how this "excluding" business is transacted. First, people from human and unscriptural denominations (like your Missionary Baptist Church) hear the truth preached, they accept it, and eventually when the church to which they belonged learns it they are immediately "excluded!" No, they are not "excluded" first, and then seek refuge in the church of Christ. Doctor, have you ever received into the Baptist Church persons who were previously affiliated with other denominations? If so, what have you to complain about, unless you are perhaps envious of the church of Christ for leading so many honest souls to the truth, while you lead folk out of one unscriptural organization into another—the Baptist Church. By the way, doctor, did you know that the first church Jesus ever had on earth, the church in Jerusalem, was composed entirely of former Jews? Think that one over. You say of us: "The Campbellite church is an ecclesiastical slop-tub and has in it some of every sort." That's sweet-spirited language from a pious Baptist with a conferred "doctor's" degree! Doctor, does a fellow get to be a doctor in the Baptist church by talk-

ing about other folk like that? Among those accepting the gospel on Pentecost, and comprising the church at Jerusalem, were "Jews, devout men, out of every nation under heaven." (Acts 2:5) Doc, tell us, was the Jerusalem church "an ecclesiastical slop-tub" since it had "every sort in it?"

42. "CAMPBELLISM SPENDS MORE ENERGY TRYING TO MAKE PROSELYTES FROM OTHER CHURCHES THAN IT DOES TO CONVERT THE OUTSIDER." A person following the commandments of men in sectarianism, or an alien sinner are both in a bad predicament—they are both lost! The apostolic church spent much time proselyting Jews and idolatrous heathen as converting "the outsider," for all were lost in religious error and sin.

43. "I OBJECT TO THE SPIRIT OF CAMPBELLISM. Everywhere its spirit is bad." Now honestly, doctor, could it be any worse than the "spirit" of your tract? The doctor calls us "an ecclesiastical slop-tub." Is that what you would call a sweet "spirit," doctor? He further says: "Of all the Campbellites I have ever seen I never saw a half dozen whom I regarded as saved," and he consistently misrepresents our teachings. I suppose all this is what the champion of the Missionary Baptist Church, a big, big man with a conferred "doctor's" degree would call a fine spirit! Doc, shall we accept your "spirit" in this tract as the "spirit" a fellow ought to manifest?

44. "NO CAMPBELLITE EVER TOLD AN INQUIRING PENITENT SINNER WHAT THE APOSTLE TOLD THE JAILOR." (Acts 16:31.) Again the doctor is either misinformed, or has misrepresented. This is what gospel preachers always tell a sinner. But doc, have you ever read the next two verses? In Acts 16:31 Paul told the jailor to believe on Christ. Right there the doctor, and all other Baptist preachers would stop, but Paul didn't! In verse 32 Paul continued to speak "unto him the word of the Lord." Do you continue to tell a fellow **anything** after faith? If so, you do not preach faith only! And furthermore, in verse 33 Paul took the man "the same hour of the night" and baptized him. Is this what Baptist preachers do, doctor? Do Baptist preachers ever tell "an inquiring penitent sinner what" Ananias told Paul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins?" (Acts 22:16)

45. "CAMPBELLISM TEACHES THE ONLY WAY A MAN CAN SHOW HIS LOVE IS BY BEING BAPTIZED. They are driven to this absurd position because "he that loveth is born

of God." (I John 4:7) Doctor, let me get you straight. I thought you taught that he that hath faith only is born of God! I somehow have a sneaking suspicion that you used the wrong Scripture! Jesus said, "If ye love me, keep my commandments." (John 14:15) We therefore express our love for Christ by keeping his commandments. Doctor, is baptism a commandment of the Lord? If you say not, then you'd better see Matt. 28:19 and Mark 16:16. A man expresses love for Christ by obeying the command of baptism just as he does in obeying the command of faith.

(More to follow)

THE 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 the Son of Man that we might become sons of God.

He was born contrary to the laws of nature; lived in poverty, was reared in obscurity; only once crossed the boundary of his home-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 He ruled the course of nature. He walked upon the billows and hushed the sea to sleep. 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 have been written about him. He never wrote a song, yet He has furnished the theme of more songs than all the 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, and yet He healed more broken hearts than the doctors broken bodies.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers.

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. He slept in another's manger; He was buried in another man's tomb. All failed, but He never, the ever Perfect One. He is the Chief among ten thousand.—Selected,

Paragraph Sermons

E. M. BORDEN

Let us see ourselves as we really are. Are we clear of the accusations we bring against others? Some people seem to think that Christianity consists altogether in keeping the other man in the strait and narrow way. It is alright to look after the other man, but all reforms should begin at home. It is common for people to set up standards of their own, and ask others to measure up to them. Such measurements will be of no value in the last day. The Lord has a standard and all people must be measured by it. The thing for us to consider, is, are we living up to the Lord's standard?

"Drifting" Yes, that is what some people are saying. It is true that some people are drifting, and in some ways it is a blessing. Some denominational preachers are drifting away from their former, favored doctrines, and have come nearer the truth. Some of these well loved and favored doctrines are now only relics of the past. It is true that some of our own people have drifted into hurtful theories, and have caused division and strife; while others have seen the error of their ways and have drifted away from errors. We should accept the truth, wherever we find it, and that truth is always in the Word of God. Of course some have gone on a "Sit down strike," and complain at the mistakes of others. Some of us need to drift away from stagnation.

Are we really sincere in contending that the gospel is God's power to save? How much have we given to have the gospel preached to those who have not heard it? Did you try to get that friend of yours to come to hear the gospel preached? Did you hand him a good book to read? Believing as we do that people must hear the gospel before they can believe, obey and be saved, we should be the greatest missionary people in the world. The greatest missionary people, carried the gospel into all the world, in a short time of about thirty years. When the disciples were scattered from the Jerusalem church, they went away telling the story of the cross. They told the story of the beginning of the church of Christ and the ending of the law of Moses. Many were converted to the truth while others refused to accept it.

Are we satisfied with the way we have been living? We are? Is it strange that people should be satisfied with their own lives? "All the ways of man are clean in his own eyes." (Prov. 16:

2) "There is a way that seemeth right unto man, but the end thereof are the ways of death." (Prov. 16:25) Now, another question, and the most important one, is, is the Lord satisfied with the way we have been living? "When a man's ways please the Lord, he maketh his enemies to be at peace with him." (Prov. 16:7)

The Jew who does not accept Christ as the Son of God, will, naturally, depend on the law of Moses, which is no longer in force. The law of Moses offered nothing to the Gentiles, but the gospel of Christ includes all nations. There is no salvation, now, under the law of Moses, for it is no more. Why should a Gentile go to the law of Moses for salvation? The Jew, even though he is trying to keep the law of Moses, cannot be saved except through the gospel of Christ. Since the middle wall has been broken down, there is no difference between the Jew and the Greek, for the one plan of salvation is to all, Jews and Gentiles alike. There is not one plan for the Jews and one for the Gentiles. It is sad to see the Jews turn down their only chance of salvation. The old law was a schoolmaster to bring the Jews to Christ. The gospel of Christ is the power of God to both Jews and Gentiles. The Jew, whether in the land of Canaan or the United States, must obey the gospel to be saved. Israel failed to keep the covenant and lost that land of promise. Christ is now the mediator of a better covenant, which was established upon better promises. (Heb. 8:6) "They continued not in my covenant, and I regarded them not, saith the Lord." (Heb. 8:9)

Holy Things

HUGH BOYDSTON

A desire to do wickedly is counted with God as doing the wicked thing. (See Matt. 5:21 ff.). Thus we are condemned if we look on a woman to lust after her and if we hate our brother we are guilty of murder. And by the same principle if we desire to do evil all the way from digression to the kind of radicalism that sets and does nothing we are condemned. Thus if we desire to throw Holy things to the dogs we are as guilty as if we had. (See Matt. 7:6) If we desire to mock at sacred things we are as guilty as if we actually blasphemed the things that God has made Holy or Sacred. A desire to digress is equal to digression.

This writer has heard that the saying of prayers to the time of instruments is more or less common in large

fashionable churches among the "Disciples" and others of the denominations. Now prayer is a sacred, holy thing and ought not be thrown to the dogs (done by contamination as above mentioned) but used for its scriptural purpose. Thus we see the actual act of digression but if we just for fun used the instrument in our homes and social gatherings to time a prayer was then would be guilty of using sacred, holy things to make mockery, or digression or at the very least that could be said against it we would be guilty of a desire to do the same. A violation of about every principle laid down by our Lord.

Who would sit idly by while the Lord's Supper was used for entertainment. Answer: no one who loved the Lord. But the two principles are the same. It is desire for evil, mockery of that named Holy, and Sacred by the Lord or it is digression and in either case we are throwing that which is Holy to the dogs.

A third thing that logically enters into this discussion is the use of instrumental music in the singing of (Sacred, Holy) songs. We would throw up our hands in holy horror if any one suggested it be brought into the church services. Probably in many cases afraid of the brotherhood criticism. But we show a desire or digression or making mockery of these sacred and holy things when we the same people meet in our homes and sing the same sacred holy songs to the timing and tune of an instrument. We are guilty (it is to be hoped ignorantly) of throwing that which is holy to the dogs.

Marriage ceremonies are sacred containing sacred prayers and teaching quite often, if not usually, songs. These services being so public and usually so well advertised fairly shout a desire to use the instrument, when it is introduced into them. The use of instrumental music in marriage services is either making mockery, digression or an expressed desire for digression. In either case it is throwing that which is Holy to the dogs. Some of "our" college presidents and "big" preachers would do well to take time out from their "big" churches and schools to study this and the trend it is having. Brother Tant seems to come back from Glory just now I seem to hear someone say, "Yes we ARE drifting brethren."—230 N. Madison, Camden, Arkansas.

We have a good supply of the popular Nichol's Pocket Bible Encyclopedia. Price, 50c.

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A Vain Boaster

F. L. PAISLEY

Several brethren have been caught, as have I, by a pretender in search of truth. An example and evidence is in a recent letter with indications of carbon copies sent to several others, the editor of Gospel Light included. This is why I am sounding this warning in this paper.

Several Premillennial men sit on the outer circle of writers and read and criticize published articles through private letters. One such is J. R. Lynn, Waldron, Ark. He pretends, in his first criticism of an article, to want an honest discussion of some issues. When asked through what medium, he offers to use "The Millennial Harbinger" or to "purchase the Gospel Advocate" for such medium. He criticized an article of mine in the Advocate in a very kind letter. But upon my request for his idea of proper medium he makes the above suggestion, and then in following letters which he continues after you return some "unwanted" he brags and boasts of being always willing and ready to defend his claims, but greatly laments that we should be so afraid to do so! What does he mean? He wants a private exchange in the mails where none others can see what is said to him. Brave man, he!

Brethren, I have been deceived into thinking that he wanted discussion (though I was not interested in his first offer). But to treat him with courteously, I replied to his letter. That's what he wants. He seeks nothing except a personal wrangle. I advise that you return his first letter unopened. He'll decline your every offer, then claim to have accepted your proposition just because he replied to your paper article—rather criticized something in it. J. R. Lynn is a vain boaster not looking for the truth.—Route 1, Overton, Texas.

In Memory of William L. (Bill) McDougald Who Died on Okinawa April 12, 1945

I am writing now in memory of a very fine young man who was dearer than all this world to me, my dear son, Bill McDougald. We have heard and read of so many heroic boys that have gallantly paid the Supreme Sacrifice and my heart goes out in deep sympathy to every mother that is so grieved as I am over the passing of a dear son in the late war.

So many of you have wept and shared with us our great loss. I know this from the kind words spoken and the many, many, sweet cards and letters sent us. I want you to know we appreciate all this and are deeply grateful for your interest and sympathy.

It was on that fateful morning in the early dawn of April 12, 1945 on Okinawa that the fatal shell from the Japs got him. His promising young life is now only a precious memory. He had strength and courage and endurance for the difficult task assigned him, but a tragic death was his fate. It is so hard, but we have to face the fact, Bill will not come back with his broad smile and happy, Hi there! **How are you?** to every one. **He**

Was almost 24 years of age. A short life yet full of love and devotion.

We all wonder why a young life so promising and full should be taken from us never to return. I wonder sometimes why I couldn't have went in his place. Myself all worn and tired with so many years of toil and cares of life and he so young and tender, longing for a life with his darling wife, who so faithfully awaited his return and his sweet baby boy, that he was never permitted to see and caress. We wonder why and our very soul cries out, Why, O Why, and then we pause to think deep that God knows best, and we must not question and ask why. We must seek peace and comfort for our tired aching hearts in the beautiful words that all things work together for good to them who love the Lord.

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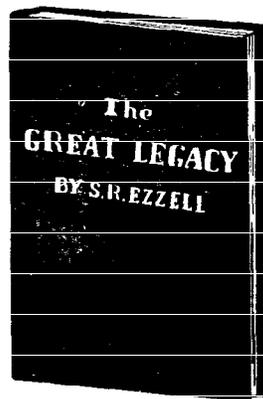
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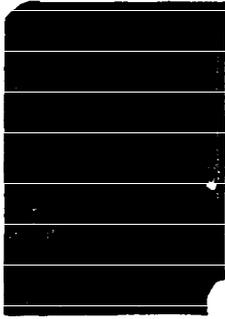
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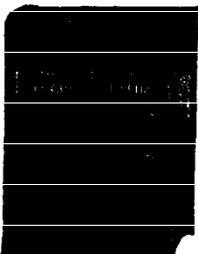
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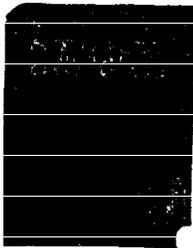


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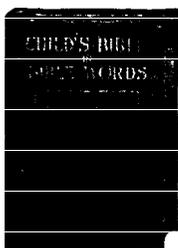
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The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.; 22:24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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VOLUME 16

DELIGHT, ARKANSAS, DECEMBER 6, 1945

NUMBER 1

As Pertains To Worldliness

JOE F. COPPINGER

To know just what is right, and what is wrong, to many of us is quite a problem; especially is this true among our young folk. They are constantly confronted with the question: Is it wrong to do this or that? It is very true that the Bible does not mention by name all things that are wrong, yet, if it does not in some way condemn that which is wrong, it is of but little value to us. And we know that the Bible is our guide from earth to heaven, therefore it must of necessity furnish this important information. Even though, the Bible does not mention by name all the things of a worldly nature that are sinful, it surely does condemn them in principle.

Let me now call your attention to a few statements from the Divine record that will help to solve this perplexing problem.

