

The Gospel Light

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

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WALKING BY FAITH

MARK McELHANEY

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

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

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

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

Consider how important faith is in every day life. Without belief in the coming summer sun and showers no farmer would plant the grain and

vegetables to feed the world. Without faith in the continuance of a demand for his commodities no manufacturer would continue to pay men to produce those articles. Without faith in the forthcoming of a pay-check at the end of the week those men would not work for him.

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

More important than all this, we depend upon faith for all information regarding man's eternal destiny. Why is there such suffering on earth today? Faith answers, because man, who once lived on a holy plane in God's presence sinned and was cast out from before his face. What shall become of us after death? Faith answers, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." What shall be done with the good and the bad? Faith answers, "Then shall the king say unto them on the right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . then shall he say also to them on the left hand, Depart ye cursed, into everlasting fire, prepared for the devil and his angels." How should we live while we stay upon the earth? Faith answers that for us through the writing of inspired teachers whom God directed to write the letters we call the Bible. All the information we have concerning God, our life, death and life hereafter depends upon faith,

and that faith is based on the Bible. No matter what man has written concerning heavenly things, our duty here or our reward hereafter, it all must be based upon the Bible, for that is our only source of information. If those writings are doctrinal and are exactly like the Bible they are superfluous. If they differ from the Bible they are wrong because the Bible is right and is our only source of information.

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

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

One person says: "I believe anyone can be saved outside the church." But you can't believe that. Faith comes by hearing the word of God and the Bible nowhere teaches such a doctrine.

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

Mark 16:16: "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

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

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

If He had wanted it He would have so instructed. It is not of faith and therefore it would be a sin to do it, and so it is with other similar practices.

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

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

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

of God," "brethren," "saints," and that they were "in Christ." If you admit they were converted and Christians, then you deny your definition of "natural state," and also admit the possibility of apostasy! They were "carnal" (1 Cor. 3:3), and "to be carnally minded is death." (Rom. 8:6) The literal translation of the Greek on Romans 8:8 (from Emphatic Diaglott) reads: "Those then who are in a sensual state are unable to please God." The verse then simply means those who are sinful cannot please God. The doctor forgets an unconverted man, Cornelius, who was devout, reverent, benevolent, and prayerful. The angel said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." (Acts 10:4) This does not seem to indicate, as Bogard asserts, "the utter absence of good" in an unconverted man. Why, doctor, there is even an "utter absence of good" in many who profess to be Christians!

58. "CAMPBELLITES TEACH THAT ANYBODY, EVEN AN UNCONVERTED MAN, MAY BAPTIZE AND HIS BAPTISM WILL BE VALID. But Jesus specified who should do the baptizing—He told His church to do it. (Matt. 28:19-20)." The doctor's argument here is based purely upon supposition. I have never known, nor has he, anyone baptized by "even an unconverted man." All baptized to my knowledge by us have been baptized by members of the church of Christ. But, doctor, if the Lord gave authority for baptism only to his church, then that would let you and all other Baptist preachers out, and your baptism is invalid, as the Bible mentions nothing about the Baptist Church, much less saying it was the Lord's church!

59. "YET CAMPBELLITES TEACH THAT TO BE VALID THE BAPTISM MUST HAVE THE RIGHT DESIGN. With Campbellites everything depends on the dip and the design. Hence, many of them refuse to accept baptism as coming from Baptists because Baptists do not baptize "in order to obtain remission." Doctor, Jesus not only commanded baptism, but he specified the design—that it is "for the remission of sins." (Acts 2:38) I know of no institution in which more "depends on the dip" than the Baptist Church, for you couldn't be a Baptist for the life of you without it! Then when you are in that church, the Baptists thinks so much of baptism that they wear the name Baptist! Doctor, while talking about baptized persons we would not receive, would you

"Campbellism Exposed" Reviewed

WAYMON D. MILLER

During the life of Jesus on earth the Jews clamored to defend the doctrines and traditions of the fathers, and preferred them to the truth taught by Jesus. Many today are of like disposition, and had rather retain the traditional teachings they have embraced for years than to have the truth of Jesus' teachings. But Jesus' teachings shall finally judge us (John 12:48), and we should be vitally interested in His truth, regardless of what men say or do. In his tract "Campbellism Exposed," Ben M. Bogard sets himself against Bible truths, and, like the Jews, in defense of human traditions. We now continue our review of this tract, and compare its contents with eternal truth of the Bible.

57. "CAMPBELLITES TEACH THERE IS SOME GOOD IN EVERY MAN BY NATURE. But Paul said in Romans 8:8, "They that are in the flesh cannot please God." 'Flesh' here means 'natural state,' because in the next

verse Paul says, 'Ye are not in the flesh.'—Now if there was any good in a man the Lord would be pleased with the good. This shows the utter absence of a good man as he is by nature—the whole man, the total man, unholy."

In misrepresenting Scriptures, Bogard is a genius. In reading the first nine verses of Romans 8 it is evident that Paul was comparing righteousness with unrighteousness. Paul stated that God through Christ "condemned sin in the flesh." (Verse 2)—Therefore by 'flesh' Paul meant sinful man. Any sinner, whether alien or a sinful child of God, is condemned by the Lord. Paul stated "For to be carnally minded is death," and he also said of the church at Corinth, "For ye are yet carnal." (1 Cor. 3:3) Doctor, were the members of the Corinthian church still in the "natural (unconverted) state?" If so, they were an unconverted church whom Paul addressed as "the church

receive baptized (?) folk from the Methodist Church, who had only been sprinkled?

60. "CAMPBELLISM AND MORMONISM ARE TWINS." In this the doctor sets forth four points of similarity between Christians and Mormons. But such proves nothing. We could take the Baptist Church, or any other, and list similarities between it and other churches, which would serve no useful end. This point is too frivolous to warrant further discussion.

61. "CAMPBELLITES DENY THE RIGHT AND POWER OF THE CHURCH TO EXCLUDE ANY MAN, HOWEVER BAD." This statement is purely false. The Bible plainly teaches excommunication of evil members, and the church of Christ believes and practices it. But Bogard further states: "That may account for the Campbellites having so many disorderly members. They are notorious for their impiety, irreverence, profanity, and worse things. There are many moral people among them, but they have more of the other sort in proportion than any other church I know." I believe these bitter statements are wholly unjustified and unwarranted. Bogard cited no facts or figures to verify his malicious assumption. But I believe the Baptist doctrine of "once in grace, always in grace" is productive of evil. The following figures verify this statement. Quoted here is the classification of religion of prisoners received at Arkansas State Penitentiary from July 1, 1929 to and including June 30, 1930." This record lists the number of prisoners belonging to different churches as follows: "Apostolic 2, Baptist 696, Catholic 37, Christian 29, Holiness 16, Lutheran 4, Living God 5, All others 6, No religion 146." (Taken from page 62, "Report of the Arkansas State Penitentiary," compiled by the Penal Board, S. L. Todhunter, Parole Officer and Warden.) From this record is seen that in that year there were more Baptists in the Arkansas prison than prisoners of *all other churches combined, even including the 146 who professed no religion at all!* Such are the fruits of Baptist doctrine, that teach a Christian can live any way he desires, and still go to heaven when he dies! The doctor better "take a little peep" into the moral status of his own church before making false charges of immorality against any other.

62. "CAMPBELLITE DOCTRINES COMPEL THEM TO ACKNOWLEDGE MORONS, ADVENTISTS, CHRISTADELPHIANS AS HAVING OBTAINED REMISSION OF

SINS, AND AT THE SAME TIME CONSIGN BAPTISTS, METHODISTS PRESBYTERIANS AND OTHERS TO HELL." We acknowledge all who have obeyed the terms of the gospel as "having obtained remission of sins," and the Lord will consign "others to hell" who have not. Bogard, do you, and the Baptist Church, recognize every church among us as being right in doctrine and practice? If not, you argue against us the same thing for which you also contend! Bogard is here appealing to the "grandstands" for sympathy and prejudice, while otherwise he contends that the Baptist Church is the only true church of the Bible!

63. "CAMPBELLITES BELIEVE THERE ARE THREE SEPARATE GODS INSTEAD OF BELIEVING THE BIBLE DOCTRINE OF THE TRINITY—THREE IN ONE." I have never known my brethren to contend that "there are three Gods." We have always preached that the Godhead is comprised of three persons, God the Father, the Holy Spirit and Jesus the Son, but that these three perform their work of redemption as one. We believe precisely what is stated about this matter in "The Standard Manual For Baptist Churches," by Hiscox, page 59: ". . . in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption."

64. "CAMPBELLITES TEACH THAT GOD—ONE OF THE THREE GODS OR ALL OF THEM JOINTLY—CREATED ADAM WITH AN EVIL NATURE." Bogard here, as above in number 63, tries to argue against a position we have never held, in his reference to the Godhead. We of course believe that God the Father, the Spirit, and the Lord collaborated in creation. (Gen. 1:1-2; John 1:1-3) Concerning the fall of man, we believe, as stated in the Baptist Manual, ". . . that man was created in holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state." (Hiscox's Manual, p. 60).

65. "CAMPBELLITES REPUDIATE THE GREAT COMMISSION FOUND IN MATT. 28:18-20." This is another false charge. Christians have since apostolic time preached this commission, and we now preach it.

66. "CAMPBELLITES TEACH THAT A MAN CANNOT BELIEVE, LOVE, NOR DO RIGHT, UNLESS HE IS BAPTIZED. If a man has complete faith before baptism, he has everlasting life before baptism, (John 5:24). If a man really loves God before baptism he

is born of God before baptism (I John 4:7), and this they cannot afford to admit." We have never taught that "a man cannot believe, love, nor do right" before baptism. The doctor teaches that one is saved by faith only, though James said "not by faith only." (Jas. 2:24) Doctor, can a man love or do right before faith? If so, then according to your application of I John 4:7, he can be born of God before he believes, and this the doctor "cannot afford to admit!" Anyhow, I thought you claimed one is born of God by faith only. Now you quote I John 4: 7 to prove we are born of God by loving him! Which position are you going to take, and stick by it?

67. "CAMPBELLITES MAKE FUN OF SINNERS COMING INTO THE CONGREGATION AND HUMBLING THEMSELVES BEFORE GOD IN THE PRESENCE OF THE CONGREGATION AND THUS BEING CONVERTED. Why doctor, you are getting further away from conversion by "faith only" all the time! First you claim it is by "faith only," then you claimed we are born of God by loving Him, and now you're calling on sinners to pray and be converted! What on earth do you believe is involved in conversion? One would never know by reading your writings. The doctor strongly opposes baptism as a "work," yet he could not join the Baptist church without this "work." Is there too much work in baptism, doc? But he leads the sinner to the altar (mourner's bench), prays for the sinner, beats his back, frails the air, bellows and wails, sweats, sways, sings and prays, pants and chants, moans and groans, frails the air, and pulls his hair, and then has the audacity to say "not by works!" There was no such thing as "mourner's bench salvation" in apostolic time, nor is there now. People are deluded and deceived into believing such by false preachers like Bogard. Baptism is a "work," doc? Why, we can baptize forty people with half the effort, and in the same time that you help one "pray through" at the mourner's bench!

68. "CAMPBELLITES DENY THAT JOHN'S BAPTISM WAS CHRISTIAN BAPTISM." Yes, we always have, and still do. We have never denied that John's baptism was valid. 'Christian' means "follower of Christ," and John was a *forerunner* of Christ, therefore his baptism was not "following Christ" but preceding him!

(More to follow)

"We understand death for the first time when he puts his hand upon one whom we love."

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Internal Church Diseases Which Cause Open Eruptions

CHESTER ESTES

DIVISIONS AND OFFENSES

Paul Taught to Mark Those Who Cause Divisions

Rom. 16:16,17—"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Paul Condemned Divisions at Corinth—He Taught Them They Were Carnal and Walking As Men.

I Cor. 1:3, 4—"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions (factions), are ye not carnal, and walk as men (according to men). For one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

Why Were They Carnal? They Were Following Men.

I Cor. 1:1-12—"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 (no schisms 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?"

Note: *divisions* (schisms); *contentions*—opposite, *speak the same thing*; *perfectly joined together* in the *same mind*, and in the *same judgment*.

Divisions (Schisms and Heresies (sects) Pervert The Worship.

I Cor. 11:18-20—"For of all, when ye come together in the church, I hear that there be divisions (schisms) among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper (or, ye cannot eat). For in eating every one taketh before other his own supper: and one is hungry, and another is drunken."

Note: The Revised calls "heresies" "factions." Also

that "it is not possible to eat the Lord's Supper" (under such conditions).

ENVYINGS

Characteristic of A Degraded People

Rom. 1:29—"Full of envy, murder, debate, deceit, malignity."

Some Preachers Are Full of Envy, And Preach of Envy

Phil. 1:15—"Some indeed preach Christ even of envy and strife."

Characteristic Of One Filled With Pride

I Tim. 6:4—"He is proud (Marginal: 'a fool'), knowing nothing, but doting (sick) about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." To rail, according to Webster, means, "To revile or scold in harsh, insolent, or vituperative language; scoff with, at, or against. According to Webster, surmise means, "To imagine or infer on slight grounds; to guess." A surmise is "A thought or idea based on scanty evidence; a conjecture"—Webster.

Characteristic of The Unregenerate Man

Titus 3:3—"To speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."

Something The Christian Puts Aside

I Peter 2:1—"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby."

Not Characteristic of One Who Loves

I Cor. 13:4—"Love envieth not."

Paul Prohibits It By A Divine Injunction

Gal. 5:26—"Let us not be desirous of vain glory, provoking one another, envying one another."

Not In The Christian's Walk

Rom. 13:13—"Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye

on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof."

Characteristic of Those Who Try To Cover Up Their Sins

II Cor. 12:20—"For I fear, lest, when I come, I shall not find you such as I would (he wanted to find them humble, and penitent of the sins they were guilty of), and that I shall be found unto you such as you would not (upbraiding them for their impenitence): lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed."

Leads To Self Glorifying and Lying

James 3:14—"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This passage should be studied along with Gal. 5:15—"But if ye bite and devour one another, take heed that ye be not consumed one of another."

It Is A Work Of The Flesh

Gal. 5:21—"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

STRIFE

Prov. 15:18—"A wrathful man stirreth up strife; but he

that is slow to anger appeaseth strife."

Prov. 16:28—"A froward man soweth strife: and a whisperer separateth chief friend."

Prov. 26:20—"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth."

Prov. 28:25—"He that is of a proud heart stirreth up strife."

Prov. 29:22—"An angry man stirreth up strife."

Prov. 10:12—"Hatred stirreth up strife: but love covereth sins."

Prov. 17:19—"He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction."

Prov. 20:3—"It is an honor for a man to cease from strife: but every fool will be meddling."

Phil. 2:3—"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves."

II Tim. 2:23—"But foolish and unlearned questions avoid, knowing that they do gender strifes. **And** the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient (forbearing), in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

SCHISMS

Injurious To The Body Of Christ

I Cor. 12:25—"That there should be no schisms (divisions) in the body; but that the members should have the same care one for another."

HERESIES (Heretic)

Such Should Be Rejected After The Second Admonition

Titus 3:10—"A man that is a heretic after the first and second admonition reject." A heretic is "An Opinionative person"—Young's Anyl. Concordance.

—In The Evangelist, Sheffield, Ala.

Light For The Soul

R. A. HARTSELL

Every great movement has to have a head. Christianity, the greatest of all, is no exception to the rule. We are informed that "the head of every man is Christ, and the head of Christ is God." This divine headship is established. This was done in order to have authority, unity, and the essential cooperation of forces resigned to the spread of this movement.

When the Master said; "All authority in heaven and earth is given unto Me." He let it be known that in His work man must respect His rule and direction.

Man had already been informed that it was "not in man that walketh to direct his steps." So, religious authority had to be established outside of the human realm.

These facts led inspiration to in-

form us that God "gave Him (Christ) to be head over all things to the church, which is His body." Furthermore, that this was done to give Him preeminence in all things pertaining to Christianity. I cannot, therefore, divide my subjection in things religious between the human and the divine.

Christians in the early stage of Christianity's development were so fully reliant upon this head that they bowed to no other. When charged to preach no more in the name of Jesus, Peter replied: "Whether it be right in the sight of God to harken unto you more than unto God, judge ye."

In things religious interests were not divided. The order of man in this case violated religious freedom, and would have broken the tie of the subject to his head.

The attitude of this disciple of Christianity in his moment of trial

was due to the teaching of his religious head. Christ had said; "One is your master." That was enough for the early disciple in matters pertaining to his religious life.

Christians were instructed to be subject to the governments of nations; for, "they are ordained of God." They are "ministers to thee for good; for they bear not the sword in vain."

In the material affairs of life, we must honor them; but in our religious lives we are to look only to God through Christ. When properly functioning, national governments will allow religious freedom, and there will be no interference.

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.

The Christian's Speech

GEORGE W. BOSWELL

Living the Christian life is the most necessary requirement a man or woman must fulfill on earth, and is summed up in one short rule—do right. But what is right? God's commandments are righteousness. "Thy word is truth." Then we are expected to harmonize ourselves with the Scriptures.

Doing right may be divided into the three parts: thinking right, speaking right, and acting right. All are covered by the Bible, as we would expect, and are vital. I want; in this article, to make an appeal especially toward the second division, cleaning up our everyday speech and making it be such that it will reflect credit on our Christianity in the eyes of others and be pleasing in God's sight. We may sometimes think that the language we use to our associate day by day does not stamp our character nearly as much as our actions. Such is not the case, though it is true that a man is judged most of all by what he does. Believe or disbelieve, a person had rather see a sermon than hear one any day. But is it wrong to think evil? "As he thinketh in his heart, so is he." Then it is evidently worse to speak it than only to think it, by approximately as much as it is to act it than to speak it. This is plain; for when a Christian speaks evil, two things occur that are not true if one thinks wrong without letting it out: people know assuredly that he is not pure in mind and his total of influence for good goes down. One of the most precious possessions of a Christian is his good influence on others. It is a sad day when he loses part of it through careless speech.

Of course I am not advocating thinking evil; far from it. But I believe that in most ways passing it on in conversation is a greater sin than thinking it. It is practically impossible for a human being to bar all evil thoughts from his mind. The story is told of the medieval monk who was unable to control his thoughts. This failing honestly upset him a great deal, since his training had dinned into him from earliest childhood the necessity of keeping mind and life clean. So, to keep his mind from dwelling on forbidden ground, he sacrificed bodily comfort and threw himself into a prickly thornbush, hoping thus by the pain of his body to drive his mind back to the strait and narrow way. I think this attitude was commendable, even

though the way he chose was ludicrous. Let us do all we can to keep our thoughts clean. But, failing that, it is not impossible to weed out the wrong in our speech and our actions. We have all seen the proverb, "Hear no evil, see no evil, speak no evil," accompanied by the grotesque monkeys. To the Christian the precept becomes: "Think no evil, speak no evil, do not evil." This is pressing close on to God's commands. Let us heed and strive conscientiously toward it.

Now, when it comes to saying things that we know are wrong, I am sure none of us will try to condone it from any standpoint. For outright cursing, in which the Lord's name enters, we have the plain commandment: "Thou shalt not take the name of the Lord thy God in vain." For gossiping I refer you to James' most practical letter, which contains surely some of the most valuable advice given us anywhere in the word of God. For the telling of questionable stories—those that are designed, by the fact or innuendo, to refer to such things as are more for the carnal mind than the Christian mind—let us remember the one statement by Jesus that sums up the whole teaching of the Bible, the verse covering the great requirements and the great promises of the Bible: "Blessed are the pure in heart: for they shall see God." Woe be to the tongue that makes a practice of corrupting itself and others in any such ways as these! But now to pass on to other things not so bad in the eyes of the church and of decent people in general.

There is a large body of petty oaths and slang used by those people who stop short of what they consider actual cursing. Sad to say, most of us who are known to the world as Christians are guilty of using at least some of these words that are better left alone. We would not think, for example, of using the Lord's name willfully in vain, or by which to curse anyone or anything; but did you know that a great many of the little slang words in everyday use are traceable directly to the name of God and are just corruptions of it? Let us stop and think soberly that when we use one of the common words, "gosh," "golly," or "gee," we are using a corrupted form of the name of the Lord. The first two come directly from the word "God," while the last one is from the first syllable of "Jehovah" or "Jesus." Most of us have never

thought of these things. They are true, nevertheless.

Other expressions are similarly corruptions of sacred names, such as "Gad," "egad," "Jehoshaphat," "Law-samassy" (Lord, have mercy), "Law-sy" "Law" "S'blood" (God's blood), "Zounds" (God's wounds) and many more. When we are tempted to use a petty slang term like these, it will be wise to stop and analyze it to see if we are about to use a form of God's name in vain. Even such expressions as "Lucifer" or "the devil" are questionable, for in voicing them you are called in the nether spirits to witness some situation into which you, the temple of God, have gotten yourself.

The interjections "by Jupiter" and "by Jove," and suchlike, bring up an interesting point. Some of our most reliable thinkers are not willing to condemn absolutely to hell the scattered Gentile races who lived and worshipped the best gods they knew during the time that our Lord was leading none but the Jews. If we are to feel that they may have a chance to be righteous in God's sight, the only way to make the theory reasonable is to identify such as Jupiter with Jehovah and to conclude that the peoples were in reality serving the true God, but ignorantly, as Paul said, under the name of Zeus or Jupiter. Let us remember "the times of ignorance therefore God overlooked," or winked at, unenlightened practices. In that case, if the Roman and Greek gods can be looked upon as the ignorant conception of Jehovah, we must not use Jove's name by which to swear. Why can we not accept and obey Christ's simple statement, however, without further argument, when he said, "Swear not at all"? Phrases like "darn it," "dangnab it," "curses," and "confound it" are in a very real sense swearing, for they imply our asking God to do the ungodly offices mentioned for us.

At any rate, how in any way can our speech be benefited by the use of such language? Why can we not exclude worthless slang, and especially the kinds obviously positively wrong, from our conversation and discourse? We will be harmed none to try it, and it may be the difference between more or less black marks against our names in the book of the recording angel. Such expressions are quite useless, and show, at least in a Christian, little forethought and the wrong kind of associates. Let us make a long stride toward purifying our lives by cleaning up our speech. I do not say it is necessary to eradicate all expletives and slang. Certain exclamations seem quite harmless and may have a real

part to play in helping us "let off steam;" but may they be classed as idle words? Anyhow, we can, and should, eliminate the worst elements of slang and such form our language. The body of Christ must be set apart from the world, on a hill where its light cannot be hidden. There is no surer way to point out a righteous-minded man than by the way he talks. Let us strive to speak always as we would to Christ on earth, and, when we grow discouraged and weary in well-doing, thank God for Psa. 19, where we can read this noble sentiment and be restrengthened: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer."—In Gospel Advocate.

Editors Have Troubles

R. A. HARTSELL

Not long ago I had reason to be in the office of one of our daily papers. My eyes were opened, even wider than they had ever been after seeing some of the things editors are called upon to meet. This editor had charge of the Society page, and was the Associated Press reporter. Her desk and basket were piled high with various items of both local, national and foreign news.

One of the largest churches in the city was in the midst of a "revival" meeting, and, naturally expected publicity each day. Feeling the pressure of influence of such a strongly organized body, it was only natural for the editor to consider the desires of this body. I observed that she could not use all of the items in any group if she devoted all of the space in the paper to them; and to say nothing of the other two sources. In other words, she would have had the paper filled to capacity, had she used either local, national or international items.

Now to the three or four hundred persons who were directly interested in this "revival" meeting, their item was the one of supreme interest. But to the thirty or forty thousand other readers, it was of least interest. What would you have done in that case had you been the editor?—No, I perhaps would not have done as you, or she either.

But, that is beside the point. This editor had to know what the majority of the reading public wanted, and what items of a local, national, and international nature would be of interest to the most of the readers. When the paper came that evening, there were many items that I only

read the headline. I was not interested, regardless of her toil. I venture the assertion, though, that the most of the readers read those articles and items I passed over.

Religious journals receive many articles for publication, and the editors must decide which of the articles received are of worth-while interest to the reading public that his paper reaches. Sure I see articles in The Gospel Light, as well as other papers that if I were the editor, they would be caught by the waste-paper basket. (Some of mine have been cared for that way.) Yes, even articles that I spent much hard labor, and many

hours of hard study to prepare. Sure, I thought they should have been published, but the editor saw the matter differently, and so acted. Maybe he knew something that I did not know about his reading public.

The editor must deal with the crank, hobbyist, high-up, educated, uneducated, and what have you. He must consider the material of the good writer, the bad, the occasional, and the regular. It would surprise you just what he has to deal with, if you could only look inside his baskets and on his desk.

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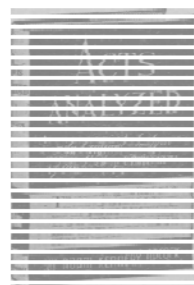
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select what he wants to put in his paper?

But, before we forget it, there is the fellow who writes an article, expecting it to appear on the front page. When his copy of the paper arrives, you should see his face when he does not see it there; and you should hear his howl, when he finds it on the back page. He readily decides that the editor is not qualified for his job, and asks that his name be dropped from the list. And, don't forget the fellow who has his feelings stuck out, and some writer steps on them, and the editor gets the day-lights bawled out of him for what the writer said. Now reader, consider, and let the poor editor have a chance to live, will you?

Let Us Alone

G. L. MANN

Those who are in error, as a rule, do not like to , be bothered. When some one exposes their error and presents the truth it is resented, and sometimes they even resort to vulgarity. "Let us alone" is the cry. We cannot be Christlike and leave people alone when they are in error. While on earth Christ exposed error in whatever form he found it. The Scribes and Pharisees were religious, but religious sinners. Did Christ leave them alone just because they were religious? No, he did not. From Him they received the most stinging rebuke ever recorded (Matt. 23). For this they wanted to kill him. Today when we expose the errors of denominationalism and preach the truth as did Christ and his apostles, various and sundry methods are used by the denominations to counteract the truth and keep their people in the dark spiritually. We could get along with them by condoning the things they do and teach, but truth is at stake and we cannot afford to do it. Their error must be exposed before the truth can have the proper effect.

Cold, lazy, indifferent church members do not like to be told of their condition any more than the denominations do about their error. Theirs is the same cry, "Let us alone." If this should be your condition do you think we would be Christians if we did not encourage you to do better? When you are reminded of your condition from the pulpit, by the elders or some other member, it is being done for your good and for the good of the cause. Those who are habitually late at the services or just do not come at all are setting the wrong example and inflicting hurt

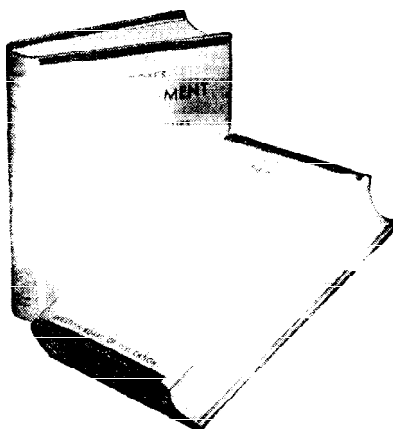
upon the church. There are many who want to see things done, but will do nothing themselves. They are the ones who want to be let alone. If you are in this class you had better come out from among them and begin to think more seriously about your eternal welfare instead of wanting some one to leave you alone as you are.

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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 5

FAITH—Its Power and Nature

GLENN A. PARKS

It is doubtful that God has attached more importance to any other item of revelation than He has to faith. The Old Testament abounds with circumstances in the lives of God's people that sets before its readers the power and beauty of an abiding, trusting faith in Jehovah and His holy plans for them. The Gospels, The Acts, and The Epistles set out for their readers instances of faith in God and His Son, Jesus, that make one marvel at the power and nature of faith in the lives of men and women. One is impressed with the fact that with faith in God, and obedience which New Testament faith promoted, disciples of apostolic days claimed the premises of God for themselves in matters of salvation from sin, hope of eternal life, and all other spiritual blessings offered in Christ. On the other hand, the most accidental reading of the New Testament produces the truth that the unbeliever is "condemned already" and is traveling the "broad road" that leads to an eternal destiny of shame and despair. Hence, in the Bible God predicates much on faith of an everlasting nature and duration. In this article your attention is invited to a study of Paul's definition of faith as is recorded in Hebrews 11:1. As far as this writer knows this is the only definition of faith in the Bible that is clear in its meaning. For your reading and meditation the entire passage is here rewritten: "Now faith is the substance of things hoped for, the evidence of things not seen." (King James Version) The American Revised Version reads: "Now faith is assurance of things hoped for, a conviction of things not seen."

"Now faith is the substance of things hoped for. . ." Eternal life depends on the existence and exercise of faith (Mark 16:15, 16) and hence the importance of an accurate understanding of its nature. The word rendered *substance* occurs in the New Testament only in the following places II Cor. 9:4; 11:17; Heb. 3:14, where it is rendered "confident" and "confidence," and in Heb. 1:3 where it is rendered "person," and in the passage before us. Some Bible scholars have rendered it "confidence." Chrysostom renders this part of the passage thus: "Faith gives reality or substance to things hoped for." Then it means also "assurance" (R. V.) basis, foundation, support, existence, in contradistinction from that which is unreal, imaginary, or deceptive. It appears, therefore, that the word here has reference to something which imparts reality in the view of the mind to those things which are not seen, and which serves to distinguish them from those things which are unreal and illusive. It is that which enables us to think

and act as if they were real, or which causes them to exert an influence over us as if we saw them. Faith does this in all other subjects as well as religion. A belief that there is such place as Paris or London or Calcutta, leads us to act as if this were so, if we have occasion to go to either; a belief that money may be made in certain undertakings leads men to act as if this were so; a belief in the veracity of another leads one to act as if this were so. As long as the faith continues, whether it be well-founded or not, it gives all the force of reality to that which is believed. We think and act just as if it were so, or as if we saw the object before our eyes. This I believe is the meaning in this part of the verse before us. We do not see the things of eternity. We do not see God, or heaven, or the angels, or the redeemed in glory, or the crowns of victory, or the harps of praise; but we have faith in them, and this leads us to act as if we saw them.

"The evidence of things not seen. . ." The word rendered "evidence" occurs in the New Testament only in this place and in II Tim. 3:16 where it is rendered reproof. It means properly proof, or means of proving, to-wit, evidence; then proof which convinces another of error or guilt; then vindication, or defense. The idea of evidence which goes to demonstrate the thing under consideration, or which is adapted to produce conviction in the mind, seems to be the elementary idea in the word. "Faith in the divine declarations answers all the purposes of a convincing argument to the mind, of the real existence of those things which are not seen."

Is it rational to rely on such a means of being convinced? Is mere faith a consideration which should ever convince a rational mind? The infidel says, "No." And, we know there may be a faith which is no argument of the truth of what is believed. But when a man who has never seen it believes in the existence of Berlin, his belief in the numerous testimonies respecting it which he has heard and read is to his mind a good and rational proof of its existence, and he would act on that belief without hesitation. In like manner the Christian believes what God says. He has never seen Heaven; he has never seen an angel; he has never seen the Redeemer; he has never seen a body raised from the grave, but he has evidence which is satisfactory to his mind that God has spoken on these subjects and his very nature prompts him to confide in the declarations of his Creator. Those declarations are to his mind more convincing proof than anything else would be. They are more conclusive evidence than the deductions of his own reason; far better and more rational than all the reasonings and declarations of the infidel to the contrary. His faith in the declarations have convinced him that they are so. (Rom. 10:17).—Waldo, Ark.

The Bible Purpose of Baptism

GEO. B. CURTIS

The purpose of baptism in its relation to salvation has long been a matter of controversy. Extremists have claimed that baptism administered to any one, whether that one had heard the gospel and believed it or not that the sins committed by that one was blotted out. Charlemagne upon conquering any province submitted the soldiery and citizenry to baptism in order to Christianize them. Out of this extreme view of baptismal regeneration came the practice of infant baptism. Infants were baptized to remove their Adamic sins. The doctrine of total depravity necessarily preceded and gave rise to the practice of infant baptism.

On the other hand is another group of extremists that deny the efficacy of baptism at all. They have made of it a mere ritual that can, or cannot, be followed at the will of the person. This group contends that baptism is given because the person has already received the blessings of salvation. This doctrine degrades baptism to non-essential. The church of Christ follows neither of these extremes.

We do not contend that there is any efficacy in the water itself for the removal of sins. No man of the church of Christ has ever so taught. But we contend that as God has placed baptism before our forgiveness, that we may expect to submit to his will in this matter before we receive the blessings of remitted sins. Their was no efficacy in the marching around the walls of Jericho in order to bring down the walls, the efficacy was in God's power. But God did not exercise his power in bringing them down until Israel's host had submitted to his will in this matter. There was no efficacy in the waters of the Jordan in the cleansing of Naaman's leprosy, but God did not cleanse him from his leprosy until he had submitted to God in obedience to this command. Joshua never received a more pointed command from Jehovah to march, nor Naaman a more specific command to dip himself seven times in the Jordan, than have we to be baptized in order that our past sins be forgiven. Do we have any right to expect the God of heaven to cleanse our sins before we obey him from the heart in this command of his, more than would Joshua or Naaman have had to expect that God would have fulfilled his promise to either of them had they refused to do his bidding in the thing commanded?