1. A child of God must not do that which the Bible says he must not do.
2. A child of God must not do that which has the appearance of evil. (I Thess. 5:22).
3. A child of God must not do that which has been found harmful to the spiritual life of others (Rom. 14:21).
4. A child of God must not do that which breaks down the distinction between the church and the world. (II Peter 2:1, 2).
5. A child of God must not do that which the world thinks inconsistent with the profession he has made. (Titus 2:7-8)

Here are a few tests for the right or wrong when choosing amusements.

1. Is it right?
2. Do good people generally approve of it? (Phil. 8-9)
3. Will it interfere with the welfare of others? (Rom. 14:7-12)
4. Will it be productive of bad habits?
5. Will it lead into doubtful company? (I Cor. 15:33)
6. Will it lead into places of impropriety?

7. Will it influence the weak in error? (I Cor. 8th Ch.)
8. Can I afford the cost of time and money?
9. Will it effect the personal or property rights of anyone?
10. Is it in accord with the golden rule? (Matt. 7:12)

We here give a few reasons why Christians should abstain from things that are questionable.

1. "Ye are not of the world" (John 15:19)
2. "Abstain from the appearance of evil" (II Thess. 5:22)
3. "Be not conformed to the world" (Rom. 12:2).
4. "Be ye not unequally yoked together

- er with unbelievers" (II Cor. 6:14)
5. "Abstain from the lusts of the flesh" (I Peter 2:11)
6. "Walk circumspectly" (Eph. 5:15)
7. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11)
8. "To be a friend of the world, is to be an enemy of God" (Jas. 4:4)
9. "Resist the devil, and he will flee from you." (James 4:7)

I believe brethren, that if we will study the above rules, and apply them we will have no trouble whatsoever in determining between that which is right, and that which is wrong.

Let us "study that we might show ourselves approved of God" in that day when we shall all stand in His presence there to give an account of our deeds here on earth. And may God help us to choose, and to follow the safe course.—Box 1549, Visalia, California.

Walking Worthily

W. W. STARNES

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." (Eph. 4:1) Without question the greatest call that ever came from God to man is the call from sin, darkness and uncleanness unto the glorious liberty, light and holiness of living in Christ Jesus. The church at Ephesus was composed of a group of people who had heard the Gospel of Jesus Christ to which they had become obedient. Peter in writing to just such people said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of him that hath called you out of darkness unto his marvelous light." The great Christian Vocation involves matters of greatest importance and interest of infinite magnitude because it is a call from sin's thralldom into liberty in Christ Jesus our Lord.

Paul said, "That ye walk worthy of the vocation." A vocation is one's principal calling or occupation. Read-

ers, is it not a fact that we many times conduct ourselves in such a way as to lead our friends and neighbors to think we regard the Christian calling as an avocation rather than a vocation? An avocation is a subordinate occupation or a calling away. I fear too many of us look upon Christian living as only a subordinate duty, yea, a duty that demands only a few minutes of our time on the first day of each week. Many times we even seem to imagine that these few minutes on the first day of the week may be used to our own pleasure and to the satisfying of the carnal man. However, I cannot concur with the statement that I have heard by many, when officiating at the Lord's table: "Now, brethren, we have come to the most important part of the worship." In fact I think there are five outstanding items of public worship, namely: singing, teaching, praying, fellowship and breaking of bread. These things are all for our growth and development as Christians and should be attended

to regularly on the first day of the week. "Forsake not the assembling of yourselves together as the manner of some is."

Still, I cannot see wherein it is more necessary to do one essential than it is another. I am convinced that all who will "walk worthy of the vocation wherewith we are called," will not fail to assemble on the first day of every week. If we will be true to him, a visit of a friend or relative, a trip to the farm, or even the preparing of a "Sunday dinner" cannot hinder us from attending to our duty of assembling. The faithful discharge of duty on the part of every child of God in this respect will indeed effect a change of mind on the part of many regarding the church and its work.

Too many people who do not profess to be Christians at all are judging themselves by those who do profess to be children of God, declaring their judgment to the world: "I am just as good as he, in fact, he does things that I will not do, and I do not profess to be anything but a sinner." Dear reader, have you ever heard such an expression? I grant that the man who renders such an excuse is only condemning himself by his action, but you must admit that such statements are not commonly made until some child of God fails to walk worthy of the vocation wherewith we are called. "May each of us earnestly inquire, "Lord, is it I?"

Perhaps many are already saying, "I do not neglect my duty on the first day of the week." That is fine, indeed for it is evident that your faithful discharge of duty on the first day of the week is sure to instill into hearts of other people that desire and determination to do their duty also. Therefore I am sure that every member of the body of Christ who is faithful in attending the public worship is to be commended for well doing. It is evident that we as a people place much stress upon public worship, therefore, let us remember the true old adage, "Actions speak louder than words." Jesus said, "By their fruits shall ye know them." It is evident that the people around us will pass judgment by what we do and not what we say one should do.

James said, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." I am sure that James did not mean, "If any man offend not in word" only while at public worship on the first day of the week. Then if I am true and devoted to the cause of the Master on the first day of every week and offend in word in my every day life, I am still not walking worthy

of the vocation. Many personal differences have come between brethren that would never have amounted to much had some one not offended in word. I cannot think of a more destructive character in any community than that one who does not bridle the tongue. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell." (James 3:5-6)

Brethren, are we walking worthy of the vocation or are we busy bodies in other men's matters? Is our conversation such "as becometh the gospel of Christ?" Do we speak sound speech that cannot be condemned, that he that is of the contrary may be ashamed? Do you stoop so low in sin as to tell a filthy story of which you are so ashamed that you first inquire, "Is there a lady near?" Do you not stop to think that there may be a gentleman, even though he may not profess to be a Christian? Oh! but that our conversation was always "seasoned with salt," that it might be said by the unbelievers, "Truly, they are God's people."

But one may say, I do not neglect my duty in public worship, and I believe that I have very good control of my tongue. That is fine, but possibly you are seen at places that a Christian should not be. Perhaps you are in a habit of doing things that are unbecoming for a Christian. It is possible that you sometimes allow yourself to indulge in some hurtful habit, if nothing more maybe it is a checker or domino game. I grant you there is no harm in a set of checkers but it is very easy to make a lot of harm with them. I am sure that it would be very unbecoming to any child of God to spend the major portion of his or her time in a worthless game of this kind, when there is so much good to be done, and especially when we consider that the men of the world who perpetually engage in such games are not men of the highest ideals, rather the lowest. These things are of the world and belong to darkness and therefore appeal to the carnal mind. Since they do not pertain unto edification, righteousness and true holiness, I seriously doubt any child of God can perpetually engage therein while he "walks worthy of the vocation."

We need to "set our affections on things above and not on things of the earth." If many Christian parents would spend as much time teaching

their' Children the word of God as they give to training them to be in the front rank in society, the best swimmer, card player or the most handsome dancer, mere people would be walking worthy of the vocation.

Nevertheless, it is true today that many professors of Christianity are the leaders in entertainments designed and promoted exclusively for the satisfaction of the carnal man. Paul said, "For to be carnal minded is death, but to be spiritually minded is life and peace." (Rom. 8:6) Jesus said, "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." (John 15:19) There is indeed a clearly drawn distinction in the New Testament between the child of God and the man of the world and today the church, God's only institution through which spiritual blessings can flow, walks lamentably before the world because of its failure to function properly. It is bad enough to hold our silence against the sins of the carnal mind, but when we think of so many professed Christians being so active in the promotion of such work, we are forced to think their sins are inexcusable. For "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; (For the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." We need more people to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (II Cor. 6:17)

If Jesus were on earth today, can you imagine him seated at a table with a deck of cards, set of dominoes or checkers, spending hours of precious time? Can you imagine him at a Sunday ball game? Would you look for him in the modern bathing pool, wearing a modern swimming suit of about a dime's worth of cloth? Would you expect him to meet you in the modern dance? Would you expect him to laugh with you as you tell him that smutty yarn? Do you suppose that he would be entertained by those unbecoming remarks that you make of the lady who passes along the streets? Nay, indeed, you would not. Paul said, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:4) "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye

are called." If Jesus would not be expected to do these things, then we undoubtedly cannot have the mind of Christ and walk worthy of the vocation and do them ourselves.

May our heavenly Father help us to open our eyes to see the need of walking worthy of the vocation, that

all men may know that there is a reality in the religion of our Lord and Savior Jesus Christ, and that many souls may be influenced by our lives, forsaking the paths of sin and unrighteousness, becoming obedient to the gospel of Christ, God's only power to save the world, is my prayer.

that the word does not already do. Hence, why pray for a direct operation?

Friends, the Spirit leads during his dispensation by speaking, and that speaking is done through the word of God. Then study your Bibles, learn what the will of the Lord is, obey it, and be led by the Spirit. "For as many as are led by the Spirit of God, are the sons of God."—Paul.

How Led By The Spirit ?

FOY L. SMITH

In the work that they do, God, Christ, and the Holy Spirit are one. But as persons, they are separate and distinct. The world is in uproarious confusion concerning how the Spirit leads men and women to obedience. Some say one way, while others say that He leads another way. For centuries the people have been taught that the sinner receives the Spirit in order to become a son of God, but Paul says in Gal. 4:6, "And because Ye ARE SONS, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." Then the sinner does not receive the Spirit to make him become a son of God, but he receives it because he is ALREADY a son of God. In studying how the Holy Spirit leads, one must bear in mind that, since the beginning of time, the Father, Son and Holy Spirit, have each, during a certain period of years, reigned personally (known as persons) upon the earth. These periods, we shall, for the sake of clearness, designate at first, the Dispensation of the Father; second, The dispensation of the Son; and third, the dispensation of the Holy Spirit. We do not believe that any one of the three either worked alone or independent of the other two in any of these dispensations. During the first dispensation, the Son and the Holy Spirit worked through the Father; during the second, the Father and the Holy Spirit worked through the Son; and during the third, the Father and Son worked through the Holy Spirit. The first dispensation lasted from the creation of Adam until the baptism of Christ. During this period, man knew no divine person except God, hence, he led them, and it was His dispensation. The second dispensation lasted from the baptism of Christ until descent of the Holy Spirit on Pentecost. During this dispensation Christ led, and "had power to forgive sins." The third dispensation began on Pentecost and continues until the present, and will continue until the day that angels shall announce that time shall be no more. Each of these has led men during his dispensation. If we can find out how

God, and Christ led during their dispensations, we should be able to understand how the Holy Spirit leads today, or during his dispensation. Let us briefly note each dispensation, and how people were led during the same.

1. God's Dispensation: How did he lead men? We are told that God led Noah to obey him. How? (1) God spoke; (2) Noah heard; (3) Noah believed; (4) Noah obeyed, prepared an ark. In this way God led him. God led by speaking intelligent, understandable words. God led Abraham the same way—by speaking to him.

2. Christ's Dispensation: How did he lead? On one occasion he walked by the sea of Galilee, and saw a man by the name of Matthew. Unto him he said: "Follow me." Matthew immediately followed, or was led by the Lord. Christ led him by speaking to him. On another occasion, Christ walked by the sea of Galilee, and saw Simon, and Andrew fishing. Unto them he said, "Follow me and I will make you fishers of men." They cast down their nets, and followed him. They heard his voice, believed, and obeyed. In this way, Christ led them by speaking words that they could understand.

3. Holy Spirit's Dispensation: How does he lead? HE LEADS THE SAME WAY—by speaking, but his speaking is not direct, rather indirect. God and Christ led by speaking direct, the Holy Spirit leads by speaking indirect. The Holy Spirit does his work, and his speaking through a medium, and that medium is the gospel. Therein is the power of God (His saving power) revealed. (Rom. 1:16) Jesus said: "The words that I speak unto you, they are spirit and they are life." (John 6:63). So if a man wants to be led by the Spirit, he must read the word of God, believe it, and obey it, and he then will be led by the Spirit. We are taught that His Spirit bears witness with our spirit, that is, His Spirit gives the commands, and our spirit complies therewith. If the Holy Spirit were to operate directly, what could he do that the word cannot already do? He could not do one thing

Just Thinking

VOYD N. BALLARD

"Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." (Jer. 2:32) Some say that a child of God cannot so sin as to be lost. But we see from the above Scripture that children of God can, and have forgotten God. What will happen to those who forget God? If a child of God forgets Him, and dies while in that state of forgetfulness will he be saved? Let the Bible answer. "The wicked shall be turned into hell, and all the nations that forget God." (Psalms 9:17)

Many of God's people today have forgotten Him, just as the Jews did long ago. There are people in almost every city in this country who have obeyed the gospel and then forgotten God. They were once faithful Christians, but they have forgotten. When one forgets God he forsakes God, forsakes the church, and the worship. We are admonished not to forsake the assembling of ourselves together. (Heb. 10:25) "The Lord is with you while you be with him . . . if ye forsake him he will forsake you." (II Chron. 15:2)

"Go ye into all the world and preach the gospel to every creature." This part of Mark 16:16 is to those of us who are Christians: And it is just as binding upon us, brethren, as "he that believeth and is baptized shall be saved," is upon the sinner. In fact, the sinner's opportunity to believe and be baptized depends upon the Christian preaching the gospel to every creature. Are you preaching the gospel?

I am convinced that one very effective way of preaching the gospel is by means of the printed page. I spent two years in the mission work in the State Sanatorium at Booneville, Arkansas. During that time we had baptisms almost every week. Many of those baptized had never heard of the church before coming to the Sanatorium. They were converted by reading the gospel plan of salvation.—
P. O. Box 64, Colton, California

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance **\$1.00**

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"Campbellism Exposed" Reviewed

WAYMON D. MILLER

It is heartening to receive so many complimentary remarks from brethren when such an effort as this is made to expose human errors and hold higher the banner of truth. To hold in warm esteem the confidence of so many brethren can do much to inject renewed courage and greater determination. These articles are dispatched with a prayer that good may be the result, and that honest souls may be led from the blinding errors of man and into the glorious light of the truth. With such intent present, we resume our investigation of the tract, "Campbellism Exposed," by Ben M. Bogard. Such investigation reveals Bogard's malicious attacks against simple New Testament doctrines, and his stubborn determination to propagate the manifold errors of the Missionary Baptist Church.

46. "CAMPBELLISM TEACHES THAT THERE IS NO WORK OF RIGHTEOUSNESS WITHOUT BAPTISM. In Acts 10:35 we read: 'He that feareth him, and worketh righteousness, is accepted with him.' If anything is a work of righteousness without baptism, then, a man may be accepted by Christ without baptism." The doctor errs here in his reasoning by thinking that "a work of righteousness" is bound up and complete in a single act. David wrote that **"all thy commandments are righteousness."** (Psalms 119:172) Therefore if acts preceding baptism are works of righteous, and I freely admit such to be true, this would still not prove baptism not a work of righteousness! I ask the doctor, "Is baptism a command of God?" If so it is a work of righteousness, since David taught that **all His commandments are righteousness.** But such feeble quibbles is as good as error can do against truth!

There is scarcely an argument produced by the advocates of error against the truth but that can be turned against them with equal or greater force. Let's try Bogard's argument

here, and turn it against Baptist doctrine. Bogard affirms that if a man performs any act of righteousness before baptism, then he is accepted with God. He also teaches that a man is saved at the point of faith, but that faith must be preceded by repentance. Now, doctor, is repentance a "work of righteousness?", or a work of unrighteousness? If he admits that repentance is a work of righteousness, then according to his own reasoning he will admit that a man is saved before faith! Doc, is a man "accepted with" God at repentance? He would be according to your argument, if repentance is a work of righteousness! So you'll have to change your doctrine from salvation by "faith only" to salvation by repentance only!

47. "CAMPBELLISM DOES NOT KNOW THE DIFFERENCE BETWEEN A BIRTH AND A BURIAL. In Romans 6:4 and Col. 2:12 Paul tells us that baptism is a burial. But along comes Campbellism and tells us that "born of water" in John 3:5 means baptism!" If the doctor (L. D.) had studied these passages he would know that baptism is both a birth and a burial. All of this would depend on which is being considered. We can justly say that a bottle containing water is both half empty and half full, depending on which point is being considered! Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5) If we consider baptism from the point of its introducing one into the kingdom of God, and the new, regenerated life, then it is represented as a birth. Paul also spoke of baptism under the semblance of a burial, for he stated in baptism we are buried "that the body of sin might be destroyed." (Romans 6:3-6) So with reference to destroying the old body, baptism is to be properly regarded as a burial. Yes, doctor, Christians "know the difference between a birth and a burial,"

for the Scriptures are plain on that point.

48. "CAMPBELLISM TAKES THE FIGURE OF SALVATION FOR SALVATION ITSELF. In I Peter 3:21, we are told that as Noah was saved by water, "the like figure whereunto even baptism doth also now save us." This passage, nor none other in the New Testament, teach that a person is saved twice; once literally and once figuratively. The passage cited does not prove what Bogard hopes it does. It does not say that "baptism doth also now figuratively save us," but that salvation by baptism is a "like figure" to Noah's salvation in the ark. If the doctor has a revised version of the New Testament he would see this, passage to be rendered: ". . . which also after a true likeness doth now save you, even baptism." On this verse, Weymouth's "New Testament in Modern Speech" reads: "And, corresponding to that figure, baptism now saves you." In his modern speech translation, Goodspeed renders the verse: "Baptism, which corresponds to it, now saves you." The Greek reads: "Ho kai hemas antitupon nun sozei baptisma," which is literally rendered by the Emphatic Diaglott: "And immersion, a representation of this, now saves us." And finally, the American Bible Union Version (a Baptist translation by the American Baptist Publication Society) renders the verse: "Which in an antitype, immersion, now saves you also." From these translations it is evident that Peter meant that baptism was a "like figure," an antitype, a representation, a true likeness to Noah's salvation in the ark. It does not remotely hint that baptism "figuratively saves" us, as Bogard would like.

49. "CAMPBELLITES THINK THAT THE SYMBOLIC WASHING AWAY OF SINS IS THE REAL WASHING. In Acts 22:16, Saul was told to "arise, and be baptized, and wash away thy sins." No, doctor, Christians do not take "the symbolic washing of sins" for the real washing. John stated that Christ "washed us from our sins in his own blood." (Rev. 1:5) In the Lord's blood is contained the saving

power. But that the literal washing away of sins is conditioned upon obeying the Lord's command of baptism is plainly seen in Acts 22:16. Baptism no more purifies one of sin than the waters of Jordan cleansed Naaman of leprosy, nor than the waters of Siloam healed the blind man's eyes. It was the power of God involved in these things, but his blessing conditioned upon these acts.

50. "CAMPBELLITES PERVERT ACTS 2:38." As "proof" of this assertion, Bogard writes: " 'Be baptized for the remission of sins' means be baptized on account of the remission of sins. There is one stock answer for this, and that is that repentance and baptism are for the same thing and that if we are baptized on account of remission, then we repent on account of remission. But a little peep beneath the English into the Greek and the difficulty vanishes. 'Repent' in the Greek is second person plural, active voice. 'Be baptized' is third person, singular, passive voice. Now, there is a rule in all grammars that "verbs must agree with their subjects in number and person." But 'repent' and 'baptize' are not of the same number and person, hence they cannot have the same subjects."

The doctor has taken "a little peep beneath the English into the Greek." In this he made one fatal mistake, and that is that he should have taken a big peep into both the English and Greek! He didn't "peep" long enough to get matters straight! He tells us of "a rule in all grammars," but didn't tell us what grammars. Did he mean "all grammars" of both English and Greek. If this is what he affirms he would make himself a ridiculous laughing stock of any person who had just taken "a little peep" into any language! The rule the doctor stated is a rule only in English grammar, and not an invariable rule at that. It is admittedly the rule, but there can be exceptions to the rule even in English grammar scholars in America, or anywhere else. It is correct and proper to say: "It is they." Now, here "it" is a singular subject, and "they" is a plural pronoun. So even in the English grammar, this rule is not an inalterable one.

As we stated, the rule provided by the doctor is a rule of English grammar. When he took "a little peep" into the Greek, he did not "peep" long enough to see that there is no such rule in Greek grammar. We hereby submit the testimonies of three of the greatest Greek scholars who ever lived, who state the use of nouns and verbs in the Greek. "A collective noun

or subject denoting persons (like 'ye' for instance, and 'every one of you') may have its verb in the plural number." (Greek Grammar, Hadley and Allen, page 204). "The singular of 'ekastos' ('each of you'. W. D. M.) is often joined with the plural verb." (Lindell And Scott). But finally, let us hear on this verse Bogard's beloved and scholarly Dr. J. W. Wilmarth, one of the most learned men the Baptist Church has ever produced. On the point involved, Dr. Wilmarth comments as follows: "We conclude without hesitation, and in accordance with such authorities as Hackett, Winer, Meyer, etc., that the proper rendering of 'for remission of sins' in Acts 2:38, as in Matthew 26:28, is 'unto, for' i. e. in **order** to remission of sins." Then Wilmarth states further: "As to Campbellism, whoever carries the weight of controversy with the Campbellites on Eis (the Greek preposition "for". W. D. M.) will break through. When the Campbellites translate 'in order to' in Acts 2:38, they translate it correctly. The world's scholarship is on their side."

As to the conclusion of this matter now, we'll leave that safely in the hands of each honest reader. Let him "take a little peep" at the above and he'll plainly see who perverts Acts 2:38.

51. "CAMPBELLITES PERVERT GAL. 3:27. It reads, 'As many of you as have been baptized into Jesus Christ have put on Christ.' As many of you who? The verse before (verse 26) reads: 'For ye are all the children of God by faith in Christ Jesus.' O, yes, as many of you children of God (by faith) as have been baptized have by baptism imitated Jesus Christ. The words "put on" are from a Greek word that means to 'imitate.' " Bogard with this strives desperately to avoid the force of these plain verses. He's terribly afraid folk will make the mistake of understanding the verses to teach just what they say, and say just what they mean! So he tries to inform all who read Paul's plain statements that he didn't mean what he said. But of course Baptist doctrine compels the doctor to take this evasive action. It would uproot Baptist error if we are to understand just what Paul said, that one puts on Christ in baptism!

Let us examine a few translations to see the proper meaning of this verse in question. The Emphatic Diaglott renders the verse: "As many of you as were immersed into Christ, were clothed with Christ." Goodspeed translates it: "For all of you who have been baptized into union with Christ have clothed yourself with Christ."

Weymouth renders the verse: "For all of you who have been baptized into Christ have clothed yourselves with Christ." The American Bible Union Version (Baptist translation of the New Testament) reads: "For all ye who were immersed into Christ, did put on Christ." We further quote from Dr. Wilmarth, the Baptist scholar whom Bogard profusely praises: "To be baptized into Christ, as the context seems to indicate direction of mind in the act, the result being stated, ye have put on Christ, clothed yourself with Christ (so to speak), involving the ideas of unity and conformity. And this is mentioned (as the 'for' shows) to confirm the preceding statement, 'Ye are all the sons of God by faith in Christ Jesus.' Here then, faith and baptism are united (as elsewhere), and united in their relation to adoption, which results from union with Christ. All this, of course, implies remission." (Baptism and Remission, in Baptist Quarterly, July, 1877, p. 310) So the meaning of the verse is plain. It means just what Paul said, that in baptism one puts on, or clothes himself with, Jesus Christ. That's just too plain, isn't it doctor?

But after making the above statements, the doctor further says: "But I have serious doubts that the ordinance of baptism being in the passage at all." Well, doc, you need to again take "a little peep" at the verse. Baptism is there all right, and Inspiration put it there! Bogard would like very much to get it out, too, for it doesn't fit Baptist doctrine!

(More to follow)

WANTED—A WORKER

God never goes to the lazy or idle when He needs men for His service—MOSES was busy with his flocks at Horeb.

GIDEON was busy threshing wheat. SAUL was busy searching for his father's lost beasts.

DAVID was busy caring for his father's sheep.

ELISHA was busy plowing with 12 yoke of oxen.

AMOS was busy following the flock.

NEHEMIAH was busy bearing the king's cup.

PETER and ANDREW were busy casting a net into the sea.

JAMES and JOHN were busy mending their nets.

MATTHEW was busy collecting customs.

SAUL was busy persecuting the friends of Jesus."

Let's all get busy in the great work of the Lord. He will use and bless us.

Weighed and Found Wanting

E. M. BORDEN

The city of Babylon was one of the great cities of the world. Its beginning reaches back near the time of the flood. Its walls were very high. The origin of the city reaches back to Nimrod, a grandson of Ham. That great city is no more. Isaiah predicted its fall, and it lies in ruins today. According to * Isaiah, it will never be rebuilt.

The kingdom of Babylon reached its greatness during the reign of Belshazzar. The king had many reasons for believing in the God of heaven, yet he was wedded to his idols. Nebuchadnezzar had his idols and persecuted those who would not bow to them. Even Daniel was placed in prison on account of his faith in the God of heaven. Daniel interpreted the king's dream of the mighty image, after the king's wise men had failed. Daniel received his information from the God of heaven.

Belshazzar did not profit by the mistakes of Nebuchadnezzar, yet he knew them. He had his idols and worshipped them. He announced a day for a great feast to entertain a thousand of his lords. It was a great spectacle. Great wealth and human greatness stood as masters. The king and his followers worshipped their idols, and Satan was the honored guest of the occasion. To add to the insult against the God of heaven, the king and his lords drank wine from the vessels that had been taken from the house of the Lord in Jerusalem. The God of heaven was not welcome in that assembly. Their idols were there, but the poor inanimate things could not protest against their movements.

While in the midst of their wonderful feast, a hand appeared and began to write on the wall. The people could see the hand that inscribed the message, but the writer himself did not appear. Great excitement prevailed. Their rioting was turned to wonder and amazement. The king trembled with fear and his knees smote together. No one could read the message, for they, like the king, were idolaters. Their gods of gold could not help them. The queen came into the banquet house and reminded the king of Daniel, who had interpreted the dream of Nebuchadnezzar. When Daniel was called he reminded the king of his father's experience, and how, on account of his sins, he walked on his hands and feet and ate grass as a beast of the field. *He* also

reminded the king that he, also had fallen into like errors. He then read the writing. "Mene, mene, tekel, upharsin." The sentence was short but its meaning was terrible for the king.

The interpretation was, Mene, "God hath numbered thy kingdom and hath finished it." Tekel, "Thou art weighed in the balances and found wanting." Peres, "Thy kingdom is divided and given to the Medes and Persians." The king then honored Daniel and made him third ruler in the kingdom. The king did not realize that while he and his lords were in the festival that the enemy was entering in through the underground passage to take the city and the kingdom. The city was taken, the king was slain, and the great kingdom of Babylon ended. With this conquest began the decay of the city of Babylon. The great city, with its great wonders, is silent. Her walls have disappeared. (Jer. 51:37) The wild beasts of the desert lie there and the Arabian does not pitch his tent there. (Isa. 13)

The great city fell. God's standard was not recognized. Satan ruled. As the prophets said, she fell to rise no more. Thousands of years have passed, and Babylon still lies in mounds. Her history dates back to Nimrod, a grandson of Ham. Her glory is gone, and the events of Babylon are recorded in the history of past events. Will we be found wanting in the judgment day?

Miracles

A. C. COPELAND

Miracles are no longer performed. In spite of extravagant claims to the contrary, it is not done today. Would-be miracle workers do not attempt to perform their stunt on a case that is well known to be incurable. Even if they perform the cures that they claim, it would be no great miracle after all. There is always exactly the same number of blind people when they leave that there were when they came. If you can't tell whether it is a miracle or not, it is not a miracle. When a miracle was performed, nobody ever doubted it. Even the most skeptical admitted it. They might try to destroy its meaning by ascribing the power of Beelzebub, but they couldn't deny that it was a miracle.

Conditions necessary to perform miracles do not exist today. The prime requisite in performing a miracle is faith. Faith, any faith that has to do with God's dealing with mankind, comes one way only—by hearing the word of God. The word

of God has commissioned no one to perform miracles in this generation or for generations past. Therefore, nobody can have faith.

To assume that a person can generate his own faith is a serious mistake. Faith has two distinct elements, evidence and confidence. By meditating upon a subject and contributing your feelings and desires you can work up the confidence. But the evidence must come from the word of God.

The Bible teaches that miracles have ceased. Read the 12th, 13th and 14th chapters of I Corinthians. Speaking of this very question Paul says: "Whether there be prophecies they shall be done away; whether there be tongues they shall cease." It cannot be argued that this will happen when Jesus comes again because he ends the chapter saying, "Now abide faith, hope, love." He is saying plainly that these three abide after miracles, or spiritual gifts, end. But faith and hope do not abide after Christ comes again. Faith ends in sight, it becomes knowledge. Hope ends in possession, we can't hope for what we have. Faith, hope and love abide now.

Read Ephesians 4:8-16. Paul quoting a prophecy says: "When he ascended upon high he gave gifts unto men." These were miraculous gifts and are enumerated in the eleventh verse. He gave them for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith," etc. When he says that these gifts were given till a certain time, I understand him to say that they stopped then. And that time was when God through the Spirit had completed his revelation to mankind, when the scriptures were completed, when man was furnished unto every good work.

Never attempt to bear more than one kind of trouble at once. Some people bear three kinds—all they have had, all they now have, and all they expect to have.

Until we come to realize that many things we were sure of are not so, and many things we scouted are true; we have not begun to live.

We must remember that we are to "let" our light shine. It is not, "Make your light shine." You do not have to "make" light to shine. All you have to do is to "let" it shine.—D. L. Moody.