But does the Bible teach that baptism precedes forgiveness? Let the word of God answer. Jesus in giving the great commission said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned." (Mark 16:16, 16) Language cannot fix clearer the relation of baptism to salvation than it was here fixed by the Saviour. No man can misunderstand the language expressed in these words: "He that believeth and is baptized shall be saved." May I ask who it is that the Saviour of men says shall be saved? The answer of the Lord is, "the man that believeth." Is that all, Lord? No, the complete statement of Christ is, "He that believeth and is baptized." In spite of all the explaining that theologians may do to try to evade the force of this clearcut expression of Jesus, when this old earth is wrapped in consuming flames that statement will stand. For it is more enduring than heaven itself. It is the word of Christ.

On the Pentecost following the ascension of the Master, Peter for the first time proclaimed a complete gospel. He convinced his hearers that the Jesus that fifty days before they had helped to hang on the tree was the very Christ. In deep anguish they called upon Peter for a remedy, for their sin. Peter gave it in these words, "Repent and be baptized for the remission of your sins." We shall spend a few moments examining the phrase "for the remission of sins." What does the term mean any way? Should you be requested to go to the post office for the mail would you think that you were making the journey to the office because you already had received the mail. A three year old child knows better than that. But Peter said be baptized for the remission of sins, and full grown men contend that you are to be baptized because you already have the remission of sins.

In Matt. 26:28 Jesus used this very phrase that we have under examination. He said of the cup, "This is my blood of the New Covenant shed for the remission of sin." "For the remission of sin" here and in Acts 2:38 are identical in both the Greek and the English. I don't want to burden my readers with an array of scholarship on the meaning of this phrase but in view of the fact that there is so much controversy over its meaning, I

feel that such a study might prove profitable. I am using only the scholars whose denominations are opposed to the view taken by the church of Christ. The first is Joseph Henry Thayer, the author of the greatest Greek-English Lexicon ever written. His lexicon is to the Greek language what Webster's dictionary is to the English. What does he give as the meaning of the Greek phrase, "eis aphesin amartion," translated "for the remission of sins" in Acts 2:38? On page 94 of his lexicon, under the article, "baptizo," he gives it meaning in Acts 2:38, "to obtain the forgiveness of sins." Dr. Bloomfield in his Greek Testament with notes, in his note on Acts 22:16 in connection with Acts 2:38, quoting the Greek phrase gives this explanation: "reference being made in each passage, to the method appointed for the remitting of sins of those who rightly receive this sacrament." Horatio B. Hackett, D. D., one of the greatest Baptist scholars that the world has ever seen, in his commentary on the book of Acts on 2:38, has this to say: "Eis aphesin amartion, in order to the forgiveness of sins, we connect naturally with both verbs. (Repent and be baptized.) He has this additional comment drawn from Acts 22:16, speaking of the command to Saul to arise and be baptized and wash away thy sins, he says, "It answers to 'eis aphesin amartion' in 2:38, i. e., submit to the ordinance in order to be forgiven."

Another great Baptist scholar gives this translation of the passage, "Peter said unto them, 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." This statement comes from Dr. Charles B. Robinson's translation of the New Testament. Dr. Robinson is professor of Greek in the Union University, Jackson, Tenn., and made this translation in 1938. The American Bible Union Translation is a translation made by eminent Baptist scholars. In 1858 they published their first translation of the Acts with notes. I have a copy of this first edition and find in their notes on Acts 2:38 the following interesting notation: "Eis aphesin." We enter into contracts, states, into marriage, into servitude, into freedom, into Christ, into the church, into heaven . . . As anyone in any state cannot enter into it, so he that is commanded to repent, or to reform, or to be baptized eis—for, in order to, or into any state, condition or relation, cannot be supposed to be already in that state," condition, or relation, into which he is commanded to enter." Rightly did this group of

Baptist scholars reason that the person commanded to enter into a state, condition, or relation could not be supposed to already be in that state, condition, or relation.

Dear reader, the man who tells you that "for" in Acts 2:38 means because of," remember, they are flying in the face of every authority under the sun, and shaping the word of God to fit their theory. What they need is to shape their theory to fit the Bible. These theologians are in the same class with the old negro carpenter who could not get his board to fit his square. Instead of cutting the board to fit the square he filed off his square to fit the board. The great majority of the preachers that you know change the Bible to suit their doctrine instead of suiting the doctrine to the Bible. That system may work here, but look out for the hereafter.

In Acts 22:16 the man chosen by the Lord to tell Saul of Tarsus what he must do, put the Lord's message in these words: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Whatever is meant by washing away sins, the Lord has put baptism before it. Why should I question the Lord's judgment in this matter and rebel against his law of conversion?

In Mark 16:16, Jesus said, "He that believeth and is baptized shall be saved." In Acts 2:38 Peter said, "Repent and be baptized for the remission of sin." Let's put this in the form of a mathematical equation: thus, "Faith plus baptism equals salvation." (Mark 16:16) Repentance plus baptism equals salvation. (Acts 2:38) That is the way the Bible talks. But our modern religionist wants it to read: faith minus baptism equals salvation, and Repentance minus baptism equals salvation. But man's doctrines are vain in the sight of God. (Matt. 15:9).

In conclusion, Christ places baptism as a part of the new birth. The Saviour said in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To be born of water is to be baptized in his name. Christ requires it. Man cannot avoid it. Why not do it?

Light For The Soul

R. A. HARTSELL

Sin and its remedy is the most interesting of religious questions. While there are about twenty-one things mentioned in the Bible contributing to a man's salvation; yet it can be said that only the power of God will save.

Not any one of these things alone can save man. And, they must all operate in conjunction with God's power.

The waters of Jordan and the dipping therein did not cleanse the leprosy of Naaman. God was the cleanser, or healer; Jordan and the dipping was only the plan used. It is true that Naaman could not have been healed without obedience to the plan. The fact that a plan of action was given for this man does not lessen the power of God; but to the thoughtful, it emphasizes the fact that God can take any means he desires and accomplish his purpose.

On the other hand, this case, as well as the many others we find in the Old Testament, teach us that whatever God's plan of action in the salvation of man is, man must obey it in order to be saved. "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And, whatever that will is today, man must do it; for it is the required plan of action.

One cannot just say "Lord, save me," and in some mysterious way find himself in covenant relationship with God. Naaman said he thought the prophet would have "told him some great thing to do." He, like so many, was missing the point. If God had told him some great thing to do, Naaman would have attributed his salvation to it rather than to God. "God has chosen the foolish things of the world to confound the mighty."

Fanfare means nothing to God and it even moves to take away his glory. This fact the man of our study, Naaman, was about to overlook, until his servant pointed it out to him. Upon seeing his mistake, he was willing to try the "small thing" for it meant slow death for him to continue as he was going.

The spirit within us which says; "Lord, no matter how simple the thing you have commanded may appear, for the sake of my soul, I will do it," is the one that leads to our salvation.

The Southern Christian Home Is Worthy of Support

A recent letter from Brother Arlos Oliver, a young Gospel minister, and a member of the Nashville, Arkansas congregation, suggests that a word through the Gospel Light in behalf of the Southern Christian Home, Morriston would be in order. We appreciate Brother Oliver's suggestion and are glad to call to the attention of our readers the fact that this home is worthy of every Christian's wholehearted support.

A large number of children are being cared for at the home at the pres-

ent time. It is under capable, Christian direction in every respect and affords a medium through which every member of the church can help care for homeless children. Brother Oliver says, "I am persuaded to believe that every right thinking man and woman realizes that the Home is a worthy institution. '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.' (James 1:27) It is possible that some, not knowing the work of the Home, think that it is a profitable institution and that the directors are being profited by their connection with the institution and that the Home has more money than it needs to care for the children. Of course, this is a mistaken idea. There is not now and never has been too much money available. Children have to be turned away from time to time because of the lack of funds to provide the things they need. A move is underway to build more room and remodel some of the buildings that are there now. The directors of the Home serve without pay and are not allowed even their expenses in carrying out their duty. These men should be loved and appreciated for the work they are doing."

We are sure that any assistance given the Home will be gratefully received by many needy children.

Appreciated

We appreciate the kindness of Brother George Welsh Tyler, a minister of San Diego, California in renewing his subscription to the Gospel Light and also sending in a subscription for another of our beloved Gospel ministers, T. Q. Martin of McMinnville, Tenn. Brother Tyler writes:

"Brother Martin is my beloved old teacher. To him I owe much. If I am to be with my Lord and Master throughout eternity it will be due largely to the incentives he instilled into this humble mind by his tireless teaching and the example he set before his pupils in the devout life he led. He lived at the little town of McMinnville many years and served the Central Church of Christ about twenty-five years interspersed with some evangelistic meetings each year in the United States and Canada. Allen Phy now serves this great congregation with Brother Martin being senior elder and if able he preaches when Brother Phy is away. Like myself Brother Martin thinks we preachers should pay the same price for our church papers as any other subscriber does.

"Very truly your brother in Christ,
"George Welsh Tyler."

Huntington, Arkansas, Dec. 15, 1945:

One was baptized during the meeting in Okay, Arkansas. Am now in Coweta, Oklahoma. Will close here the 21st and hope to spend the holidays with the homefolk. This meeting ends my years work of evangelism. It has been a good year and hope that next year may prove still better. If I can be of service to you, let me know. May the Lord bless the labors of the faithful.—H. H. Dunn.

THE GOSPEL LIGHT

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Discussion of "Holy Things"

WAYMON D. MILLER

In two previous articles my friend Hugh Boydston and I have discussed singing sacred songs in the home with instrumental music. Brother Boydston has affirmed that sacred songs should not be sung in the home with an instrument, and I have affirmed that such a practice violates no Scriptural principle. In holding these positions both Brother Boydston and I are sincere in our beliefs, and are seeking to test the strength and virtue of our positions in this friendly controversy.

This is admittedly a discussion of no vital matter. It does not relate to either the salvation or damnation of the soul, unless it can be shown that singing with an instrument in the home constitutes a violation of a Scriptural principle. But it is a matter that has long caused brethren to wonder, as many brethren hold both positions as affirmed by Brother Boydston and me. I believe therefore the discussion to be appropriate and timely.

In his last article Brother Boydston called upon me to produce "one passage of scripture saying it is all right," and that this would "settle the matter once for all." In this my good brother either misunderstands my position, or he has just missed the point. I am not affirming that hymns with instrumental music in the home is Scriptural, but that it does not violate a Scriptural principle. Any act to be Scriptural must have sanction of the Scriptures by either a direct command, a necessary inference, or a furnished example. There is also a vast difference between a thing being Scriptural, and its not violating a Scriptural principle. For instance, I personally prefer a Chevrolet automobile to a Ford. My buying a Chevrolet couldn't be said to be "Scriptural," yet it is on the other hand not a violation of Scriptural principles. Brother Boydston further says that if and when I show singing hymns with the instrument in the home to be scriptural and proper, that I will have lots of friends, especially among the Digressives. This conclusion I believe to be unnecessary, and the implications unwarranted, for I am just as much opposed to instrumental music in the worship as he. Neither Brother Boydston's nor my position would lend the Digressives any comfort in their sinful use of instruments *in the worship*. As will be shown later, the home and the worship are entirely different realms.

Brother Boydston states that if one even *desires* to sing in the home with an instrument, that this desire is sinful, and is expressive of digression. He tries to

connect this with Jesus saying if a man looked upon a woman to commit adultery with her, that he was in his heart guilty of the sin. His example does not fit the issue involved. If I desire to bring the instrument *into the worship*, then this would be parallel with his illustration. But for this I do not contend.

The main issue basically revolves around one point: Is there a difference between the laws governing a social gathering and the laws regulating a worship service? Providence has established three realms of authority on earth: civil government, the home, and the church. These points are too well established in the Scriptures to require proof. I asked Brother Boydston if the laws of the church (worship) applied to the Home (social gatherings) also, and if any laws did thus apply, for him to point out which laws do so apply, and which do not. To my amazement, Brother Boydston replied that *all the laws of worship apply to any social gathering* "if acts of worship are engaged in." In such a careless reply Brother Boydston involves himself in several insurmountable difficulties. He says that he does recognize the distinction between a social gathering and a worship service, then reverses himself by saying that all laws of worship apply to social gatherings "if acts of worship are engaged in." He should surely see the inconsistency in these positions.

The act assembling itself is necessary to worship, and is an essential part thereof (Heb. 10:25). Since this is a part of the worship, Brother Boydston, do all laws of worship apply to all assemblies? He also specifies teaching as a part of the worship. Brother Boydston is worship involved every time teaching of the Scriptures is done? If so, where is a woman Scripturally permitted to teach? She is forbidden to teach in the worship (1 Tim. 2:12; 1 Cor. 14:34-35), yet she is permitted to teach in gatherings other than the worship (Titus 2:2-3; Acts 21:8-9; Acts 18:26, etc.). If it can be seen how the acts of assembling and teaching apart from the worship are not governed by the laws of worship, then it can also be seen how that singing apart from the worship is not governed by the laws of worship. If Brother Boydston admits that teaching and assembling (acts involved in worship) may be done separate and apart from worship, and these things not be worship, then he is forced to admit that singing can be done also apart from the worship without worshipful intent.

In developing this issue I drew a parallel between the Lord's Supper and singing, both of which are acts of worship. I asked Brother Boydston if the same elements of the Lord's Supper (bread and wine) could be

observed at any time except in the worship. If the bread and wine can be eaten without sin apart from the worship, then singing of sacred hymns can be engaged in apart from the worship. In reply to this argument, Brother Boydston stated: "The act of worship is not in the element but in the partaking of them." Well, if this principle be true, then to partake of bread and wine at any time would be worship. Brother Boydston's position would forbid drinking grape juice at any time, for any time there was a "partaking of" the elements of worship this act would be worship. No, Brother Boydston, worship is not the partaking of the elements of worship, but the partaking of them *as an act of worship*. Does he not admit the possibility of an ungodly person on Lord's Day "partaking of" the acts of worship, and his acts still not be worship? Not only must the elements be observed, but they must also be accompanied with a condition of the heart—the *intent to worship*.

Brother Boydston asks about my singing as I drive along in my car, without worshipful intent, "Is it not possible that he is worshipping without stopping and deciding to worship?" I ask him, is it possible to worship God unconsciously? Would not such practice reduce the worship to external ceremony? If so, one could assemble on Lord's Day and engage in the acts of worship with his heart and mind on a ball game, a party or the like, and still according to Brother Boydston have worshipped God acceptably. He has already stated that worship is the partaking of the acts of worship.

As to James 5:13, Brother Boydston missed the argument developed from the text. He affirms that singing of sacred songs should never be done except as worship. I introduced this verse as proof that sacred songs can be sung merely in merriment, or because one is happy. In this verse James asks: "*Is any merry? let him sing psalms.*" I quoted from Goodspeed to show that "psalms" means the same here as hymns. The question then is this, "Is any happy? If so, let him express his happiness by singing a hymn." Brother Boydston has not touched the argument based on this verse. The verse clearly justifies singing sacred hymns for purposes other than worship, and disproves his contention that sacred songs should never be used except for worship. No, this matter is not "either worship or mockery" Brother Boydston, because James offers a middle ground between these extreme ends. Singing for merriment is neither worship nor mockery.

Brother Boydston has failed to clearly distinguish between the home and worship, or the church, and I call upon him to do so now. He must also admit that the laws of worship were not given to govern social functions, or the home, or else ignore plain teachings of the Bible. He must also admit that laws of worship apply to the worship service. If he cannot show that I violate a Bible principle pertaining to the home in singing sacred hymns with the instrument in the home, then my position is neither "sinful" nor "digressive." If he does not admit that acts of worship, such as teaching, can be observed apart from the worship, then he completely eliminates woman's work in the church. No, worship is not "partaking of" the acts of worship alone, as Brother Boydston's position contends,

but it also involves a condition of the heart expressing an intent to worship. When singing in the home is accompanied with an instrument, then no worshipful intent is present. We further call upon Brother Boydston to produce one verse of Scripture, or one Scriptural principle, we violate when singing sacred hymns with an instrument in the home, or in social gatherings. If the affair is of social nature, it is not therefore worship, and laws of worship cannot be applied to such events. Brother Boydston labels such acts as "sinful," "digressive," and "mockery." Sin is defined by the Bible as transgression of God's law (1 John 3:4). If Brother Boydston will point out which of God's laws is violated in singing hymns with an instrument in social activities, then he will have proved such to be sin. If this he cannot do, then he is not Scripturally justified in branding such practice as sin. If this cannot be done, then he is forced to the conclusion that this is merely a matter of personal preference with him, and should not be forced upon others. As such social gatherings are not by nature worship services, he cannot in this appeal to the laws of worship. Such laws were given expressly and exclusively to regulate a service wherein brethren congregate for the specific purpose of worshipping the Lord.

Boydston's Reply

HUGH BOYDSTON

Since writing my former articles on this subject, I have had the privilege of meeting Brother Miller and am more than delighted that the discussion is with one so sincere and honest as he. I liked him immensely in a minute.

I cannot agree with him, however, on this matter and neither do I agree that the matter being discussed is not vital. To me, it is vital. Any departure is vital and I consider that this is a departure.

Brother Miller admits that there is no authority in the Bible for what he is defending as perfectly legitimate and harmless. But merely uses the argument of the Digressives and says there is no scripture against it. If the Holy Things of the Tabernacle were so sacred that Uzzah was killed for touching one of them, are the sacred things of the New Testament less sacred? If under the shadow a man is killed for failing to observe the proper and scriptural use of sacred Holy things, what will happen if we fail to have the proper reverence for these same sacred holy things in substance instead of shadow.—Brother Miller's Chevrolet instead of a Ford is legal if the use is legal. Otherwise, it might not be scriptural to own a car.

Unless he does show that we can use sacred holy songs apart from worship without any mockery he will have to show that we can use instruments in the worship or admit that we sin when we add instrumental music to them in the home. This distinction he has tried to show but failed as I will show. He tried before by using the elements of the Lord's Supper as refreshments. That being gone, now, he tries by worrying about the teaching and woman's part in the church. This last I will deal with in a later paragraph.

His argument on the desire of the instrument is not sound unless the missing piece is supplied, namely, proof

that we can use the sacred songs as entertainment. Unless he can make this distinction by the Bible the desire for it stands as equal to placing it in the worship. I rather believe that the use of it in entertainment indicates that one would place it in the worship if it were not for the legislation of God against it. It does in other words, show a desire for it on the part of the individual.

I do not agree with him as to the main issue. A social gathering where no acts of worship occur is not subject to the laws of worship. If and when sacred songs, prayers, teachings, communion or contributions are introduced, it then and there becomes a worship service. The three realms of authority mentioned by him are so far as I can tell accurate, but God is above all and will tolerate no using or usurping of the things belonging to one realm by the others. Thus, civil government as such cannot carry on a scriptural religious program. Neither can the civil authorities use the word of God in any derogatory way without offending the Father of us all. So in the same vein, we cannot use sacred worship, nor any of its acts, in our homes as merely entertainment without offense to Him who died for us. If this is not correct reasoning why?

I did not say that all laws of worship applied to any social gathering nor that any of God's laws applies (except laws of decency) to purely social gatherings. What I did say was, "That *all* of the laws of worship apply to *any* gathering of God's people in the home, barn, under trees or driving down the road in our cars *if acts* of worship are engaged in." There is as much difference between social gatherings where no acts of worship are engaged in and a gathering where they *are* engaged in as there is between "OLD BLACK JOE" and "THE OLD RUGGED CROSS." The first is suitable for social gatherings and has no scriptural strings attached if used for entertainment. The second is, "Speaking to yourselves in psalms, hymns, and spiritual songs singing and making melody unto the Lord." It is sacred and cannot be used as entertainment without guilt in the sight of God. It expresses adoration for the Lord. It is an outward manifestation of our love for the Lord. It is worship by any definition of the word and the gathering that uses it is not purely a social gathering. It is a worship service- when and while it does this.

The assembling of ourselves is not a sixth act of worship. It would have Brother Miller worshiping as he drives along in act of assembling for worship when he sang as he says he many times does. The assembly commanded by Paul in Heb. 10:25 is the same as that attended by him in Acts 20:7, but in this case the assembly was in order to worship but not worship. I do not admit for a second that teaching can be engaged in without showing the Lord that we love and adore him. This is worship. Brother Miller's perplexed question about the woman not being able to teach at all under such circumstances does not follow. The restriction is not on a woman's teaching in worship but on her preaching or usurping the authority of the man. The restriction does *not* say: I forbid a woman to teach in worship, but I forbid her to teach or usurp authority over man. Most churches use women to teach classes on the Lord's Day and this is worship. A woman can

teach, the act is worship, if she does not usurp authority over men or take his place as a preacher. She teaches when she takes part in the song service. This is also true if she sings sacred songs in the home or gatherings apart from the regular building.

The partaking of the bread and fruit of the vine as refreshments is quite a different act from the partaking of them in memory of Christ. As much difference as between singing "Old Black Joe" and "The Old Rugged Cross." He should have noticed that distinction when he found my question asking if it would be all right to have the Lord's Supper as entertainment. He now tells us that the partaking of these elements as an act of worship makes it worship. But he misses the point. It is not the partaking of them *as an act* of worship but the partaking of them *in memory of Christ* that makes it an act of worship. Now *CAN WE DO THIS AS ENTERTAINMENT?* The ungodly person would be offering vain worship teaching the commandments of men. (Matt. 15:9).

Brother Miller wants to know if it is possible to worship unconsciously and if so, if this would not reduce worship to an external ceremony, and observes that one might worship with his mind on a ball game. I would think that if *his* idea that the act of assembling was an act of worship, one could easily worship with his mind on a ball game. Yes, it is possible for one to show adoration without realizing that it is worship and in this sense not know that he is worshipping God. And the fact that the songs mean what they say is the reason Brother Miller prefers them as he drives down the road. This same fact makes his singing of them worship, and I believe where they are rendered as pure vocal numbers that such worship is acceptable. For in that he goes through an "Act or feeling of adoration or homage; the paying of religious reverence, as in prayer, praise etc." Quotes from the dictionary in definition of the word worship. With this in mind one will see the impossibility of one worshipping with his mind on a ball game as each of the Lord's five acts of worship would prevent this. But if the act of assembling was an act of worship, then, one *could* worship with his mind on a ball game. The acts of worship are in some particulars mental but are nevertheless a part of it. The song service has only preparatory mental acts. In other words, the words of the song must first be in the mind but the uttering of them to a tune is one thing the Lord made sacred in this act of worship. The same is true of the prayer except the tune is unnecessary. The mental acts in connection with the bread and fruit of the vine is that they be in memory of Christ when partaken of. That is then worship.

James 5:13 still says nothing about an instrument. *If*, and that is a mighty big *if*, Brother Miller is right about it, justifying the singing of sacred songs without it having to be either worship or mockery, then that makes it parallel with the worship. The singing in both cases is authorized by the Bible according to Brother Miller's interpretation if the justifying of a song justifies an instrument in entertainment then it will in the worship also. If it will be sinful and violation of scriptural principle to add it to the worship, it will be to add it to the authorization for it in the entertainment. There

Brother Miller is a direct violation of scriptural principle.

Brother Miller also says that the verse clearly shows that sacred songs can be sung *merely* in merriment. The word *merely* like the words mentioned last 'With an instrument' is not in the passage. That part is only to be found in a man's interpretation. Brother Miller said that, not James. Is it not the most natural thing imaginable for the Christian to worship, and when God blesses to such an extent as to make him merry. Songs, sermons, and prayers are bound together in songs. The Psalms, Hymns, and Spiritual songs of Eph. 5:19 are, "Psalms are songs devoted to the praise of God, extolling his name, power, character, and works..... Hymns are songs of praise, thanksgiving, and supplication teaching our dependence on God and his willingness to hear and bless. Spiritual songs are those intended to inspire and cultivate feelings of spiritual devotion and to bring the spirit of man into harmony with, and under the control of, the Spirit of God." Lipscomb's comments. To me, it is unthinkable that one in view of these facts would desire to use such holy, sacred things as any thing but worship. Surely all can see that point.

Back to James 5:13, I now quote Adam Clarke's commentary, "These are all general but very useful directions. It is natural for a man to sing when he is cheerful and happy. Now, no subject can be more noble than that which is Divine; and as God alone is the author of all that is good which makes a man happy, then his praise should be the subject of the song of him who is merry. But where persons rejoice in iniquity, and not in truth, God and sacred things can never be the subject of their song." Sounds like he thinks that James is talking of an outward expression of what is in one's heart. Doesn't it? Will not this outward expression of one's adoration be worship? If not, why

not?

It seems to this one that we are guilty of drawing near to God with our lips while our hearts are far from him in this. So here we have another scriptural principle violated. That of using prayerful, teaching, and sacred songs as entertainment. Remember what happened to Belshazzar when he was host at a great social function and introduced the holy sacred vessels from the Temple into the fun as entertainment and merriment. While his knees made the only sound as they smote together the fingers of a hand wrote the dreadful message on the wall, "Thou art weighed in the balance and found wanting." The same principle is laid down in the New Testament as a reference to the Heading of this discussion will show. See Matt. 7:6 again. Belshazzar had used sacred holy things (made so by the word of God in much the same manner sacred songs have been made so) as entertainment. So we violate not one but two principles, once when we add an instrument (either to worship or its parallel) as already shown, and once when we use that which is holy to make merry with. At the close of his article Brother Miller calls on me to show the difference between the home (Social Functions) and the church. I have discussed this and will not use valuable space in doing so twice in one article.

Brother Miller, you never answered my question about observing the Lord's Supper on Monday night with winesap apples all as' refreshments at the same social gathering where you sang sacred songs with an instrument as entertainment. If one of these is mockery, so is the other. Would it violate any scriptural principles to observe the Lord's Supper as entertainment? Well, whatever scriptural principle this will violate will also apply to the singing of sacred songs as entertainment with an instrument.

Notes - Reports

Lamar, Arkansas, Dec. 19, 1945: I have sold my Grocery Store and am ready to hold meetings anywhere I am needed. Write me at Lamar, Ark. —H. E. Hice.

J. A. Copeland To Prescott

About the middle of October I began full time work with the church at Prescott, Arkansas, but I did not move here until December 1. I will be with the church here until early summer and then I will be in meetings through the summer and fall. After that I will probably take up local work with the church here again. This may be my home for two or three years. Address me: J. A. Copeland, 502 West Elm St., Prescott, Ark. All mail intended for the Gospel Light should be sent direct to The Gospel Light, Delight, Arkansas. Brethren, let us work. Brotherly, J. A. Copeland.

Willow, Oklahoma, Dec. 15, 1945: I preached at Kermit, Texas over two Sundays while visiting with my brother and family. There was one restor-

ed. Our crowds were small most of the time. We have so many worldly Christians now days. So much more interest in other things than the Lord's work. Something is going to have to happen so money will be scarcer or it looks like we are all going to the devil. Our interest is at the wrong place. When the Lord gave the parable of the talents, He gave them according to their several ability. Some of us just can't stand prosperity. What are we doing with what our Lord has "loaned" us? We could do more for the Lord now if we would. How will our account be? The Lord willing in a few days, I will be at home, Wheeling, Arkansas. Brethren pray for me.—W. O. Stroud.

Greenville, Texas, Dec. 18, 1945: We shall begin a new 30 minute broadcast over KWKH, 1130 kc, Shreveport, Sunday, January 6, 1946, 8:15 to 8:45 a. m. This is a 50,000 watt station and may be heard throughout a great part of the nation at this time of day. The broadcast, sponsored by the Portland Avenue church in Shreveport, with fellowship of other churches, will consist of singing by some of the best singing groups in the church, radio choruses, college choruses, and select congrega-

tional singing, and a Bible lecture by this writer. This work is entirely a missionary work, and the cooperation of brethren by making announcements of the broadcasts will be greatly appreciated. Other broadcasts on other stations, sponsored by other churches, at present remain 15 minute programs. They are: WKRO, 1490 kc, Cario, Ill., 1:00 p. m.; KPDN, Pampa, Texas, 5:45 p. m.; and KRRV, 910 kc, Sherman, Texas, 5:45 p. m. each Sunday. We hope to increase some of these to a 30 minute broadcast soon. —V. E. Howard, 3720 Washington St.

Caldwell, Idaho, Dec. 14, 1945: I closed an interesting song drill for the church at Midvale, Idaho last Friday night, December 7. I enjoyed my stay and labor with those good people very much. Brother L. J. Anderson is their faithful minister, and is doing a good work over there. I preached three Lord's days for the church while there. I came here and began a song drill for the church. Brother Charles Degenhart is the faithful minister here. I shall close here next Wednesday night, and (the Lord willing), shall go home for the holidays, and to visit with my family for a few days. Whatever I may have accomplished (as a servant of our

Lord) during 1945, to Jehovah and his Dear Son, be all the honor, glory and praise. I have enjoyed one of the best years work of my life, this year. May the Lord ever bless all the faithful in their efforts to save the lost from sin, is my prayer.—Ira Y. Rice, Sr.

Warren, Arkansas.: Dec. 31, 1945
We closed the old year with two nice audiences last Sunday. The church has taken on new life and we are looking forward to good work with the church in 1946. The interest continues to grow.—Ira Lee Sanders.

Little Rock, Arkansas, November, 26, 1945: Last Lord's Day I preached for the little group of disciples meeting in the courthouse at Benton, Ark. One lady confessed her wrongs and was restored. To God be all the praise. I go next Lord's Day to Bauxite which will be my first trip there. I still have some open dates for meetings in 1946. Who needs me to do the preaching or direct song services write at above address.—C. E. McCord, 3015 W. 15 St.

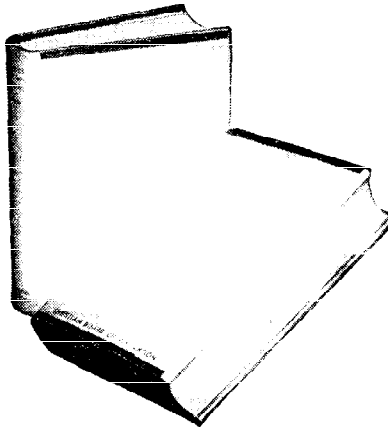
Alamogordo. New Mexico, January 3, 1946: The cause here is doing very well with attendance good. We begin a meeting February 10 with J. O. Garrett of Stephenville, Texas preaching. All in reach are invited to be with us all you can. My wife (Ma Elkins) is not recovering from the injuries received in the bus wreck of October 10, and doctors say she will never be well again, nor have the use of her left arm. No settlement or compensation from the bus company as yet. Costs of her sad experience to date is over \$400.00 and growing by the day. She with me, extend hearty New Year wishes to all who read this, and the Gospel Light staff also.—Tice Elkins.

Lubbock, Texas, January 2, 1946: The last services here at Southside during 1945, were encouraging. Five people were added to our membership. Extra chairs were used in the aisles and vestibule at the morning service to help seat the audience. The night audience was the largest for several weeks. The contribution for the day was \$381.50. Our total contributions for the year 1945, amounted to \$15,652.00, or an average of \$301.00 for each Lord's day. We are now entirely supporting T. R. Bankhead in Pendleton, Oregon and helping to support Albert Smith in Corvallis, Oregon. We are sending monthly contributions to three orphan homes and carrying a rather big program on here in Lubbock. We are planning to build a nice church house in a new section of our city with the hope of beginning a new congregation there some time this year. Our budget for 1946 will call for a larger contribution and a more extensive work than ever before. Our work is pleasant and encouraging.—D. H. Perkins, 1506 Arnett Street.

Camden, Arkansas, December 24, 1945: There was one addition by mem-

bership here yesterday. I am in need of a place to move to. Prefer Texas or Oklahoma but will consider any place needing a preacher. Can furnish references as good as any one from both preachers and churches. Have been in the ministry for 18 years. Any one in need of my services please address me as above. So far as I know my place here is not filled I will answer all letters I receive in regard to this matter.—Hugh Boydston, 230 N. Madison.

Corning, Arkansas, December 11: Brother Rue Porter and I closed a meeting at Green Forest, Arkansas Sunday night, December 9, with two confessions and baptisms. I saw more men in attendance there than anywhere I have been this year. This writing leaves us in Harrison, Ark., with one night gone. Good attendance for the first night. It is probable that I will go to Oak Grove from here for a weeks song drill.—Earl E. McCord.



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The
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The material found in Bible dictionaries, sacred geographies, concordances, etc., is condensed in brief explanatory notes on all difficult passages.

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that take and give unto them for mc 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.

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-
tle child, and set him in the
midst of them, and said,

aRom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, ic.; 22:21, &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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The Gospel Light

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

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NUMBER 6

The Tabernacle of David

H. H. DUNN

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 16:16, 17).

Much concern is manifest as to what is meant by the Tabernacle of David: its being fallen down: its rebuilding: etc. The object of this essay is to give the Bible explanation of these things that the hearts of men may not be confused by the teaching of theological speculators who are trying to fill the country with their theories that Christ is not seated on David's throne and by the promulgation of such a theory, they would deprive you and me of salvation.

The above given passage was quoted by James from Amos 9:11, 12 and used to prove by the Jewish scriptures that you and I (being Gentiles) may have salvation through Christ. The occasion which brought forth the speech in which James gave this quotation was this:

After the stoning of Stephen (Acts 7) a great persecution arose in Jerusalem against the church, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. (Acts 8:1, 2) Some of them even went so far as Phenice and Cyprus and Antioch, preaching the word to none but the Jews only. (Acts 9:19) And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. (Acts 11:20-26).

All things seem to have gone along well with the

church in Antioch for a number of years but after while there, "Came down from Judea certain men and taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain others of them, should go up to Jerusalem unto the apostles and elders about this question. (Acts 15: 1, 2).