"We understand death for the first time when he puts his hand upon one whom we love."

Notes - Reports

Huntington, Arkansas. Nov. 28: Visible results of the meeting at Hot-tie Springs, Missouri was one baptism. Among the many visitors from other places were James Hall of Joplin; a good young preacher and one that I am always glad to have with me. Bro. Rue Porter of Neosho was with us one night. Brother Porter is greatly loved by all of the faithful there. It was good to have him with us. Am now at Okay, Arkansas. My third meeting here. A small congregation but they are zealously steadfast in their labor in the Lord. Their labors, they are assured, will not be in vain.—H. H.

Paducah, Kentucky, November 26: I have recently closed two good meetings, which were partially supported by Clements St. here in Paducah. Brookport, Ill., with three baptisms, one having been a Sunday School teacher in the local Christian Church. The crowds were fine throughout. Smithland, Ky., with no additions, but some of the largest crowds in a number of years with a number of Methodist and Baptist in the services. These brethren are desirous of securing the services of some good experienced man to work with them. Should any congregation be interested in sending a preacher to Smithland, Kentucky, write Reba Smith, Circuit Court Clerk, Smithland, Ky. This concludes my 12th meeting. The work at Clements St., here in Paducah is progressing. Three have been baptized recently and one placed membership. The three congregations alternate with a daily radio program. This is doing good.—Homer Daniel.

Florence, Alabama, November 23: Brother F. O. Howell will end his labors with the Pine Street Church of Christ, this City, December 2, and return to his home at 3385 Coleman, Memphis, Tenn., and will be available for meetings, Bible teaching, etc., in the fields of evangelism. Brother Howell has done a great work with us, and resigned of his own accord. He has a pleasing personality, a profound knowledge of the scriptures, is a great Bible teacher, and preaches the truth in love without fear or favor to saint and sinner alike. His life among us has been consistent with his teaching in every way. He is capable of filling any pulpit with credit to himself, and satisfaction to all lovers of the pure gospel of Christ. Call him and use him. You will not be disappointed. Brother Lindsay Allen is already here to take up where brother Howell leaves off. The church is in fine condition in every way.—G. W. Willis.

STATE SANATORIUM NOTES HOWARD CASADA

Three more of the patients have been baptized into Christ since our last report to Gospel Light. Several sets of "Johnsons New Testament, with Notes" have been supplied

us lately. They were furnished by the North Little Rock congregation, sister Ray of Blackwell, Oklahoma, and brother Orlan Miller of Chungking, China. Brother Miller also sends us a dozen copies of "The New Testament Church" by Frank Dunn. It is encouraging to note the ready response to our stated needs here.

From away over in Cuba comes a nice letter from brother Luis A. Moreno concerning this work here. It is encouraging to find brethren that far away interested in this work.

Gospel literature has reached us the past month from points in California, Colorado, Kansas, Kentucky, Tennessee, Oklahoma, Texas and of course several places in Arkansas.

Attendance at the public services at the Sanatorium have been increasing for which we are thankful. The speaking system in the Nyberg building has been broken down for the past two weeks, but we are hoping parts can be obtained and repairs made soon. The patients surely appreciate the lessons over this system.

The Catholics have been sowing the Sanatorium down with their literature the past few weeks. They make their rounds about once per week. Their literature is generally not well received but many of the patients fail to recognize its source. Brethren, if you have some good anti-Catholic literature let us have it.

Remember to let us know if you

have relatives here who are members of the church so we can help them all we can. And if you know of prospective members tell us about them too.

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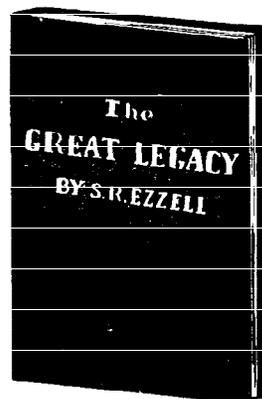
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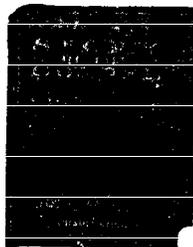
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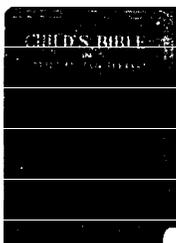
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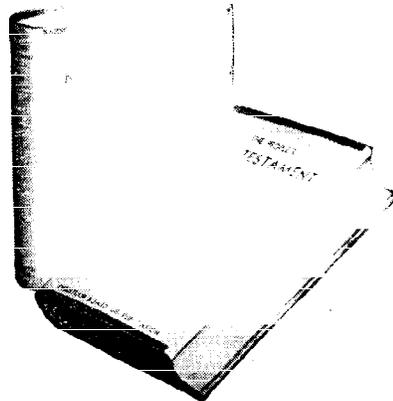
BIBLE WORDS

88 page illustrations

Yale, Oklahoma, November 29: The Church of Christ, 300 Blk. No. Main, Yale, Oklahoma is not asking for financial support from other churches of Christ for building purposes or preaching services. The church of Christ in Yale is getting along fine financially and spiritually. Any church of Christ or individuals receiving request from anyone in Yale, Okla., for the support of the church since Sept. 1, 1945 please notify the only church of Christ in Yale, Okla., meeting in the 300 Blk. N. Main.—Merl M. Privett.

Little Rock, Arkansas: Closed a fine singing school at Dorena, Mo., November 20. Fine interest and large crowd every night. I am now permanently located in Little Rock ready to arrange weekly appointments at 10 miles or less from here. Also have some open dates for meetings next summer, can do the preaching or conduct the song service. If you need me write at above address.—C. E. McCord, 3015 W. 15th St.

Live so that the preacher can tell the truth at your funeral.—Unknown.



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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^b the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.
In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c; 22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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VOLUME 16

DELIGHT, ARKANSAS, DECEMBER 13, 1945

NUMBER 2

Things Which Cannot Be Shaken

MARK McELHANEY

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

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

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

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

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

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

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

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

3. Some profess to believe that God, before the foundation of the world,

predestinated certain men and angels to eternal salvation and others to destruction, and that the number of those predestinated is so fixed that it cannot be either increased nor diminished.

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

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

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

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

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

But if "faith only" saves it is safe to go ahead and obey in every command

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

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

6. There is a class that says all of God's commands are good but there is no need to be baptized. That is non-essential and I am willing to comply with all but that. They do not register any objection to it other than, "I don't like it." Nobody thinks it would hurt them to be baptized. Therefore to be on the safe side can any one, with a good conscience reject that which cannot harm and in the event that he is wrong will save his soul?

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

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

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

9. The vast majority of professed followers of Christ hold to the mechanical instrument as a part of their worship. They will admit that they could worship without it and sacrifice

no principle of conscience. Therefore that becomes a factor in dividing the body of Christ. We could not worship with it without violating our belief. They could give it up without doing so. Christ commands unity. They say you can be saved without it. We say you cannot be saved and violate God's word. If they are right we are right. If we are right they are wrong.

Do we believe in taking the safe course in life? We wouldn't invest our money in an institution, the soundness of which was questioned. Why then

will we put our soul in a position from whence it may fall into eternal ruin?

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

The Marks of Apostasy

FLOYD J. SPIVY

"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" (I Tim. 4:1).

I am sure that all of us will agree that the apostle is here talking about a great apostasy; and we will also agree that there has been a great apostasy in the past, a great departure from the truth. We are not in this article concerned about the time of the apostasy, but we want to discuss some of the marks, or some of the signs that would indicate an apostasy. We realize that Catholicism and denominationalism came into existence because of apostasy. If there had been no departure from the truth, then there would still be just one church, The Church of our Lord Jesus Christ, the church established in Jerusalem. After the great Restoration period we find that departures continued, and still continue to this day. The Christian Church came into being because of a departure from the truth; but it did not come in one day, nor one year, but over a long period of time. So it is possible to depart from the faith today, step by step we can go away. In view of this, it is possible for us to be drifting unconsciously away from the faith. If we are familiar with the marks, or symptoms of an apostasy, then we can guard against it, hence this stuber that the devil is back of all departures from the faith, "Now the serpent was more subtle than any beast of the field which the Lord God had made." (Gen. 3:1). He is very subtle or cunning in his work. Seducing spirits and doctrines of devils was given as the agency which led men to depart from the faith (I Tim. 4:1) And we may rest assured that he is always on the job (I Peter 5:8).

How can we know when we are drifting into a departure? 1. Become familiar with the true way. A banker was once warning all of his clerks against counterfeit money, a young clerk asked him: "How can I tell a counterfeit bill?" The banker replied: "Become so familiar with the genuine money that you will be able to spot false money at a glance." This was good advice. Let us first be sure that we know what the Lord has to say about things.

2. Let us learn the symptoms of apostasy. A physician always considers the symptoms of a disease, and if proper heed is given to the symptoms it may be possible to check a disease before it is fully developed. What are the marks or symptoms?

1. SELF-WILL AND A DESIRE FOR FORBIDDEN KNOWLEDGE.

In Gen. 3:1-6, we find an example of this in the temptation of mother Eve. She exercised her will rather than the will of Jehovah, notice the things that appealed to her: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a free to be desired lo make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3:6). The Lord had given them all the knowledge that was necessary for their happiness, but she desired still more. So it has always been, men still desire to look into the hidden things. Self-will leads to divisions (I Cor. 1). Look at the many congregations torn asunder, departed from the spirit of Christ, and what was the cause? Self-will upon the part of some one. A desire for hidden knowledge and wisdom will lead a man to wild delusions and speculative theories. Witness the many wild theories filling the air today re-

garding the second coming of Christ, and the many wild theories concerning the plan of salvation. The Lord has plainly revealed enough for the happiness of man; for it is plain enough what we are to do in order to become a Christian, and also live the Christian life and go home to heaven. Let us keep in mind Deut. 29:29 "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Let us leave the unrevealed things to the Lord, he will take care of them.

2. A DESIRE TO BE LIKE THOSE AROUND US. Read I Sam. 3 The Jews wanted a king, Why? So they could be like the nations around them. They were tired of being different, or old. In spite of the fact that the nations around them were not following the true God, still they wanted to be like them. This spirit caused the digression in the Restoration Movement. And we are not wholly free from this spirit today. It has caused many to fail in the Christian life, for they wanted to be like their neighbors and by so doing lost their identities as Christians.

3. COURTING THE FAVOR OF THE WORLD. Every time the world wants to do a thing run and help them. Yes, even to the President's Ball every year. I have had Christians tell me, "It is a good work, the money goes for a good purpose." The end does not justify the means, for I can GIVE the money to a good cause without taking part in the works of the devil. I do not mean that I try my best to be antagonistic to everyone, but I am certainly not going to compromise any principle of right in order to gain the friendship of the world. Listen to James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4) My first concern is pleasing the Lord, if that pleases the world, that will be fine, but if it displeases the world, then it is too bad for the world, not for me.

4. FLIRTING WITH THE DENOMINATIONS. A tendency to court favor with the denominations. If we try to win favor with a thing, it is a good indication that we favor that thing. Denominations are either right or wrong. If they are right, then we should become one of them; if they are wrong, why then should I try to win favor with them in anything? I hear some of our people refer to denominational preachers as Brother so

and so. Are they a child of God? If so, obedience to the gospel is non-essential, for they have not obeyed it, and they teach that obedience to it is non-essential. Some will say: "I just use it as a mark of respect." Respect for what? Do you respect them for denying part of the Bible and wresting the scriptures? This is a very definite mark or symptom of apostasy.

3. GO EASY, DON'T PREACH IT SO STRAIGHT. Notice what Paul told Timothy to do: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (II Tim. 4:2). Let us notice some of the preachers of the Bible: John, in Matthew 3:7 "O generation of vipers;" Jesus, in Matt. 23:14 "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." Paul, in Acts 13:10 " . . . O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness," Rather straight preaching that those men did. Also turn to II Cor. 11:13-15 and read what Paul called those false teachers. And every sectarian preacher is a false teacher. The idea of going easy was conceived and born in the denominational world. God's word is a sword (Heb. 4:12), and if you use it, some one is going to get hurt.

6. LUKEWARM, SELF-SATISFIED STATE. Those who attend the worship occasionally at eleven on Lord's day morning, are a self-satisfied, lukewarm, indolent Christian. Occasionally you will hear one of them say: "I can live a Christian life and not attend every week." Where did such an idea originate? It originated in the doctrine of—"There is as much salvation out of the church as there is in it." What does the Bible have to say? "Not slothful in business; fervent in spirit; serving the Lord;" (Rom. 12:11). The early Christians: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42).

The disciples came together to break bread on the first day of the week (Acts 20:7), And we are admonished to not forsake the assembly (Heb. 10:25). When people become self-satisfied they then immediately cease all efforts to grow and improve, and when this happens they begin to go backward, because we will not stand still, we either go forward or backward. Notice the case of the church of Laodicea (Rev. 3:14-18). The Lord would spue them out of his mouth.

7. MAJORITY OR A MINORITY

RULE IN THE CHURCH. Either rule is a sure sign of a departure from the faith. The church is a monarchy, not a democracy; A kingdom, not a republic. God has appointed the way for it to be governed. See I Timothy 3 and Titus 1. Even when we follow the rule of having appointed elders and deacons, we can still depart by having a one-man rule, a little pope; and I had just as soon bow down to a big pope in Rome as a little one in America. Elders, in the plural, in each congregation is God's way.

8. LACK OF DISCIPLINE. Members living disorderly, ungodly lives and nothing done about it. Read Paul's instructions to the church at Corinth. I Cor. 5. Also let us notice II Thess. 3:6 "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Also notice I Tim. 6:5; Rom. 16:17, 18. The elders must take the lead in this (Acts 20:28, Heb. 13:17), and the whole congregation cooperated with them. If discipline is forgotten it will not be long till the world has entered the church and the departure is complete.

9. UNSCRIPTURAL METHODS OF BUILDING THE ATTENDANCE. Contests in the classes to see which one can obtain the largest number of new members in a given time. Honoring the largest family, the oldest members and all such things. Then on Mother's Day the florist will donate some flowers to be given to the oldest mother, (they do it to advertise their business), and the church at times is gullible enough to fall in with their schemes, tendance, but let us have the right motive: "A desire for lost souls," (Rom. 10:1), a desire to teach and lead them to the truth.