Now this is the second time that the apostles and brethren in Jerusalem had been called upon to decide certain things about the Gentiles receiving the gospel. The first instance is recorded in Acts 11:1-18. That was when they had heard that Peter had gone to the house of Cornelius and (for the first time) preached the gospel to the Gentiles. Some of the Jewish brethren condemned him for it but when Peter had explained to them the events of his going to the Gentiles with the gospel, they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18). Now some ten or more years later we see some of those Jewish brethren going down to Antioch and teaching the Gentile Christians there that they must be circumcised. So we see the delegation, mention above, being sent up to Jerusalem to consider the matter of the circumcision of the Gentile Christians. "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all that God had done with them. But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter." (Acts 15:4-6).

"And when there had been much disputing," (We can see from this statement that there was a good deal of discussion of the matter pro and con, some for having the Gentiles circumcised and some opposing it), "Peter rose up, and said unto them, Men and brethren ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their (Gentiles) hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor us were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." (verses 7-11). Peter herein declared again God's acceptance of the

Gentiles, as he had at the previous discussion recorded in Acts 11. "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." (v. 12). Peter had rehearsed to them the miraculous outpouring of the Holy Ghost at the house of Cornelius when God had first visited the Gentiles through him and now Barnabas and Paul told them how God had continued to show his acceptance of the Gentiles by the wonders and miracles which he (God) had wrought among the Gentiles by them. "And after they had held their peace," that is, after Barnabas and Paul had told the brethren the things recorded above, "James answered, saying, men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written." Now notice how James brings the words of the prophets forth to prove that it has been in the purpose of God to save the Gentiles from their sins through the grace of the Lord Jesus Christ just the same as the Jews. That there is to be no difference between the Jews and the Gentiles. In the sight of God there is no longer to be a difference. God had intended from of old to bring them together in one body. See Eph. 2:14-16. James says this is in agreement with the prophets, in other words, the salvation of the Gentiles is the fulfillment of the words of the prophets. Then in the 16 and 17 verses James quotes one of the prophets. (Amos 9:11, 12). "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

In this quotation from Amos, James proved four things:

1. The tabernacle of David had fallen down.
2. After certain things God would return unto Israel.
3. He would set up again the tabernacle of David.
4. The three preceding things must take place that the Gentiles might seek after the Lord.

Now that God has shown by the miraculous things done by him among the Gentiles, that he has accepted the Gentiles as his people, James proves that the tabernacle of David has been set up again. Peter, Barnabas and Paul have given their proofs of the salvation of the Gentiles, therefore the tabernacle of David has been rebuilt; for, according to the prophets, the Gentiles could not be saved until the Tabernacle of David was rebuilt.

There has been quite a lot of speculation with regard to the things spoken in this conference in Jerusalem. Some insisting that when James spoke, in the 14th verse, of Simeon declaring how God "at the first did visit the Gentiles, to take out of them a people for his name," that that meant that the Gentiles should first be saved and then the Tabernacle of David would be rebuilt. That teaching is false. It places a false construction on the meaning of plain language. It places a false construction on the words of the prophets. It is

just not true. What Peter had declared unto them was that the first Gentiles to receive salvation through Christ was at the house of Cornelius when he, whom God had chosen to first give the word of the gospel unto the Gentiles, preached the gospel to them and they believed it and obeyed it. That is what Peter and James both explained as the "first." Even the first Gentiles could not be saved until the words of the prophets were fulfilled in the rebuilding of the Tabernacle of David.

The word tabernacle means house and in this instance means the royal house or lineage of David.

God had been the king over Israel; ruling them through judges until they rejected him as king and demanded a king like unto the nations about them. (I Sam. 8:1-22). In his anger he gave them a king as they demanded. (Hos. 13:11). Saul was selected to be their first king and the dynasty should have remained to his house but he turned away from keeping the commandments of the Lord and he was rejected and the dynasty was taken from him and given to one who was better than he, even David. (I Sam. 15:26-28). Saul had been but the deputy to rule over Israel, in the room of the judges through whom God had formerly reigned over the people and now this deputy-ship or kingship passed to David. Saul was made king 1095 B. C. and reigned over Israel for forty years. David was anointed king in 1055 B. C. and reigned in Hebron over Judah six and a half years and then established his throne in Jerusalem and reigned over Israel and Judah for thirty-three and a half years or until 1015 B. C.

Some six years after David's throne was established in Jerusalem David desired to build a house for the Ark of God and made his thoughts known to Nathan the prophet. Nathan immediately told him to do all that was in his heart; for the Lord was with him. But that night the word of the Lord came unto Nathan, saying for him to go and tell David that instead of him building a house for the Lord that the Lord would make David a house; and that his house and his kingdom should be established forever before him: that his throne should be established forever. (II Sam. 7:1-16). David understood that this house (Tabernacle) was to be his descendants sitting upon his throne after him and offered up a prayer of thanksgiving to the Lord (II Sam. 7:18-29) concluding the prayer with these words: "And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God hast spoken it: and with thy blessing let the house of thy servant be blessed forever." The Lord assured him that his sons should continue to occupy his throne, if they should be faithful to the Lord. Hear the words of David in his charge to his son Solomon who was his first son to occupy the throne after David: "I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the Lord may continue his word which he

spoke concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." (I Kings 2: 2-4). Now hear Solomon's prayer that he prayed before the altar on the completion of the temple, "Therefore now, Lord God of Israel, keep with thy servant David my father that thou premised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; So (only if: mar. H. H. D.) that thy children take heed to their way, that they walk before me as thou hast walked before me." (I Kings 8:25). The positive was that the house of David should stand as long as the sons of David walked uprightly before the Lord. The negative was that when they failed, ceased, to walk uprightly before God the house would fall. Even the first son, Solomon, did not live righteously as had David, and the succeeding kings departed farther and farther away from the way of the Lord until with the passing of the twenty-first king of the house of David, Zedekiah, who "Stiffened his neck and hardened his heart from turning unto the Lord God of Israel" (II Chron. 36:13b), the Tabernacle of David lay in complete ruins. Almost two hundred years before the final fall of the house of David, Amos had prophesied of the miserable end that should come upon them together with all Israel and in the ninth chapter of his prophecy and the eleventh and twelfth verses he gave the assurance of God that the Tabernacle of David that would then lie in ruins should be rebuilt. That prophecy was fulfilled i. e., the falling of the Tabernacle of David, when Nebuchadnezzar invaded Israel and carried them away in captivity, and finally captured Zedekiah, killed his sons before his eyes; put out his eyes and carried him away, captive, into Babylon, there he died a miserable death. The princely Tabernacle of David was fallen and would so remain until God should again set another of the seed of David upon his throne.

For six centuries David's Tabernacle lay in ruins. But God had assured David, (II Sam. 7:12, 13) "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 an house for my name, and I will establish the throne of his kingdom forever." All through the centuries, while David's tabernacle was in ruins, the people were looking for the coming of the seed of David who should again occupy the throne of David. Then when the time was fulfilled there was born a descendant of David, in Bethlehem of Judea. Just before his birth, at the circumcision of John the Baptist, who was to herald the coming of the new king, Zacharias being filled with the Holy Spirit prophesied, saying, "blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." (Luke 1:68, 69). Zacharias here spoke of the Christ who was shortly to come. Now notice his prophecy concerning his own son John. "And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways." (Luke 1:76, 77).

The angel Gabriel made this pronouncement to Mary

before her conception of the Christ child: "Fear not Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:30-33). This was to be the fulfillment of God's promise to David recorded in II Samuel 7:12, 13; Also the fulfillment of Dan. 2:44; 7:13, 14; 22, 23, 27. And in fact all, as Zacharias said in Luke 1:70, "As He spake by the mouth of his holy prophets, which have been since the world began."

When John had completed the work that God had given him to do and was cast into prison, Jesus said, Mark 1:15, "The time is fulfilled and the kingdom of God is at hand." The time for the rebuilding of the Tabernacle of David is drawing near. But before that Tabernacle could be rebuilt there was another prophecy to be fulfilled, even the oath that God had sworn unto David, "That of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." (Acts 2:3) Peter there gives the resurrection of Christ from the dead as the fulfillment of that promise to David recorded in Psalms 16:10. Jesus of Nazareth, of the seed of David, lived, died, was buried and was raised from the dead the third day, associated with his disciples for forty days, then ascended to heaven and the prophecy of Dan. 7:9-14 was fulfilled and He having received the kingdom, seated upon the throne of his father David, of which the material throne of David in Jerusalem had been the type and the material kingdom of David the type of the kingdom of Christ which is not over material Israel but over the Israel of God over the whole earth, wherever they may be found under the whole heaven.

This Peter showed to the multitude who were gathered before him on the day of Pentecost, declaring that God had fulfilled the oath to David in the raising up of Christ to sit on his throne. That Christ had ascended into heaven and there been anointed King and in the exercising of his kingly power had sent forth the Holy Spirit as he had promised his disciples that he would do. (Acts 2:30-36) Then was the Tabernacle of David rebuilt. The Son of David again on the throne. A more glorious throne than ever was the material throne in Jerusalem. Now the Gentiles could seek after the Lord. (Amos 9:12).

The first time that God visited the Gentiles was when Peter went to the house of Cornelius and preached unto them salvation through Christ. (Acts 10) Then when the delegation was sent from Antioch to the Apostles and elders of the church there to consider the status of the Gentile Christians, Peter and James again bring forth the mighty truth that God has again built the Tabernacle of David with the mighty Prince upon the throne. What a blessed thought for the Gentiles, of which are you and I. How unenviable is the task of any man (especially any Gentile) who sets himself to deny that the Tabernacle of David has been rebuilt for he thereby would take from us the opportunity of salvation.

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Discussion of "Holy Things"

WAYMON D. MILLER

It is with pleasure that this discussion of singing hymns with an instrument in the home is continued with my good friend and brother, Hugh Boydston. Since beginning this discussion we have met on two occasions, and the warmest of friendship prevails now between Brother Boydston and me.

In this friendly, but sincere, discussion Brother Boydston has taken the position that it is sinful to use sacred hymns with an instrument in a social gathering in the home. This I am denying, and providing reasons why I do not believe such practice constitutes sin. It is suggested that the reader carefully examine both sides of this matter, and then act as his conclusions and convictions direct.

Brother Boydston continues to say that he recognizes a difference between social activities and the worship service, yet he invariably argues otherwise. He disagrees with me, and says he regards this matter as vital. He states, "Any departure is vital, and I consider that this is a departure." A departure from what, Brother Boydston? You are kindly reminded that I do not advocate a departure from God's provisions in worship. We are here discussing social affairs, and not the worship. This is a distinction you have never recognized or applied, though you claim otherwise.

I wish kindly to call Brother Boydston's attention to a matter in which his conclusions and accusations are unwarranted and unfair. In each article thus far he has continually associated and classified the use of instruments with hymns in the home with the Digressives. Brother Boydston, the distinction here between the Digressives and our brethren is not that Digressives sing with an instrument in the home, but in the worship! You have repeatedly, and uncharitably, linked my position with the Digressives, which I think is unfair and unwarranted. You must remember that this difference is not between

you and me alone, but that a great number of brethren everywhere occupy both positions. I am confident that brethren who occupy the position I hold do not appreciate being branded as Digressives, and placed in the same category with the First Christian Church, which has opened the floodgate in the worship to virtually every error of denominationalism. Will you not then, in fairness and consideration, refrain from such uncharitable insinuations?

Brother Boydston makes no distinction between singing hymns for worship, and singing them when no worship is intended. Nor does he make a distinction between instruments in the home, and instruments in the worship. In most every sermon and article on instrumental music brethren have always made a proper distinction here. Let me give a few quotations here in this connection. These quotations are not submitted as proof, but to show the distinction in this matter commonly made by our brethren, and which Brother Boydston fails to make.

Brother A. G. Hobbs, Jr., in an article on instrumental music in the Christian Worker, May 22, 1941, says: "If instrumental music is permissible in the home, why not in the worship? Many things are morally right, but religiously wrong." He then shows that vocal music alone is to be used in the worship. Lloyd E. Ellis, writing in the Gospel Light, December 21, 1944, stated: "Men enjoy instrumental music, especially when they are trained to appreciate it, and the music is good. But does God want it in the worship service?" L. O. Sanderson wrote: "It is urged that we have instrumental music in the home; therefore we may have it in the worship. This, however, cannot be an acceptable urge. The home and the church are different. (Please note, Brother Boydston!) Social and spiritual life are very unlike each other. God is the author of worship; men are the mak-

ers of society. Christ is the head of the church, and the earthly father is the head of the home. The home was not ordained for Christian worship any more than the business world is Christ's dwelling place." (Tulsa Lectures, p. 152) I have underscored parts of the above quotations to emphasize the points in question. It will be clearly seen that these brethren make a clear-cut distinction between acts performed in the worship and in the home. This is the very principle I have argued in this matter, and the distinction Brother Boydston has never made!

Brother Boydston says: "Brother Miller admits that there is no authority in the Bible for what he is defending as perfectly legitimate and harmless. But merely uses the argument of Digressives and says there is no Scripture against it." In this my friend would not tackle the applications I made here, and especially the illustration of the automobile. Brother Boydston, I am affirming that this is a matter purely of personal choice, and neither Scriptural nor unscriptural. I affirmed that it violates no Bible principle of social activity, and called upon Brother Boydston to show wherein it did violate a Bible principle, but this he has not yet done. I used the illustration that I prefer a Chevrolet to a Ford, -yet I could not say that it was Scriptural to drive a Chevrolet. Therefore this violates no Bible principle. I happen to know Brother Boydston drives a Ford. Brother Boydston, can you show me where it is Scriptural to own a Ford? Now, don't give me "the argument of the Digressives" by saying "there is no Scripture against it." You are here confronted with the same argument made against my position. Now face it, or admit that there are some things neither Scriptural nor unscriptural that are legitimate and harmless.

Brother Boydston has gone back to the Jewish law, and I shall follow him back there! He spoke of the law as the shadow of the gospel, which it is. He talks about Uzzah touching the ark of the covenant, and was killed for violation of God's law. Now, Brother

Boydston, in this Uzzah rebelled against God's prohibition to touch the ark. Now, if this is parallel with the present proposition, show us where we violate any law of God in singing and playing in a social gathering. If you cannot do this, you admit these points are not parallel, and thereby forfeit this argument on this point.

While we're discussing the law of Moses, let's make a few more analogies. Under the law the Jews offered a fire offering to God. (Lev. 10:1-2) Was it treating holy things unholy, Brother Boydston, for them to use fire for other purposes than worship? They offered the lamb, ox, sheep, goat and ram in sacrifice. (Lev. 1:10-13; 23:15-22). Were they permitted to kill these animals except in worship? They also offered corn as a sacrifice. (Lev. 2:14) Could they use corn in anything but worship? They also offered fowls, meat, flour, oil, frankincense, etc., to God. (Lev. 1:14-17; 2:1-3) Were they forbidden to partake of these items at any other time, though they were holy when offered to God in worship? They also used unleavened wafers (Lev. 2:4), which was also common food of the Jews. Were they forbidden to eat the wafers, Brother Boydston, at any time except in worship? You are claiming that holy things should never be used except in worshipping God. You have appealed to the old law, but it will be difficult to extricate yourself from this dilemma. You cannot throw this argument aside by claiming that it is not parallel with the issue involved, for the reader can see otherwise. If you can see how the Jews could use these "holy things" for purposes other than worship, then you can surely see that we today can sing "holy" songs for purposes other than worship.

Now, let us notice my friend's argument on "the desire." He says, "Unless he can make this distinction by the Bible the desire for it (instrument in the home. W.D.M.) stands as equal to placing it in the worship." Brother Boydston, surely this statement was a "slip of the tongue." Surely you don't mean to say it would be as bad to have an instrument in the home as to have it in the worship. Can't you see that again you make no distinction whatsoever between the home and the worship. According to your argument if I desire ham and eggs in the home, that this "stands equal to placing it in the worship," let's say on the table with the Lord's supper. The readers will plainly see that out of one side of the mouth you claim there is a definite distinction between the home and the worship, and out of the other you make no such distinc-

tion! Brother Boydston, I desire to purchase a nice new console radio-phonograph. Now, am I guilty of wishing to bring such an instrument in the worship? Surely you can see the absurdity of this position, and if you cannot, the readers can!

There is one argument I've pressed that Brother Boydston has never touched, as the readers will recall. He claims that hymns should never be sung except for worship. I have shown otherwise, and proved it with James 5:13, where James says, if any is merry let him sing a hymn. About the nearest my friend has come to challenging the argument is by saying, "Oh, there's no instrument or playing in that verse!" Well, that's not our argument on the verse, Bro. Boydston. Why not reply to what we argue, and not to what we do not argue? My argument on the verse is that the verse permits the singing of sacred hymns for purposes other than worship. Now, why not take hold of that argument instead of detouring around it?

Brother Boydston is still confused about the laws of worship applying in all social gatherings "if acts of worship are engaged in." He's still beside the point. The singing of a hymn does not produce worship, but singing it to worship makes it worship. Otherwise one could sing in the worship service with his heart on anything else except God, and it would still be worship. Let me ask Brother Boydston to clarify this issue by answering this question: Must a person intend to worship God in an act before that act is worship? Let him answer the question plainly and frankly. I claim that both the act and the intention are necessary. This is made plain in that we must worship Him "in spirit and in truth." (John 4:24) Not only must we have the right act prescribed of God, but it must be done for the right purpose. Brother Boydston's position would make him contend that the act is worship, regardless of the purpose. I am contending that a hymn used in a social gathering is not worship because the purpose, or intent to worship is absent. It is not worship, therefore, because one of the qualifying essentials of worship is not present. Then when we sing "The Old Rugged Cross" for entertainment, or as James said, for merriment, it is neither worship nor blasphemy. I wonder if Brother Boydston knows the meaning of "blaspheme?" The word is a combination of two Greek words, "blapto," which means to "hurt," and "phemi," which means "to speak." The word then means "to speak hurt,"

"to speak against," or "to speak evil of good." Does Brother Boydston contend we "speak evil of" God by singing hymns just for the pleasure of singing them?

Concerning the argument we made on the woman teaching, Brother Boydston says that God forbids her to "teach or usurp authority over man," and that this does not mean that she cannot teach in the worship. Brother Boydston, supposing an elder asked some good sister to preach in the pulpit, would that be permissible? Would she be "usurping authority over man?" If they asked her to preach, she would have been given authority over man, and would not usurp it". You'd better study this matter again.

Brother Boydston contends that singing hymns in a social gathering not as worship is sin, but he has not showed us where it is. Sin is transgression of the law. (1 John 3:4) We call upon him again to show wherein we transgress God's law by singing in social gatherings. This he has not yet done.

Boydston's Reply

Before entering into the discussion I want to thank the few readers who have written me complimentary letters on this discussion and ask others to let me hear from them. I am sure that this is also true of Brother Miller's sentiments along this line. Mail addressed to me at Camden, Arkansas reaches me o. k.

Yes, Brother Miller, I have both said and showed very clearly the distinction between social gatherings and worship. I believe you miss the point by thinking of worship with the definite article "the" as an affix. This is not Bible phraseology to refer to worship as "the worship." Every meeting has the social angle to it. The brethren and sisters visit before and after the Holy Sacred Acts of worship and while the visiting is going on it is social. Then, while the Holy acts are being carried out it is a worship service. It makes no difference where the assembly is held it is a worship assembly if it engages in any or all of the five acts of worship while it thus engages.

Brother Miller says I keep pointing out the weakness of his arguments by comparing it to the digressives and insists that he does not want to add an instrument to 'The' worship. Until he answers my arguments in last week's paper showing that the singing of psalms, hymns and spiritual songs has all the necessary things about it to make it worship and in that

case such singing is worship. Now, we find that he is affirming the instrument violates no scriptural principle in worship even though he says it is not 'THE' worship. Nevertheless it is worship by **any** definition of the word. This proposition I have continually advanced without his noticing it. Also in reference to this proposition whom do you suppose the digressives are 'rootin' for? The ones I know who are so eloquent in their praise of your position in this discussion have told me that they were not convinced on the music question anyway. There was no insinuation meant in this. It is true that the argument that says there is no scripture against it is the argument of the Digressives, is it not? I meant no insinuation; I merely point out a fact in that matter. As far as¹ the appreciation is concerned one in error rarely appreciates its being pointed out. I do not accuse you of being the same as the people who are called Digressives but if I am right about this matter, you are digressing from the truth in this.

Brother Miller still talks about singing hymns for worship and singing them where no worship is intended. Where does this distinction have its origin? If in the Bible, bring it on. If in some man's imagination, give back to him. I want none of it. But don't quote James 5:13 until you at least notice my arguments on it. Brother Miller even says I detoured around it. Has he forgotten that I quoted from a commentator to show that I was not alone in believing it to refer to the worship? He says I made no distinction between singing hymns for worship and singing them where no worship is intended. I clearly showed that when a Christian speaks in psalms, hymns, and spiritual songs that he is either worshipping or guilty of drawing near to God with his lips while his heart is far from him. No such distinction is possible.

Brother Miller seems to miss the point on my argument on the desire being equal to placing instrumental music in God's worship. My argument was that when it was used with sacred songs that these songs being worship makes a gathering of people a worship gathering. Thus wherever it occurred it was added to the worship and expressed a desire to have it whenever the same songs were used. His ham and eggs idea just doesn't fit. Neither is in any way holy nor is either ever used in the worship. Eating of wholesome food is scriptural (I Cor. 11:34). They would be no worse on the Lord's table than would instruments introduced into the wor-

ship. You, my brother, are making an artificial distinction between home and church. The home is no more a location than is the church. Both are people. When people read and pray in their homes they do it as members of our Lord's Church. This is worship and cannot be artificially separated from the church. If you desire to use the instrument with these prayers in the home it is as if you had used it. The same is true of the "speaking to yourselves in psalms, hymns, and spiritual songs." Thus you see that an instrument in the home used in entertainment is quite a different thing from an instrument in the home used with psalms, hymns, and spiritual songs. Buy the radio if you can afford it, Waymon. Don't use it to sing holy songs with.

The quotation he gives from others are the same distinction I have made in my preaching dozens of times, perhaps hundreds. If I could make these statements and not mean to authorize the use of instruments with sacred songs, then the distinctions Brother Miller makes do not follow. I made a statement that is the equivalent of these in Camden not more than a month ago (present date January 9, 1946).

Brother Miller seems a little over confident concerning his illustration of the Fords and Chevrolets, but I am sure that if he were called upon to find authority for song books that he would say that anything necessary to the carrying out of a command is included in the command, thus song books are scriptural. So a command of God says "Go." Transportation is necessary to the obedience of the command so he can scripturally have a Chevrolet, donkey or extra thick shoe soles. So I can have a Ford for 'Chevrolet drivers to watch go by.' Now, I have authority from the Bible for my practice. Brother Miller admits that he has none. Who is safe in this matter? I **could** draw a comparison just here. I have not given you the argument of the digressives, and I believe the readers will continue to see that I am giving the Bible for my side of it.

Brother Miller says in the case of Uzzah that a law of God was violated and that he violated no law when he sings with the instrument. But I have repeatedly shown him and you, kind readers, that he is drawing near to God with his lips while his heart is far from him. Thus, he is violating a principle laid down by the Saviour. Brother Miller, why didn't you take hold of Belshazzar and tell us the difference between him and you when you use sacred holy songs for enter-

tainment?

Your illustrations from the Law are again like the one you liked so well on the elements of the Lord's supper as refreshments. You seem to have forgotten already the way you lost on that one, for here it is again. The difference is not the element but the act. **They could not offer any** of the things you mention except it be worship. So we - cannot **sing** psalms, hymns, and Spiritual songs except it be worship. Otherwise, we are drawing near to God with our lips while our hearts are far from him. They could not offer these except in worshipship and neither they nor we were told that they must intend to worship, or that doing it as worship would make it worship. They were commanded to do this in their worship and this made the doing of it worship any time it was done!

This answers your question "plainly and frankly," Brother Miller. They could eat a Lamb like we can sing "OLD BLACK JOE." You made the strongest effort to date to show that the essentials of worship are not present when we sing, "THE OLD RUGGED CROSS" but one of the essentials you mentioned is not a Bible idea. The essential of worship mentioned in the Bible is, "Speaking to yourselves in Psalms, Hymns, and Spiritual songs." This is present, Brother Miller, when one sings "THE OLD RUGGED CROSS" and it is either worship or mockery. I will accept your correction on my education and withdraw the word "blasphemy" and submit instead the word "mockery". However, the only time I remember using it was in my first article and it was used correctly. He gives a "cootation" not "quotation" when James is made to say, "for merriment." I can't imagine anyone singing this particular song for merriment especially not "merely as merriment" as Brother Miller said in an earlier article.

No Brother Miller, the woman would be prohibited from preaching by the Holy Scriptures. The Lord being the head of the man has ruled on this. The man being the head of the woman she is not to usurp authority over the man that is one prohibition. The Lord being the head of the church has ruled that she cannot preach; this is another prohibition. Your argument on this does not seem to be germane to the issue. It has more of a tendency to confuse the issue than to clarify. Let's stick more closely to the issue. The proposition is not women preachers nor their place as teachers of classes nor even the things that they are prohibited from doing. Godly women will accept all of the conse-

quences of the truth so we need not worry about the consequences but only about whether or not it is the truth. We are not responsible for the consequences of what the Lord has said.

In the second paragraph of his article he wants to know what he has departed from in this, if I am right. Brother Miller, do you not remember my drawing of the parallel between the singing of songs as entertainment and saying if you were right that you had authority from the Bible and this made it parallel to singing in worship by authority of the scriptures. If authorized in each case we can add in either case, but, if we depart from the Word, by adding them to the worship, then, we also depart when we add them to the entertainment. The readers of this discussion can see this. If, as I contend this constitutes adding them to the worship we are still guilty of a departure.

Brother Miller, your next article will be your last in this series, and I am wondering if you will forget my question in it like you have in the past two. Here it is again, "You never answered my question about observing the Lord's Supper on Monday night with winesap apples all as refreshments at the same social gathering where you sang sacred songs as entertainment." If one of these is mockery, so is the other. Would it violate any scriptural principles to observe the Lord's Supper as entertainment? Well, whatever scriptural principle this will violate will also apply to the singing of sacred songs as entertainment with an instrument." —Camden, Arkansas.

The Use of Gifts

VAUGHN D. SHOFNER

As members of the spiritual body of Christ we often think, because of our incapacities, that we are not really needed; that it will never be known if we do not attend the church services regularly.

The church of Christ, body of Christ, was established at Corinth in apostolic days. It was attended with miraculous manifestations. Upon whom the Christ-chosen apostles laid their hands miraculous gifts were bestowed, that they might confirm the Truths of Heaven. These gifts were varied and many. They differed in power and were not the same in each individual. This caused a disturbance in Christ's spiritual body. Those with outstanding gifts vaunted themselves before the possessors of lesser gifts as being respected of God above the average person. These innovations were tearing the Corinth church asunder. God-

ly correction flowed through the pen of Paul to remove this contaminating canker. Chapters twelve to fourteen of the first letter to the Corinthians are devoted to this cause.

Both revelation and reason make it plain that those miraculous gifts are no longer existent. The overwhelming measures of the Holy Spirit were to, "Teach all things, and bring to your remembrance all things whatsoever I have said unto you," saith the Lord. Another place Inspiration speaks these words: "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." And Paul declared the Scriptures of Inspiration to be sufficient to make "The man of God perfect, thoroughly furnished unto all good works." What else do we need? The New Testament gives us these things, and to desire more is to deny faith in Christ's purpose. Until I see the blind receive their sight, the palsied made whole, the dead raised by these modern miracle-workers. I shall take the Bible's teaching and reject their erroneous doctrine.

Paul tells us that as the physical body has need of each member, so Christ's spiritual body has need of each member. The foot can not say, "Because I am not the hand, I am not of the body." It is a part of the body and has a part to fulfill that no other member can do. The ear can not say, "Because I am not the eye, I am not of the body." It is a part of the body and has its peculiar mission to fulfill. An eye alone can not make a body, regardless of how large it may be. Each individual member unites with the other members to make a complete body. To sever a single member from that body is to handicap the body's purposes. For a single member of that body to become helplessly inactive is to impede the other members in their movements.

As we reason in regard to the physical body, so it is with Christ's body. "Ye are the body of Christ, and members in particular." Thus we understand that Christians, collectively, from the spiritual body of Christ. Christ and his people are the head and the body. The head, or seat of thought and power, directs and the members carry out the commands. To remain rational is to do only what the head demands; to leave the power of direction to the proper authority. We have seen those physical bodies in the padded cells of our institutions for the insane, because the power of

thought had been dethroned. The body acted by the muscular direction only and we saw a drivelling idiot spasmodically hurl himself to the mercies of the world. There was no action toward preservation. That is indeed a pathetic sight to behold. There are hundreds of religious bodies in a more pathetic state. They have dethroned Christ as head and are guided by the minds of the members whose mission is entirely different. Thus we see the need of an Institution and padded cell to place these demented religious organizations that hurl themselves in deranged fanaticism to the mercies of the Devil. Until they give up their creeds and listen to the words of Christ's authoritative commands only, there will never be any action toward preservation eternally.

For a member to be removed from Christ's body is to mar that body. However insignificant it is still a mar. For a member of that precious body to become stiffened by inertia is to impede the purpose of that body. Christ and his disciples are the Vine and the branches. Christ said, "I am the vine and Ye are the branches." To remove a branch, or for a branch to fail to offer its assistance and influence is to deprive the vine a part of its sheltering spread, and because of that deprivation many souls will miss the deep shades of mercy that would have otherwise freed them from Hell's swelter. And Christ and Christians are the foundation and stones of a spiritual building. Without the foundation any religious building is on its way to crumble and ruin. To remove a stone, or for a single stone to fail to bear its part of the burdens is to weaken the structure.

The magnitude of God's love stretches its hover o'er the vastness of his universe, yet it is a personal love. He loves you; and he loves me. He sent his Son to die for you personally; and for me personally. No matter how weak and paltry our part may appear to be, we can not afford to leave it undone. The love of God and his matchless grace blessed us with our peculiar gifts; abilities. In God's sight our abilities are not insignificant.

Paul makes it known that Christians are not to be envious of greater gifts; more brilliant aptitudes. We are to desire greater attainments and strive for them, but envy robs man of the enjoyment of his peculiar abilities and he soon consumes them by inertia. That which we think of as lowly service is as important as any of the church's work.

I pass you a lesson I learned from a helpless paralytic. It was my privi-

lege to lift him from his bed, place him in my car and take him to each of the church's assemblies for about a year. Though paralyzed from the waist down, he offered his life in service. He is a regular subscriber to tracts, religious papers and booklets, which he sends by mail to dying sinners. I lifted his emaciated form from time to time, but he lifted far more than this from a paralytic's bed. He lifted soul after soul from Torment's seething abyss with the printed sermoneously deprived, but he does what he can.

Three words breathed from the heart in prayer are just as noble to the ears of God as the eloquence of the church-leader's public supplication. The simplest expression of God's eternal truths resounds throughout the heavenly realm as forcefully as the most vivid elucidation from the profoundest scholar. The broken notes from a soul stirred by devotion to Christ are as resonant in the "city four-square" as the most vibrant lilt from the lips of the ablest psalmist.

May we profoundly accept the fact that each member has his service to render to the body. Each member, each sense, offers its service that the other members lack and thereby makes the body complete. The gifted, the powerful are not the only ones to render service to God, but the feeblest and less gifted have a service to render that the others can not, will be grateful for, and will resound to the glory of God.

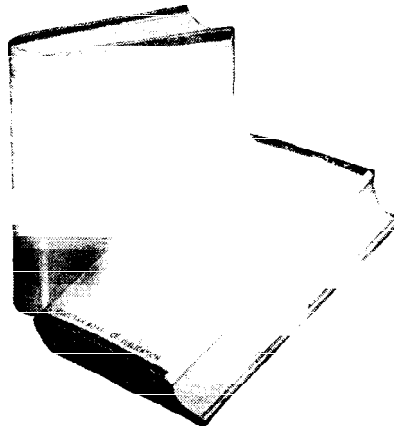
The character and purpose of Christ and Christians should be the same. We can not fail the Christ who said, "I in you and you in me;" "I am the vine, ye are the branches." He did not fail us. He came to the earth and lived as the great Exemplar. He walked amid sin and conquered. He died for our sins and broke the fetters of death as he arose. He ascended on high as "King of kings and Lord of lords" to rule till Time's cessation. His love still warms and comforts the souls of men who hear his words and obey.

From Sioux City, Iowa

Lee R. Nicklas, 310 E. St., Sioux City, writes: The work here is going on as good as can be expected, as it is a new mission field in which much labor must be put forth. I have been doing as much personal work as possible for about three months. Have been handing out lots of Gospel literature, yet only a small part of the 100,000 people have been touched with the pure Gospel. Through an article by Brother James L. Neal of Springdale, Arkansas concerning the work here, and through the effort of Brother Richard Donley, minister for

the Rolls, Texas church, the elders have obligated themselves to support a meeting in 1946, the Lord willing, in which a success will be had, I am sure. At present we are trying to find a tent. If any congregation has a tent they will furnish us please write to Brother Richard Donley, Box 307, Rolls, Texas, as soon as possible. We will be needing lots and lots of Gospel literature to distribute over the town. Out of the effort so far, I am teaching two neighbor boys every Lord's day morning and hope and

pray for more soon, especially when the weather permits them to come to my home for worship. Besides teaching these boys and distributing literature each Lord's day afternoon I am ordering 100 papers per week and Brother Norman Anderson of Springdale, Arkansas is sending me a nice bundle every few days, which sure helps. Brothers and sisters, how many more will send us Gospel papers and tracts to help teach the Gospel to these people. Your cooperation in this work will be appreciated.