Yes, we should strive to build the at-

10. USING THE CHURCH FOR SOCIAL AND POLITICAL AFFAIRS. There are three institutions in the world by the approval of the Lord: Home, Church and State. Each of them have a proper place, and we should not try to overlap them in their functions. HOME: The social side of life. STATE: For the protection of lives and property. CHURCH: For the development of the spiritual man. Many times I have been asked to enlist the church in political affairs, but this I refuse to do. I will attend to all those things as a private citizen of this nation. I recognize my duties and privileges as a citizen, and I try to discharge them to the best of my ability. I have also been asked to en-

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THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to The Gospel Light

"Campbellism Exposed" Reviewed

WAYMON D. MILLER

In order to sustain any theological error, it is always expedient, even necessary, to explain away simple Scriptures that plainly oppose the false doctrine for which contention is made. By explaining away Bible truths, any false doctrine on earth can be made to look "Scriptural." Realizing the urgent need of diluting all Scriptures that militate strongly against the errors of the Baptist Church, Bogard has used this scheme profusely. The doctor tries desperately to "doctor" the Scriptures to make them fit Baptist doctrine, and fit about as perfectly as a square peg would fit a round hole! That these things might be seen, we continue our examination of the tract, "Campbellism Exposed," by Ben M. Bogard.

52. "I OBJECT TO THE CAMPBELLITE METHOD OF INTERPRETATION OF MARK 16:16. It reads: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' They seem to think they have a sure thing in Mark 16:16. They demand that we let it say just what it really says without any modification. Very well. The passage literally says who will be "damned"—"he that believeth not." Will anybody except unbelievers be lost? Certainly not, because those who will be damned are specified—"he that believeth not." Then, nobody but an unbeliever will be lost." The doctor further comments. "Now, if nobody is saved except those who are baptized and nobody is lost except the unbeliever, what will become of the man who believes and yet is not baptized? He can't go to heaven because he has not been baptized. He can't go to hell because he is a believer. So that reduced it to an absurdity."

I guess at reading the above, the Lord himself blushes with embarrassment, for Doctor Bogard really has the Lord in a fix! He has taken the

Lord's own statement, and reduced "it to an absurdity!" Paul asks, "For who hath known the mind of the Lord, that he may instruct him?" (1 Cor. 2:16) Evidently Paul had never met a man so "wise" as Ben M. Bogard, for he can "instruct" the Lord, and reduce His teachings "to an absurdity!"

Any reader can take "a little peep" at the above and see that what Jesus taught opposes what Bogard teaches, and the great doctor doctors the Lord's teachings, and reduces them "to an absurdity," in effort to make them fit Baptist doctrine. No, the doctor doesn't "object to the Campbellite method of interpretation of Mark 16:16." He really objects to the fact that Christians *believe what Jesus said*, and do not try to explain these verses away, and label them as "an absurdity!" Doctor, do you believe just what Jesus said, that "He that believeth and is baptized shall be saved?" It is evident that you do not. We accept the statement "without any modification." Do you? I know you don't, though, because it doesn't fit Baptist doctrine! His quibblings, squirmings, and twistings on the verse proves that he doesn't believe what the Lord said.

Let's see the difference between the Lord and Bogard. The Lord said, "He that believeth and is baptized shall be saved." Bogard teaches, "He that believeth is saved, and may be baptized if he prefers." Now, which will the reader accept? Somehow, I am somewhat inclined to accept what the Lord taught, in spite of Bogard's thinking it "an absurdity." Bogard's quibble over who shall be saved, and who shall be lost, is designed only to confuse the reader. His comments here are wholly unnecessary. Jesus plainly stated who shall be saved, and that is "he that believeth and is baptized." He also stated plainly who shall be

damned, and that is "he that believeth not," for "he that believeth not is condemned already." (John 3:18) Bogard then asks what will happen to the man who believes and yet is not baptized? He says, "He can't go to heaven because he has not been baptized. He can't go to hell because he is a believer." Well, the doctor is learning the truth, for he admitted, "He can't go to heaven because he has not been baptized!" Then he says, "He can't go to hell because he is a believer. Well, doctor, who told you a believer can't go to hell? James taught, ". . . the devils also believe, and tremble." (James 2:19) Are the devils in hell? If so, then there are believers in hell!

The doctor resorts to his favorite "parallel" sentence to Mark 16:16. He states that, "He that gets on a train and takes a seat shall go to St. Louis." He here lets "getting on the train" represent faith, "taking a seat" represents "baptism," and "St. Louis" represents "salvation." But doc, this sentence does not illustrate your interpretation of Mark 16:16. Let's see. You say of Mark 16:16 that "he that believes is saved, and may be baptized." Therefore, the same application of your sentence would be, he that gets on the train *has already reached St. Louis*, and may be seated if he likes!

We have herein consumed so much space with this one proposition because it represents one of the fundamental differences between Baptists and the church of Christ, and Baptists and the Bible. But let us conclude these considerations on this point with an observation from the scholarly Baptist, J. W. Willmarth, whom Bogard highly endorses. On Mark 16:16, Willmarth comments: " 'He that believeth and is baptized shall be saved.' We shall hardly dare to tamper with his royal word and make it run, 'He that believeth and is saved shall be baptized.' And unless we do thus change his saying, we have by the highest authority, and importance attributed to Baptism certainly not less than

that given to it in Acts 2:38, translated according to its obvious meaning." (Baptism and Remission, in Baptist Quarterly, July, 1877, p. 306) So, Bogard, why not just accept the advice of your scholarly brother, and "dare not to tamper with his royal word?" Just leave it read like the Lord spoke it ("He that believeth and is baptized shall be saved.") and you'll have no need to explain it away, or brand it as "an absurdity."

53. "CAMPBELLITES PERVERT ROM. 6:3-5. It reads: '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,' etc. The word 'into' is from the Greek word 'eis' and it frequently means 'with reference to' or 'on account of.' Let's so render it and see how it reads: 'So many of you as were baptized with reference to, or or account of Jesus Christ, were baptized with reference to or on account of his death, and that is the reason we are buried with him by dipping with reference to or on account of his death,' etc."

Doctor Bogard certainly has no relish for any passage with baptism in it, and strives frantically to dilute and discredit all verses with the word in it. This seems peculiarly strange for a Baptist, for you could not get into the Baptist Church at all without baptism. Then when you get into that denomination you wear proudly the name "Baptist," which literally means "baptizer!" It seems strange that they glory so much in the name Baptist, yet despise the very act that they claim makes them Baptists!

As to the doctor's interpretation of Romans 6:3-5, I just believe Paul's teachings are plainer! The doctor just muddies the water, and explains nothing. As to 'eis' being used 'with reference to,' or 'on account of,' Dr. J. W. Willmarth (the great Baptist scholar) claims *eis* never means *on account of*, and if *with reference to* it means with reference to purpose or aim. Willmarth comments on Romans 6:3-5 as follows: "The epistles, addressed to Christians, are more distinctly doctrinal than the historical narrative of the Acts, yet are intensely practical. They contain many references to Baptism. It is represented as a *burial with Christ* and a *being raised together with him* "to walk in newness of life," which necessitates Remission. We are said to be *baptized INTO* (eis) Jesus Christ, i. e., so as to come to be *IN* Christ." (*Baptism and*

Remission, Baptist Quarterly, July, 1877, p. 310) Why, we can take Baptist scholars and expose Bogard, and when we use the Scriptures against him, he's really in a predicament!

54. "CAMPBELLITES PERVERT ROM. 6:17. It reads: 'Ye have obeyed from the heart that form of doctrine being made free from sin,' etc. They claim that 'form of doctrine' means baptism and that when we obey baptism we are then made free from sin." Though my brethren have often applied Romans 6:17 as referring to baptism, it is my personal belief that the expression 'form of doctrine' refers more generally to all doctrine included in one's being made "free from sin." The expression here seems to be used with the same import as Paul's instructing Timothy to "hold fast the form of sound words." (II Tim. 1:13) Though baptism is not specifically embraced in Romans 6:17, it is nevertheless indirectly included in that it is a part of the "form of doctrine" that makes a person "free from sin." (Mark 16:16; Acts 2:38; 22:16)

55. "CAMPBELLITES TRY TO EXPLAIN AWAY THE PASSAGES THAT TEACH SALVATION IS OBTAINED BY FAITH." (Bogard then cites the following eight references: John 3:36; 3:18; Acts 15:8-9; John 5:24; Gal. 3:26; Rom. 5:1; I John 5:1; Eph. 2:8-10). Bogard's charge that Christians "explain away" these "passages that teach salvation is obtained by faith" is purely false. If we did as he charges, we would deny plain Bible teachings, as he does when he denies baptism "for the remission of sins." We have always claimed that "salvation is obtained by faith." But even that is not what the doctor claims. He claims that "salvation is obtained by *faith only*," and none of the above Scriptures make such claims! There is only one verse in the entire Bible that says anything about "faith only." It reads like this: "Ye see then how that by works a man is justified, *and not by faith only*." (James 2:24) Yes, doctor, Christians believe "salvation is obtained by faith." We also believe what James said about it, too, that it is "not by faith only." Do Baptists believe that?

56. "THE CAMPBELLITE CHURCH HAS AN UNSCRIPTURAL ELDERSHIP. In the New Testament nobody was an elder except preachers, and these elders were only servants. But with Campbellites the majority of elders are not preachers, and instead of being servants they control all the af-

fairs of the church." Bogard's claim that "in the New Testament nobody was an elder except preachers" reveals either his deception or ignorance on the subject. The only New Testament preacher who held the office of elder was Peter. (I Peter 5:1) John applied the term to himself (II John 1), but most commentators think there he used it with reference to his advanced age, and not as holding that office.

The qualifications of an elder (bishop) are stated in I Tim. 3:1-7; Titus 1:5-9. In these qualifications it is stated that an elder (bishop) must be "the husband of one wife," and "having faithful children." We ask Bogard if all Baptist preachers are married, and have faithful children. If he claims the term elder refers to the preacher, then the Baptist church has a host of Scripturally unqualified preachers!

(More to follow)

What Is Your Life?

J. LOYD RICE

"For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away."

The writer of the Book of James is here picturing the brevity of life.

Some other writer pictures it as a shooting star that blazes its way across the sky and then disappears to be seen no more.

Shakespeare said, "All the world is a stage and men and women the actors. Each one appears to play his part, disappears behind the scenery and is seen no more."

There is no question about the brevity of life. The fact is universally established; but what is your life individually?

Some lives are like a beautiful flower as it blooms and gladdens the earth with its lovely form and cheerful color; sending up a fragrance as of a sweet smelling incense before its creator.

Others like the song of the mocking bird, overflowing with joy.

As the mocking bird is so full of his song that he cannot finish singing during the day, but must send his glad notes to the world even in the darkness of the midnight hour, so optimistic lives sing; as did Paul and Silas in the midnight darkness of the Roman jail; until the prison of the soul is shaken to its foundation and the spirit is as free as the mocking bird.

Did you ever seek shelter under a stately pine as a rain storm drifted

by? Did you ever hear the music of the leaves, as the branches swayed in the gentle breeze?

As that great tree sends its roots deep into the bosom of the sustaining earth, it sends its branches far into the upper air and glorious sunlight. There they give off life's sustaining oxygen.

Oh! that my life could be like that. Rooted to the earth, but living above its darkness, despair and gloom; sending songs of joy into the hearts of those who stop to listen.

A portion of God's great power has been given to each of us, and it is largely up to us to fashion our own lives. Not alone, but by complying with natural law.

"As a man thinketh in his heart so is he."

We have much control over our own thinking, and we can do much to make our own lives as beautiful as a flower, as happy as the mocking bird, and as strong as the stately pine.

What is your life?—(Selected).

Light For The Soul

R. A. HARTSELL

An interested reader of this column wants to know something about the Holy Spirit. "Who, or what it is?" Since the purpose we have in mind is to help persons to a better understanding, we count it a pleasure to offer some information on the subject.

In John 16:13, you will note the number of times the Spirit is called "He." When we read the same pronoun referring to God we are led to know that God is a personality. None of us would even think of God as a kind of fluid substance that could be showered all around us. Yet, so many are the times that we act as if we thought the Holy Spirit was that very kind of thing. "He" indicates a masculine personality.

You will learn by reading II Tim. 4:1-4, that the Spirit can and does speak. Not only does He speak, but the writer informs us that He speaks plainly or expressly. This should enforce upon our minds the fact He is a living, active, intelligent being.

Furthermore, the language of Rev. 2:7, added to the information thus far presented, will enable us to know that the Spirit had something to say to the church which could be heard. This should be enough to enable us to recognize Him as a personality.

His duties enable us to understand Him better. One of these is seen in the statement offered in the first paragraph. We are instructed that He was to guide the Lord's apostles "into all

truth." We could call Him a guide. Also, in the same connection we learn that He is a teacher. And, He was to make known the future to them, as well as reveal to them the past, or the things which Jesus had commanded. This was done in order that we might have the Lord's word today.

It is made known to us by Paul that there is "one Spirit." James tells us that the "body without the Spirit is dead." These two statements enable us to know the abode of the Spirit. It is dwelling in the Lord's great spiritual body, the church. This is done that the church might be a living, active body; able to engage in the functions God has assigned to it.

You cannot contact it anywhere else.—Guthrie, Oklahoma.

THE MARKS OF APOSTASY

(Continued from page three)

list the aid of the church in social affairs, and this I also refuse to do. There are times when a couple are married, or when a new baby is born, that some one gets the idea that the church should give them a shower, and do give such showers in the name of the church. I ask, "By what authority does the church do such things?" If the church gives a shower to one couple when they are married, then it is morally obligated to give one to every newly married couple. If not, then by what rule would you exclude one? I have also known of presents being sent to individuals in the name of the church, or in the name of some Bible class in the church. In the first place I might ask? "Is that Bible class separate from the church?" If so, what is it? If it is a part of the church, then how can it be singled out from the church to send a present to any one? The truth of the matter is this: The church, as a church, or in its church capacity, can engage in only two things—preach the gospel and relieve the afflicted. But says one, don't you believe that we can engage in bridal and stork showers? By all means yes. But this belongs in the social or home life, and not the church or spiritual life. If I give a party in my home, that is not the church giving a party, but me in my social life. If my wife wants to give a shower to a newly married couple, then she arranges our home for the event, then she invites as many friends of the bride and groom as she desires, and they bring their gifts to the shower. Is that the church giving a shower, No! But some one asks again: "Suppose a dozen or more friends want to put their money in a pool and buy one nice gift?" That is

still alright, but don't put a tag on it reading, "From The Church of Christ" because it is not. Just put down the names of the friends who donated to buy the gift. Let us keep the church out of the social and political things, let us use the church for the development of the spiritual man, keeping the line distinct between the church and other institutions created by man.

Many of these things may seem small and harmless, but remember that one step leads to another, and still another, until we might find ourselves completely, departed from the faith.—
IN THE EVANGELIST, SHEFFIELD, AL.

God's Power to Save

G. L. MANN

"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). Paul was satisfied with the gospel as Christ gave it. He was not ashamed of it because it is God's power to save. He not only realized that if perverted it would not save but that he also would be condemned (Gal. 1:6-9).