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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.

aRom. 14:21; 15:1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 9: 46, &c.; 22:24, &c.

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,

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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The Natural Man of 1 Cor. 2:14

TED W. MCELROY

Misinterpretation of this text has been a source both of difficulty and heresy. I am writing on it, not that I expect to once and for all dispel all misunderstanding, but I am writing just to offer a few suggestions that may prove helpful in the study of a difficult passage. The text reads, "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them because they are spiritually judged." First let us analyze the text to determine what it teaches. Note: (1) The natural man rejects the things of the Spirit, (2) thus it is inferred that the natural man has heard the gospel, (3) his response was, he accounted it "foolishness," (4) there is an implied reprimand in the context for being a natural man, (5) there is nothing in the verse to indicate that the man must always remain a natural man, (6) the natural man of verse 14 is the antithesis of the spiritual man of verse 15.

Keeping these things in mind we now examine the different interpretations and definitions which are offered.

One of the most common interpretations is that offered by Calvinists, who use this verse to support the twin heresies of "hereditary depravity" and "direct operation" of the Holy Spirit. They argue: (1) the expression "the natural man" describes the depraved state of all sinners, (2) "the natural man" receives not and cannot know the things of the Spirit i. e. the gospel, (3) hence the conclusion that all sinners must be regenerated by the direct operation of the Holy Spirit before they will receive the gospel. The argument is self-contradictory, a direct operation of the Spirit would obviously be a "thing of the Spirit," a thing which the text says the "natural man" cannot receive. The Calvinistic interpretation makes the conversion of sinners impossible—the natural man cannot receive a

"thing of the Spirit," but the argument is that he must remain a natural man until he does receive a thing of the Spirit (direct operation of the Spirit), hence sinners are hopelessly lost or the argument is false. I prefer to believe the argument is false.

There are many passages of plain scripture which prove that the sinner is not hereditarily depraved and that the gospel is the power of God unto salvation. The Bible teaches that men exercise free-will in accepting or rejecting the gospel. Paul said we "persuade" men (II Cor. 5:11), sinners were not hereditarily totally depraved and did not need additional power other than the gospel; else it would have been a waste of time to "persuade" them—persuading them to do something they were powerless to do. John in Revelation teaches us plainly about how the Spirit operates and how we can hear the Spirit; "He that hath an ear, let him hear what the spirit saith to the churches." (Rev. 2:7) We "hear" what the Spirit said to the churches by reading what John wrote, and that is the way the Spirit instructs us, and if anyone rejects what the Spirit says through the New Testament he has rejected the Spirit. This proves the doctrine of direct operation of the Spirit separate from the New Testament, in conversion of sinners to be a false doctrine. Hence we refuse the Calvinistic explanation of the "natural man" first because it contradicts plain passages of scripture.

Some brethren have advanced the interpretation that the "natural man" is just a natural man, just such as we have seen all our lives and see all around us today, that this is the condition of all men. The idea of this position is that man in his natural power could not know the gospel, but must depend upon hearing it preached, this idea is true and is plainly taught in vs. 11-12 of the chapter, but this is not the point of verse 14. The point of verse 14 is that the "natural

man" rejects the gospel when it is preached to him; all men do not reject the gospel, hence all men are not the "natural man."

Another idea advanced is: the "natural man" is the uninspired man and in contrast the "spiritual" man is the man who was inspired. This proceeds from the same true fact as the one mentioned above, that is that men could not ferret out God's message but must depend on its revelation. The assumption that the spiritual man is the inspired men as a class is not consistent with scripture, the word denotes godliness regardless of inspiration or lack of it. (I Cor. 3:1; Gal. 6:1) So the assumed contrast Spiritual (inspired) with natural (uninspired) does not hold up under investigation. To further prove the position false note, it is an inescapable consequence if all uninspired men are described in the phrase "natural man," the gospel is "foolishness" to every man living now; because the verse says it is foolishness to the "natural man." Other objections can be filed against this position, but these two are sufficient ground for its rejection.

A study of the words of a passage usually shed much light on the meaning of the passage and I think this is especially true of I Cor. 2:14. The word "natural" (from Gr. psuchikos) is used six times in the New Testament: I Cor. 2:14; 15:44, 44, 46; Jas. 3:15; Jude 19. In I Cor. 15 the word obviously refers to the natural body and our existence upon the earth, which is not inherently evil; and we have already shown that this is not the meaning of the word in I Cor. 2:14. But in I Cor. 2:14, James 3:15, and Jude 19 something evil is denoted by the word, and I think the word has the same meaning in all these passages. The expression 'receiveth not' is the same as in Mark 6:11, and implies a rejection of a message that is preached.

The "natural" man rejects (receiveth not) the gospel, and the word "natural" describes the attitude from which they reject the gospel and account it "foolishness." The Greeks (Gentiles)

(Continued on page seven)

"Henceforth"

ALVIN O. RANEY

II Cor. 5:14, 15, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."

The moment of conversion is the watershed of life. The water of life, as it were, from the very fountain of God, falls in silvery splendor upon it, washing the stain of sin from the soul, into the sea of God's forgetfulness, and nourishing up the seed of the Word of God in the human heart unto the flowering glory of Eternal Life.

It is the moment of great decision; upon whose mighty hinge is swung shut the door upon a life of sin, and swung open upon a life of service to God. In effect, the door of Hell is closed to the soul and the door of Heaven opened.

NOTE WHAT PRECEDES THIS MOMENT:

1. "LIVING TO OURSELVES!" A life of sin is a life of selfishness. The whole motive of sinfulness is selfish pleasure. The sinner does evil, not primarily to hurt someone else, but for the cruel and wicked pleasure he derives from it. He simply does not care if his deeds causes injury to others, so long as his own desires are satisfied.

Even the good deeds that are often done by sinners are largely done, not primarily to relieve the suffering of others, but for the pleasure the benefactor feels in the boost thus given to his self-esteem and to his feeling of importance. This is not an invariable rule, but it is a rule.

2. "WALKING AS OTHER GENTILES WALK." Nothing in the *motive* of life marks a difference between the fairest and foulest of sinners. The robber and the adulterer performs his deeds of evil because he wants to. Despising authority, he does what he wants to, to satisfy his vanity and pleasure. The sinner who is morally clean announces the principles of his self-assumed philosophy of life as sufficient as "a religion of my own" and refrains from overt acts of dishonesty and immorality because he wants to. The motive is the same. Man ever wants to be "king for a day" over his life and determine what is acceptable or to be rejected upon the criterion of personal pleasure.

3. "SERVING SIN." To serve sin is, inescapably, to serve Satan, the father of sin. The sinner seldom thinks of his life as a servitude to the Devil. We may think that sin is serving us—giving us pleasure and happiness. Alas! it cannot be; the pleasures of sin are but bait, with which the unwary soul is snared into the bondage of the Devil.

NOTE WHAT MAKES THE CHANGE:

"The Law of the Lord is perfect, converting (changing) the soul." (Psalm 19: 7) There are only two possible applications of law to the law breaker. One is correction, to make a law-abiding citizen of him. The other is punishment for not changing to conform to its dictates. The law of Sin and Death, ("The soul that sinneth, it shall die." Ezek. 18:4) has estranged the rebel

in his disobedience. The Law of the Lord, ("This is My beloved Son. . . hear ye Him!" Matt. 17:5), when obeyed, will convert (change) the soul from outlawry to citizenship.

The basis of such a change is the change of motive of life. Where the motive of sinfulness is personal pleasure, the motive of obedience to God is an overwhelming love of God. "We love Him because He first loved us." (I John 4:19). In this motive, self is forgotten and God is enthroned in His rightful place in the life of man. Thus, the power of the Law of the Lord to convert the soul is contained in the Gospel, (Rom. 1:16) by which we are saved, (I Cor. 15:3) when we obey its terms. (Rom. 6:17, 18).

THEN HENCEFORTH . . .

From this, the moment of conversion, onward, live unto Christ. The old man and the old motives that governed him are dead and all things are new. ". . . 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) In the newness of this Life, we are to live beautifully, "soberly, righteously and Godly in this present world." (Titus 2:11, 12) "No more children, tossed to and fro by every wind of doctrine . . ." ". . . that henceforth we should no longer serve sin . . .", but ". . . walk in the light as He is in the light, have fellowship one with another, and the Blood of Jesus Christ, His Son, cleanses us from all sin."

This is both the perfection and the demonstration of the love of God in our hearts, for "This is the love of God, that we keep His commandments . . .", and keeping them, the beautiful glow of reality colors the hope of the soul for Heaven. "Be thou faithful unto death and I will give thee a crown of Life." (Rev. 2:10).

The conversion that began with obedience to the first commands of God is finished only when we stand, redeemed and complete in the City of God in Eternity! "Henceforth is laid up for me a crown of righteousness . . ."—Freer, Texas, P. O. Box 1133.

Second Chance

Some of the leading Premillennialists teach that some people will have a chance after death to get right with God and be saved; others, pressing their Premillennial views, claim that some of the unprepared—especially the Jews—will have a chance to accept the Christ after his second coming. Both are "second-chancers;" one is as bad as the other.

If the unprepared have a "chance" after death, then that rich man of Luke 16:19-31 certainly got a bad break; he wanted a "second chance" but did not get it.

If the unprepared have a "chance" after the second coming of Christ, then those five foolish virgins of Matt. 25: 1-13 certainly got a bad break; they wanted a "second chance" and did their dead level best to prepare after the first "sign" of the bride-groom's coming. They failed.—Cecil B. Douthitt.

"He bare the sin of many, and made intercession for the transgressors" (Isa. 53:12).

In Christ Jesus

ROY H. LANIER

"Wherefore if any man is in Christ, he is a new creature," II Cor. 5:17. The expression "in Christ" is used many times by the apostle Paul and carries with it a very definite meaning. By it Paul points out a relationship, a union, between Christ and the believer which entitles the believer to all the blessings Christ has for the children of God in this age of the world. Those in that union are blessed, while those outside that union, regardless of all the good moral qualities they may have, are denied those blessings said to be in Christ Jesus. In the passage above it is said "if any man is in Christ, he is a new creature." That is simply another way of saying that all who are in Christ are new creatures; every person who has entered into union with Christ is by virtue of that union a new creature. Being a new creature we have new life. No one has new life until he is a new creature; no one is a new creature until he is in Christ; therefore, no one has new life until he is in Christ. But Paul says we are "baptized into Christ." (Rom. 6:3; Gal. 3:27) So we have this argument complete no one has new life until he is in Christ; no one is in Christ until he is baptized into Christ; therefore, no one has new life until he is baptized into Christ. This agrees with Paul when he said we all are baptized into Christ, being buried with him in baptism, from which we are raised to "walk in newness of life," (Rom. 6:3, 4). If it be agreed that the baptism which brings one into Christ is the baptism of the Holy Spirit, be it remembered that the baptism which Paul says brings one into Christ is a burial and a resurrection. (Rom. 6:4) The baptism of the Holy Spirit is never spoken of in such fashion.

Among the many blessings enjoyed by those, and only those, who are in Christ, redemption is mentioned by Paul in Eph. 1:7, "In whom (Christ) we have our redemption through his blood." Many talk about "blood salvation," and "blood redemption," and their possession and enjoyment of such who have never been baptized into Christ. Redemption through the blood of Christ is enjoyed only by those who are "in Christ." Only those who have been baptized into Christ are in Christ; therefore, only those who have been baptized into Christ have been redeemed through the blood of Christ. If that be looked upon as "Narrow doctrine" take notice that it is the doc-

trine of the Lord through Paul, for which none dare offer apologies.

In the same verse, Eph. 1:7; Col. 1:14, we learn that we have forgiveness of sins in Christ. Sin is a crime against God, and those who commit sin are guilty before Him. But when forgiven they no longer are guilty; the guilt is removed in forgiveness. This takes place in Christ. Those out of Christ are not forgiven; their guilt is ever upon them. It was for this reason that Peter told a group of believers who asked what to do to be saved, "repent, and be baptized . . . for the remission of sins," Acts 2:38. Why be baptized for remission of sins? Because remission, forgiveness, is granted to us in Christ, and we are baptized into Christ. Or we may state it thus, forgiveness is enjoyed only by those in Christ; we are baptized into Christ, Rom. 6:3; Gal. 3:27; therefore forgiveness of sin is enjoyed only by those who are baptized into Christ. If forgiveness of sin is enjoyed only by those who are baptized into Christ we can easily see why Peter told people to repent and be baptized for the remission of their sins.

In II Cor. 5:19 Paul says, "God was in Christ, reconciling the world unto himself." So reconciliation to God takes place in Christ. To become reconciled to God means to "become friends with again," and this takes place in Christ. In Eph. 2:16 Paul says both Jew and Gentile are being reconciled "in one body" unto God through the cross. Again we find reconciliation taking place "in one body," that is in Christ. But since we are baptized into Christ we must conclude that only those are reconciled to God who are baptized into Christ.

Again, it is in Christ that people become the heritage of God. Eph. 1:11. To be a heritage means, according to Thayer, to become "a private possession." So in Christ we become the "private possession" of God. In Peter 2:9 we are said to be "a people for God's own possession." And in Acts 20:28 we are said to have been "purchased with his blood." So those who have been redeemed, purchased for a "private possession," those who are God's heritage, are those, and only those who are in Christ. But those who have been baptized into Christ are in Christ, Rom. 6:3; Gal. 3:27, therefore, it follows that only those who have been baptized into Christ are a part of God's heritage, private possession. Are you a part of God's

possession? Do you belong to God? If you are in Christ you are God's possession, you are God's heritage. But if you are not in Christ you do not belong to God. If you have been baptized into Christ, you are in Christ; but if you have not been baptized into Christ, regardless of your good morals or denominational church fellowship, you are not in Christ. And if you are not in Christ you do not belong to God, you are not a part of that heritage foreordained according to his purpose to be unto the praise of his glory. (Eph. 1:11, 12).

Baptism into Christ has been stressed in this lesson, and some may be asking the question, Is baptism the only thing necessary to get into Christ? Paul said we are "baptized into Christ," but of course he did not mean to leave the impression that baptism alone would put one into Christ. He meant baptism of a proper subject. By turning to the second chapter of Acts we learn what that proper subject of baptism is. When Peter had convinced that crowd of Jews they had crucified the Lord of glory they were "pricked in their hearts." That means they believed what Peter preached. If they had not believed they would not have been "pricked in their hearts." Those believers asked Peter what to do. Notice that it was "believers" that asked what to do to be saved. Peter told them to repent and be baptized. Yes, believers were told to repent and be baptized in order to be saved. But here we learn what kind of baptism puts one into Christ; the baptism of a believing penitent is baptism into Christ. And when a believing penitent is baptized into Christ he is a new creature, he has redemption, he has forgiveness of sins, he is reconciled to God, and becomes a part of God's heritage, or private possession. In fact he falls heir to "all spiritual blessings in heavenly places in Christ," (Eph. 1:3) Sinner friend, have you? If not, why do you wait? Tomorrow may be too late. You need the blessings in Christ. Why not have them today?

San Diego, California: I am now located with the Hillcrest Church of Christ, San Diego, California. This is a city of about 500,000 it is said, at this time. People are here from every part of the country, many of whom are members of the church and are far from home. We are anxious to contact you, and to have you worship with us. The place of worship is located at 3746—6th Ave. Brother John G. Bills was the former minister. —F. O. Howell, 3358 Gregory.

THE GOSPEL LIGHT

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"Campbellism Exposed" Reviewed

WAYMON D. MILLER

For one to viciously assail Bible doctrines indicates that the person either has no respect for the Bible, or that he is trying to justify, unscriptural doctrines. We shall be as fair as circumstances permit, and give Ben M. Bogard the benefit of the doubt. We therefore accuse him on the latter principle, that he defends unscriptural doctrines, as we continue to review his tract "Campbellism Exposed." We list more of his charges against Bible doctrines, and compare them with the Scriptures.

69. "CAMPBELLITES CAN'T PROVE THE IDENTITY OF THE CAMPBELLITE CHURCH WITH THE APOSTOLIC CHURCH, TO SAVE THEIR LIVES." Bogard further states: "A counterfeit is all the more dangerous by being so much like a genuine coin." I suppose none has ever contended that "The Campbellite Church" is "the apostolic church." I know of no such thing as "The Campbellite Church," and neither it nor the Baptist Church is once mentioned in the Bible. They are therefore both unscriptural and unidentical with the apostolic church. But as to identity of the church of Christ and the apostolic church, consider just a few observations: (1) It has a Scriptural name (Rom. 16:16; (2) its members are called simply Christians (Acts 11:26); (3) members in it are made by faith, repentance and baptism (Acts 2:36-38, 47); (4) its members assemble on the first day of the week to break bread, and observe other acts of worship (Acts 20:7), etc. The Missionary Baptist Church does not resemble the apostolic church enough even to pass for a counterfeit! There is not a single doctrine peculiar to Baptists taught in the Bible.

70. "CAMPBELLITES TEACH THAT A CHRISTIAN HAS BEEN BORN OF LITERAL WATER; THAT JOHN 3:5 IS NOT FIGURATIVE BUT REAL, LITERAL WATER IS THE CHRISTIAN'S MOTHER. As children usually love their mother better than they do their father, even so, Campbellites talk more about water than they do about God." Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5). Entering the kingdom is equal to salvation, and salvation is equal to entering into the kingdom. Jesus also said, "He that believeth and is baptized shall be saved." (Mark 16:16) Doctor, does "baptism" involve "literal water?" If so, it is necessary to entering the kingdom, and salvation. The only difference between Bogard and my brethren is that he baptizes a person to make him a Baptist, and we baptize one to make him a Christian.

If water in this is our "mother" then it is because the Lord made it so! But water is both the mother and father of Baptists, for God has never made a Baptist!

71. "CAMPBELLITES TEACH THAT GOD LEFT THE WORLD WITHOUT LAW OR GRACE FOR FIFTY DAYS. Do they not teach that the old Mosaic law was destroyed, put to death, taken out of the way, at the cross? Yes. Do they not also teach that the dispensation of grace did not begin until the day of Pentecost? They do. Was not Pentecost fifty days after the cross? It was. Then, there were fifty days—nearly two months—in which God abandoned the world, left it without law or grace." I have never known our brethren to teach that "the dispensation of grace did not begin until the day of Pentecost." It began at the death of Christ. (Eph. 2:11-17) It was the church, not the dispensation of grace, that began on Pentecost. Can Bogard furnish an example of any person who was saved, or died wanting to be saved, during the fifty days between the cross and Pentecost?

72. "CAMPBELLITES ENCOURAGE THOSE WHOM THEY THEMSELVES SAY ARE ON THE ROAD TO HELL TO EAT THE LORD'S SUPPER, AND THUS ENCOURAGE THEM TO EAT AND DRINK DAMNATION TO THEMSELVES." Bogard bases this statement on the fact that we forbid none who claim to be saved from eating the supper with us. In this group he names "Methodists, Baptists and others." We encourage none who are "on the road to hell to eat the Lord's Supper," neither do we forbid any who profess to be "on the road to heaven" from eating it. Baptist even forbid those "on the road to hell" and some "on the road to heaven" from eating with them, even including Baptists. The Bible rule is "let a man examine himself" (I Cor. 11:28), and not others, as Baptists do, in partaking the supper.

73. "CHRIST, IN PERSON, COULD NOT HAVE BEEN A MEMBER OF THE CAMPBELLITE CHURCH, THEY THEMSELVES BEING WITNESS. Granting that the Campbellite claim is true that their church began on the day of Pentecost, it started too late for Jesus to be a member of it, since He ascended ten days before Pentecost." I'm sure if the Lord were on earth he would not be a member of either "The Campbellite Church" or the Missionary Baptist Church. Both are unscriptural, and neither are known to the Lord. He would have nothing to do with either. But concerning his church, the Lord is head, and was made head of it after God raised him

from the dead and enthroned the Lord at His right hand. (Ephesians 1:19-23)

74. "CAMPBELLITES HAVE NO VALID BAPTISM. They do not have John's baptism for they repudiate that. They do not have the baptism administered during the personal ministry of Christ, for they repudiate that. They do not have the baptism administered on the day of Pentecost, because they started as a church this side of Pentecost. They did not get their baptism from the Baptists, because they were excluded from the Baptists. They have no baptism." We have never repudiated John's baptism, baptism during the personal ministry of Christ, or on Pentecost. Nor do we claim to get our baptism "from the Baptists." We just get it from the Bible, and believe what Jesus said that "He that believeth and is baptized shall be saved." Doctor, when one does what the Lord said, is his baptism "valid?"

75. "CAMPBELLISM HAS NOTHING IN IT NECESSARY TO SALVATION OR CHRISTIAN JOY THAT CANNOT BE HAD OUTSIDE OF IT. Immersion can be had outside it. Immersion in order to the remission of sins can be had outside of it. All the true gospel there is, is on the outside of it." Doctor, the same things can be said of the Missionary Baptist Church. Since these things are true, let us be neither a "Campbellite" nor a "Baptist." Let us get all these things where the Lord intended—in *His church!*

76. "NEARLY ALL OF THE OTHER CHURCHES HAVE SOME TRUTH, BUT CAMPBELLISM IS FALSE AT EVERY POINT." The doctor then names the points on which "Campbellism is false": the Trinity, depravity, Holy Spirit, new birth, repentance and faith, baptism, church government, apostasy, Lord's Supper, and future rewards and punishment. I do not presume to defend the errors of "Campbellism," or any other ism. But still, if such thing as a Campbellite Church did exist, it would have the same Scriptural right as the Baptist Church. My brethren and I claim only to be members of the Lord's body, the New Testament church. Will the doctor dare to file the same objections against the Lord's body?

77. "CAMPBELLITES TEACH THAT THE DEVIL HAS MORE POWER THAN GOD. I Peter 1:5 reads, we "are kept by the power of God." But Campbellites believe the Devil may get us anyway. Then, the Devil must overcome God or he will never get us." Why didn't the doctor read all the quotation, and he would see *how* a Christian is kept by the power of God. The verse reads: "Who are kept by the power of God *through faith* unto salvation ready to be revealed in the last time." As long as one exercises faith in God all the powers of hell cannot overcome him. Yet a person can become unfaithful, and the devil will overcome him. "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck; of whom is Hymenaeus and Alexander: whom I have delivered unto Satan, that they may learn not to blaspheme." (I Tim. 1:19-20) Peter warns: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: *whom, resist stedfast in the faith . . .*" (I Peter 5:8, 9) Peter warns us to be cautious of the devil, resist him with faith, lest he "devour" us. Bogard says pay him

no mind; he cannot harm a Christian! To keep the devil from getting us, James taught: "Resist the devil, and he will flee from you." (James 4: 7) Bogard says no need to resist him, for he can't get you! These are only a few *more* differences between Bogard, Baptists, and the Bible.

78. "CAMPBELLISM TEACHES THAT WE WILL NOT HAVE ETERNAL LIFE UNTIL WE REACH HEAVEN. But in John. 5:24 and 10:27-30 we read that we have it now." Neither of these Scriptures say that "we have it now," actually and literally. These verses promise eternal life to the believer, which he shall in the end possess. "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, *and the end everlasting life.*" (Romans 6:22) At the judgment God will render "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." (Romans 2:5-7) Of those who had sacrificed all for His cause, Jesus said they would receive "*in the world to come eternal life.*" (Mark 10:30) At the final judgment, Jesus said: "And these (wicked) shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46) Both the wicked and righteous receive their eternal reward at the judgment. If the righteous have eternal life now, then the wicked have eternal punishment now.

79. "CAMPBELLISM TEACHES THAT ONE OF THE LORD'S SHEEP MAY FOLLOW A DECEIVER AND BE DESTROYED. But Jesus said: 'A stranger will, they not follow, but will flee from him, for they know not the voice of strangers.' (John 10:5) Let us look at another verse in the same chapter, and in the same connection. "My sheep hear my voice, and I know them, and *they follow me.*" (Verse 27) So long as the sheep (His children) follow *the Lord* then "a stranger (the devil or deceiver) will they not follow." But what if one quits following the Lord, doctor? Paul warned the Ephesian elders, "Take heed therefore.....for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:28-29) Bogard would have told these elders to take their ease, for no deceiver could molest them! The apostolic church (the 'sheep') was continually warned against deceivers. (Matt. 7:15; Acts 20:29; Col. 2:8; I Tim. 3:1-5; II Peter 2:1; II John 10).

80. "CAMPBELLISM SAYS THAT MANY WHO HAVE KNOWN THEIR LORD IN THE REMISSION OF THEIR SINS WILL BE CAST OFF AT THE LAST DAY. But Jesus says of those who are cast off at the last day. 'Depart ye cursed, I never knew you.' Matt. 7:23." Jesus did not say what Bogard represents. Jesus did not say all that would be cast off would be they that had never known Him, but he said "*many*" (in the preceding verse) would be thus cast off. Jesus also said He would purge unfruitful branches in him, "and cast them into the fire." (John 15:1-6) Also at the end of time, "The Son of man shall send forth his angels, and they shall gather *out of his kingdom* all things that offend, *and them which do iniquity, and shall cast them into a furnace of fire.*" (Matt. 13:31, 42)

81. "CAMPBELLISM SAYS THAT MANY WHO COME TO THE LORD WILL DO WRONG AFTERWARDS AND BE CAST OUT. But Jesus said: 'Him that cometh unto me I will

in no wise cast out.' (John 6:37)" This verse simply means that Jesus will not reject one who comes to him. (Cf. Matt. 11:28-30; Rev. 3:20; 22:17) Jesus refuses none who comes to him. Goodspeed renders the verse: ". . . and I will never refuse anyone who comes to me." The thought of final rejection of the Lord is not herein involved.

(More to follow)

Infidelity

JAMES L. NEAL

At last and again we come to resume our study of infidelity. There are three channels through which the devil continually seeks to destroy the Bible, the church of the Bible and all good: (1) Infidelity, (2) False doctrine; (3) Moral shame.

When ones faith is uprooted in the Bible as being the word of God he becomes a liability instead of an asset to the world and to all his fellows. Unbelief lies at the bottom of all difficulty, sorrow and suffering. Read the book of Hebrews. Without faith in God through His word in the Bible there can be no hope for the future of man, nor progress in the present. (Matt. 6:33) And, worse than all, there can be no eternal love blooming out from the human heart to warm up souls discouraged and blue, nor to lift up the fallen! (I John 3 and 4).

"THE BIBLE UNMASKED"

In Mr. Lewis' book on "The Bible Unmasked" on page 14 he states: "If the Bible contained real knowledge, if it were a book that made an endeavor to uplift the world and bring us above the level from which man began his existence, we would revere its writers and keep its principles as our guide with a sacredness and devotion justly deserved."

"If the Bible contained knowledge?", he says in ridicule of God's holy word. "If the Bible made any effort to enlighten man in proper relations of life?", he further conjectures. The whole book is dedicated in cold irony against all who teach the Bible as the word of God, as a moral and intellectual guide for the human race.

The trouble with our friends steeped in infidelity is that they have tried to see the truth of the Bible through the numerous conflicting false doctrines in religion, and more especially through the Roman Catholic church. If they would brush away all these creeds of men and learn the Bible in its proper division it would become the perfect law of liberty to them; as *it certainly is to all the world*, if only heeded. (II Tim. 2:15; James 1:25).

In the Bible only and only in the Bible can the proper relationship of men be found—there is no other light to shine in on the subject. (Psalms 119:172) And only through the golden influence of the Bible can nations be exalted and governments of men made safe for the people. Why condemn the Bible because of the fickle religions that are in the world, which are founded by men who are too stubborn to follow just what the Bible does really teach, but set up tenets of doctrine after their own will instead?!

THE BIBLE THE ONLY SOURCE OF CHRISTIANITY

Infidels and skeptics who would put the Bible out

of existence, if they could, by their fickle efforts fight against Christianity; because, the Bible is the only source of Christianity. Christ is the very core and center of all the Bible, the Christ life is the very essence of Christianity and Christianity emanates only from the Christ. It plainly follows that those who fight the Bible, battle against Christ Jesus to destroy Christianity and keep it from blessing fallen humanity in the grip of deadly sin' and moral shame! People will never become acquainted with the foolish notion that the Bible is an unworthy book, as is thought by some; nor, will the halo of sanctity that hovers around that blessed Old Book ever be removed! Thousands of Bibles have been burned and adherents thereof martyred, only to kindle zeal to produce tenfold more volumes of the sacred text! A few centuries of such bold and startling history should teach puny fellows that there is no use trying to down God's book!

A good test to prove the worthiness of the Bible is to send it to some heathen country and teach it into the hearts of the people and then *watch its influence work wonders in the way of advancement in civilization, spiritual growth, moral improvement, material progress and scientific development*. Then take the Bible away from any highly civilized people and watch the decline and decay along all lines!!

Self Conceit

HOYT BAILEY

Self-conceit has been a besetting sin of mankind for many centuries. There is yet a tendency to over value oneself and this tendency is unbecoming a Christian. "And yet we are very apt to be full of ourselves, instead of Him that made what we so much value, and but for whom we can have no reason to value ourselves. For we have nothing that we can call our own, no, not ourselves: for we are all but tenants, and at will too, of the great Lord of ourselves, and the rest to this great farm, the world that we live upon," William Penn said. Truly great men and women of our day are not concerned with high rank, but such individuals are concerned with rendering service to all mankind. They have tears for the sorrowing, cheering smiles for the despondent, words of wisdom for the light hearted and help for the poor. These "mind not high things, but condescend to men that are lowly." Those who have become great have done so by rendering the greatest service.

The admonition of the Holy Spirit is "Be not wise in your own conceits." If one is filled with conceit there is no room for the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of his." Longfellow said, "To be infatuated with the power of one's own intellect is an accident which seldom happens but to those who are remarkable for the want of intellectual power. Whenever Nature leaves a hole in a person's mind, she generally plasters it over with a thick coat of self-conceit."

This is *one* thing in which *men* of all ages are alike; they have trusted in themselves. Evidently men are trusting in themselves more than they are trusting in the Lord or more men would obey the Lord.

—In The Evangelist, Sheffield, Ala.

THE NATURAL MAN OF I COR. 2:14

(Continued from page 1)

of I Cor. 1:23 are parallel to the natural man of ch. 2:14, holding the same attitude toward the gospel—regarding it "foolishness." Of course all Greeks did not reject the gospel, but those who did on the grounds that it was foolishness are the same as the "natural man." The Greeks were notorious for human philosophy, and when they "examined" (mg. R. V.) the gospel in that light they accounted it foolishness, so also did the natural man—they are synonymous. Likewise the word natural (Gr. psachikl) in James 3:15 and Jude 19 (Gr. psachikoi) denotes the man governed by sensual impulses, blinded by his passion, he rejects the restraints of the gospel and accounts them "foolishness"—this is the "natural man" one guided by his animal lusts.

In all of the last three passages studied there is a stated or implied reprimand for having the "natural" (Gr. psuchikos) attitude, which is indicative of possible correction, i. e. that an individual need not remain a "natural man." The natural man erroneously examined the gospel from the standpoint of human philosophy and sensual lust and rejected it, accounting it foolishness. There is nothing to prevent him from changing his attitude and "receiving with meekness the engrafted word" which will save his soul. (James 1:21) My idea of the natural man is that it is an attitude from which some misjudge the gospel, and is the cause of their rejection of the truth. There are other causes of course, but this particular attitude was, I think, the attitude rebuked in the passage and described by the expression "the natural man."

Light For The Soul

R. A. HARTSELL

People so often misunderstand the purpose of Christianity. Paul informs us that the kingdom of God "is not meat and drink; but righteousness, peace and joy in the Holy Spirit."

Too many are the times that we consider it only from a material standpoint. We, therefore, enter upon a religious life, thinking only of "loaves and fishes," with which Jesus fed the multitude.

We are prone to overlook the language of Christ, when he said: "My kingdom is not of this world; if it were, then The Jews had only a material conception and, as a result, they put him to

death, thinking that this would end his prospects of ruling. His rule is not material, his kingdom is not political.

His teaching to the disciples at the time the woman asked that her two sons might sit, "the one on the right and the other on the left, when he came in his kingdom" was to this very point.

Said He: "You know not what you ask." He further informed them that the rulers of the gentiles "exercise authority; but it shall not be so among you."

In other words; since my kingdom is not of this world, and is not political, there will not be positions exalting one over the other, making lords of some and slaves of others. But, as He said elsewhere, "All ye are brethren."

It is interesting to note that in Christianity, "We wrestle not against flesh and blood." So our fight is not carnal. Furthermore, "The weapons of our warfare are not carnal." We are informed that we must use the sword of the spirit. We are also told that God's people are a "spiritual house," and are to "offer up spiritual sacrifice unto God."

Finally, even our worship is spiritual. Jesus told the woman at the well that, "They that worship God must worship Him in spirit and in truth."

Worship therefore comes from the soul, and is acceptable to God only when it originates in the spirit, and is rendered in harmony with his word.

Notes - Reports

Wellington, Texas. Dec. 31, 1945: Time's annual marker has passed another period to the annals of history. Our services of the last Lord's Day of the Old Year were well attended by home forces and many visitors. One made acknowledgement of sins. We hopefully look for a brighter New Year. Roy H. Lanier is to labor with us in a series of meetings, February 14 to 24. If near, come to these services.—Vaughn D. Shofner, Box 622.