Many modern preachers are ashamed of the gospel as Christ gave it so they have changed it to suit themselves. They wrest the scriptures to their own destruction (II Peter 3:16). They are trying to please men. It is true that all men do not like the pure, naked word of God. But who should be pleased with our preaching, God, or man? Paul said, "If I yet pleased men, I should not be the servant of Christ (Gal. 1:10). It is a dangerous thing to tamper with God's word. Those who preach a perverted gospel are not the servants of Christ. The gospel they preach has no saving power.—In The Evangelist.

PAUL THE EYE OPENER

Christ sent Paul to the Gentiles "to open their eyes, that they may turn from darkness to light." (Acts 26:18). Christ sent Paul "to preach the gospel." (I Cor. 1:17). He spent a year and a half in Corinth, "teaching the word of God among them." (Acts 18:11). He determined to know nothing among them "save Jesus Christ, and him crucified." (I Cor. 2:2) When the man in the vision said, "Come over into Macedonia, and help us," Paul concluded that God had called him to "preach the gospel unto them." Paul opened the eyes of the hearts of the people by preaching the gospel to them.—E. M. Borden,

A Great Day

November 29, 1945

Thanksgiving day for 1945 will always be a most impressive scene in the memory of those who attended the exercises at Harding College, Searcy, Arkansas. Brethren G. C. Brewer, John Allen Hudson and E. W. McMillan made wonderful and soul touching addresses. An invitation was given for volunteers to take the gospel of Christ to the benighted countries of the world; eleven fine young men and women marched down the aisle and faced the great crowded auditorium, thus saying: we want to go in the name of the Lord who gave the great, world wide and age lasting commission. Strong-hearted men and women wept with joy as the great congregation sang:

Speed away, speed away on your mission of light,
To the lands that are lying in darkness and night;
'Tis the Master's command; go ye forth in His name,
The wonderful Gospel of Jesus proclaim;
Take your lives in your hand, to the work while 'tis day;
Speed away, speed away, speed away.
Speed away, speed away with the life giving Word,
To the nations that know not the voice of the Lord;
Take the wings of the morning and fly o'er the wave,
In the strength of your Master the lost ones to save;
He is calling once more, not a moment's delay;
Speed away, speed away, speed away.
Speed away, speed away with the message of rest,
To the souls by the tempter in bondage oppressed;
For the Saviour has purchased their ransom from sin,
And the banquet is ready, O gather them in;
To the rescue make haste, there's no time for delay;
Speed away, speed away, speed away.

After this a collection, by free-will offerings, was taken for African missions to the count of eleven hundred twenty dollars and twenty cents. This was a most noble and inspiring scene. Perhaps the greatest number to volunteer in one meeting since our blessed Lord said unto the twelve: "Go ye into all the world and preach the gospel to every creature."—Hugh R. Hogg, 228 Madison, Camden, Ark.

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Who prefers to sit and shirk,
Who idly lets the minutes fly
While others do the work.

He prefers to read the paper,
Or to visit with his friends,
He idles precious hours away,
Until the long day ends?

There's another sort of fellow,
Busy as the minutes fly,
Cheerful, too, but every working
Striving hard to do or die.

When a harder job is calling.
He's the man to go ahead,
While the other idly wonders,
Why he wasn't picked instead.

GOD'S SON OUR:

Substitute: "He was wounded for our transgressions."

Atonement: "He was bruised for our iniquities."

Peace: "The chastisement of our peace was upon Him."

Physician: "With His stripes we are healed."—(Isa. 53:5).

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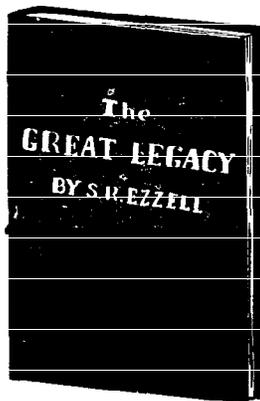
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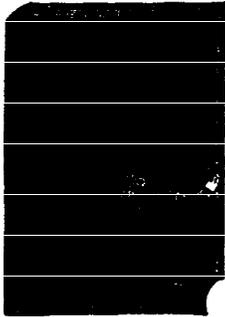
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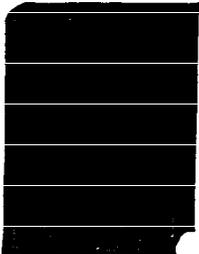
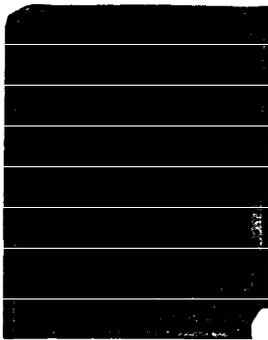
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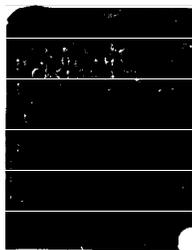


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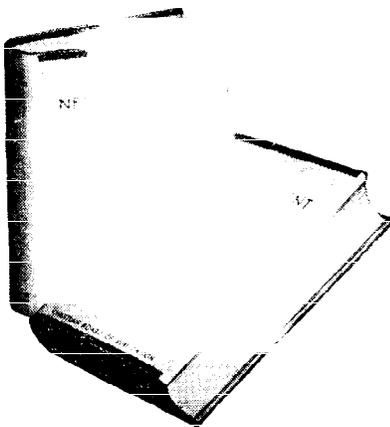


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it did not weaken their faith in Christ. They preached the word wherever they went. This persecution proved to be a blessing to the church, for they took the gospel into other places. This church proved to be a missionary institution. It is the duty of the church to preach the word. The church, in spite of persecutions, has come down to this time. Her ministers are still preaching the word.—E. M. Borden.



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that take and give unto them for me and thee.

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 Atth the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto, him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14: 21; 15: 1-3; 2 Cor. 6: 3. b Mark 6: 33; Luke 9:46, &c; 22: 24, &c.

24 When they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the half shekel, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty-five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

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VOLUME 16

DELIGHT, ARKANSAS, DECEMBER 20, 1945

NUMBER 3

Heb. 4:9 and the Sabbath

GEO. B. CURTIS

"There remaineth therefore a rest to the people of God."

A few days ago there was handed me a collection of scriptures attempting to prove that the Decalogue was binding on Christians today. The arrangement ran thus:

1. First commandment. (Acts 14:11-15; I Cor. 8:4-6).
2. Second commandment. (I Cor. 12:2; 10:14; I John 5:21).
3. Third commandment. (Jas. 5:12).
4. Fourth commandment. (Heb. 4:1-12), "with special emphasis on 4th, 5th, 9th, 10th and 11th. It says **that** day of rest **remaineth**. and only those entered not into the day of rest because of unbelief. Could anything be plainer?!"
5. Fifth commandment. (Eph. 6:2).
6. Sixth commandment. (Rom. 13:9).
7. Seventh commandment. (Rom. 13:9; James 2:11).
8. Eighth commandment. (Rom. 13:9).
9. Also 9th and 10th. (I judge that Rom. 13:9 is given as a proof that the last two commandments of the Decalogue.)

In this article I am concerned only with the proof text given with the fourth commandment and the observation made upon it. I freely grant that every righteous principle incorporated in the Decalogue is found in the New Testament and is binding upon God's children in this age; not because it was written in the Ten Commandments, but because it is a part of the New Covenant. I would also dedicate myself to the task of furnishing the Sabbath keeper many more and clearer references to every commandment here except the fourth. This proof of the continuance of the Sabbath our Adventist friend did not find neither can I. It is **not** there.

But let us examine into this purported proof fairly and carefully. To get the entire picture of this scripture in your mind read the entire third and fourth chapters of the Hebrew letter.

The background of the failure of entering into the rest by the children of Israel is laid in their wandering in the wilderness. When the spies returned from their inspection of the promised land, Caleb and Joshua gave a favorable report. The others advised against an entrance into this land. The Israelites followed the advice of the ten. Their carcasses fell in the wilderness. They were not given the promised rest.

Now to the Adventist contention. I shall let A. N. Dugger make The Adventist argument for me. "Further evidence, found in the New Testament that God has not changed by giving another day, in the place of his day, for people to rest is found in the following text, 'For God spake of the seventh day on this wise, And God did rest the seventh day from all his works.' (Hebrews 4:4) In verse eight he says: 'For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God, for he that is entered into his rest he also hath ceased from his own works as God did from his.' Verses 9 and 10).

"Some teach that we do not have any day of rest at this time, but the sabbath still belongs to God, and not to man for secular use. Here we are told that there remaineth a rest to the people of God. The word 'rest' is here from the Greek word sabbatismos, which means the sabbath day rest. The other words 'rest' as found in these verses are derived from a different Greek word entirely. It may refer to rest after fatigue, to the Eden

of rest, or to the eternal rest, but the word sabbatismos of verse 9 does not refer to any of these rests, but to the sabbath day, and we are told it remains for the people of God. God has not changed, the sabbath day still belongs to him, and should not be used by man for secular work. At the beginning of the world the seventh day was "sanctified" that is, set apart." (The Porter-Dugger Debate, p. 10).

Dugger's statement that the word 'rest' from sabbatismos means the sabbath day rest is totally unfounded. This word occurs only one time in the New Testament, in the verse under consideration. Here is what Thayer says is meant in this verse: "The blessed rest from toils and troubles looked for in the age to come by the true worshippers of God and true Christians (R. V. sabbath rest): Heb. iv. 9." The word from which we have the word sabbath in the New Testament is "sabbaton," and is not a synonym of "sabbatismos." Another statement of Dugger's demands our attention: "It (the word rest) may refer to rest after fatigue, to the Eden of rest, or to the eternal rest, but the word 'sabbatismos' of verse 9 does not refer to any of these rests, but to the sabbath day we are told it remains to the people of God." Dugger or Paul is one or the other mistaken in the words translated rest in these verses. The Bible says that the sabbatismos rest of verse 9 is "that rest" of verse 11. The word rest in verse 11 is from "katapusin," not sabbatismos; yet they are used interchangeably.

The teaching here in the third and fourth chapters of Hebrews is this: (1) The Israelites failed to enter into the land of Canaan on account of unbelief. (2) We should "fear lest a promise being left us of entering into his rest—the anti-type of Canaan, heaven—the Israelites who disbelieved did not enjoy the rest of Canaan. (2) The Christian who disbelieves will not enjoy the rest eternal.

But suppose that this rest is a day—a day of every week—what does this

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scripture do for the seventh day observance? Dugger says: "God has not changed by giving another day." But what does God's word say? I take this from the Syriac Translation: "Therefore, because there was a place, whither one and another might enter; and these earlier persons, to whom the announcement was made, entered not, because they believed not:—again he established another day, a long time afterwards; as above written, that David said, Today, if ye will hear his voice, harden not your hearts. For if Joshua, the son of Nun, had given them rest, he would not have spoken afterwards of another day." (Heb. 4: 6-8) The King James translation reads: "For if Jesus had given them rest then would he not afterward spoken of another day." (Heb. 4:8). Adventists say we have the same old day of rest that was given to the children of Israel; God's word says that we have "another day." Let it mean a day of the week and God's word says that it is another day. It could not be the old Sabbath and still be another day.

Finally, did the children of Israel keep the Sabbath in the wilderness? Did they enter into the rest provided

for them in the Decalogue? If so, God was not considering a weekly sabbath rest at all. This rest that he swore in his wrath that they should not enter; they lost on account of their unbelief. But they kept the sabbath in the wilderness. They rested thereon. They had the sabbath rest. They entered into it. We read: "And while the children of Israel were in the wilderness, they found a man that gathered sticks on the sabbath day. And they that found him gathering sticks, brought him unto Moses and Aaron, and unto the congregation. And they put him in ward, because it was not declared what should be done with him. And the Lord said unto Moses, The man shall surely be put to death. All the congregation shall stone him with stones without the camp. And all the congregation brought without the camp, and stoned him with stones, and he did; as the Lord commanded Moses." (Numbers 15:32-36) Yes, the children of Israel entered into the rest of the Sabbath day. They did not enter into the rest of the land of Canaan. "There remaineth a rest to the people of God." Heaven, with all its bliss remains.

gospel. (Matt. 28:10-20; Mark 16:15-16) How unchanging is the gospel? "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) What is the duration of this gospel? It is everlasting. (Rev. 14:6)

In these citations we have three facts. (1) The gospel is everlasting in duration. (2) No changes are allowed. (3) Christ assures that he is with it under these conditions. To say that it is ineffective, and that it does not meet our needs, is to rule Christ out of our efforts; and to tell him that we do not believe that his word is unchanging, and that he was mistaken as to the duration.

Duration Further Considered

Jesus stated that, "Heaven and earth shall pass away, but my word shall not pass away." Sure, there are changes in the material set up, but the word of God remains firm. Even the author of the New Testament is unchanging. Of God: "Thou art the same, and thy years shall not fail." Of Christ: "Jesus Christ, the same yesterday, today and forever." (Heb. 1:12; 13:8)

Peter confirms these facts. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (I Pet. 1:25) One could not ask for more on the unchanging, eternal duration of the word of the Lord. That is the reason Paul warned of the "Evil heart of unbelief."

False Because of Purpose

The statement is false because of the design of the word of God. We are informed that "All scripture given by inspiration of God 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) Can you think of anything essential to life hereafter, not included in this statement of purpose?

I have never been quite able to understand the disposition of mind that would lead man to instruct persons in the word of God, then turn around and tell them that we cannot do the things it requires today; for times have changed. Why not find the thing that does direct us today, and teach it? Would this not be more profitable?

Paul said he kept back nothing that was profitable. Peter tells us that everything pertaining to life and godliness had been delivered. It is just a matter of believing the plain statements of the word of God. If I be-

-False Teaching

R. A. HARTSELL

"Times and circumstances have so changed that we, today, cannot believe and practice the same things the early church believed and practiced." The devil never forged a larger falsehood, or one more soul-damning. Yet there are religious teachers, many of them honest, who teach both publicly and privately that the above statement is true. We must, therefore, take the time and space to point out various reasons why the doctrine is false.

Questions The Ability of God

The ability of God to contemplate man's needs in the future is called in question. If our Father could not see our future needs, then he is not an "all wise" God. We might ask: "How could he see the rise and fall of nations, hundreds of years in the future; yet over-look the religious needs of his people?" "Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." (Matt. 6:8) This statement becomes meaningless in the face of the teaching.

Furthermore, it makes meaningless

the announcement of God; "This is my beloved Son, hear ye him." God should have said: "This is my Son; but you are to hear him until time and circumstances change." And too, these words need changing: ". . . Whosoever will not hear the words of the prophet, shall be destroyed from among the people."