Coalinga, California, Jan. 3, 1946: Since my last report I have debated the Missionary Baptist five nights in Fresno, California. This debate was from December 3 through December 7, and was conducted in the Baptist church building in Fresno. C. E. Hunt, minister of the Fresno Baptist church, and Editor of The California Missionary Baptist, official publication of the Missionary Baptist people in California, represented the Baptists in the debate. Large crowds attended every session. In our regular work here in Coalinga, two have been bap-

tized and three restored since last report. Beginning the 23 of this month Brother C. L. Wilkerson, of Springfield, Missouri will conduct a gospel meeting for the church here.—Voyd N. Ballard, Box 64.

Camden, Arkansas, December 12: Good services at North Madison here Sunday. Good crowd and interest one made acknowledgements of sins. When you pray please remember us that we will have strength to continue a good fight of faith.—Hugh Boydston, 230 N. Madison.

Alma, Arkansas, December 29, 1945: Leaving Gamaliel, Arkansas, where I baptized 16 people. I went to Foster, Missouri, where Brother Pete Spears and I assisted the brethren in a meeting. Brother Spears did his part well as song director. It was the first time we had been together in a long time. We were happy to be together again. He is a very fine man. There are some fine people in the Foster congregation. Eight were baptized and two came from the Christian church. From Foster I went to Mena, Arkansas. The church there is split wide open by the Anti-Sunday School hobby riders. They have brought shame and disgrace on the church in Mena. From Mena, I went to Gruver, Texas. Cold weather and the flu hindered in this meeting a great deal. Gruver has some wide awake church workers; being full of zeal and love for God and his cause. Brother Dale Pearson preaches for Gruver on each Sunday afternoon. He is doing regular work with the Spearman church. I know of no finer young man than Dale Pearson. He is Godly and a hard worker. Both Gruver and Spearman congregations are building new buildings. From Texas I went to El Dorado Springs, Mo., for a meeting. My old friend and brother Jesse Umstead preaches for the congregation there. He is dearly loved and respected by the church there and the people of the town. We just don't have better men than he. Though we were struck by a blizzard during the meeting, that brought zero weather, yet we never missed a service day or night. One 65 year old lady was baptized and one man came from the Christian church. This closed my work for 1945, and I got home in time for Christmas; and I am enjoying a needed rest. I assisted in many meetings, baptized a good many and made many new friends and renewed the friendship of many former friends. Through, heartaches, tears, knocks and bumps mingled with joy and the hope of eternal life, I press on trying to keep my chin up as I work in the Vineyard of our Lord.—Tillman B. Pope.

Elizabeth, Arkansas, January 9: I preached for the congregation of Elijah, Mo., over the first Lord's Day in January, with splendid attendance. The Lord willing I shall be with the brethren at Mammoth, Missouri over the third Lord's Day in January, with the Cross Roads congregation the fourth Lord's Day. I have time open for some meetings during 1946.—Orbie Robbins.

Collinsville, Oklahoma: Since coming here in August the church has shown a noticeable increase, both in numerical strength, and in a spiritual way. The average attendance was 20 to 30 each Lord's Day for the month of September with the month of November showing an average of 54. Eight have been added to this congregation with four confessing wrongs and placing membership and four by baptism. Our present membership totals 34. One family has moved away, and one has fallen away. The writer deserves no credit for this increase, should any credit go to any individual, it would go to the group who labors so diligently here, whose disposition is one of the most friendly I have ever encountered. The genuine fellowship that prevails here is to be highly commended. Besides the friendly spirit that is evident here the congregation is quite active in visiting the sick, and personal work. Since October 16, the church has had a home Bible study course, in the different homes, and a total of 36, not Christians has heard the plan of salvation.—J. C. Noblitt.

Cotton Valley, La. January 14: I began work with the church here the first of the year. The Sunset church in Dallas, Texas, is supporting me. This mission field is a challenge to anyone. We have eighteen members who are full of enthusiasm and anxiety for the Lord's work to go forward here. We are in the midst of completing our building. Because of the shortage of building material and cash the building program has been slow. However, we hope to complete it within a short time. Heretofore, I have been in the Life Insurance business but from the beginning of this year I am devoting all my time to the work of the church. We desire the prayers of the brethren.—J. Rodney Colvin, Box 1212.

Seattle, Washington. January 15: During December two were baptized, one reclaimed and four have placed membership with us at Northwest. A number of war workers have left Seattle the past few months. The interest continues to hold up. Our crowds are as great as ever and there is still the pressing need for a larger meeting house. We are gradually working into the homes of the people here. We are hoping the gospel will receive a better reception now than it has in the past. Brother Foy E. Wallace, Jr., of Oklahoma City, Oklahoma, will be with us in a series of meetings from March 11 through 17. If you have friends living in Seattle, send us their names and addresses. We will do our best to contact them. If you should come to this city meet with the Northwest Church of Christ. I am planning on spending a month in the South this summer, I hope to be in Arkansas, Tennessee and southern Illinois. I will have time for one or two meetings this summer. If I can serve you in this relation correspond with me at the above address. Pray for the work here.—Malcolm Bowen, 410 West 62nd Street.

Lawton, Oklahoma, January 15: The congregation here at Midway all

rejoiced last Sunday, when we heard our annual report. Last January 13 our total funds were 12c, but now just twelve months later we have just a little over \$300.00 in the bank, although we realize we have not done much we take courage and press on. Some of the things we did that would be worth mentioning are, we have helped Tipton Home a little, and there was a neighbor whose home burned, we helped him some, too we have done a little building and improving, of course, these things seem so little, but consider how few in number we are. Maybe God will accept our little service. We here at Midway look forward to a good meeting this summer with Brother Will W. Slater of Arkansas doing the preaching, although he has not been here in some time he is not a stranger, as he was one of the first men to hold a meeting here in years gone by. We should all rise up and look to the field for, "truly the harvest is great and the labors are few." Pray for us that we may always be at the Lord's work.—R. L. Copening, Route 1.

Winslow, Arizona, January 10: You will please note this change of address: Beginning February 1, I shall be with the Silver City, New Mexico congregation. Mail sent to me at Silver City will be duly received after that date. Thanks.—Geo. B. Curtis.

Alamogordo, New Mexico, January 15: Sorry to say things are at a standstill almost in this city, heavy snows, severe cold, and the writer down sick. Had to miss worship and services the past week and will not be allowed out before next Lord's Day. Glad to say we have brethren that can carry on without a preacher. But we would appreciate your prayers.—Tice Elkins.

Gladewater, Texas, January 15: We began work with this good church the first of January. Leaving our work in El Dorado, Arkansas after several years there was difficult, but such is typical of a long stay with good people. We are very happy in the work here and well impressed by the large program of work this church is carrying out. Seven have responded in the two Lord's days we have been here, three placed membership, two restored and two baptized. I am on the radio each afternoon at 5:15, through KOCA, Kilgore. The broadcast is by remote control from my study here in the building. Good reports are coming in and I am grateful for such a fine avenue through which to reach people with the truth. We need the prayers of our brethren in our new work here. I am doing my best to fit into the program of this church and hope to be able to render a real service. The preacher's home was newly decorated and that made our coming very pleasant along that line. When you pass through Gladewater stop and visit with us.—Foy L. Smith, Box 667.

Lubbock, Texas. January 21: Since last report two more have been baptized, one has been restored and one placed membership at Southside.—D. H. Perkins, 1506 Arnett St.

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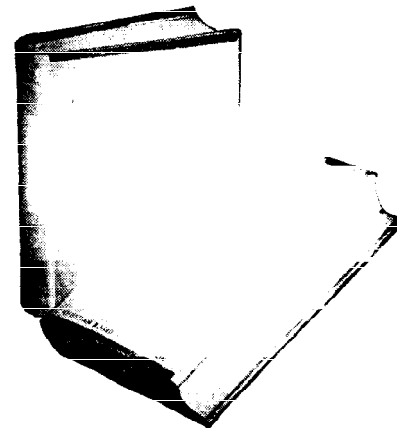
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 16

DELIGHT, ARKANSAS, JANUARY 31, 1946

NUMBER 8

"Considering Thyself"

R. A. HARTSELL

The word of God is filled with admonition, requiring us to discipline self. In Galatians 6:1 we are told to "consider ourselves, lest we also be tempted." Self control is the gate to church discipline. The only reason that public action in withdrawing fellowship from persons is necessary is that people will not apply the word individually. When our self control is not exercised, then, in order to preserve the honor of the church, it is necessary for the church to make it publicly known that it does not condone continuous impositions upon its honor.

Beginning at the head of the stream, the Lord said to the elders: "Take heed unto yourselves." (Acts 20: 28) They were afterwards told to take heed unto the church. But their first obligation was to bring themselves into line. This is in keeping with Christ's sermon on the mount, when he said: "First take the beam out of thine own eye; and then thou shalt see clearly how to remove the mote from thy brother's eye."

Because one is elevated to the leadership of the church does not imply that a wall has been erected around his life so that he cannot sin. He must therefore set a guard around his own conduct before he is qualified to "watch for the souls of others."

In the obligation of the eldership, there comes the responsibility of considering for the souls of the membership. "Take heed unto the flock." How Lord? "Considering thyself, lest thou also be tempted." First know your own weakness, and we all have one kind or another. Then look at the weakness of the flock as you would consider your own; and as you would want others to consider yours. "Do unto others as you wish to be done by."

Advancing from the leadership, the Holy Spirit calls upon a minister of the word, saying: "Take heed unto thyself, and to the doctrine to continue in it; for in so doing thou shalt save thyself, and them that hear thee." To save others one must, therefore, save oneself.

Note that the minister's obligation is stated differently. Especially the second part. Instead of saying, as he did to the elders, "Take heed unto the flock," Timothy was instructed to "Take heed unto the doctrine." The elders' business is to care for the flock; or oversee it. The preacher's business is look after himself and the doctrine. So, in considering, or taking heed, if each person would stay within the bounds of his personal obligation, the church would function as it should,

Next comes the commandment to all that are "Spiritual" to consider the brother who has been "overtaken in a fault." It is the business of every Christian to try to restore the fallen. So, in various ways, the obligation of consideration for self and others is mutual. But, let us look at the matter from a different point of view.

Consideration has several meanings. (1) To meditate upon (II Tim. 2:7); (2) To view, or observe (Lev. 13:13); (3) To determine (Judges 18:14); (4) To pity, comfort, or relieve (Psa. 41:1); (5) To remember (I Sam. 12:24); (For these meanings I am indebted to Cruden's Concordance. R. A. H.) With these before us we shall be able to more fully appreciate the significance of the various passages introduced.

In consideration we first see the condition. We then meditate upon it. Having done this, we are prepared to understand; and in understanding there is pity, we can then comfort, and are prepared to relieve, or find Biblical relief for. To see and abruptly make one's decision, is in most cases to misjudge, and be rash. Too many times we are of the attitude that if I did it, it does not amount to much; but if the other fellow did it, is is then a mountain of sin.

Often times I wonder if we all do not reverse the meaning of the commandment, "considering thyself," and make it take on the meaning that I must give all consideration to myself, my personal fancies; and that everyone else must, likewise, give all their consideration to me. Take the poor soul who has the self-persecution mania; feeling that everyone, and everything is against him. He decides that no one is giving him consideration. That's the fellow who considers only himself, and expects all consideration from everyone else.

This consideration is not, from a selfish point of view, but must be used for our individual advancement, and that of others, only. We should never think of it as a means of self-satisfaction; or for personal glory, but for the mutual good of all.

We should consider that our sins are as large to God as the sins of others. Too, that our weaknesses create no more interest on God's part than those of other people. Furthermore, that God is just as interested in saving the other fellow as he is in saving us. I mean no more to God, insofar as saving my soul is concerned, then any other individual.

Proper consideration enables me to see the condition of the other fellow: that I am no worse off than he. It will enable me to go half and half. In other words, it will enable me to listen to his ill's part of the time, instead of trying to force him to listen to mine all of the time. I am not the only person who has

troubles; and mine are not greater than those of other people.

It further enables me to see that a mistake made by someone else is not worse than the same mistake made by myself. If I make a mistake, I may be for a time disgusted with myself, but I soon forget it. Why not be as considerate of the other fellow?

There is a strange condition I'd like to talk to you about for a moment. When people obey the gospel, and become Christians, no matter how sinful they may have been, we receive them with open arms. But, let them make mistakes thereafter, and even though they confess them, and repent, too many of us hold it against them on and on. Why? Are we considering them as we would want to be considered? It seems to me that we are as the Pharisees—having a "better-than-thou" attitude. No man is better than another, except as he does better.

Let us now take the full text of our beginning statement. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted." The first condition stated is that of the erring. It cannot be fully appreciated without offering other translations. Weymouth renders it: "Brethren, if anyone be detected in any misconduct." Twentieth Century gives it: "Brothers, even if a man should be caught committing a sin." Thus we have overtaken, detected, caught, as meanings of the word. The condition simply stated is: If a Christian be guilty of sin.

Next in order would be obligation. The spiritually minded are to restore the erring. I have known many cases where members of the church had become indifferent, thus wandering away, and the rest of the congregation never make any effort to find out about them. This causes a question to arise in my mind: Do we really believe the word of God? We would never allow a brother or sister in the flesh to fail to show up at the proper time, without our going out to see about them. Why not give our brother or sister in the Lord the same consideration?

Now comes the attitude of the spiritual. "Restore such an one in the spirit of meekness." Or, "in a gentle spirit." Our attitude is usually one of derision, scorn, or hardness. As Paul elsewhere states the matter, we should "entreat such as one as a brother." Even in the case of one guilty of heresy, we should admonish with the "first and second admonition before rejecting."

To emphasize this attitude, Paul says it must be done "considering ourselves, lest we also be tempted." I, being subject to like passions, must approach the fallen as though I were approaching myself. When this is done, I believe that most of the erring can and will be redeemed.

It is a necessary thing for Christians to take inventory of their spiritual stock quite often. Unless we do, we are not giving proper self-consideration. "Let a man examine himself." These are important words. May be I do not see myself as others see me. May be I am so busy looking into other people's matters that I haven't time to give reasonable consideration to myself. I have no right to look into the other fellow's stock until I will first have looked into my own, and give honest account of my own storehouse.

I Wonder

GEO. B. CURTIS

The following advertisement, sponsored by the Catholic Action Committee, Winslow, Arizona, appeared in the *Winslow Mail* of December 14, 1945. Our reply, which was sent to them by first class mail, follows it.

CATHOLIC INFORMATION

I love God—and apple cider!

I love apple cider because it tastes good—a love of the senses, like a dog's love for a bone.

I love my wife because of her charm and character and fitness to be my partner throughout life. A love of the senses, yes; but also of the intellect.

I love God because of His perfection, His power, His justice, His mercy, and because of His promises and warnings.

I have never seen or heard God; nor do I expect to ever in this life. I cannot love Him with my senses. My love, though directed by my intellect, must emanate from my will.

God has revealed to me His will—what I shall do—what I shall not do. He has promised me eternal bliss if I obey—eternal torment if I disobey. He has given me intellect to weigh the results of obedience against disobedience. He has given me free will to choose between the two. To me this is eminently just; and so to God I give my intellect and my will. And this is the love that God asks of me.

I love God and therefore the love I have for my wife is super-naturalized. Our union was given the indelible stamp of sanctity through the Holy Sacrament of Matrimony. We are equal partners in the business of life, each responsible for the spiritual and material welfare of the other, and for that of the little ones whom God may have placed at our fireside.

I love God and therefore I can even super-naturalize my love for cider—if I remember that God gave me the taste to enjoy it, and that cider is squeezed from apples, and that apples grow on trees, and that—as the Catholic poet sings to posterity—"only God can make a tree."

For Information Concerning Things Catholic, write Catholic Action Committee, P. O. Box 1434, Winslow

Box 431, Winslow, Ariz.
December 14, 1945

Catholic Action Committee
Box 1434
Winslow, Arizona.

Dear Catholic Informant: Your article, "I Love God—And Apple Cider," in today's *Mail* set me to wondering about certain things Catholic. Rumors persist about priests with red noses and alcoholic breath, of priests carried from Winslow's drinking places the legs of said priests no longer performing their intended purposes. I just wondered if these rumors were based on facts that had their roots in the idea of loving "apple cider." I couldn't keep from wondering whether or not the love for things stronger than "apple cider" hadn't fastened upon certain infallible individuals to the extent that they loved their cider more than they loved the God of heaven. I wondered, and you have asked that, "For Information Concerning Things Catholic," that I ask you. No doubt, your answer will be infallible.

Then you talk in your second paragraph about how and why you love your wife. But, of course, your priest is denied the blessedness of the companionship of a godly woman. Do you suppose that this denial kills every God-given impulse of love within him? Or, is it kind of like

the "apple cider" business, that to satisfy this desire for female companionship, he must resort to the use of concubines? I wonder. And again, I wonder if this could have been the reason that the Catholic system provides that priests keeping concubines must be taxed for this privilege? I wonder. Lest you deny the above implication, I shall give the Catholic work where this provision is made. I quote: "A bishop, however poor he may be, cannot appropriate to himself pecuniary fines, without the license of the Apostolic See. But he ought to apply them to pious uses. Much less can he apply those fines to any thing else but pious uses, which the Council of Trent has laid upon non-resident clergymen, or upon these CLERGYMEN WHO KEEP CONCUBINES" (Ligor. EP. Doc. Mor. p. 444) From one of the greatest works known to Catholicism is this quotation taken—"MORAL THEOLOGY OF ALPHOSUS LIGORIO." I wonder if the Catholic Information Committee will confirm, or deny, this practice of an infallible church. I wonder if this committee will take this into consideration, or, just cry out, "More Protestant lies?" I wonder.

Sincerely,
Geo. B. Curtis.

The Gospel - "Another Gospel"

CHESTER ESTES

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you. let him be accursed. As we said before, so say I again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9).

In this study we are interested in what Paul had to say about the gospel. We are interested in getting men and women, boys and girls to obey the gospel Paul preached, which is the same gospel Paul himself obeyed, and the same gospel received by those to whom Paul preached. We want responsible people to obey the gospel that they may be saved. When Paul obeyed this gospel he was made free from all his past sins. Even though he consented to the death of Stephen, the first Christian Martyr; waged a relentless persecution against the early church, binding many other Christians unto their death; when he obeyed this gospel all his past sins were forgiven and forgotten by the Father. When Paul, on the road to Damascus, learned he was wrong in persecuting Christians, he said, "Lord, what wilt thou have me to do?" He was told to go into the city and there it would be told him what he MUST do. In the city, a certain disciple, and earthen vessel, directed by the Lord Jesus Christ, told Saul (as was his name at that time) the thing that Christ in heaven said he MUST do. He told him to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) The record says that he "Forthwith arose and was baptized." (Acts 9:18) Here we have an example of a man "calling on the name of the Lord." Paul later said, "Whosoever shall call on the

name of the Lord shall be saved. (Rom. 10:13) Christ had already 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 which is in heaven." (Matt. 7:21) Did Paul contradict Christ? No. Doing the will of God saves, and calling upon the name of the Lord saves. Doing the will of God and calling upon the name of the Lord means the same, and will bring the same results—salvation. Christ said, "He that believeth and is baptized shall be saved." Paul did the will of God when he was baptized, for in Christ's last will and testament he said, "He that believeth and is baptized shall be saved." So, Paul did that which brings salvation or justification when he "Arose, and was baptized." Hence, the reason why he was told to be baptized, "calling on the name of the Lord." If you desire to enjoy the remission of your sins, we recommend that you call upon the name of the Lord, as did Saul. I prefer to recommend the example of this man who followed the instruction of a man guided by Christ himself than to follow the advice of uninspired men, who tell you that you can call upon the name of the Lord by merely mentioning the name of the Lord, by repeating the name, "Lord, Lord." Christ said not every one who says, "Lord, Lord," will be saved; but men say all you have to do is just mention the name of the Lord. Why prefer men to Christ?

When Paul called upon the name of the Lord, he did so by obeying the Lord in baptism. When he obeyed in baptism he was buried in water. He said himself, "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 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." (Rom. 6:3-6) Baptism consists not only in being buried beneath the liquid waves, but also in being raised therefrom. There must be a burial and a resurrection. One cannot have a burial and a resurrection when there is not enough water to cover one. A few drops of water will not suffice, in spite of the fact men say, "one drop is as good as an ocean." Those who have been "sprinkled" or "poured" have not been baptized. They have not obeyed the gospel Paul preached, and, therefore, have not been made free from their sins.

In calling on the name of the Lord in baptism there must be that which will re-enact the scheme of human redemption, which scheme was perfected by the death of the Son of God on the old rugged cross, his burial in a borrowed tomb and his resurrection after the third day. That is exactly what Paul is talking about in the Sixth chapter of Romans. Let us drop down to the 17 and 18 verses: "But God be thanked, that ye were the servants of sin ("Whereas ye were the servants of sin"—A. R. V.), but ye have obeyed from the heart that form of doctrine which was delivered you." Now, that doctrine "delivered you" is the same gospel preached by Paul to the Galatians. It is the same gos-

(Continued on page six)

THE GOSPEL LIGHT

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"Campbellism Exposed" Reviewed

WAYMON D. MILLER

That all shall finally stand before the judgment bar of Christ is a Bible promise and prophecy both sure and steadfast. At that dramatic and terrible occasion the teachings of Christ will serve as the standard of measurement. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48) All that will acquit one at the judgment is compliance with the teachings of Christ, and having been redeemed by His blood. That we may see the true teachings of the Lord, and likewise recognize error, we continue to compare the tract "Campbellism Exposed," by Ben M. Bogard, with the Scriptures.

82. "CAMPBELLISM TEACHES THAT MANY THINGS DO NOT WORK FOR THE CHRISTIAN'S GOOD, SINCE MANY THINGS CAUSE THEM TO FALL FROM GRACE AND GO TO HELL. Paul says, 'We know that all things work together for good to them that love God.' (Rom. 8:28). If all things work together for good to a lover of the Lord, it is certain that nothing will ever stop him from loving God, for that would not be for his good. It is certain he will never fall from grace, for that would not be for his good." Doctor Bogard is possessed with the ability of a genius when it comes to garbling Scriptures! The doctor presumes and assumes that the Christian will never stop loving God. But this is where the Baptist doctor differs with Jesus. The Lord condemned the entire church at Ephesus, saying, "Nevertheless I have somewhat against thee, *because thou hast left thy first love.*" (Rev. 2:4) The doctor says a Christian cannot cease loving God, and the Lord said an entire church did! Which will you accept? The Lord said, "If ye love me, keep my commandments." (John 14:15) And also, "If any man love me, he will keep my words . . ." (John 14:23) Love for God is demonstrated by obedience. So long as a Christian demonstrates his love for the Lord by obeying him, then God will bless him, and cause all things to work together for his good. Does Bogard presume a child of God cannot be disobedient? If so, will God cause all things to work for the good of a rebellious and disobedient child? (See Matt. 7:21)

83. "CAMPBELLISM TEACHES THAT SIN MAY GET DOMINION OVER A CHILD OF GOD. But Paul says in Romans 6:14: 'Sin shall not have dominion over you: for ye are not under the law, but under grace.' " The context plainly shows that Paul did not teach that one "under grace" would not sin, and neither does Doctor

Bogard teach this! Just two verses before the one quoted by the doctor, Paul warned: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof." (Verse 12) And, Doctor, the last verse in the same chapter warns: "For the wages of sin is death." (Verse 23) In this epistle Paul was writing to Christians, the saints at Rome. (1:7) I wonder if Bogard ever cautions Baptists not to let sin reign in their bodies, and if they do it will result in their spiritual death? If he does not, then he does not preach as Paul.

84. "CAMPBELLISM TEACHES THAT A CHRISTIAN MAY FALL DOWN AND STAY DOWN. But Psalms 37: 23, 24 reads: 'The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.' " Doctor, is one who sins a "good man?" Or is he not a *sinner*? You used the wrong verse! David is talking about "a good man," and one who "delighteth in his (the Lord's) way." Bogard needs a verse that says: "The steps of a rebellious, sinful child of God are ordered by the Lord: and he takes no delight in the Lord's way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Any discerning reader can see that the verses quoted by the doctor teaches no such thing! Try again doc, for you fired a "dud" that time.

85. "CAMPBELLISM TEACHES THAT SOME WHO ARE REALLY OF US GO OUT FROM US. But John says in I John 2:19: 'They went out from us, but they were not of us for if they had been of us, they would no doubt have continued with us.' " Again, by drawing a verse from its context, the doctor tries to make the Scriptures say what they do not! Doctor, who were the "they" that John wrote about? If you had taken the trouble to notice the preceding verse you would have seen that he was talking "many antichrists." (Verse 18) John does not say that all who have departed "from us" were "not of us." This is what the doctor vainly hopes the verse teaches. But this verse lends no endorsement of the Baptist doctrine of impossibility of apostasy. Paul states that Hymenaeus and Alexander were once; in the faith, but that they put away the faith, and made shipwreck of it. (I Tim. 1:19-20) Paul also lists Demas as one of his "fellow-labourers" (Col. 4:14; Philemon 24), and of him later wrote: "For Demas hath forsaken me, having loved this present world." (II Tim. 4:10)

These plain passages administer a gentle (?) "hot foot" to Bogard's and Baptist's doctrine of impossibility of apostasy!

86. "CAMPBELLITES TEACH THAT IT IS DANGEROUS TO BE SAFE. In one breath they tell us that 'he that believeth and is baptized shall be saved'—made safe—and in the next breath we are told that such a one is in constant danger of going to hell! Then, evidently, it is dangerous to be safe." The doctor here tries to confuse the reader by interchanging the words *saved* and *safe*. Jesus did not say, as Bogard does, that "He that believeth and is baptized shall be made safe." Jesus said, "He—*shall be saved*." The question then arises, "Saved from what?" Paul answers the question, saying that such an one is *saved from past sins*. "Whom (the Lord) God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past!" (Romans 3:25) Baptists teach that when one is saved, he is saved from past, present and future sins. Just another instance where Baptist doctrine conflicts with, and contradicts, the Bible! No, doctor, it is not dangerous to be saved, or safe either, so long as one follows the Lord!

87. "CAMPBELLISM TEACHES THAT THE DOCTRINE PREACHED BY BAPTISTS, THAT IT IS IMPOSSIBLE TO FALL FROM GRACE, ENCOURAGES LICENTIOUSNESS. But in I John 3:3, we read: 'Every man,' not a majority, but 'every man that hath this hope in him purifies himself.' " Doctor, are you saying then that all Baptists, every one of them, live purified lives? None of them over lives impurely? That being the case, you never need preach on righteousness, for none of the Baptists are ever unrighteous! Doctor, sensible people know better than that! We have previously quoted from the "Report of the Arkansas State Penitentiary," which stated from July 1, 1929 to and including June 30, 1930 that there were more Baptists there imprisoned than persons of all other churches combined, even including the prisoners who professed no religious affiliations at all! Doctor, the Baptist doctrine "that it is impossible to fall from grace" does "encourage licentiousness," and here's facts and figures to prove it! "By their fruits ye shall know them!" The doctor may try to wiggle out of this by contending that these convicts "went out from us, for they were not of us." But doctor, these prisoners contended that they were at that time of you, and contended that they were Baptists! Evidently they were still in Baptist fellowship, else they could not have claimed Baptist membership. Let us again quote a statement from Sam Morris, an eminent Baptist preacher: "The way a Christian (Baptist) lives, what he says, his character, his conduct, or his attitude toward other people, have nothing to do with the salvation of his soul. All the prayers a man may pray, all the Bible he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform, will not make his soul one whit safer, *and all the sins he may commit, from murder to idolatry*, will not make his soul in any more danger. The way a man lives has nothing whatsoever to do with the salvation of his soul!" Tell

me such damnable doctrine would not "encourage licentiousness!" We'll just leave this conclusion to the honest reader. Hold your nose while you read this putred stuff from Morris, but that's Baptist doctrine!!

88. "THE CAMPBELLITE CHURCH CLAIMS TO BE UNITED THE WORLD, YET IT IS ITSELF SPLIT INTO SEVERAL FACTIONS. There are the progressives who are themselves divided into two factions. There are the non-progressives who are also divided into at least two factions. There are at least four factions of these folk who are going to unite the world on 'our plea.' Better practice among themselves what they preach to others." I know nothing of "The Campbellite Church" nor am I interested in its "claims." I am merely a member of, and interested in, the Lord's church. And even a Baptist "doctor" cannot deny that the Lord prayed for unity of his people. (John 17:20, 21) If this Baptist doctor is not interested in unity, then he better get interested in it if he wants to please the Lord. The New Testament strongly condemns division. (I Cor. 1:10-13; Eph. 4:1-6) Let's investigate the doctor's comments on "the Campbellite Church," and its four divisions, or factions. If there were such thing as a "Campbellite Church," then it would be more nearly practicing the unity commended of the Bible than the Baptist Church, which the doctor "forgot" to tell has some *twenty-one* different "factions," or organizations, according to the latest religious census!

89. "CAMPBELLISM DENIES THAT JESUS EVER SANG IN THE CHURCH, BECAUSE HE LEFT THE WORLD BEFORE THE CHURCH BEGAN, ACCORDING TO CAMPBELLISM. But in Heb. 2:12 we read: 'In the midst of the church will I sing praise unto thee.' The preceding verses say it was Jesus who did the singing. The only time Jesus ever sang, of which we have any account, is when they had finished the Supper they sang a hymn and went out. (Matt. 26:30) If Jesus really did sing in the church, the church existed before Pentecost. This is why Campbellites deny it." The Hebrew writer quotes the above passage from Psalms 22. In the Psalms it is evident that the Lord's "singing" was to be done after his death, for in previous verses David speaks of the Lord's hands and feet being "pierced," his garments being "parted," and the soldiers "cast lots upon my vesture." (See Psalms 22:16-22) Bogard, had these things happened when the Lord sang with the apostles? Then too, the Hebrew passage is not the only one that offers information about the Lord "singing" in the church. In Romans 15:9, Paul wrote: "And that the Gentiles might glorify God for his mercy; as it is written, For this cause will I confess to thee among the Gentiles, and sing unto thy name." So, when this singing was to be done by the Lord there were also to be *Gentiles* present! Will Bogard affirm Gentiles were present at the Supper? He knows better! Bogard claims the apostles at the Supper constituted the church. If this is his contention, then he will have to admit that foot-washing was given to the church, as the Lord administered foot-washing to the apostles. (John 13:1-17)

The New Testament opens with the note of joy and ends with all the hosts of Heaven singing the hallelujah chorus.—Unknown.

THE GOSPEL - "ANOTHER GOSPEL"

(Continued from page three)

pel they received. Only one gospel was preached by inspired men. Many gospels today suggest the fallibility of uninspired men. Many gospels being preached calls the curse of God down upon those who preach or receive "another gospel." In the first verses of the 15th chapter of 1st Corinthians we learn that the gospel consists of the death, burial, and resurrection of Christ for the remission of sins, as far as the major *facts* of the gospel are concerned. Now, we must obey from the heart that *form* or *likeness* of that doctrine. The original suggests a *mold*. That is, we must, as Christ died, die to sin; as he was buried, we must be buried in baptism; as he was raised, we must be raised to walk in newness of life; as he walked upon this earth, we must walk that *new* walk; as he ascended, in our minds, hearts and affections we must ascend to heaven and heavenly things. Thus we, when baptized, obey from the heart the form of the doctrine or gospel preached by Paul. If you build a form around a certain object, then remove that form, put it together again and pour it full of concrete, you would have an object molded in the likeness of that around which you first build the form. To be molded in the likeness of Christ we must be molded in obedience to the gospel of Christ.

We should also observe that this obedience is from the heart. No one can say that he has heart religion when he refuses to obey God from the heart. There is no obedience except as it comes from the heart. One cannot obey from the heart and leave the doctrine of Christ out. Christ said of certain ones, that they draw near with their lips, but that their hearts were far from him, because they held to the doctrine and commandments of men. Again, he taught every plant God has not planted will be rooted up, and Paul taught that we will perish if we hold to the doctrines and commandments of men. You will further observe that Paul taught one must obey the gospel from the heart just below the verses in which he states we are buried with him in baptism and raised up to walk in newness of life. (See Rom. 6:1-18).

Paul not only teaches that men are made free from sin when they obey the gospel; but that the Lord will take vengeance on those who refuse to obey the gospel. He said, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: 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 an everlasting destruction from the Lord, and from the glory of his power." (II Thess. 1:6-9) The gospel preached by Paul must be obeyed. It is the power of God unto salvation to every one that believeth. (See Rom. 1:16) Not a power, but THE power; not all the power that God has, but THE power of God to save. Yet, some speak lightly of obeying the gospel. They talk about "joining the church," "getting religion," and plead with men to do so; but ridicule the idea of obeying the gospel. "Obeying the gospel" is not a part of their language, except in attempts to ridicule the idea.

Those who have not obeyed the gospel are not children of God. Hear the apostle Peter: "For the time is come that Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:17, 18) The "house of God" and the "us" are the same. The verse teaches that those who "obey not the gospel" are NOT of the "us" or the "house of God." Then those who obey not the gospel have not been born again, for the "house of God" is the "family of God." The new birth, birth of "water and the Spirit" puts one into the family of God or the kingdom of God.

In verse 6 Paul marvels that the Galatian Christians were so soon removed (or so rapidly removing) from him that called them into the grace of Christ into another gospel. Every one having obeyed the gospel is said to be called of God. Every one called of God is called into the one body. The one body is the church or family of God. Every one called by the gospel is called by the grace of God, for the gospel is "the gospel of the grace of God." (Acts 10:24) When the Galatians were removed from him that called them into God's grace into another gospel, they were moved away from the grace of God. Yet men say it is impossible for a child of God to fall from grace. In the same letter we have the following statement from Paul: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4)

—In The Evangelist, Sheffield, Ala.

"MODERN" SCRIPTURE (?)

MRS. PERRY EVANS

"I charge thee therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach your opinions, your attainments, what the Doctors say; never rebuke or reprove or your salary might be stopped."

"Speak evil of anyone if it will win someone to 'your side' and cause this person to dislike his brother."

"Have bitter envying and strife in your heart, glory in it, and if necessary, lie against the truth in order to have your way in everything."

"Be unequally yoked together in marriage with unbelievers if you are in love with them for there is perfect fellowship between righteousness and unrighteousness, also between light and darkness."

"For we must all appear before the judgment seat of Christ, that every one may tell how good he has been, all the things he did not do, etc."

"Exalt yourselves in the sight of the Lord and of men and ye shall be brought to your own place in due time."

"If there come any unto you and bring not this doctrine, receive him into your house, thus bidding him God speed and you will not be partaker of his evil deeds."

"Let no man or woman go beyond you in keeping up with the world but be thou an example of the believers in belonging to all the lodges, clubs etc., and till I come, give thyself wholly to them (especially thy money) except a little time and money which thou art afraid not to give." (I Tim. 4:12-15?)—Little Rock.

Shameful Slumber

VAUGHN D. SHOFNER

Long, long ago at an hour nearing midnight the passover moon swung high in the star-studded canopy to silhouette a party of pedestrians plodding their way in its mellow splendor just outside the city of Jerusalem. This group was composed of Jesus Christ and at least eleven of his chosen apostles making their way over the brook of Kidron unto the mount of Olives where there was a garden which this masterful Leader liked to use as a place of prayer.

It had not been long since this great Leader had spoken of his betrayal by one of his followers. A short time ago this Messiah had instituted the "Lord's Supper" in memory of his offering so near at hand. Not much time had lapsed since he had made known the weakness of man in the presence of temptation as he had told Peter of his imminent denials.

Sojourning in the shadow of Calvary's cross with its excruciation this Man of Sorrows sought supplication with the Father and entered the quietude of moonlit Gethsemane to pour out tempestuous waves of grief from the profundity of a troubled mind. The most lamentable; the most expressive words ever to painfully tear themselves from the depths of an agonized heart dripped with the blood of suffering as the lips of the Son of man articulated in this wise: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

All the great temptations that had been continually flung before Christ in his physical walk were now culminating in this greatness of all, death. So terrible was this vast blackness that the cloud of density covered the earth with the drape of night at midday as Christ died on the cross. He was now standing so very near this "horror of great darkness," that he was "sorrowful, even unto death."

Though this "horror" added to his grief, 'twas not the real source of his agony which reached in severity and enormity beyond the feeble comprehension of man. Christ knew the Father's power would break asunder the bars of death and free him from the unknown depths of the Hadean realm. The wickedness of the world, which he condescended to free man from, stood out boldly and ugly before him. The power of the Roman government was soon to display the heinousness of this wickedness by its action. Christ having taken the sins of the world upon his sinless soul,

sent to die that rebellious humanity, whose malignant imaginations were now more boisterously displayed before him, might have redemption, caused him to feel an acute sense of agony.

The treachery of Judas was working at this time. The plans of betrayal were complete. Pondering over thoughts of Judas, whom he loved, had chosen as an apostle, had worthily trusted in the past, betraying him to the enemy of God wrung streams of grief from the Saviour's heart.

The weakness of Peter and the other disciples added to his terrible agony. Peter would shortly deny him, deny him again, and curse and swear and deny him the third time. Though full of self-assertion, asseverating again and again they would never leave him, Christ knew they would desert him to the last man and leave him to suffer alone in moonlit Gethsemane, and again on Golgotha's brow. Strange it is that these men who had walked with Christ during his personal ministry, listened to his stern denunciation of sin, seen his merciful miracles, would flee in time of peril. This is an appalling exhibit of the nature of wickedness.

Christ admonishes these men from the depths of his lovable soul. Entering Gethsemane he said, "Sit ye here, while I go and pray yonder." And again he pleaded tenderly, "Tarry ye here, and watch with me." Tired by the burdens of the physical sphere and weakened by the indifference of Satan, they did not watch. They slumbered in the arms of rest while Jesus suffered.

Upon returning Jesus rebuked them firmly, earnestly: "What could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Thus he chides their bold assertions that they would never leave him. These men had beheld Heaven's confirmation that Jesus had all authority; had listened to God unfold his eternal plan through the Son's lips, but they were ever needful of fortification against the perils of wickedness. They had need of watchfulness and prayer.

Again he went aside and prayed, saying, "O my Father, if this cup may not pass from me, except I drink it, thy will be done. And he came and found them asleep again." This time he offered no kind reprimand against their complacency. Looking upon them in the soft moonlight, comfortably relaxed in the drowse of rest, he, no doubt, looked through the blur of sympathizing tears, Ah, shameful slumber! Fatigued though they were,

they had far greater need of added strength against temptations. Again he left them and poured out the depths of misery from his disturbed soul.

As he returned he made it known that the time of watching and praying with him had ended. He said: "Sleep on now, and take your rest: behold, the Son of man is betrayed into the hands of sinners."

Deep pity for those sleepy apostles should be yours friends, but don't evade your lesson. Jesus Christ's words did not melt into oblivion as he made the agonized march in the moonlight of the dusty past. Drops of blood-sweat fall anew to the bosom of Gethsemane as rebellious man refuses obedience to his inspired commands. Shameful slumberers in his blood-bought church spill tears of anguish from his precious soul. Ah, shameful slumberers, awake to your duty!

Two-thirds of the membership of Christ's church (that's being conservative) would close the doors of the church's meeting house except for one puny hour per week. The Lord blesses you with 168 golden hours each week and you selfishly use them as you desire, save one; one one-hundred-sixty-eighth of that time you miserly, because you think you can't get to heaven without meeting on the morning of the first day of the week to partake of the Lord's Supper, give him. With your mouth you cry, "I love thee Lord! I love thy kingdom!" Yes, you do; you show it.

In an attempt to hide your indolent, dilatory, God-dishonoring attitude you cry, "Where is the passage of Scripture that commands more than one assembly per week?" You poor, lazy, pathetic mortal, trying to sweep through the portals of glory seated in Satan's lap of lethargy. Let me ask you something: is it good to teach the word of God on Sunday night? on Wednesday night? It is either good or bad. Listen now to James: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Classify yourself.

Show me a successful merchant, farmer, doctor, lawyer or any other man succeeding in his vocation that devotes so very little time to it. It can't be done. Show me a successful, growing, Christian, a shining light; one that is pushing the cross of Christ out into the sin-steeped world to lift dying souls from the quagmire of Hell, that devotes one hour per week to the task. It can't be done.

"The spirit indeed is willing, but the flesh is weak." "Watch ye, stand fast in the faith." "Wherefore let him that thinketh he standeth take heed

lest he fall." You are no stronger than the apostles, friend. You too have need of fortitude in times of temptation. The songs of admonition of Wednesday or Sunday night, the prayers of the faithful, the fellowship of the saints assembled with Christ, help withstand the evil one. 'Tis a blessing to meet with Christ any time. "Where two or three are gathered together in my name, there am I in the midst."

If you do not grow in the truth and admonition of the Lord, you do not love him. You love self. You do only those things you think necessity has placed upon you. You are careful to do no more, but you say you love the Lord. It seems to me, when you pillow your head to sleep through the shades of night you would be haunt-

ed with the incessant drip, drip, dripping of the sweat and blood that fell from the Saviour's brow as he suffered in Gethsemane for you. It seems to me, the stream of grace that gushed from his riven side on Golgotha would flow through your lazy mind as a turbulent stream too noisy to allow sleep.

Ah, shameful slumberer! Do you think the judgment will reveal a place for you to "Sleep on, and take your rest?"

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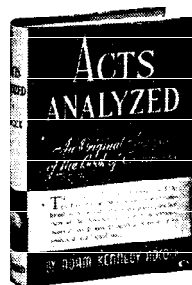
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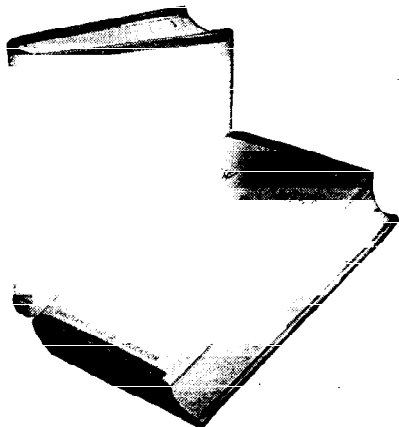
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

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"Preach The Word"

LEE STARNES

Paul's charge to Timothy, a young evangelist, is recorded in II Timothy 4:1-5 and reads as follows: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

There are several points in this scripture which might command our attention but at this time we call your attention to the expression "Preach the Word."

Friends, there is today a sad neglect of preaching the WORD. Preachers often talk of some sensational news item under pretence of preaching the word. There is also a vast difference between preaching the word and preaching our opinions about the word. The religious world is hopelessly divided today, not because of what the Bible teaches, but because of man's opinion about what it teaches. Every man has a right to his opinion about some things but no one has a right to force his opinion upon others.

But in our consideration of Paul's charge to preach the Word may I ask first of all WHY PREACH? In answering this as well as all other questions that pertain directly or indirectly to man's salvation let us go to the Bible and see what the Lord has said about it. In Mark 16:15, 16 Jesus said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Thus Jesus *commanded* preaching to be done. Again it pleased God to have it done. "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).

But one asks, "Why Preach the Word?" I answer first of all because of what it is, and secondly because of what it does.

What is the Word? Jesus in speaking to the Father in John 17:17 said: "Sanctify them through thy truth, thy word is truth." Again in speaking to certain Jews in John 8:32 he said, "Ye shall know the truth and the truth shall make you free." In Psalms 119:105 David said, "Thy word (the word of God) is a lamp

unto my feet, and a light unto my path." In Jesus' explanation of the parable of the sower in Luke 8:11 he said, "The seed is the word of God." He further explained that the soil is the human heart. Then the seed, the word of God must be preached or planted in the heart before men can believe it and be saved. "Faith comes by hearing and hearing by the word of God." (Rom. 10:17). It may be further said that the word or the gospel is the power of God to save. In Rom. 1:16, after Paul had expressed a desire to go to Rome at that time the capitol city of the world, and preach the gospel to the people there; he said, that he was 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." And may I say just here that the gospel is the only power whereby men may be saved. Hence the importance of preaching it. Again the Word is declared to be the sword of the Spirit. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:17) As Christians we are engaged in a spiritual warfare. The sword of the Spirit is the instrument whereby we are to successfully wage our fight against the enemy; hence, the necessity of having the word preached. It is further said in I Peter 1:23 that the word is the incorruptible seed which liveth and abideth forever. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The Word of God edureth forever." (I Peter 1:25).

Seeing then that "the word is truth" (John 17:17); That it is truth that sets men free (John 8:32); That it is a light to the path of man (Psalms 119:105); That it is the sword of the Spirit (Eph. 6:17); and that it is the incorruptible seed which shall abide forever, certainly it behooves us to preach it. Having found the above mentioned reasons as to why it should be preached because of what it is, let us now consider the question of what it does.

In Hebrews 11:6 it is said that without faith it is impossible to please God for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek him." But faith comes by hearing and hearing by the word of God." (Rom. 10:17) Hence without the word of God being preached there will be no hearing, no hearing no faith; no faith no pleasing God. Again in II Timothy 3:15 Paul told Timothy that from a child he had known the Holy Scriptures which were able to make him wise unto salvation through faith which is in Christ Jesus." He further stated that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof,

for correction, for instruction in righteousness: That the man of God may be perfect throughly or thoroughly furnished unto all good works." (II Tim. 3:16, 17). Since the scripture, the word of God, is profitable for doctrine (teaching), for reproof, for correction, for instruction in righteousness and will furnish the man of God unto all good works we can readily see that there is no need of preaching anything more nor less than the word of God.

Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Peter 1:22) Jesus said, "Sanctify them through thy truth, thy word is truth." (John 17:17) Since the souls of men are *purified by obedience to the truth*, and we are *sanctified by the truth*, and the *Word of God is the truth* then without the preaching of the word there can be no purification of the soul, no sanctification or setting apart to God's service. In James 1:21 we are told to lay apart all filthiness and superfluity of naughtiness, and to receive with meekness the engrafted word, which is able to save your souls. It did save the Corinthians. (I Cor. 15:1-4.)

Seeing then that according to the foregoing scriptures the Word of God produces faith, makes men wise unto salvation, purifies the soul, saves the soul, and makes the man of God perfect and throughly furnishes him unto every good work we surely see the importance of preaching the Word.

The effects of preaching the Word are clearly shown in *the* history of the New Testament. Jesus said to the apostles just before he ascended to heaven "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." (Matt. 28:18-20) Mark records it on this wise 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned.' (Mark 16:15, 16). Luke says, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:46-49). In Acts 1:8 Jesus said unto the apostles, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In Acts the second chapter we learn that the Holy Ghost came upon them on the day of Pentecost and in the city of Jerusalem. Then the apostles speaking as the Spirit gave them utterance; declared how that they by wicked hands had taken and crucified the Lord. How that he had, after burial, been raised from the dead and that they were all witnesses to his resurrection. Also how that God had made that same Jesus both Lord and Christ. "Now when they heard this

they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter told them to repent and be baptized every one of them in the name of Jesus Christ for the remission of sins and they should receive the gift of the Holy Ghost. They that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." And the Lord added to the church daily such as should be saved." (Acts 2:47b.)

About one week later at Solomon's porch Peter spake unto the people the Word of the Lord and the record states that "Many of them which heard the word believed; and the number of men was about five thousand." (Acts 4:4).

When the persecution became so great in Jerusalem that it was necessary that they disperse they went everywhere preaching the Word. The result was that within a few years the gospel had been preached to every nation or as Paul said to every creature under heaven.

If we are in sin the truth will make us free. If we are in darkness it will give us light. If we are without faith it will produce it. If we receive it, it will save our souls. LET US PREACH THE WORD.

"It Makes No Difference"

R. A. HARTSELL

The most pressing problem we have to meet today is the attitude of people with reference to the commandments of God. There was a time when sectarian doctrines were preached with zeal, and an effort made by members of denominational churches to prove their various teachings. But now the scene of battle is changing.

To quotations of scripture people will respond: "Oh, sure, the Bible says that, but." And from there they go, trying to prove that God will not enforce what he said. In other words, the attitude may be summed up about like this. "The Bible was given as a history, and its commandments are just so much filler." So, it now makes little difference to people what the Lord has said about a matter. If they want to obey, then it is essential; if not, then it makes no difference; for it is "non-essential anyway."

ATTITUDE OLD

The attitude is as old as the record of the fall of man. In fact, it was bred and born in the garden of Eden, and man fell for it. In substance the devil said "You do not have to obey God. His commandments are not essential; for, he did not mean what he said. You won't die regardless of obedience or disobedience. Isn't that just what a lot of people, even preachers, say about certain commandments of God today?"

Tracing the attitude, and learning just how quickly it took effect, we find Cain offering what he pleased, rather than what God commanded. As a result he committed murder, the world's first. He then lied, and furthermore, refused responsibility—"Am I my brother's keeper?" In addition, he was banished from association with God's people. He is the one who in

roduced the sin of substitution. Substitution means simply: "If what God has ordered does not please me, I'll do something else, forcing God to accept it."

The attitude shows up again in Lev. 10:1-2. The fire for the offering had been designated by the Lord; but these two men decided that it did not make any difference to the Lord; so, they offered "Strange fire unto the Lord." They substituted where they did not want to obey. Where they did not want to obey, they said simply: "God, you did not mean what you said anyway."

"DON'T NEED GOD EITHER"

If I do not need God's plan, and I do not have to obey it; then God himself is not essential. Israel so decided; for when Moses overstayed the time limit in the minds of the people, they said: "As for this Moses, we know not where he is. Let us build us gods." They felt the urge to say: "What difference does it make just so we serve a god of some kind?" Haven't you heard people say: "What difference does it make just so you do something religious, and are honest in it?"

The attitude that it makes no difference gave rise to idolatry. We are just as much idolaters when we call God's plan in question, as when we call him in question. To Saul he said: "In rejecting my word you have rejected me." Those who say that God's commandments are not essential have destroyed their respect for God. and have thereby rejected him.

SAY. AND DO NOT

As we have noted, people often say: Yes, the Bible says that, but." This was the attitude of the hypocritical Pharisees. They were well schooled in the law. They could repeat almost to the word what it said, and thought that it was alright for others to do what it commanded. But for themselves there was a different situation. Of them Jesus said: "Ye say and do not."

In other words they would change the meaning of the law to fit what they wanted to do. Man is prone to justify his practice, even to the wresting of the word of God.

LOOKING AT TODAY

Attitudes have not changed a lot through the years. As we turn to present-day religion, we stand amazed at the presence of so many substitutions for the word of God.

Human denominations for the New Testament church.

Missionary societies for the God-given missionary institution.

Sprinkling and pouring for "burial" in baptism.

Water for grape juice on the Lord's table.

Playing for singing the praises of God.

Worship of Mary, for the worship of God.

Human head, the pope, for Jesus Christ, the divine head. And hundreds of other things, which space will not allow us to mention.

All of these things fall in the same category. There is as much authority in the New Testament, the law for the church, for one of these as there is for the other. They are substitutions just as much so as was the strange fire offered by Nadab and Abihu, who were put to death by the Lord for their sin. And "these

things happened unto them as examples unto us," says Paul. (I Cor. 10).

We have failed to get across to the world the fact that we are instructed by Paul to "learn in him not to go beyond that which is written." We have failed likewise to put over the lesson of Christ in his temptation: "It is written." And the language of Peter: "If any man speak, let him speak as the oracles of God."

Our responsibility today is this. We must raise the respect of people for the Word of the Lord. It is easy to understand how it has been lowered. The germ is the human manual, creed, discipline, etc. Man having been taught that these were just as good as the Word itself very naturally comes to the conclusion that if what these men said in their creeds is as good as God's word, then why wouldn't what I think and say be just as good? God is no respecter of persons. Since he is not, he would as soon respect what I say about it as what some other man would say.

And, to take the position that man cannot understand the word of God, and it must, therefore, be interpreted by means of human creeds lays open the door for the Catholic church to demand respect for the supposedly inspired pope. Right here let me say that if God had to inspire the pope to interpret the word, then God did not do a good job revealing it to begin with. And, if he did not; just how am I to know that he will do the job right through the pope.

There are two big fakes in the world today, and one is as bad as the other. The first is: God has to inspire the pope to interpret his word. The other is: We need the manuals, creeds and disciplines, because the word of God is not plain enough to be understood without them. The latter is a revised edition of the former. And they both are the out growth of a lack of respect for God's word.

The desire of men to do as they please in matters religious has caused the division which now prevails. Man has nothing to say in the plan of God. God did the saying. Man must do the obeying. Some men want God to obey them, instead of man obeying God.

To correct the condition, we must be like the prophet of yore, who said: "Lord, speak and I will hear. Command and I will obey." This is the only attitude that will ever correct present day evils in the field of religion. May gospel preachers arise to their responsibility, and make an honest try to correct this attitude, and rescue man from the clutches of the devil,

OUR SUBSTITUTE

He who is the Bread of Life began His ministry hungering. He who is the Water of Life ended His ministry thirsting. Christ hungered as man, and fed the hungry as God. He was weary, and yet He is our Rest. He paid tribute, yet He is the King. He was called a devil, and cast out devils. He prayed, and yet He hears prayers. He wept, and He dries our tears. He is sold for thirty pieces of silver, and redeems the world. He is led as a Lamb to the slaughter, and is the Good Shepherd. He dies, and gives His life, and by dying destroys death. —The Christian.

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"Campbellism Exposed" Reviewed

WAYMON D. MILLER

We have now come to the thirteenth and final article in our review of Ben M. Bogard's tract "Campbellism Exposed." In this concluding article we express sincere appreciation to Brother Alexander, editor of this good paper, for the generous space he has given us in this matter, and to every sincere reader for his interest in these eternal truths. We have been greatly encouraged by many warm expressions of appreciation for this work by a great number of readers. At the insistence of quite a number of readers, we are now contemplating placing this entire review in a booklet, that it may continue to do good in permanent form. But more concerning this will be announced later.

90. "CAMPBELLITES ACCEPT HISTORY WHEN IT SERVES THEIR PURPOSE, BUT DENY HISTORY WHEN IT IS AGAINST THEM. They don't mind calling attention to the fact that Wesley founded the Methodist Church, and Calvin founded the Presbyterian Church, and Smith founded the Mormon Church, but they get mad as fury when you call their attention to the fact Alexander Campbell founded their church! Now, sauce that is good for the goose is good for the gander!" This contention has been fully answered in our reply to the first point in Bogard's tract (October 11, 1945 issue of the Gospel Light), and there is no reason to repeat the rather lengthy quotations here. We quoted freely from Campbell to show that he denied having founded a church. Dr. Bogard cannot produce a single unbiased church history that claims Campbell founded a church. But I wonder if Bogard and other Baptists "accept history when it serves their purpose, but deny history when it is against them?" If not, then they will accept their brother Baptist church historians, such as Orchard, Lofton, Vedder, Armitage, Benedict, Jones, and others, who deny that the Baptist Church is of apostolic origin, and claim that it was founded by John Smyth in 1609. This is not the testimony of prejudiced historians of other churches, but of *Baptist* historians. Will Bogard, and Baptists, accept this testimony of their own members? Yes, doctor, "sauc that is good for the goose is good for the gander!"

91. "CAMPBELLISM TEACHES THAT SALVATION IS PARTLY BY GRACE AND PARTLY BY WORKS. But God's Word flatly contradicts this heresy of Campbellism. Read Romans 11:6, 7: "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work

is no more work." I have never seen a Baptist preacher who knew that there are two kinds of works mentioned frequently in the New Testament! At times the term "works" is used with reference to the law of Moses. This is the case in Bogard's quotation, for the entire eleventh chapter of Romans discusses the works of the law of Moses! Paul argued that if one is justified by grace, then justification cannot be had under the law of Moses. The word "works" also refers to righteous deeds performed by Christians. (See Acts 10:35; Eph. 2:10; Titus 2:14; I Tim. 6:18; James 2:14-24; Rev. 2:23, et al.)

92. "CAMPBELLISM DENIES IMPUTED RIGHTEOUSNESS, AND THUS AGAIN DENIES THE TEACHINGS OF THE BIBLE." Read II Cor. 5:21: "For he hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him." Bogard forgets to make an argument on the above Scripture, or define what he means by "imputed righteousness," and we therefore have nothing to which to reply. We do not deny a single word in the above Scripture, if that's what he means by denying "imputed righteousness."

93. "CAMPBELLITES DENY THE DOCTRINE OF DEMOCRATIC CHURCH POLITY. But the New Testament teaches: 1. That churches elect their own officers. (Acts 1:15-26; Acts 6:1-6). 2. That churches send out their own missionaries, Acts 11:21, 22; Acts 13:1-6. 3. That churches administer their own discipline, I Cor. 5:1-5; II Cor. 2:6; II Thess. 3:6. 4. That churches receive their new members, and not leave it to the preacher, Romans 14:1. (Doc, what church received the eunuch? Acts 8:26-40) 5. That churches have a right to require evidence of conversion and sincerity before they receive a man into fellowship, (Acts 9:26-28.) The Church of Christ believes and practices all of the above items, with the exception noted under item four.

94. "CAMPBELLITES REPUDIATE THE NAME 'BAPTIST' WHEN GOD CALLED THE FIRST NEW TESTAMENT PREACHER, 'THE BAPTIST.' " No, doctor, gospel preachers have never repudiated the Bible use of the term 'Baptist,' nor that God called John "the Baptist." But we deny this term was ever applied with divine authority to anyone other than John! John was not called "a Baptist," but "THE Baptist." Bogard further tries some reasoning (?). "John was his name as a man. Baptist was his title as a preacher. (Bogard is mistaken

here. This was his *occupational* title, like 'Jones the Blacksmith.') What kind of preacher was he? A Baptist preacher. Was he a missionary? A missionary is "one sent."—that is the meaning of the word—and John was a Baptist sent of God. Therefore a Missionary Baptist." Anyone who understands the most elementary points of logic knows that the doctor's efforts are more humorous than logical! Let's try it this way: John was to use the method of Elias in his preaching (Luke 1:17), and John therefore was a Methodist preacher! John was a primitive preacher (the first to declare his message), and therefore a Primitive Baptist preacher! John was holy (filled with the Spirit), and therefore a Holiness Preacher! Such is foolish reasoning, but just as sensible as that offered by Bogard. What Bogard needs is just one Scripture that plainly calls John a "Missionary Baptist" preacher. John was called "the Baptist," and all thinking people know why—*because he baptized!* W. H. Davis, the renowned Baptist, stated that "the term can be correctly translated 'John the Immerser.'" "

95. "CAMPBELLITES TEACH THAT A MAN MAY FALL FROM GRACE AND GET IT AGAIN. Paul said, Heb. 6:1-6: 'If they shall fall away . . . it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.' This is not saying that anybody will fall, but it is replying to those who think a man can fall and get back again. Paul says it is impossible." This passage does not impose more difficulty on our position than Bogard's. He claims that a man can fall, but that he will not be lost. Now, doctor, if a man can fall at all, whether he'll be eternally lost or not, *then you tell us what this Scripture means!*

96. "CAMPBELLITES PRACTICE OPEN COMMUNION, WHEN THE NEW TESTAMENT TEACHES CLOSE COMMUNION." Bogard then shows that the communion is restricted to the church, the proper motive, purpose, to the baptized, to church members, to the orderly, to those who live correct lives, those judged by the church and found worthy, to those of the same faith, restricted to design, restricted to a united church, and finally to ones who have made personal examination. If this is the doctor's idea of restricted, or "close," communion, then we practice all of them! But I understand that Baptists even forbid other Baptists to commune with, them! Are all Baptists "of the same faith," doctor? It looks as if Baptist communion is "closer" than Bible requirements!

97. "CAMPBELLISM LOGICALLY DENIES THE NEED OF PRAYER." Under this the doctor gives four points, which we shall notice separately. (1) "They teach that there is no use in the sinner praying—what he needs to do is to be baptized." This is precisely what Ananias informed Saul of Tarsus! When Ananias came to Saul he found him fasting and praying, which he had done for three days and nights. Ananias then said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins." (Acts 22:16) I wonder if the doctor ever told a penitent, prayerful alien sinner to "arise, and be baptized, and wash away thy sins?" God has not promised pardon of sins to the alien sinner through prayer. (2) "They teach that there is no

need to pray for the Spirit's presence and power in conviction and conversion of sinners, since all the power needed is in the Word." Doctor, do you believe the Word of God contains everything necessary to the "conviction and conversion of sinners?" If not, you had better see I Peter 1:22. (3) "They teach that there is no use to pray for the Lord's presence—because He is present everywhere, even in hell." We teach no such thing. But for the record, doctor, do you believe "He is present everywhere, even in hell?" If not, you had better read Psalms 139. If you believe this, do you still pray for His presence? (4) "They teach that there is no need to tell the Lord our needs, because He already knows all about it." Again the doc has misrepresented us, and we assuredly teach no such. But, doc, does the Lord know your needs? If He does (which surely He does), do you still pray to receive the blessings you need?

98. "CAMPBELLISM TEACHES THAT THE CHURCH APOSTATIZED. But God's Word reads, Eph. 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." That the Bible prophecies of some in the church apostatizing, there can be no doubt. (See I Tim. 4:1-3; II Tim. 4:1-4; II Peter 2:1-2) But I do not hold that the entire church apostatized, though in such periods as the Dark Ages it was driven into seclusion. My position is based upon the same Scripture presented by the doctor (Eph. 3:21).

99. "CAMPBELLITES CLAIM THAT YOU CAN NEVER KNOW FOR SURE THAT YOU ARE SAFE IN THIS WORLD. But Paul taught a different doctrine, II Tim. 1:12: 'For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' " Yes, doctor, gospel preachers have always taught that you can "know for sure that you are safe in this world." Here's how one can know this: "And hereby we do know that we know him, if we keep his commandments." (I John 2:3) "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." (I John 3:24).

100. "CAMPBELLITE DOCTRINE LEAVES THE WORLD WITHOUT HOPE. The sinner must know to a certainty all about baptism, even its design, before he can make a start toward salvation. He must hold out faithful to the end, which means that if he sins at all he loses his salvation and, since all men sin through life, there are none holding out faithful—hence, all will be lost, unless in the very last breath the poor man gasps a prayer for forgiveness. How different is that idea from the strong words of the Bible: 'Which hope we have as an anchor of the soul, both sure and steadfast.' Heb. 6:19." We have never taught that the sinner must know "all about baptism," or any other subject, before he can be saved. Bogard says of the Christian, "He must hold out faithful to the end." Though he meant this as an argument against the truth, there is a remarkable similarity between his statement and Bible truths. ". . . But he that endureth to the end shall be saved." (Matt. 10:22) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) Doctor, God made provisions even for the sinful child of God, and he is not left "without hope." "And if any man sin,

we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1)

Bogard selects to close his tract with a frivolous poem, but we close this review with an earnest prayer for each reader. It is our prayer that you may see the wonderful truths of God's Word, turn from the blight and darkness of error into the beauty and light of the Lord, take upon yourself "the whole armor of truth," unsheath the sword of the Spirit, and fight manfully in the army of the Lord. Then when the last battle is fought, and the last victory won, we may all lay aside our battle-scarred armors, be called home to glory by the Captain of our souls, and through eternity enjoy the superlative splendors of the home of the soul.

Caught In The Act of Fornication

(By E. C. FUQUA, In The Vindicator)

CHICAGO, Dec. 25.—The office of Archbishop Samuel A. Stritch, elevated to the College of Cardinals by Pope Pius XII, announced Tuesday the archbishop had received the following telegram from President Truman:

"Please accept my cordial congratulations on the highly deserved honor that has come to you in your selection as a member of the College of Cardinals. I feel sure that Americans of all denominations rejoice at this recognition and the enlarged opportunity it gives you for service to your church and to humanity. With it my warm regards and Christmas greetings, I am, very sincerely yours,
"HARRY S. TRUMAN."

Is it possible that a President of the United States has no more understanding of Catholicism than to congratulate an officer in a Church that is known to hold only enmity to all Democracy, and hence to the United States of which Truman is President? If so, there is more ignorance in the White House than there is in many a humble home in the nation; for tens of thousands in this nation know that Catholicism is our worst enemy and seeks only to get a further strangle hold on this nation,—which is the object in creating the four new American Cardinals. I am greatly surprised at, and ashamed of, this stroke of our President. I can regard him, henceforth, as an enemy to the nation which he heads; not an intended enemy, but one through inexcusable ignorance of Catholicism.

Through the publication of this telegram, President Truman is "caught in the very act of fornication" with the "Mother of the Harlots and of the Abominations of the Earth." (Rev. 17:5). He adds his act to the fulfillment of the prophecy,—"The kings of the earth committed fornication with her." (Rev. 18:3). America now stands in line with the long list of nations that are guilty of that colossal sin, which foredooms America to destruction by the just wrath of Almighty God.

There is nothing plainer in the Bible than the certainty of the destruction of every nation whose king (or President) hobnobs with the Pope of Rome. No man is competent to lead any nation, who does not know of the Bible's condemnation of Catholicism and every nation that "commits fornication" with the Old Woman. When the Head of our nation allies himself with "the kings of the earth" who have "committed fornication" with the Harlot Mother, it is time for all liberty-loving

Americans to go down in prayer to God to have mercy on the nation. That may not save it, but it will help in some way to make the punishment lighter on the nation. Through Truman, the Mother of Harlots has "played the harlot" with the world's greatest nation, which certainly commits the nation to the very sin that has ruined all the nations of the past, and which will be the ruin of the United States of America.

No wonder this nation is in the throes of disruption on account of strikes, Communism, and other internal troubles! That one telegram of President Truman's is sufficient to precipitate World War III. It cannot be avoided. God is not asleep! He has plainly given the nations to understand that when their Leaders commit "fornication" with Popery, they are doomed. Truman either knew that when he indited that telegram, or he was too ignorant of "Romanism" to be a safe President of any nation. One or the other.

I admire the man Truman, save for this colossal sin against the nation and humanity in general. Nothing he can now do will restore in him the confidence that the nation has reposed in him as a loyal President. He has betrayed the nation of which he is Head, that he might "throw a little woo" toward the world's worst enemy—and the arch-enemy of God.

Incidentally, this telegram reveals why the Pope was so bold as to create four new Cardinals for America: he knew his ground. He was well satisfied that Truman could be beguiled into sinning against the nation. And he is chucking right now over the weakness of the Head of the world's greatest nation. It is enough to make angels weep. America is doomed.

Your Opinion—What's It Worth?

Nothing can be gained by expressing our opinions in religion; but much harm can be, and often is, done. M. C. Kurfrees once said in a tract, "The people of God are not divided over what is *in* the Bible, but over what is *not* in it; not over what the Bible says, but over what it does not say; not over the word of God, but over the opinions and speculations of men." Religious opinions should be held as private property.

Where the Bible speaks, we can speak as a matter of faith; but if we speak where the Bible is silent then we speak without any support in the Word of God for our views. Telling what we *think* in religious matters, without being able to give the passage in the Bible that teaches it, is a very harmful indulgence forbidden by God's word. See I Peter 4:11; II John 9; Rev. 22:18.