Departing from God's way is a dangerous thing. The route of departure has been the same in all ages. Speaking of Israel, Paul says: "They entered not in because of unbelief." Carrying the lesson on to Christians, he states: "Take heed, brethren, lest there be in any of you and evil heart of unbelief, in departing from the living God." (Heb. 4:12, 19)

The cause is clearly seen from the above quotation. "An evil heart of unbelief," writes the words plainly. Those who decide that God's way is too old, and therefore should be set aside for more modern ways, have the condition named by Paul.

Voids Christ's Promise

"Lo, I am with you always, even unto the end of the world." In what Lord? Teaching and preaching the

lieve them, I will then accept the design of the word.

Name Something

Can you name one circumstance prevailing today that has changed God, Christ, Holy Spirit, Bible, hell, heaven, man's soul, sin, remission of sins, or eternal life? If one cannot show a change in these, then, although material circumstances may change, and do, there is no reason to change the plan. If the objective does not change, there can be no sane reason for changing means of reaching it.

God is the same. Jesus is still the

Sin is still sin; and man needs remission just as he did in the long ago. There still is no way but God's to save people. If man could have provided a way, it was foolish for Jesus to have died in order to establish a plan of redemption. The trouble is: The plan has not changed; man just doesn't want to do what God has told him do.

What Can Man Do About It?

Suppose we grant that circumstances have changed to such extent that the plan will not work? What can man do about it? "It is not in man that walketh to direct his steps." (Jer. 10:23) Man has proved this fact time and time again. Left to himself, he will even cast aside civilization. Then talk about a change in circumstances making it impossible to do What God has commanded.

Warnings

There are too many warnings in the Bible against departure from God's way to allow a sane, thinking person to assume that God would be pleased with a change of his plan. "In vain they do worship me, teaching for doctrines, the commandments of men?" (Matt. 15:9) "Making the word of God of non-effect, through your tradition, which ye have delivered: and many such like things do ye." (Mark 7:13). Instead of helping matters, man, by changing the plan, makes the word of God ineffective.

Paul is clear on the matter, using these words: "(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) This shows us that instead of man's plans being able to save, they will cause us to perish.

To Timothy, he wrote, concerning Ephesus: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." (I Tim. 1:3) They would not allow the teaching of something else. If it is alright for us, why not for them?

couched in these words: "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. 22:19-20).

No, this could not have been to those in John's day; for the language is addressed to "every man that heareth the words of the prophesy of this book." Have you heard the words? They are still here: still resounding to the thousands of earth. They are, therefore, still binding upon us.

Reader, let no one deceive your soul into fake security, by leading you to think that you may change God's plan to suit yourself. There is a judgment to come, a heaven to gain, and a hell to shun; furthermore, you have a soul to save.

Facts

(By D. H. PERKINS)

The CHURCH OF CHRIST was founded by Christ through His apostles who spoke (or taught) "as the Spirit gave them utterance." (Acts 1:8; 2:4; I Peter 1:12).

It was founded in Zion, or Jerusalem (Isa. 2:2, 3; Luke 24:46, 47; Acts 2:1-47).

It was founded 30 A. D., or on the first Pentecost after Christ's resurrection.

Its terms of membership were:

1. Faith (Heb. 11:6; Mark 16:15, 16; Acts 8:37).
2. Repentance (Luke 13:3; 24:47; Acts 2:38).
3. Confession (Matt. 10:32; Rom. 10:9, 10; Acts 8:37).
4. Baptism (Matt. 28:19, 20; Mark 16:15, 16; Acts 2:38).

Its members were required to live Godly lives and meet for worship on the first day of the week (Titus 2:12; Acts 20:7; Heb. 10:25).

It was destined to include and consist of all God's Children, Christians, who were the only members, and over whom Christ was to reign as head. Hence it was the "one body" of Christ. (Eph. 4:4; 5:23; 1:21; Col. 1:18, 24; Rom. 12:4, 5; I Cor. 12:12-28).

The Roman Catholic Church was

It was founded in Rome, Italy, not in Jerusalem.

It was founded about 325 A. D., not 30 A. D.

It is, therefore, 295 years too late to be the church of Christ.

The Lutheran Church was founded by Martin Luther, not by Christ

It was founded in Whittenburg, Germany, not in Jerusalem.

It was founded 1521 A. D. not 30 A. D.

It is, therefore, 1491 years too late to be the church of Christ.

The Episcopalian Church was founded by Henry VIII, not by Christ.

It was founded in London, England, not in Jerusalem.

It was founded 1534 A. D., not 30 A. D.

It is therefore, 1504 years too late to be the church of Christ.

The Presbyterian Church was founded by John Knox, not by Christ.

It was founded in Edinburg, Scotland, not in Jerusalem.

It was founded 1587 A. D., not 30 A. D.

It is, therefore, 1557 years too late to be the church of Christ.

The Baptist Church was founded by John Smyth, not by Christ.

It was founded in London, England, not in Jerusalem.

It was founded 1607 A. D., not 30 A. D.

Mr. Benedict, (a noted Baptist Historian) says: "The first regularly organized Baptist church of which we possess an account, is dated from 1607, and was founded in London by a Mr. Smyth who had been a clergyman in the church of England."—(Benedict's History of the Baptist Denomination in America and other Parts of the world.)

It is, therefore, 1577 years too late to be the church of Christ.

The Methodist Church was founded by John Wesley, not by Christ.

It was founded in Oxford, England, not in Jerusalem.

It was founded 1729 A. D., not 30 A. D.

Mr. John Wesley says: "On Monday, May 1, our little society began in London; but it may be observed that the first rise of Methodism, so called, was in November, 1729, when four of us met at Oxford." (Wesley's Works, Vol. 7. p. 348).

It is, therefore 1699 years too late to be the church of Christ.

Any church that was not founded by Christ and the apostles in Jerusalem, 30 A. D., or on the first Pentecost after Christ's resurrection cannot be the church of Christ.

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Entered as second class matter November 26, 1930 at the Post Office at Delight, Arkansas under Act of March, 1879.

Subscription Price, A Year, In Advance \$1.00

Please address all communications to: The Gospel Light

"Holy Things"

WAYMON D. MILLER

(Note—We print below two articles, one by Brother Waymon Miller of Hope and the other by Brother Boydston of Camden. It will be seen by our readers that the first article is a reply by Brother Miller to an article by Brother Boydston which appeared in the Gospel Light of November 29. Brother Boydston's reply to Brother Miller appears in this same issue. We are sure both these brethren are capable of defending their position, and we are here suggesting that they prepare four articles each on the subject discussed, and one from each will appear in the same issue of the Gospel Light for four weeks.—Flanoy Alexander.

Appearing in the November 29 issue of the Gospel Light was a very splendid article bearing the above caption. This article was ably written by Brother Hugh Boydston, who labors with the North Madison Street congregation in Camden. Brother Boydston's fine article evidenced thoughtful analysis of many prevalent conditions in the church that border on and many times result in digression from the old paths. It exemplifies further his ardent devotion for things holy, and his repulsion for things sacrilegious. It is sadly true that too many digressive attitudes and tendencies have possessed many in the body of our Lord, and that all digressives are not enrolled in the digressive churches. I fear that if the direction of the affairs of the church were placed in the hands of some members that before the change of another moon the church of Christ would take its place in the reproachful ranks of denominationalism. Such articles as Brother Boydston has written lack mainly only in their infrequency. We need more of them, and we need more preachers who will fearlessly cry out against such conditions. We therefore commend his article, and recommend that you re-read it before further reading this.

It is to be plainly understood that my remarks herein are given in the

spirit of friendliness and Christian love. If brethren in Christ cannot so discuss their differences then it is best that they not discuss them at all. This is by no means to be received as a personal attack against Brother Boydston. I have not yet been privileged to meet Brother Boydston personally, though I have known him indirectly by his work and favorable reputation for several years, and I entertain only deep respect and admiration for him. Personalities should not constitute a basis of difference between brethren, and impersonation should not be indulged in. The principle that creates a difference should be that which is kindly discussed, and such is our only intent here.

Brother Boydston took the position in his article that singing sacred or religious songs in the home to the accompaniment of instrumental music is a sinful practice. He concludes that when this is done "we are guilty (it is to be hoped ignorantly) of throwing that which is holy to the dogs." My position is that I believe it to be perfectly legitimate and harmless to sing sacred songs in the home, accompanied by instrumental music if such is desired. In our respective positions both Brother Boydston and I are sincere and conscientious. If I occupy a position of error and sinfulness, I wish to be corrected. I therefore welcome Brother Boydston's reply if he so desires.

This principle of difference is not merely between Brother Boydston and this writer. Many brethren embrace Brother Boydston's position in this matter, and possibly as many hold the position that I affirm. This is not therefore a discussion of personal differences between Brother Boydston and myself, but a matter that concerns and involves a much greater number.

It is well that the issue be carefully understood. I will humbly attempt to

define the positions held by both Brother Boydston and myself, and if I do not correctly represent Brother Boydston's position then I shall stand corrected. His position is that sacred songs should never be accompanied by instrumental music at any time nor on any occasion. This premise is based I'm sure on the fact that divine authority does not permit instrumental music in the worship. My position is that the Scriptural authority for vocal music exclusively in the worship does not necessarily apply also in the home. I understand that the laws regulating the worship service apply to that service specifically, and were not intently given to govern our conduct in social gatherings, or in any other assemblies apart from the worship service. My position therefore is that at a social gathering, or in the private home, no divine authority is violated if we choose to sing sacred hymns, and also select to sing them with the piano, organ, or whatever musical instrument is present. It is to be clearly understood that I oppose instrumental music in the worship as unscriptural and sinful, and of course my position here is exactly the same as Brother Boydston's.

What might be regarded as the most vulnerable spot in Brother Boydston's position is the fact that he recognizes no distinction between an act of worship, which the New Testament regulates, and a social act other than worship, to which the Scriptural laws governing worship do not necessarily apply. He affirms that because the Scriptures forbid the instrument in worship that they forbid singing with an instrument at any time. I believe this to be an illogical and unwarranted conclusion. If the laws of worship apply to all gatherings, then would it not follow that all gatherings would result in a worship service? If all laws of worship do not apply to all gatherings, then it is Brother Boydston's burden to show just what laws of worship govern social gatherings and what do not.

From only one paragraph in his article that dealt with this issue, it is impossible for me to deduce his posi-

tion and conclusions in every minor detail involved. But it is possible that future articles from him will clarify these matters. But I presume that Brother Boydston affirms that no act of worship is to be used in the home, or apart from the worship service unless the same laws of the worship service are always uniformly observed. If this is his position, and it seems that it logically must be, then to this we dissent. I affirm that an act, which in the worship service constitutes a part of worship, may be observed outside the worship service not as an act of worship. Let me illustrate. On Lord's Day we partake of unleavened bread and grape juice as elements of the Lord's supper. In this, with worshipful intent, we worship the Lord as He directed. (Luke 19:17-20) We may also partake of the same bread and grape juice with our friends on Monday night, without worshipful intent, as refreshments. We might also throw in a winesap apple for good measure, if we like. Now do we sin? We have the same elements (bread and grape juice) observed in the home, or in social gatherings, that are taken as an act of worship in the worship service. Have we violated laws of worship by using these elements of an act of worship in the home as refreshments or entertainment? I say that no Scripture has been violated. I believe this illustration to be parallel to using the sacred hymns in the worship without the instrument as worship, and using them in the home with the instrument when no worshipful intent is present.

But some might ask why use a song of praise or Worship unless we intended them as worship, and thus apparently expressing hypocrisy? Often while driving down the highway I find myself singing a beloved old hymn. At times I know that I am singing them for the pleasure of singing, and not expressly to worship God. Singing is a natural expression of contentment, elation, happiness or praise. I much prefer to sing "Worthy Art Thou," "Wonderful Love of Jesus," or "The Old Rugged Cross" rather than the whimsical, nonsensical jazz songs of the modern jitterbug. Am I wrong in this, and do I violate any law of worship, though worship may not be intended? Yes, I feel it legitimate to sing worshipful, sacred songs even because we're happy at times other than in the worship service. Nor do I believe this constitutes sacrilege, "throwing that which is holy to the dogs," or a digressive spirit or tendency. Worshipful hymns may be sung because one is happy, and in that we're still within the

bounds of Scriptural provisions. James wrote: "Is any merry? let him sing psalms." (James 5:13) Goodspeed renders this verse: "If any one is in good spirits, he should sing a hymn." In this it seems clear that an act of worship (singing) may be observed apart from the worship service without worshipful intent, and that if it is not observed as an act of worship the laws of worship do not apply thereto. I also believe this same principle to apply in singing religious songs out of the worship service with an instrument, if one prefers.—Hope, Ark.

Brother Boydston's Reply

Brother Waymon Miller has submitted to me a copy of an article in which he takes issue with one of the conclusions in an article, written by me, appearing in The Gospel Light of November 29. His suggestion that I prepare an answer to his article to appear in same issue with that of his meets with my approval, if it does with that of the editor.

I wish to say also that the first paragraphs of his article concerning me and my article also express my feelings toward him better perhaps than I could do.

So with these brief introductory remarks, I hasten to defend what I consider to be the truth in this discussion, assuring both Brother Miller and the readers that I will do anything that can be shown from the Bible and no more. If I am wrong about this (singing with an instrument in home and using sacred songs) it can be easily shown. This kind of thing will be in the Bible and of course one passage of scripture saying it is all right will settle the matter once for all. But in this part of the controversy the laboring oar is in his hand. We will have lots of friends especially among the digressives if and when he does show it to be scriptural and proper.

Brother Miller said, "My position is that I believe it to be perfectly legitimate and harmless to sing sacred songs in the home accompanied by instrumental music if such is desired."

I believe the last part of this statement is a sin if desired whether put into practice or not. It expresses a desire for that which is digressive and is parallel to the man who looks upon a woman to lust after her. The saviour indicated that such a one is not to be held guiltless. Of course as pointed out in my other article no one will practice such except it expresses a desire to use the instrument. The quote from Brother Miller also agrees with this. Notice the use Brother

Miller makes of this word and its synonyms in his article. I have no criticism of his work, when he humbly attempts to define my position. He states it as well as I could. However, I might say, that if he can show from the Bible that this is MY position and not a BIBLE position, I will drop it like a hot potato,—quick.

He supposes that I cannot see any difference between social acts and those of worship, regulated by the New Testament. He says that it is my burden to show which worship laws do apply and which do not. This laboring oar I will gladly accept and say that all of the laws of worship apply to any gathering of Gods people either in the home, barn, under trees or driving down the road in our cars if acts of worship are engaged in. These acts are prayers, Lords Supper, Giving, Teaching and singing. I believe it unnecessary to use precious space in proving these five acts to be acts of worship. The question seems to be, "Can we sing sacred songs and keep it from being either worship or mockery?" My studied answer is an emphatic no. I think that this confirms Brother Millers presumption in this matter.