If anyone *thinks* a person should join a denomination, he should be able to give book, chapter and verse that teaches such, or forever hold his peace.

If a man *thinks* a person can be a Christian and not be in the church, he ought to find the passage that teaches it before he lets anybody know that he *thinks* it.

If I *thought* instrumental music in Christian worship is acceptable to God, I would be afraid to say so, until I found the passage that teaches it. If I *thought* the reigning with Christ of Rev. 20:4 will be here on earth after his second coming, I would be afraid to say so, until I could find the book, chapter and verse that said "on earth after his second coming." I have not found that verse yet.—Cecil B. Douthitt.

Notes - Reports

Earl E. McCord, Corning, Arkansas: The Cause moves along about as usual here. There is a need for an awakening among the churches of Christ. We are standing at the edge of a wonderful day and we need to be up and doing. One of our greatest needs today is better singing. The ability of the congregation should be used in song service to God, whereas we only use forty to sixty per cent of our ability. If we would increase our ability, say, 25 per cent that would mean a lot to the progress of the Cause. Try it.

Fine Report From Jonesboro, Ark.

From W. C. Harris, an elder of the Jonesboro, Arkansas congregation comes the following good report of the Cause at that place:

The year 1945 has been a profitable one for the Fisher St. Congregation in Jonesboro. We are just now completing a \$17,000.00 brick-stucco building with only one-third of that amount as a deficit. And we contemplate having that cleared away by January 1, 1947. I have served in the capacity of minister for the past year and feel that the church has made such progress as might be expected under present conditions. Brother L. S. Maynard of Mayfield, Ky., is now located with us and is doing a splendid work. He comes recommended to us as one who is a willing worker and that he will not move nor stop, in Spiritual Matters except by the direction of God. We are very hopeful of the future and invite one and all as you pass this way to stop, visit and worship with us.—W. C. Harris.

Fine Spirit Manifested

From a good sister in Bokchito, Oklahoma comes the following appreciated letter: Dear Brother Alexander: I think my Gospel Light is about out and inclosed you will find a dollar for another year. It surely is a fine paper and I do not want to miss it. And, I am sending \$1.00 for one of your New Testaments No. 326. Please send it to Brother Howard Cassada, Box 235, Booneville, Arkansas and tell him to give it to those sick folks in the T. B. Sanatorium. I want those Testaments because they are large print. I anticipate sending them one each month and trust I can do some mission work for those sick folks. Signed: Mrs. Mamie G. Long. (Note: We have a good supply of these fine Testaments, and will be glad to send them directly to Brother Cassada, along with a card giving the name of the donor.)

John F. Reese, Nashville, Arkansas, Jan. 18: The work is going on smoothly at Broken Bow, Oklahoma. I was with them last Sunday. A full house. They need a larger house badly.

Alamogordo, New Mexico, Feb. 2: I am a very sick man these last few days, but in spite of illness have done some of the work I am expected to do for the church here at home. Last

Lord's Day four people made the good confession and were baptized into Christ at our morning service. A disease of thirty four years, although conquered four times, has struck again, and my lungs are in bad repair now, threatening to stop me entirely from work. I shall be compelled to rest and almost stop work, but hope to be able at least to direct others who will carry on here bravely until I am out of the woods again, or until I must give way to a stronger man. I want Christians to pray for my recovery again, and that of Ma Elkins as well.—Tice Elkins.

W. Curtis Porter Reports

Monette, Arkansas, January 23: During last year, besides my regular Sunday appointments at Monette and nearby points and a weekly broadcast on Radio Station KLCN for most of the year, I conducted three meetings and engaged in four debates. The debates were as follows: March 12-16 I met W. Eugene Davis, Missionary Baptist, at Mabelvale, near Little Rock, Arkansas. May 29 to June 1 the debate at Boynton, Arkansas, with Thomas L. Corner, the leader of the new heretics, took place. This concerned his theory of no judgment after death. In order to prevent a major division in the church brethren should keep in mind the preachers associated with this heresy and not allow them to preach in your community. They are as follows: Thomas L. Conner, Leachville, Arkansas; Marshall Conner, Leachville, Arkansas; Tracy L. Wheeler, Leachville, Arkansas (formerly of Portageville, Mo.); Lowell Blasingame, Arbyrd, Missouri; James F. Brents, Luxora, Arkansas (now at Amorel, Arkansas). September 18-21 D. N. Jackson, Missionary Baptist, was my opponent at Flint, Michigan. October 30 to November 2 I engaged Van Bonneau in a debate at Houston, Texas. Bonneau is an anti-Bible class champion. This debate was taken by electrical transcription for the purpose of publishing in book form. I still have my blood malady somewhat under control. Hope to keep it so by continued treatment, so that I may be able to carry on in a limited way. I am undertaking more work this year than in any year since my malady was discovered. However, I have not been cured and must continue to work under restrictions.—W. Curtis Porter.

Fort Smith, Arkansas, January 25: This leaves me in a meeting in Needles, California. I spent last Lord's Day with Bro. George B. Curtis, in Winslow, Arizona. Brother Curtis has done a great work there, builded a nice stone church building, and the work is growing. He has been there three years, but is moving to Silver City, New Mexico. The Winslow building is the fourth, to my knowledge, that can be credited to Brother Curtis. I have four to my credit, but I am turning that work over to the young preachers from here on. I have five engagements in California, four meetings and one singing school. Lots of work to be done. Sincerely in Him,—Will W. Slater, Station A, Box 1025.

Lubbock, Texas, January 28: A lady who has been a Baptist for twenty years, was baptized at Southside yesterday. Another lady placed membership. New records have been set during recent services in attendance Sunday morning and Wednesday night, and in the Lord's Day contribution.—D. H. Perkins, 1506 Arnett St.

Pepperdine Lectures

Los Angeles 43, California: The Pepperdine College Lectureship for 1946 closed last night, climaxing a week of profitable and enjoyable studies together. Talks and addresses by some 75 speakers from Southern California and other places were heard by several hundred people daily. There are no "official" decisions or resolutions during these meetings, and no questions are "settled" in an official manner, but such meetings are profitable from a number of standpoints. There is an opportunity for fellowship and becoming better acquainted. We meet many of whom we have heard, and come to know them better. The free exchange of ideas helps us to understand one another better; assists in clarifying our own thoughts; and helps to correct some erroneous ideas which we may have. Many thoughts which are presented stimulate our thinking, and spur us on to greater efforts. We should welcome such opportunities.—Lloyd E. Ellis, 2328 West 74th St.

Los Angeles 43, California: Recently I made a trip through the states as far as the Mississippi Valley. This was my first trip through that section for over six years and I was well pleased with the increasing zeal and interest being shown in the work of the Lord. I visited a number of congregations and spoke, among other places, in the new building of the Central congregation in Little Rock, Arkansas, Sunday evening December 23. They have an excellent attractive building in use now and almost completed. It is my observation that the brethren are being aroused to greater efforts for the cause of Christ and the salvation of souls.—Lloyd E. Ellis, 2328 West 74th St.

Greenville, Texas, January 31: The new 30 minute broadcast over the powerful 50,000 watt station, KWKH, 1130 kc, Shreveport, begins Sunday, February 3. The new broadcast was delayed due to difficulty in clearing desirable time. The broadcast, each Sunday 8:15 to 8:45 a. m., may be heard throughout a great part of the nation. For two years we have conducted a 15 minute program over this station, sponsored by the Portland Avenue church in Shreveport, and mail has come from at least twenty-four States. Some of the most outstanding singers in the church will assist in the broadcasts, including college course, radio course, and congregational singing. The radio course of the Trinity Heights Church in Dallas will sing on the first broadcasts of February 3 and 10. We would be pleased to hear from singing groups who can furnish us with transcribed singing for the broadcasts. Also, we would like news about other broadcasts which would be of public

interest. The broadcasts over KPDN, Pampa, Texas, sponsored by Shamrock church, is now heard each Wednesday, 12:15 p. m. Beginning Sunday, February 24, our broadcast over KRRV, Sherman, Texas will be heard at a new time, 1:45 p. m. The broadcast over WKRO, Cario, Ill., is heard at 1:00 p. m. each Sunday.—V. E. Howard.

Brother Curtis To Silver City, N. M.

We are just in receipt of a letter from Brother Geo. B. Curtis in which he states that he has just arrived in Silver City, to begin what he hopes to be a good work. He states that he had a very pleasant and profitable work at Winslow. Mail will reach him addressed: Geo. B. Curtis, Silver City, New Mexico.

Nathan, Arkansas, January 16: As it is time for our report to the paper will say that the interest here is still very good notwithstanding the weath-

er this winter has kept some away. Our chapter reading has been very satisfactory. Most everyone takes a part. We have witnessed a lot of changes during the year that is just passed and a new year has come. We hope the boys will soon all be back home from the foreign countries and those who were regular at church will take their places again and help make the new year a glorious one for the cause. There is work for all to do in carrying on. We are not having any regular preaching just now. Brother Austin has so many places to preach that we will just have to let him off for a while. He is a fine man and a good preacher. The church at Nathan wishes him a good year in his work. The Gospel Light is still doing a good part in keeping us all interested in

the work. The writers are certainly working to get the Truth before the people and I know the editor will not fail on his part. In closing I wish the brotherhood a prosperous new year in every way.—Thomas L. Henderson.

Junction, Texas, January 29: Work here moves along in a good way with gratifying increases in attendance, additions and offerings the past year over the one preceding it. Several improvements have been made on the property and more money has been contributed to benevolent causes. We recently converted our steam heating equipment from wood to oil, complete with automatic thermostat control and everyone is happy about it.—Walter W. Leamons.

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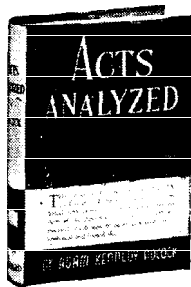
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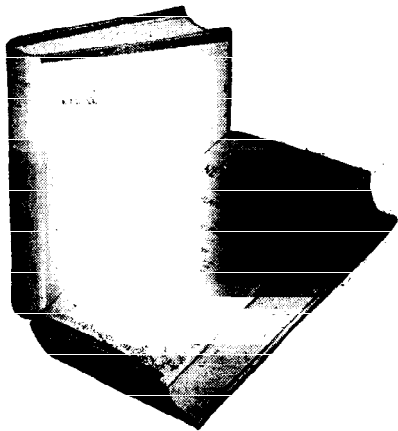
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

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NUMBER 10

Reverence

A. E. FINDLEY

If there ever was a time when we need more reverence in the church, it is now. In the midst of a crooked and perverse nation we stand today! What manner of creatures we ought to be!

It is not unusual at the present time to go into a church house on the Lord's day, just before time for worship and see children running all over the place, and all the adults apparently talking at the same time. We sometimes wonder if it is possible to settle down in so short a time from such hilarity and enter into the worship with reverence.

We do not reverence the house as some religious groups do, but are supposed to reverence God in the place of worship. We are afraid some reverence the place of worship more than we reverence God in the place of worship. The divine record tells us we must worship Him in spirit and in truth.

Sometimes the worship is spoiled by a child crying at the top of its voice. In a case of that kind, if there are no places provided for the children, the crying child should be gently carried out and quieted. We have known the song service, which is a part of the worship, to be marred by pitching the songs too low or too high, or singing an inappropriate song for the occasion, or a new song which only the leader and possibly two or three others can sing. Again we have seen the effects of a good sermon spoiled by someone making a long-winded talk at the Lord's table.

Smoking cigarettes in front of the church house just before services is no inducement for some people who oppose such, to attend the services of that church.

Another thing which puts a bad taste in your mouth, is for a brother to offer his grievances to the public assembly on Lord's day, when such matters could and should be brought up in the regular business meetings or in a private manner.

These may seem trivial matters, but such a course persisted in will retard the progress of any church on earth.

It might be well to study I Cor. 14:24-25, which reads as follows: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." We wonder how far we fall short of this example.

Many times we have seen unbelievers go away from the house of God on the Lord's day disgusted.

To worship God in spirit and in truth, and do all things with decency and in order, and in the meantime reverence God, will not only cause others to glorify God, but it will draw the church closer to God.

Not only should we make a good impression on the unbeliever in the Lord's day worship, but we must continue to do so. Christ said "let your light so shine that others seeing your good works may glorify your father which is in heaven."

The religion of Christ is not something you can hang on a nail in the church house and expect to find it on your return. May God help us to think on these things and reverence him more in singing, teaching, prayer and giving. Reverence, when used in reference to God, means Godly fear and awe.

In Heb. 12:28 we read: "Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

We learn from the above quotation that worship which is void of reverence and godly fear, is not acceptable. It is not enough to simply have the truth, to strip the worship of reverence would be to take the very heart and soul out of it and to render it only lip service. God is a jealous God (Ex. 20:5) and he must have all or he will have none. The rich young ruler, when told what to do, replied: "All these things I have observed from my youth," but was promptly told by the Lord that he lacked one thing, and that one thing kept him out of the Kingdom of God.—P. O. Box 405, Waskom, Texas.

Paragraph Sermons

E. M. BORDEN

Baptism without conversion is of no value. Faith and repentance must precede baptism. Conviction and conversion, or a change of heart, come in connection with faith and repentance. If a man is not a penitent believer, he is neither convicted nor converted. The inward change is brought about by faith and repentance. Let us not be deceived. Salvation does not take place in us, but it does take place in the mind of God for us. If a man thinks he can feel salvation, he is deceived or deluded. It is too bad that some people are willing to be deceived and turned away from the truth. Our sins are blotted out. That is what God does for

us. Our change within is brought about by faith and repentance, and it takes place before baptism. Then, baptism is for the remission of sins.

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

A congregation will grow in proportion to the work and character of its members. If the church of Christ prospers, human institutions will tremble upon their foundations. Let us not fail to do our duty. If we are not growing as we should, let us not blame the preacher, unless we want to give him the credit when the congregation succeeds. The credit of a successful meeting is often laid at the feet of the minister, when, in some cases, he had very little to do with it. A working church can have a good meeting with an ordinary preacher, while the best preacher in the brotherhood will fail in another congregation. The preacher can only do his part by preaching the word. The same is true with reference to local work. Many congregations are growing and prospering with an ordinary minister in the pulpit. Some congregations will not prosper with a great preacher in the pulpit. But the preacher, whether weak or strong, gets the credit for failures.

The Jew does not accept Christ as the Son of God. Some Jews may accept, but those who do not have nothing in their favor. He has lost his country, and God has not promised to return it to him. The law of Moses offered nothing for the Gentile; but the gospel of Christ offers salvation to all who will accept. The Jew and the Gentile, who accept Christ, are grafted into the olive tree. The gospel of Christ does not offer the land of Canaan as future home for the Christians. The Israelites of this day have no advantage over the Gentiles, for all alike must obey the gospel to be saved. It is sad to see the Jew turn down his only chance of salvation. The law was a school master to bring the Jews to Christ, but many of them refused to accept him. Let us remember that the gospel of Christ is the power of God unto salvation, for the Jews and Gentiles alike.

Let us see ourselves as we really are. Are we clear of the accusation we bring against others? If we spend all of our time trying to keep the other man in the narrow way, we will neglect ourselves. 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, when all men must stand before the Great Tribunal. Let us live up to the Lord's standard.—Box 1137, Encinitas, California.

Whom Shall We Please?

VOYD N. BALLARD

It seems that it has always been the desire of many men in public life to please the public. Some even think that their public career depends upon their pleasing men. At the time when the Jews desired to do away with Christ Pilate had a desire to please the public. He knew it was not right to condemn Jesus, and yet he did it because of public demand.

This desire to please men is one cause of religious division as we have it today. Preachers find out what men want, and then proceed to preach to please them. We know this is true of denominational preachers.

But whom shall WE (Christians) please? There are today those in the church who have more or less lost sight of the "Old Paths." Some seem to forget the preaching of Christ and the Apostles; and even that of the pioneers. And so we often hear the plea. "Preach the gospel and leave everybody alone." That plea may sound good but it will not work. You cannot preach the gospel of Jesus Christ and leave everybody alone. The purpose of the gospel is to convict of sin. But sinners cannot be convicted of sin and at the same time left alone. Paul told Timothy that he was to preach the Word, and that in doing so he must reprove, rebuke and exhort. These things cannot be done if we leave people alone. So we cannot preach the gospel and please those who want to be left alone. If we please this class we must leave off the preaching of the Gospel. If we fail to preach the gospel we cannot please God. So we must make a choice. Whom shall we please? Paul said if he pleased men he would not be the servant of Christ. (Gal. 1:10).

People talk about the best method of preaching. Is there any method that is better, or even as good, as that used by our Lord and his Apostles? Their method was to condemn sin wherever they found it. Theirs was the kind of preaching that some today would call hard.

If we would please the Lord, we must "Preach the Word." "Contend earnestly for the faith." I know this is not the popular course, but it is the safe one.

We, as members of the church of the Lord, should forever banish from our minds any thoughts of pleasing men or of being like our religious neighbors. God wants us to be a separate people: A peculiar people. (1 Peter 2:9). The church was not built on soft-soaping and it cannot exist on such. The church of Christ must stand for something, or not stand at all. Let us preach the gospel and please the Lord.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call.—Liddon.

"Find your niche and fill it. If it be ever so little, if it be only a hewer of wood and a drawer of water, do something in the great battle for God and the Truth."—C. H. S.

Preaching Christ

W. A. BLACK, IN THE EVANGELIST

We hear much about preaching Christ. Some preachers say that they are so busy preaching Christ that they have no time to preach about baptism and the church. What does it mean to preach Christ? Can one preach Christ without preaching about baptism and the church? Paul said, "For I determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. 2: 2) Yet, Paul preached much about baptism and the church.

To preach Christ is to preach the gospel. When we are preaching the gospel we are preaching Christ. To preach Christ is to preach the things which are contained in the gospel. No one can preach Christ and preach something which is not in the gospel. Most of that which is preached today is no part of the gospel. To preach Christ is to preach the word. "Preach the word . . ." (II Tim. 4:2) To preach Christ is to preach that which Christ commanded under the New Testament. Christ said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." (Mark 16:15, 16) Let us notice some examples of Christ being preached.

Peter preached Christ on the day of Pentecost in Acts the second chapter. "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know . . . 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 unto 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 all are 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 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. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost . . ." Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers . . . And the Lord added to the church daily such as should be saved." (Acts 2:21-47) In this sermon, Peter preached Christ by preaching the fact

that Christ was their savior; and that he must be obeyed. They wanted to know what to do? Peter preached Christ to them by telling them that they should, "Repent and be baptized every one of you in the name of Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." No one can preach Christ without preaching this. But let us notice another example.

"Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:4, 5, 12) "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:35) Did he preach Jesus by just repeating the name of Jesus? Surely all know that he preached the things Jesus had commanded to be preached. What happened as a result of Jesus being preached? "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 8:37, 38) No one should have any difficulty in understanding that when Philip preached the things concerning the name of Jesus Christ and the things concerning the kingdom of God that he preached what to do to be saved in order that one might be added to the church by the Lord, or what to do in order to get into the kingdom of God. No one should have any difficulty in understanding that faith, repentance, confession of faith in Christ, and baptism are conditions of pardon. When Christ is preached to the alien sinner, these things are preached. When these things are not preached, Christ is not preached. He who claims to preach Christ and leaves these things off is making a mockery of preaching Christ.

To preach Christ is to preach that which is sealed by his blood. The New Testament is sealed by his blood. The New Testament became of force after Christ died. (Heb. 9:15-17) To preach Christ is to preach his last will and testament, which is the New Testament. "He became the author of eternal salvation unto all that obey him." (Heb. 5:9) All of the New Testament must be preached to sinner and saint. "Man shall not live by bread only; but by every word that proceedeth out of the mouth of God." (Matt. 4:4) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17) Since the Bible is enough to preach in preaching Christ, it logically follows that when one is preaching the creeds of men, he is not preaching Christ. In so far as I know all the churches of this country have creeds in addition to the Bible, except the churches of Christ. No man can preach Christ and preach the creeds of men. To preach Christ, we must preach only that which is in the Bible. And the Bible must be rightly divided. (II Tim. 2:15) Let us preach Christ! He is our savior. Without him man is lost. With him we are saved. Let us preach Christ by **word** and **deed**!

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Catholics Speak Their Mind

(REPRINTED FROM "THE VINDICATOR")

The following sermon in St. Louis, Missouri, is said to have been preached by "Father" D. S. Phelan, editor of "The Western Watchman," of St. Louis. I publish the sermon as printed by "Sound Words," of Houston, Texas.

Priest D. S. Phelan, on June 30th, spoke these words:

"And why is it the church is strong; why is it everybody is afraid of the Catholic Church? And the American people are more afraid of her than any people of the world. Why are they afraid of the Catholic Church? They know what the Church means. It means all the Catholics of the world; not of one country, or two countries, but all the countries of the world.

"And it means more than that. It means that the Catholics of the world love the Church more than anything else, that the CATHOLICS OF THE WORLD LOVE THE CHURCH MORE THAN THEY DO THEIR OWN GOVERNMENTS, MORE THAN THEY DO THEIR OWN NATION, more than they do their own people, more than they do their own fortunes, more than they do their own selves.

"We of the Catholic Church are ready to go to the death for the Church. Under God, she is the supreme object of our worship. Tell us that we think more of the Church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterward; of course we do.

"Tell us, in the conflict between the Church and the civil government we take the side of the Church; of course we do. Why, if the government of the United States were at war with the Church we would say tomorrow, TO HELL WITH THE GOVERNMENT OF THE UNITED STATES; and if the Church and all the governments of the world were at war we would say, TO HELL WITH ALL THE GOVERNMENTS OF THE WORLD.

"They say we are Catholics first and Americans decidedly afterward. There is no doubt about it. We are Catholics first and we love the Church more than we love any and all the governments of the world.

"Let the governments of the world steer clear of the Catholic Church; let the emperors, let the kings, and the presidents not come into conflict with the head of the Catholic Church. Because the Catholic Church is everything to all the Catholics of the world; they renounce all nationalities where there is a question of loyalty to her. And why is it that hope is so strong? Why is it that in this country, where we have only seven per cent of the population, the Catholic Church is so much feared? She is loved by all her children and feared by everybody.

"Why is the Pope such a tremendous power? Why, the Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world today are as these altar boys of mine. The Pope is the ruler of the world. Why? Because he is the ruler of the Catholics of the world, the Catholics of all the world; and the Catholics of all the world would die for the rights of the Pope. He is the head of the Church, and they would die for the Church.

"And the Church is the Church of Jesus Christ, and they need not have any misgivings on that score; there need be no misconceptions there—the Catholics of the world are Catholics first and always; they are Americans, they are Germans, they are French, or they are English afterward."

"Great swelling words," those. It is "the voice of the old dragon" (Rev. 14:11). It is but "the exercise of the authority of the first beast"—Pagan Rome. (Verse 12). Moreover, it the voice of the BIGGEST SET OF COWARDS ON THE FACE OF THE EARTH. There is not a Roman Catholic on earth that is BRAVE ENOUGH to meet the humble Vindicator in a discussion of the merits of the Catholic Church.!

Phelan is just a bully trying to boost his parish by asserting the greatness (?) of the Catholic Church. It takes such braggadocio of the Priests to keep alive Catholic sentiment in this advanced age. But the sermon is characteristic of that "dragon voice" in speaking before his slaves. They can be held in bondage only by fear and that is the key-note of the sermon. "Who fears the big, bad wolf" anyway? I do not doubt that Catholics fear him, but among others, only time-servers and politicians that will play up to anything that offers them a toe-hold in politics, there is no fear of Catholics and their God-despising Pope.

But if we should take Phelan at his word, his sermon was fully un-American and inflammatory. He threatens us that as the Pope is over all Catholics, if we "start anything" over here, we will be met by Catholics throughout the world in a military combat that we will remember. I say, the sermon is highly inflammatory, should Americans challenge it. But I know Americans well enough to assure the gentleman that Americans will only laugh at his bellowing. They should not, though, but should institute an investigation into the secrets of a Church that will thus defy the Government when there is no cause to do so. It intimates that a war with this Government is actually desired—to show the "great power" (?) of the Roman Pope, who has never been anything but a base pretender. The "power" he held over kings and princes in the Dark Ages, was nothing but superstitious jugglery and witchcraft. Ignorant men are easily subjugated in fear, and that spells all the "power" the Popes have ever had—or ever will have. As said above, there is not bravery in the Catholic world to "measure swords" on the polemic rostrum with the humble editor of the un auspicious Vindicator. There is not a Catholic Priest in Texas who is not afraid of the Vindicator. If they ever "meet" it at all, it will be with a stick of dynamite or with a bucket of tar and feathers. That is the only sort of weapon that Rome has ever been able to "fight" with. She knows no other. What, then, is all this boasting of her "power"? It is only the Devil trying to scare people out of their senses until they will allow the Pone to have what he

could never obtain without their willingness. Many Americans are scared into belief of the Old Harlot's threats and boasts, but they so act only because they are deceived—deceived by what merely appears to be a real cause of fear.

New Bible Version Recommended

WAYMON D. MILLER

I should like to heartily recommend to readers of this paper an unusually fine new version of the New Testament that is just off the press. The title of this excellent version is "The Revised Standard Version of The Testament," published by Thomas Nelson and Sons, New York. This is just what the title implies, a revised, modern speech edition of the American Standard Version of the Scriptures, which has been appraised as the most accurate translation of the Scriptures in existence. This new version is heralded as "the most important publication of 1946," and to my way of thinking this is not a great exaggeration.

In that speech habits are constantly changing, it has been necessary to revise the language, at certain intervals, in which the Word of God is clothed. The first English version of the New Testament, translated from the Greek, was made by William Tyndale in 1525; and this work became the foundation for many successive versions, such as Coverdale's Bible, 1535; the Great Bible, 1539; Geneva Bible, 1560; and the Bishop's Bible, 1568. In 1582 the Catholics published at Rheims a translation of the New Testament made from the Latin Vulgate version.

In later years there arose a demand for a more modern translation, which was authorized by King James of England in 1611. His majesty ordered a group of England's ripest scholars to produce this faithful translation, which was based upon all former translations, together with recently discovered manuscripts. The poetic beauty of the King James Version has long been recognized by all, and it became the most generally accepted version of the Bible ever printed, and still is.

Though in the King James Version, as in all others, "exacting care was taken to insure a faithful and correct translation of the original text, this version was nevertheless found to be awkward and inaccurate. Consequently the Convocation of Canterbury, in 1870, authorized a revision of the King James translation, and organized a committee of British scholars to make this revision. This British committee corresponded with a committee of American scholars. In 1881 the English Revised Version of the New Testament was published. The American scholars had offered suggestions to this British committee, but they were not approved. But the suggestions of the American committee were, however, printed in an appendix to the English Revised Version.

This American committee of scholars continued to make corrections and research, and in 1901 published a new, more accurate translation, the American Standard Version, which was copyrighted by Thomas Nelson and Sons to protect the text from unauthorized changes. In 1928 the Nelson company transferred the copyright

to the International Council of Religious Education, in which is represented "forty of the major Protestant denominations of the United States and Canada."

In 1937 the International Council authorized a committee of thirty-one of America's ripest scholars—some of "the foremost Bible scholars and teachers of our time"—to revise the American Revised Version, and clothe this translation in the form of speech used today. Nine members on the committee also worked on the American Revised Version. This simply means that the same company, and nine of the same scholars, who produced the American Revised Version also produced this new Revised Standard Version of the New Testament.

In my estimation this new version will prove very useful to any Bible student. The great advantage of it over the King James Version is that it is expressed in modern speech, just as we speak today, instead of the terms and expressions used over three hundred years ago, as is the case in the King James version. This is not the first modern speech version. There are many on the market today. But this new version also has a weighty advantage over them, in that it is not one man's translation, but the work of thirty-one Bible scholars, nine of whom, as we mentioned, were on the committee who produced the American Standard Version.

I have personally examined numerous passages in this new version, and found them faithful to the truth. For interest to the reader, we give the following samples. Mark 16:16: "He who believes and is baptized will be saved; but he who does not believe will be condemned." Acts 2:38: "And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.' " Acts 22:16: "And now why wait? Rise and be baptized, and wash away your sins, calling on his name." Acts 22:16: "Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ." These samples of disputed passages on baptism will illustrate the clearness of expression, and the loyalty to truth of this new version.

In all probability many will be very hesitant in accepting this "modern" version. Some, who are uninformed, contend that the King James Version is the only "inspired" version God has given us, and the one Paul and other apostles used. They do not, however, take into consideration that the King James Version wasn't translated until 1611 A. D.! But from all indication this new version is a faithful and accurate translation, and will be more useful today than the King James Version. For instance, Hebrews 1:1-2 in this new version reads: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world." Now, compare this reading with the King James Version, and see the difference! It seems then that this new translation will provide a more practical and comprehensive version of God's Holy Word, and we highly recommend that each Bible student procure a copy of this excellent new version at his first opportunity.

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

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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. (Mc. 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 (Matt. 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 holpen 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, prophesy, and now we see John busy in the stage of preparation. When Jesus was about thirty years old, He was baptized and He began 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 depar-

ture. He taught many 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; therefore God's eternal purpose is being fulfilled. "Jesus was made sin for us that we might be made the righteousness 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 pointing to this incident, and since that time all things point back to that great event.

—In The Evangelist, Sheffield, Ala.

Notes - Reports

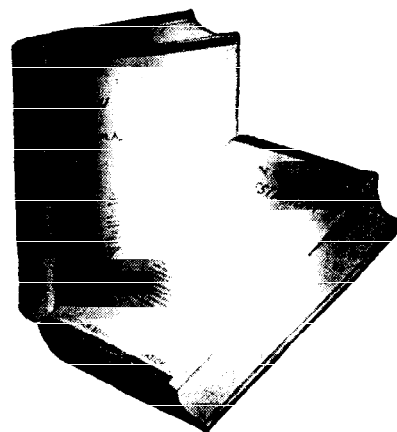
Waskom, Texas, February 6: Our work goes on with interest. We baptized a soldier recently and then married him to one of our teachers in the public school. The church in Marshall, Texas is helping to support me in the work here. We are looking forward to greater accomplishments for 1946.—A. E. Findley, P. O. Box 405.

Fort Smith, Arkansas, February 4: Closed a meeting in Needles, California, last night. No additions, but good was accomplished, a program outlined and work started in real earnest. Arrangements are being made for Brother W. M. Mann to move there and work with them. They were kind enough to invite me to be with them again next January. I have three more meetings and one singing school out here before returning home. Sincerely in His name,—Will W. Slater, Station A, Box 1025.

Cape Girardeau, Missouri, February 4: The Cause of Christ here is steadily growing stronger, our radio program over the local station is doing a lot of good. My health is somewhat better and I plan to accept a few calls for meetings this year. I can go to destitute places because my support is already provided.—Elmer Goble.

Carlsbad, New Mexico, February 5: My husband and I recently moved from Savanna, Oklahoma to Carlsbad. We found two churches here with zeal to study and learn. Fox Street church has a nice building with several class rooms to accommodate the large attendance. Brother Willeford is the minister and like Paul of old he is not ashamed to proclaim the Gospel in its pure simplicity. It hasn't been my privilege as yet to attend the West Side Church, but hope to soon.—Mrs. R. L. Moore, 608 W. Green.

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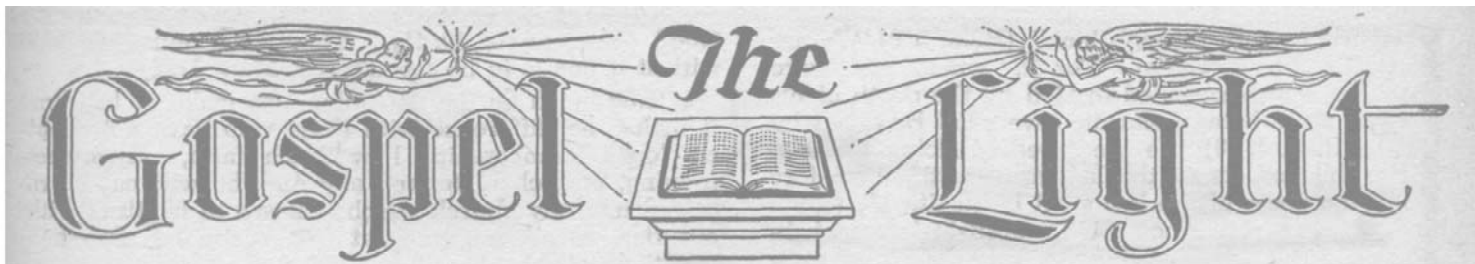
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VOLUME 16

DELIGHT, ARKANSAS, FEBRUARY 21, 1946

NUMBER 11

Different Things To Which Salvation Is Ascribed

LEE STARNES

"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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10).

The subject of our salvation is fully described in the New Testament, and if we want to learn the truth regarding it, we must go to that book for our information. There are several things which have to do with our salvation, and the purpose of this study is to show that all of them, must be considered, if we are to enjoy the salvation which the Lord has promised. Well informed persons do not select a few verses from the scriptures, claim them as their own, and build a religious system upon them; but they receive the entire Bible as one consistent and harmonious whole, and endeavor to find out all that God has spoken on any subject that pertains to their salvation. However, in beginning this study let us consider two seemingly opposite views:

The passages containing these views are Eph. 2:9 in which Paul said, "Not of works lest any man should boast," and James 2:24 in which James said, "Ye see then how that by works a man is justified; and not by faith only." One says "Not of works" while the other says, "By works." How can both be true? Martin Luther regarded these two statements as being diametrically opposite to each other, and decided that the only thing to do was to reject one or the other of them. He, accordingly, repudiated James, holding that the entire epistle of the latter was without divine authority. Others have tried to solve the difficulty by supposing that the two writers were speaking of two different kinds of faith. But this view is incorrect for two reasons: (1) Neither one was talking about faith. That was not the subject under consideration. (2) The Bible knows nothing about different kinds of faith. "There is one Lord, one faith, and one baptism." (Eph. 4:5) All faith is the same kind, though not the same in degree. Hence, we read of "little faith," "great faith," "weak faith," "growing faith," etc., yet it is all the same in kind, though not the same in degree or quantity. How, then, is the question to be settled? The difficulty is not about faith, but about works. Paul was speaking of the works of the Law of Moses, while James was talking about the works of the gospel of Christ. Each one would have accented to the view of the other. Note, that Paul said, "For we are his workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them." (Eph. 2:10).