To disprove this contention Brother Miller switches from the act to the elements of the Lord's Supper and says, we may partake of the same bread and grape juice on Monday night and throw in a winesap apple as refreshments. Let me state his proposition on this another way and put it in the form of a question. Would it be right to have the Lord's Supper on Monday night and throw in a winesap apple? Brother Miller and those agreeing with him would throw up their hands in holy horror if I should do or advocate this as a social event. And why not? The trouble with his illustration is that it is not parallel. I fear Brother Miller's thinking is a bit hasty in this. The elements of singing are the vocal cords. The elements of the Lord's Supper are the bread and the fruit of the vine. The act of worship is not in the element but in the partaking of them. The element (vocal cords) present in the throat are not the worship. The singing is the worship. Singing popular songs say, "Old Black Joe" with an instrument would be parallel to eating bread, grape juice, and winesap apples as refreshments. It would be wrong to partake of the Lord's Supper except as worship. In like manner it is wrong to sing sacred songs except as worship.

Brother Miller says that he sings as he goes down the road in his car

without worshiping and cites scriptural authority for doing it. The passage stops before it gets to the instrument though. The passage copied from his article reads, "Is any merry? Let him sing psalms." Would it be alright Brother Miller, to add three words and say, "Is any merry? Let him sing psalms with an instrument?" Better look at Revelations 22: 18 again my brother.

If I were in the position of defending instrumental music I would take one lesson from the digressives and stay from the Bible. What is needed and is unavailable is a passage of scripture that says sing with an instrument. Even quoting Goodspeed, the needed part is missing.

Nor does James authorize the singing of sacred songs as a social affair.

Brother Miller says he sings as he drives along the road and that he does it not as worship. Is it not possible that he is worshiping without stopping and deciding to worship? One definition of the word worship is, "the act or feeling of adoration or homage; the paying of religious reverence, as in praye being a singer but still adoring my Lord I pray as I drive and still worship. I may not even be able to say I began to worship at a certain milestone or sign and continued so long, but I did meet the definition of the word and thus worshipped and that according to the Bible. Let us all stay very close to it, and not, "throw that which is Holy to the dogs."—230 N. Madison, Camden, Arkansas.

of ease, but a continual struggle against the desires for the broad way to destruction. The way is strait, narrow. The signboards are plainly stamped. "Without faith it is impossible to please God." "Faith, if it hath not works is dead, being alone." "Except ye repent, ye shall all likewise perish." "Whosoever believeth and is baptized shall be saved." Then: "Let him that thinketh he standeth take heed lest he fall." "Be thou faithful unto death, and I will give thee a crown of life."

To a life thus lived the light at eventide will uncover no fear, but the traveller will be enveloped by a halo of sublimity and can say with Paul, "I am now ready to be offered."

Revelation at Eventide

VAUGHN D. SHOFNER

As the great light of day slips behind the white crested summit of the western mountains, their contours stand out in bold relief against the brilliance of a radiant sunset. They are then discernible at a greater distance than during the full of day. So it is with life. The eventide of life reveals the true glory of many of life's conditions not otherwise understood.

The continuous tramping of history's march goes on from year to year, from age to age, from glory to glory, but always from the cradle to the tomb. Individual follows individual, generation follows generation, nation follows nation in the great death march.

The lives of these travellers are filled with varied experiences. One languishes for years on the bed of affliction. This is a pathetic sight to all who see the emaciated form twisted and contorted by untold pain and filled with cares and trials beyond description. Some suffer for years from accident. Many times there are years spent on the paralytic's bed helplessly awaiting the end. Some live behind the incarcerating walls of poverty's hovel, deprived of all the physical joys that wealth can buy. Many are sorely wounded by the keen edge of disappointment's sword. Others walk the elevated path of wealth's glories; a life amid the flowers of ease.

At sometimes the dreaded angel of death silently enters every home to bear away a mother who could not be spared, a father who was essential to

the welfare of the family, a young person before whom the bright prospects of life were only beginning to unfold. In every case the one called was seemingly indispensable.

Life's inequalities are enormous. Sometimes they are as a terrible barrier looming before us too great to conquer.

The true worth of man is not revealed until the pale horseman has borne him away. Many of God's choicest saints lingered long on beds of affliction before being released from fleshly incarceration. The pangs of ailment alone do not change our status with God. Many of earth's purest characters have stemmed the turbulent streams of tribulation. Many shining examples of noble philanthropists have salved the wounds of bitter disappointments with faith in God. Jesus Christ was not the great Redeemer till the streams of healing flowed in his death. The light at eventide reveals the joys that are measured only by loss.

Eventide's glories are dependent upon our own application to the wisdom of God's way. "Teach us to number our days that we may apply our hearts unto wisdom." Hence life is to be in contrast apprehension of its brevity and eternity's imminence. The terrestrial stay is but a brief span and our days must be numbered that each will harmonize with Divine Wisdom. The splendor of evening is dependent upon the course of the life just closed. "Strive to enter in at the strait gate." Hence life is not to be a bed

STATE SANATORIUM NOTES

HOWARD CASADA

We are happy to report that we have received some more of the large print New Testaments to distribute among the patients here.

Sister V. L. Whitting of North Little Rock, Arkansas, sent us twelve of these nice Testaments. Sister J. D. Garner of Camden, Arkansas, sent us five large print Testaments. We have baptized several here as a result of their having studied Testaments given them. Defective eyesight seems to go with T. B. and the patients find it difficult to read small print.

Brother W. H. Young of Clever, Missouri, favors us with six Restoration Handbooks, by Leslie G. Thomas. Brother Young also contributed several copies of The Great Controversy by Johnson, which books are doing lots of good among the patients.

Recently, while going among the patients a lady asked that I kneel by her bedside and pray as she had decided to be saved. She thought that she could be saved on the spot, only through prayer. Of course I prayed for her, but not until I had explained the plan of salvation, endeavoring to show her that it took more than prayer to bring remission. She listened attentively. I am hoping that with some further instruction along the same line she will be baptized into Christ.

In one of the popular denominational papers, there recently appeared the picture of a denominational preacher, standing by the bedside of one of the patients, sprinkling water on the patients head for baptism. Several of the patients have expressed their dissatisfaction to me in regard to said sprinkling. It is my desire that we may make them all dissatisfied with such. You may help by sending good literature.

Those of you who have loved ones here don't forget to write them and encourage them. Let us know if we can help them in any way.

Send financial support for this work to Harbert Hooker, Poplar Bluff, Mo. Send all gospel literature for distribution direct to me.

Notes - Reports

San Diego, California, December 2: The youngest Church of Christ in the San Diego area is at Chula Vista, a suburban town of about 10,000, seven miles south of San Diego. The writer established it fourteen months ago. Excellent progress is being made in spite of being able to meet but once a week. We hope to overcome this difficulty soon. Two excellent young men from the U. S. Navy are being put forward in leading the singing and preaching. They are brothers L. G. Hale of Cowlington, Oklahoma and Jack H. Pruitt of Albuquerque, New Mexico. These excellent young men are to be highly commended for their courage in standing up for their Lord and Master in the face of the tremendous odds against the men in the armed forces. Brothers Waymon Bradley and Ernest Moyer assisted by the writer are supervising the work. Chula Vista is a beautiful and thriving little town surrounded by lemon groves, vegetable gardens, dairy farming and chicken and rabbit raising. If you have friends, members of the church of Christ, living at Chula Vista please notify Brother Tyler.—George Welsh Tyler, 3811 Perishing Avenue.

Lubbock, Texas, November 29: There have been six additions at Southside the last two Lord's days. Two of these were baptized; three placed membership and one was restored.—D. H. Perkins, 1506 Arnett.

"VAIN BOASTER" R. A. HARTSELL

In The Gospel Light, November 29, 1945, Brother F. L. Paisley called attention of the readers to the articles of J. R. Lynn, Waldron, Arkansas. Doubtless a copy of the letter to which he referred was sent to me. The readers will remember that I replied to Lynn some weeks back giving the full text of some four letters. Since that time, letters have continued to come in.

Believing that he was unendorsed, and without backing or following, I offered to pay my own expense to his home if he would furnish a place, and also furnish proper endorsements. He refused public debate, and, furthermore, refused to furnish endorsements. He further tried to make it appear that I wanted him to furnish editorial space for a written discussion, concluding by saying that he would not furnish me with such source of publicity.

In the first place I write for two gospel papers, so do not need the "publicity." In the second place I am convinced that Lynn could not furnish the editorial space for a discussion. Furthermore, he could not furnish place for public debate.

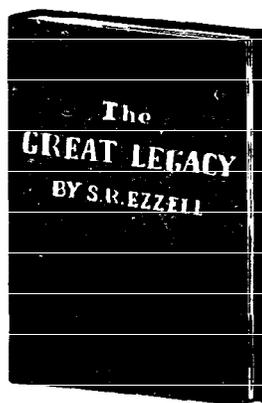
In his letter to me, dated, September 26, 1945, he states that he contradicted himself. Here are his exact words: "I acknowledge the contradiction—it is not necessary to make any explanations as to how it happened." So, readers, you can draw your own conclusions as to the status of the man.

If you are bothered in your community with this boaster, or any other of his ilk, I will be glad to come at my own expense, and take care of him or them in public discussion.

Little Rock, Arkansas, December 10: I wish to announce through The Gospel Light that we have recently sold our home and business in El Dorado, where we have been for the past ten years, and have located permanently in Little Rock, 2415 La., St. which will therefore be our permanent address. During the time we lived in El Dorado, we had the very pleasant privilege to labor with the congregation in that city for something like two years, and about the same time with the Smackover church, and the remainder of that period with the church at Norphlet. I want to say that in all my past experiences I have never been honored with laboring with a finer group of brethren than these are, and they are up and doing things in the Masters cause. I do not therefore hesitate to commend them to all the brethren as being the most co-operative and faithful congregations I have ever seen and worthy of the prayers confidence and admiration of all people. Under the able leadership of Brother Foy Smith, and the elders of the congregation the church in El Dorado has made remarkable progress, of which we are scripturally proud. Brother Bailey in Smackover has carried on the work in a most commendable manner and accomplish-

ed much good. Brother Priddy also has been extremely instrumental in the advancement of all these congregations, while Brother F. D. McNutt at Norphlet, by the untiring efforts of himself, his good wife, and very fine daughter has accomplished wonders in the work of the church at that place. I have the greatest degree of brotherly love, and sincere regard for all these brethren, and shall never forget my very pleasant association with all of them, which shall linger with me as one of my fondest memories. And now we are here, and ready to labor more and more for the church of our blessed Lord that he so dearly loved. Aside from doing some local work here, we expect to again enter the evangelistic field hoping and praying always that the Master will continue to bless our feeble efforts in bringing the gospel of salvation to perishing men and women and boys and girls. We are therefore ready and anxious to book meetings for the ensuing year. No, I don't have any hobbies unless "it may be to help small congregations to become large ones, and see the gospel of Christ, the word of the Lord grow and prosper in the salvation of dying men. If any of the brethren into whose hands this may come should desire my efforts in preaching the gospel in their community, I shall be glad to do my very best in presenting the truth in love, and in a manner worthy of the cause. We have already began booking meetings, but still can book more.—George W. Tolland, 2415 La. St.

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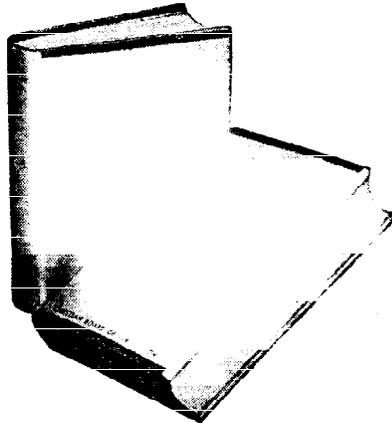
DELIGHT, ARKANSAS

McAlester, Oklahoma, December 3: I moved to McAlester, Oklahoma from Baytown, Texas the first of November 1944 to work with the church meeting at Second and Washington Ave. In the period following the work has in many respects been very encouraging. Sixty-five have been added to the working forces; the Bible school attendance has shown a substantial and consistent increase; the contributions are up, however yet below what they should be. The church seems to be enjoying the good-will of the community receiving for the first time last year the invitation to conduct Baccalaureate services at the local high school. A most pleasant and profitable four days were spent in a series of "special song services" during June of last year. These services were designed especially for the benefit of song leaders and were well attended. The church plans a similar course to begin June 17, 1946 and continue for ten days. Further information will be sent the papers from time to time, or additional information may be secured by corresponding with the church in McAlester. We were greatly encouraged by a meeting of most of those who had been directly involved in the distressing trouble in McAlester about eight years ago. This meeting was attended by those in McAlester and the immediate vicinity. Acknowledgements were made to the church for their share of the responsibility in the confusion and discord that had been occasioned by the trouble. All of those yet remaining in McAlester are in full fellowship and meeting for worship services regularly at the building on Second and Washington. During the spring and summer months I conducted meetings at Sinton, Texas; Van, Texas; Snow, Oklahoma; Ada, Oklahoma and Grand Saline, Texas. These meetings resulted in twelve baptisms and three restorations. We have lost a number of members that have moved from McAlester due to the curtailment of work in some of the nearby defense projects.

We have missed many of them for their interest and enthusiasm in the work. Even with this loss however the attendance is not only holding up but slowly and steadily increasing. The interest are cooperation of the leadership and membership have made this growth possible, always remembering that even though our efforts are necessary it is "God that giveth the increase."—Melvin L. Vaughn, 723 E. Seminole.

Fort Smith, Arkansas, December 12: I had to close my work at Gore, Okla-

homa because of a "flu" epidemic, hope to be able to finish there first week in January. This has been a busy year for me. Have taught nine singing schools and assisted in 14 meetings. My work has carried me into nine states. Time is booked for 1946 up to November, have booked July and August for 1947. Work, for the most part, has been good this year. One or two places a complete failure. Brethren, I thank you for every kindness. Let us all "work while 'tis day."—Will \



THE PEOPLE'S NEW TESTAMENT

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that take and give unto them for me and thee.

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CHAPTER XVIII.

The Greatest in the Kingdom.

SUMMARY.—Who Shall be Greatest? Becoming as Little Children. Causing the Little Ones to Stumble. Despising the Little Ones. How to Seal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^p the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

CHAPTER XVIII.

In that hour came the 1 disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said.

a Rom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c; 22: 24, &c.

24 When, they had come to Capernaum. They had now returned from the journey north. Doth not your master pay the tribute money? Not tribute, which would be a tax due an alien, but the *half shekel*, an annual tax demanded of every male Jew above twenty years for the support of the temple. It would be from twenty five to thirty-five cents, as the shekel is variously estimated from fifty to seventy cents. The collectors were not publicans, but Jewish authorities.

(Above is part of a page showing arrangement of material and size of type.)

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