Let us now consider the case of Noah. (1) Noah's salvation was ascribed to three things—viz faith, ark, and water. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." (Heb. 11:7). Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:20) Now if salvation is by faith alone, how can it be by something else too? We should be careful about trying to take alone that which the Lord has joined to something else, or separating that which he has joined together. Not only was Noah saved by faith, but in his conduct we have a clear example of the strength of faith necessary to save, or when faith is strong enough to save. Observe that: (1) "Being warned of God, he was moved with godly fear." (2) To what extent was he moved? His faith was strong enough to move him to do exactly what God told him to do, that is to make an ark, and as a result of his obedience he was saved. Does anyone think that Noah would have been saved, if he had refused to do what God told him to do? (3) One may search the entire Bible through, but he will not find any other principle upon which man may be saved. Each one must believe God and then do what he told him to do. "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). Jesus said unto the apostles, "Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16).

But says one, if people must be baptized to be saved, then the majority of them will be lost. Well, that was true in Noah's day, that is few were saved, and people accordingly should take warning.

How about the Salvation Promised Through Christ?

We are said to be saved or justified by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) This is a general statement and is true in every case, whether specifically mentioned or not. In the case of Saul of Tarsus; Ananias said unto him, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Nothing was said of his faith, but all agree that he did believe because he pleased the Lord and without faith he could not do so. (Heb. 11:6).

We are also saved by the blood of Christ. "Much more then, being now justified by his blood, we shall

be saved from wrath through him." (Rom. 5:9) We are saved by the life of Christ. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." (Rom. 5:10) We are saved by doing the law. "For not the hearers of the law are justified before God, but the doers of the law shall be justified." (Rom. 2:13) This is in harmony with Jesus' statement in Matthew 7:21 when he said, "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon the rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27). We are saving ourselves. Peter on the day of Pentecost preached Christ unto those Jews assembled. He showed them how they had by wicked hands taken and crucified the Lord; and that God had raised Him from the dead, and had made him both Lord and Christ. "Now when they heard this, they were pricked in their heart and said unto Peter and the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, SAVE YOURSELVES from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (Acts 2:37-41).

Baptism is also mentioned in connection with our salvation. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (1 Peter 3:21) This, also, is a general statement; and is true of every one who is saved by Christ. Jesus said to the apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16). Paul said in Eph. 1:7, that "In Christ we have redemption through his blood, the forgiveness of sins." In Gal. 3:26, 27 He said, "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." He further said unto the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed." (Gal. 1:6-9).

But says one, you make too much of baptism. However, that is not the trouble. Is baptism a command of

God? Yes. (Acts 10:48). Then what must be done with it if one is to be saved? (Cf. Matt. 7:21).

How much do the denominations make of baptism? It makes *no* difference with those who have not adopted "open membership" how much faith, repentance, praying, etc., characterized any one, he will not be received into any church which believes in baptism, without first submitting to what that particular church in question calls baptism.

How essential has the Lord made baptism? Precisely as essential as the denominational churches have made it. He will not receive a person into their church without what he calls baptism. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. (Col. 1:13, 14) Again Paul said, "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27). Yet the denominations try to make out that the Lord will do what they will not do, that is receive people into his church without baptism.

It is objected that there is too much preaching on baptism. Jesus said, Verily, verily, I say unto thee except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5). But some say that "born of water" does not refer to baptism. Doctor John R. Graves, one of the outstanding Baptist authorities of the South in his day said that "born of water" means nothing else but baptism of one previously born of the Spirit, and that no Baptist that he ever heard, or read of, ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations of all ages"—The Tennessee Baptist October 30, 1886 page 5. But let preachers assail faith, repentance, etc., and tell how people are saved without them and the program of preaching will be changed.

The New Testament also says that we are saved by grace. "For by grace are ye saved through faith: and that not of yourselves it is the gift of God." (Eph. 2:8). Salvation is the gift of God, but it takes two to complete a gift—one to offer and one to accept. God provided and offers salvation, while man receives and appropriates it. If I should offer a coin, upon certain conditions will receive it. If no one responds no one will receive. The same is true of Christ's offer of salvation. Friends let us think on these things.

Paragraph Sermons

E. M. BORDEN

Jesus is our great High Priest. He has gone into the holiest of all, which is heaven itself. He did not enter into the most holy place in the temple in Jerusalem, but he entered into heaven itself. He did not enter there by the blood of animals, but by his own blood. Jesus was offered up once for all and his blood was shed for the remission of sins. Jesus entered into heaven where the mercy seat is. In the old tabernacle there was a holy place and a most holy place. The same is true with the church. The holy place is the church here on earth, and the Holiest of all is heaven. Christ has gone there to atone for our sins. He has

purchased salvation for all and we are invited to come and receive it. We come by faith, repentance, confession and baptism.

If people will only investigate they can see that there is a difference in the Lord's church and churches founded by men. We read of a great revival on the day of Pentecost, the first day of the existence of the church of Christ. These people became members of the church of Christ. They did not join the church, but when they obeyed the gospel the Lord added them to the church. (Acts 2:47) That same church exists now, and the Lord adds to it just as he did on the day of Pentecost. Jesus said of that church: "The gates of hell shall not prevail against it." It has never ceased to be. The church saw the fall of the Roman Empire, and she will see the rise and fall of many other human institutions before the end comes.

The Sabbath commandment was given to Israel at Mount Sinai, but it is not binding on Christians. The Sabbath commandment was not given until after Israel had crossed the Red Sea. It was the fourth commandment in the decalogue given at Mount Sinai. It was a memorial of Israel's deliverance from Egyptian bondage. Even Abraham was not commanded to keep the Sabbath day. We can find every commandment of the decalogue in the New Testament except the fourth, or the Sabbath commandment. (1) "Thou shalt have no other gods before me," is found in Acts 14:15. (2) "Thou shalt not make unto thee any graven image," is found in Romans 1:21-24. (3) "Thou shalt not take the name of God in vain," is found in James 5:12. (4) "Remember the Sabbath day to keep it holy," is found only in the Old Testament. It is not given in the New Testament. (5) "Honor thy father and thy mother," is given in Eph. 6:1-6. (6) "Thou shalt not kill," is given in Romans 13:9. (7) "Thou shalt not commit adultery," is given in I Cor. 6:9. (8) "Thou shalt not steal," is given in Eph. 4:28. (9) "Thou shalt not bear false witness," is given in Col. 3:9. (10) "Thou shalt not covet," is given in Eph. 5:3. There are other places in the New Testament where these nine commandments are mentioned, but the fourth commandment, "Remember the Sabbath day to keep it holy," is *not given in the New Testament*, and is not to be observed by Christians. The penalty for violating this law was death. Will the Seventh Day Adventists stone the man who violates that law? We are still waiting for the answer. The Sabbath observance was a memorial of Israel's deliverance from Egyptian bondage. Are you asking for the proof? Well, here it is. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore *the Lord thy God commanded thee to keep the Sabbath day.*" (Deut. 5:15) There it is. It was to Israel as a memorial of their deliverance from Egyptian bondage. We as Gentiles, were never in bondage in Egypt, so the commandment was not to us. How can we observe the command, when it was not given to us? "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5:3) Then, Abraham was not commanded to keep the Sabbath day. The command was given to the Israelites, and to the Israelites only, as a memorial of their deliverance from Egyptian bondage. Now, let me close with this quotation: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or the Sabbath." (Col. 2:16).

Just Thinking

VOYD N. BALLARD

IS ONE SAVED THE MOMENT HE BELIEVES? WE SHALL see what the Bible says: "Let the wicked forsake his way and the unrighteousness man his thoughts, and let him return unto Jehovah, and he will have mercy upon him; And to our God and he will abundantly pardon." (Isa. 55:7) To have salvation then, men must TURN to the Lord: But they believe BEFORE turning, else they would not turn, so if one is saved the moment he believes he is saved before turning to the Lord. Such would have one saved before he is pardoned! But how can a man be saved and not pardoned?

Notice:

Isa. 55:7—BELIEVE—TURN—PARDON.

Mark 16:16—BELIEVE—BE BAPTIZED—SAVED.

Acts 2:38—REPENT—BE BAPTIZED—REMIS-
SION.

So the theory of "Salvation by faith only" is not in harmony with the Word of God. The Bible teaches that one must do something more than just believe. Jesus Christ is said to be the Author of eternal salvation "unto all them that obey him." (Heb. 5:9)

THERE IS JUST ONE WAY TO HEAVEN. Some people think there are a great many ways, and that it makes no difference which way one goes in religion just so he is honest. But Christ said; "I am the way, the truth, and the life: no man cometh unto the father, but by me." (John 14:6) So since Jesus is the way, and since no man can come to the father but by him, the idea that there are many ways is wrong. Friend, are you in the way to Heaven? To be in the way is to be in Christ, since he is the way. Paul said in Gal. 3:27 that the way to get into Christ is "to be baptized into him. How then could baptism be non-essential? How could one be saved without being baptized? Baptism is the step that puts one the way to heaven. No wonder then that our Lord said, "He that believeth and is baptized shall be saved." (Mark 16:16).

"Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) "Whatsoever is not of faith is sin." (Rom. 14:23) Religious practices not commanded by God's Word are therefore sin.

One of the best tools that the devil has is the teaching that it is wrong to engage in religious debates. This is the teaching that causes people to stop investigating. This is what causes people to think that any way is right so long as they think it is right. Christianity thrives on honest investigation, and the truth has nothing to fear in open discussion.—Box 64, Coalinga, Calif.

"We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life," wrote Phillips Brooks at the age of twenty-one. The trouble with much of our thinking is that we find our standards of measure within ourselves. We judge the thoughts, acts, and motives of others by our own little yardsticks. We need the grand ideal of Jesus Christ to lift our living to a higher plane.

A high goal unattained is preferable to a low goal attained.

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The Man The Lord Loved

GEO. B. CURTIS

Once upon a time there lived upon the earth a man whom the God of heaven loved dearly. Every blessing needed was bestowed upon this man. In spite of all the love and blessings lavished upon him, the man whom the Lord loved was ungrateful and disobedient.

The heavenly Father had an only Son. This Son was loved by the great Jehovah and praised by all of heaven's angels. While ages rolled on the Son had glory and honor with the Father. When the world was made this Son labored with the Father in its making. When this man loved by the Father was made, he was fashioned in the likeness of both the Father and the Son.

From His great white throne in heaven the Father looked down upon the earth. He saw this man whom he loved in sin. The man was away from God. His sins had come between him and the Father as a great mountain. There was no way for the man to reach the Father. His sins were great.

Something had to be done about this great matter. The man was lost. What course could be followed? The loving Father called to Him His only Son. He said unto Him: "Son, the man made in our image, the one whom I love, is lost—undone. There is only one way to save him. You, my Son, must go down to earth and rescue him from death." "But, Father, how can this be done? He has sinned, and death must follow sin." The eyes of pity looked upon the Son, and the heart of love spoke these words: "Son, you must die in his place." (John 3:16).

Bidding farewell to the Father and the angels, quitting the honor and wealth of heaven, this Son came down to earth. He chose the form of a baby—a poor baby—the son of a carpenter. Many were the dangers and sorrows of His young life. To prevent a cruel king from murdering Him, His earthly parents took Him to Egypt. When He returned from Egypt He lived in the city of Nazareth in the land of Galilee. Here He grew to manhood.

When He became to be about thirty years of age, He made His way into the land of Judea to where His cousin John was preaching and baptizing. Knowing that it was His heavenly Father's will, He was baptized of John.

After His baptism the Devil took this Son, called Jesus, into the wilderness and tempted Him in every possible way. These temptations lasted for forty days and nights. But Jesus overcame them all.

After His temptation He chose twelve of his followers to be near Him at all times and to be His witnesses. These He called apostles. In a sense they went to school to Him. He taught them for three and one half years. They had no school houses, no books and

pencils and such things as we have in schools today. But as they walked along the roads or through the field and forest, by the lakeside, or as they sat in the homes of friends, He taught them the greatest lessons that have ever been taught. We have many of these lessons written for us in the Bible. Mainly, He taught them concerning His kingdom that would come after His death.

When this Son was only thirty-three years old His enemies took Him and killed Him. This was how He was killed: A large cross of wood was set in the ground—much like the supports we often see for our clothes lines. This Son of God was nailed upon this cross with nails through His hands and feet. Here he hanged until He died.

About dark on the day of His death some friends came to the cross and took Him down. Lovingly they pulled the nails from His hands and feet. Then they took Him to a grave in a nearby garden. They buried Him there. A great stone was rolled over the door of the tomb and His sorrowing friends went to their homes.

Three days and nights His body lay in this grave. Early on Sunday morning after His burial some women, His friends, came to the grave to anoint His body with costly spices, as the custom was. They were talking about how they should manage to roll away the heavy stone from the door of the tomb so they could put these spices upon His body. When they reached the grave the stone was rolled away and the grave was empty. An angel from heaven met them and told them that their Lord had risen from the dead. This angel said, "He is not here. He is risen. Come and see the place where He lay." This coming back to life, we call His resurrection.

After His resurrection He appeared to His apostles and other followers many times. He stayed with them forty more days and nights and told them more about His Kingdom that he was soon to establish. Finally, everything had been done to save the man the Father loved, and the Son is now ready to go back to the Father and heaven. He took his apostles out to a little town called Bethany. Then He raised His hands to bless them, and as he blessed them he began to rise into the air. Higher and higher he rose. A beautiful cloud descended. It enclosed him and carried Him back to the Father and to heaven and the angels. How heaven rejoiced when He turned! He had done the work the Father had sent Him to do.

The man that the Father loved is everyone. This Son, Jesus, loved us too. Don't you think that we should love both the Father and the Son enough to do as they want us to do? Then sometime when we have lived our lives out here, we can go to that beautiful home up there where the Father, and the Son, and the angels are.

(Note: Written for my grandchildren, Jerry, Sue, Larry, Ella Faye and Douglas, and all children who love Bible stories.)

How To Be Happy

WAYMON D. MILLER

Man continually strives for happiness. In quest of this state of being, he recognizes no barriers or limitations. Man will eagerly spend a fortune, endure privations, sail the surging seas, brave fierce elements, and waste all his resources to pluck the fragrant blossom of happiness. It is said that the impelling force that moved Ponce de Leon onward in his explorations was the fond dream of finding a fountain of youth. Man has ever sought a fountain of youth, and has erected glowing air castles of possessing a Utopia. All the activities and ambitions of the material life are anchored to an insatiable hope of gaining satisfactions or happiness.

The fearful tragedy of this is that so many have distorted conceptions of what happiness is, and they consequently seek it in drunkenness, revelry, lewdness, sensuality and other fleshly sins, which impart only temporary and synthetic pleasure. But true and enduring happiness is more than mere fleshly gratification and appeasement of sensual desires. The pleasure derived from such is at best but momentary, and the penalty for them is painful. Such pleasures, as eloquently described by Burns, are, "Like the snow that falls in the river, A moment white, then melts forever."

One of the most sensible formulas for genuine and lasting happiness was stated by Chalmers as: "The grand essentials of happiness are something to do, something to love, and something to hope for." This rule is both sensible and practical. It is seriously doubted that to eliminate any of these three ideals would bring gratifying results. Since these principles appear so ideal in assuring genuine happiness, they serve as very fine reasons why in seeking happiness that we should be Christians, for Christianity perfectly fulfills each of these three rules.

Christianity offers "something to do." The wisdom of this principle cannot be questioned. The most miserable person at all is the one who has nothing to do. This is likewise true in the church. The church member to whom the church, the Lord, the heavenly Father, the Bible, and heaven mean the least is the one in the church that is doing the least. Christianity is not a mere philosophy; it is a way of living, and something we constantly are and do.

Becoming a Christian requires "something to do." The question asked Paul and Silas by the Philippian jailer clearly illustrates this point. He asked of them: "Sirs, what must I do

to be saved?" (Acts 16:30) In this question are several significant points: "what," the objective implying something to be done; "must," the imperative; "I," personal; and "do," suggesting action. The sinner must believe in Christ (John 8:24), repent of his sins (Luke 13:3), confess Christ before men (Matt. 10:32, 33) and be baptized into Christ (Acts 2:38).

The Christian life, after his conversion, is one of righteous activity, governed by the principles of Charitableness and righteousness. (James 1:27). Upon the foundation of complete submission to the Lord, the Christian thereto adds the various Christian qualities (II Peter 1:5-7), and pursues a life of zealous devotion to Christ and his cause. The Christian who is not constantly doing is not living as God would have him. Assuredly, Christianity offers "something to do."

Christianity also offers "something to love." God fervently loved hopeless humanity, and provided for man's eternal happiness. He graciously gave his only Son that through him man might have eternal life abundantly. (John 3:16) And: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) God loved us, and all love emanates from him. "God is love; and he that dwelleth in love dwelleth in God, and God in him." (I John 4:16) To be able to love is one of the most heavenly qualities man can possess. Love, and an object of love, are indispensable elements also of true happiness.

Jesus, the Savior, made possible the Christian life, and he likewise expresses limitless love. It was he who "loved me, and gave himself for me." (Gal. 2:20) His love "passeth knowledge." (Eph. 3:19) He in love died for our sins and to abolish death and bring life and immortality to light through the gospel. (I Cor. 15:3; II Tim. 1:10). Though we "were as sheep going astray," through Christ we "are now returned unto the Shepherd and Bishop" of our souls. (I Pet. 2:25) No more superlative and worthy object of our love can be found than Jesus, and who cannot love him? Yes, above all, and more than all, the Christian has "something to love."

And, finally, Christianity alone is able to offer the real and lasting "something to hope for." It alone offers eternal hope! All the fanciful and fantastic philosophies of all ages offer flattering promises; but when asked of eternity, they stand as silent as a cemetery, with empty hands and but naught for which to hope. When the infidel, the skeptic, the agnostic, and the modernist follow their departed loved one to deposit his re-

mains in the bosom of Mother Earth, in desperation they bewail: "It is finished!" But when the faithful, hopeful Christian buries his loved one tenderly, he mourns being separated from him for a little season, but knows assuredly that they shall be reunited on that great and glorious resurrection morning. In him there is hope; He knows that this is not the end, but only the beginning. He eagerly anticipates the rapturous gathering of the redeemed of all ages around the throne of God's glory, there to be while eternity ceaselessly surges on and on. With regard to this life and future hope, the Christian attitude is: "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19)

The blessed assurances of the faithful Christian are both many and magnificent. To him is promised eternal life. (John 6:40; 11:25, 26) He is assured a mansion in an abode of everlasting bliss. (John 14:1-3) To him is promised "an inheritance incorruptible, and undefiled, and that fadeeth not away." (I Peter 1:4) In contemplating all these majestic joys, Paul wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9)

It is said that just before the operation from which he never recovered, the friends of A. G. Freed gathered around him to speak words of strength and comfort. As he was wheeled into the operating room, Brother Freed looked at his friends, smiled, and assuringly said: "Though I walk through the valley of the shadow of death, I will fear no evil." With this great assurance and hope the Christian approaches death. He is able with unflinching faith to envision the superlative splendors of his eternal home with God. Indeed, the Christian has "something to hope for!"

It is, therefore, without hesitation that we recommend the consecrated Christian life as a means of appropriating true happiness. If you would be truly happy, do the Lord's will, love him fervently, and covet his eternal promises.—Hope, Arkansas.

Alamogordo, New Mexico, February 10, 1946: Wife and I both a little better. Thanks for the prayers of many. Please let me say to your readers that the second edition of my review of Bogard's "100 Reasons For Not Being A Campbellite" came off Brother Fuqua's press in Fort Worth a week ago and is now ready to mail at 25c per copy, \$2.50 per dozen, \$15.00 per hundred. This would greatly relieve us in our present hard situation due to sickness. Thanking you for every kindness, I am faithfully—Tice Elkins.

The Indwelling of The Spirit

A. C. COPELAND

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory," (Eph. 1:13, 14) In the study of this subject we must recognize that the word "spirit" has at least two meanings. It sometimes means sentiment or disposition. Paul says in I Cor. 7:40, "I think also that I have the Spirit of God." I suppose no one would contend Paul was speaking of the personal indwelling of the Holy Spirit. He simply thought that he had the sentiment of the Spirit.

In I Cor. 6:19 Paul says: "Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God?" I understand him to mean the personal indwelling of the Spirit here. We observed in a former article that the Holy Spirit was given to those that obey the Lord. We notice in the last quotation that he dwells with the children of God. But how does the Holy Spirit dwell in a human being and what does he do for them? These are fair questions. Let us see how the Bible answers them.

How does the Holy Spirit, an infinite being without human limitations, dwell in a human being? I do not know. I think it is beyond human conception. I do not know how the human spirit dwells — in the human body. But it certainly does that very thing and performs an indispensable service. The body without the spirit is dead. We must not reject facts just because we do not understand what caused them.

But says one the Spirit dwells in us by faith. Yes, that is true, but it dwells in us just the same. We are saved by faith, but actually saved.

What does the Spirit do for the person in whom he dwells?

1. He gives life.
2. He seals the child of God. See the quotation at the beginning of this article. The seal was the ancient mark of ownership.

It is the earnest of our inheritance. Earnest money is a small part of the purchase price paid down to bind the bargain. Paul says that the Holy Spirit given to God's children is such an earnest of the inheritance that he will bestow.

It will result in the resurrection from the dead. "But if the Spirit of him that raised up Jesus from the

dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. 8:11)

VARIETY

Holding services in Mammoth Spring, Arkansas recently the writer of this piece had to stop in the middle of the sermon. Reason: the house was on fire. The brethren got some water and put the fire out. The sermon was soon finished and the fire was by that time rekindled so the brethren had to put the fire out again before communion services were held. The writer then announced that the services for the night would be as usual provided the house didn't burn down. He then went home with a brother in the country about two miles. Returning

to the building for night services he found the fire department in charge having two large holes cut in the floor and a very large fire just put (nearly) out. A watchman hired for the purpose repeated the job twice during the night. Oh, Yes, one wedding in the afternoon. The bus caught on fire on the way home and had to use the fire extinguisher on it.—Hugh Boydston.

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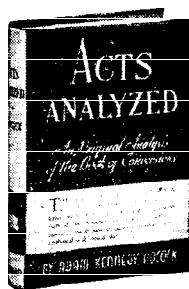
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Notes - Reports

Camden, Arkansas, February 11: Yesterday was a very good day for the Washington Street Church here; 95 in classes at the morning services and good crowds for both preaching services. During the past year our attendance has increased about 70 per cent for which we are thankful and it gives us a greater determination to work harder during 1946. Total contributions for 1945 reached \$9,000.00. Plans are under way at present for a new church building 40 by 70 feet with full basement. This will take the place of our present meeting house which is to be changed into a preacher's home. We hope to have it completed by fall if material can be had. For all blessings, we thank God and take courage.—W. M. Grooms.

Coalinga, California, February 4: The church here in Coalinga has just closed a gospel meeting of twelve days duration. Brother C. L. Wilkerson, of Springfield, Missouri did the preaching in this meeting. This was the fourth meeting that Brother Wilkerson has conducted for the church here. He preached some mighty fine sermons during this meeting, and the church appreciated his efforts. Two were restored and one baptized during the meeting, and we feel, much good done otherwise.—Voyd N. Ballard, Box 64.

Alachua, Florida, February 13: Have only had three to reject their paper, but many express the pleasure and information that they receive from reading them. I take the same position of Brother Boydston on singing spiritual songs in the home with instrumental music.—R. A. Palmer.

Warren, Arkansas, February 14: The work with the church here is progressing nicely. The weather is hindering some but otherwise we are doing fine. I have some time open for meetings this summer anyone needing a meeting may write me at Warren.—Ira Lee Sanders.

Camden, Arkansas, February 18: The work here has taken on new interest with the advent of a new preacher since the new year. Brother V. E. Howard of Greenville, Texas, is giving us some very fine lessons. His program over the powerful radio station, 50,000 watt, KWKH, Shreveport, La., is heard in more than twenty states and is second to none. Listen in at 8:15 a. m. each Sunday. Send a good donation to this great missionary work. Seven have been added since the first of the year. Three by baptism and four otherwise. Brother L. R. Wilson, President of Florida Christian College, will be with us the first and second Sundays in May for our spring meeting. Brother Howard will assist in the singing. We are fortunate to have with us Brother W. H. Carter, a good song leader, teacher and song writer. Give him a call

when you want a singer. Our hearts were made heavy in the death of Brother S. T. Garner, senior elder of this congregation, last Friday. He was beloved by all and did a great work in starting the church in Camden. We believe the Righteous Judge will give him a crown of life in that last great day. Brethren V. R. Beeson and Howard spoke at his funeral.—Hugh R. Hogg.

Corning, Arkansas, February 12: Began a singing class last night in the town of Corning. The Cause is not very old in Corning they have been in their new building a year, and are moving along nicely. They had a singing school last year. I hope to be able to help them improve their song service. Let others do likewise.—Earl E. McCord.

North Braddock, Pa.: Sermons and Bible studies held, 17; House to house calls, 92; Gospel papers and tracts distributed, 100; Testaments, 25; Gospels, 5; Two fine ladies, one raised a Roman Catholic, the other a Lutheran, made the good confession. Owing to sickness, the former Catholic could not complete her obedience. I baptized the Lutheran lady into the ONE body on the last Lord's Day of the month. Our Thursday evening Bible study is well attended, with twenty present last Thursday. Inquiries are always welcome.—Gus Winter, 826 Sixth St.

Alma, Arkansas, February 12: This leaves me in a meeting with the Noble Hill congregation thirteen miles out of Springfield, Mo. The meeting began last Sunday morning and shall continue till Sunday the 24. Brother Jack Lahon of Springfield is conducting the song service in a very fine way. He is also a splendid preacher starts off in a very encouraging way. I could arrange for another meeting or two between now and the first of May. If you should like a spring meeting I shall be glad to help you.—Tillman B. Pope.

Paris, Illinois, February 11: I just closed an interesting song drill at Danville, Illinois. Had a fine attendance throughout the song drill. Brother Doyle Banta, the minister of the church at Danville, is doing excellent work with and for the congregation. I preached at Pleasant Mound, Illinois yesterday and last night. Now I am here in Paris ready to begin a song drill.—Ira Y. Rice.

Brother Hugh Boydston, who has been preaching for the North Madison Street congregation in Camden for the past several months writes that he is leaving Camden for work elsewhere in the very near future. For the present, mail will reach him at 230 N. Madison, Camden, Arkansas.

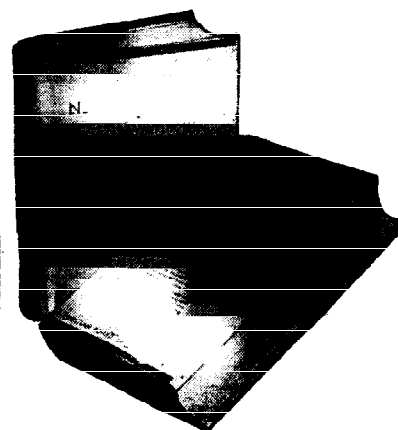
C. E. McCord, 3015 15th St., Little Rock, Arkansas: Since last report I have preached at Bauxite, Camden and at Asher Avenue in Little Rock. I have accepted full time work with

the Asher Avenue congregation for a while in Brother Roberson's place. He has preached for them a long time. I desire evangelistic work for the summer and have some time not taken. If you need me for a meeting or to direct singing write me at the above address.

Durant, Oklahoma, February 4: I am always glad to get the Gospel Light. It is a fine paper. The church here is getting along fine.—Harmon M. Smith, 440 South Forth Ave.

To A New Mission Field. Wanted: Starting April 1, 1946 in Eureka, California to establish the Cause—a congregation of the church of Christ. Want to hear from, arty and all members in Eureka vicinity. Please write at once, location and mailing address. W. A. Martin, Box 50, Los Banos, California.

PEOPLE'S NEW TESTAMENT WITH NOTES



By B. W. Johnson

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An Efficacious Ally

VAUGHN D. SHOFNER

Trials and burdens of time often come our way that make us feel the need of a stronger ally; a mightier strength than we possess. The manifestation of this need is coextensive with the history of man. The helpless infant mewling in the crib receives warm comfort from a maternal soul as mother softly caresses it to her heart and soothes its cheek with kisses. The child's aches and pains are quickly abated when mother's balmy embrace furnishes a pillow of love for an aching heart. Young men and women often face mountainous troubles, but with loving tones of counsel and comfort from the lips of mother and father these monstrous barriers are taken with easy stride.

We all face a time when greater strength than we scan muster, deeper love than kisses manifest and wiser counsel than man can give are needed to stem the raging tempest. This is the time when eternity's breeze blows out the feeble, flickering life-light. If comfort and strength is then found it is found in such words as Paul's immortal phrase: "I can do all things through Christ which strengtheneth me."

Here Paul has no intention of contrasting his power with the power of others. He did not say the terrors of life did not frighten him; that the force within him was irrepressible; and that temptations offered no enticement. He dwelt in the tabernacle of flesh and was not boastful of his power. Paul did not look to himself as a power able to cope with and overcome all things antagonistic as he declared, "I can do all things." No, it was not his desire to vaunt his capability to serve, nor to parade his resistive ability in the presence of others. At another time he manifests his humility and meekly gathers all his persecutions and disciplines together and speaks of them as "light affliction which is but for a moment." But Paul did say, "I can do all things through Christ which strengtheneth me." He had no fear of any peril he might encounter. His frailty in the presence of Satan's deleterious snares was of no great concern. He did not quake in cold emotion even in the hour of death. He knew he could conquer, but he knew his conquering strength was in Christ. He could "do all things through Christ." Thus we see Christ receiving the pre-eminence as Paul humbly accepted the need.

Like Paul we too have assurance of strength in Christ, but the means of receiving that strength is of great concern. Unless there is faith there is no strength in Christ. This strength must flow through the channels of faith. Without conviction that God is and that he created in the beginning; without conviction that the Son was sent to the earth and became the confirmation of Almighty power as he broke the fetters of

death; without confidence in the hope of the resurrection, immortality and Heaven's rewards there is no strength in Christ. "Faith cometh by hearing and hearing by the word of God."

Unless there is hope there is no strength in Christ. To look no farther than finite eyes can view is to be without hope. Hope that offers strength goes beyond the horizon of death guided by the lamplight of God's eternal word and brings to view the mighty burst of light that comes from the empty tomb of calvary and flashes o'er the hills and through the valleys of sin-darkened centuries to dispel the gloom of mortality's weakness.

Unless there is love there is no strength in Christ. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Then faith is something that works—works by love. Deep convictions borne by the word of God stir within the intellect and engender the realization that there is a God; a Creator confirmed on every hand. Irrefutable evidence ushers in Jesus, his Son, to span the gulf from earth to heaven and offer confidence in the hope of life eternal beyond the dismal pit of death. Love's ember bursts forth in flames to execute the desires to compensate for so great a gift. Where those beautiful flames glow every effort possible will be put forth to abide by the commands of the Christ the unspeakable gift. Christ said: "If a man love me, he will keep my words." But without love all the pleonastic abilities of man cannot merit strength or reward, for the language of men or angels that have not love are as "sounding brass, or a tinkling cymbal." "Now abideth faith, hope, love, these three; but the greatest of these is love."

These factors, known as the "Three Graces" by some, are three irresistible forces received through Christ that can conquer all things. When the earth's resources, though heaped to a mountain's height, fail to offer consoling strength; when the joys of sin and pleasure cease comforting; when the words of friends and loved ones wield on influential power—'tis then the comforting strength of Immanuel lifts the faithful traveler over the formidable obstacles and speaks sweet peace to his soul. But think of the shame, remorse, regret and fear that fills the minds of those who see their gods melt in the flames of consummation. "I can do all things through Christ which strengtheneth me."

THE CRITICAL MOMENT

It is the critical moment that shows the man. So when the crisis is upon you, remember that God, like a trainer of wrestlers, has matched you with a rough and stalwart antagonist. "To what end?" you ask. That you may prove the victor at the Great Games. Yet without toil and sweat this may not be.—Epictetus.

Faith—Its Power and Nature

(No. Two)

GLENN A. PARKS

Again, we approach the subject of faith' conscious of the importance of the theme and with a prayer upon our hearts that we may correctly set forth the truth of God on the subject as revealed in the Bible. We would remind our readers that there is not a more important topic in the Bible for our study and meditation. Faith is the ground-work of all our obedience and devotion to our Father in heaven; it is the breath of the Christian; it is the ear of the saint; it is the voice of him that would lead men to an acceptable relationship with God.

Much has been written on the subject at hand which this writer believes to be inconsistent with the Word of God and tending only to perplex the minds of the disciples of Christ and to turn sinners away from the simplicity of the Christian system. In our last article on the power and nature of faith it was noticed that the very nature of faith act upon the mind—by reason of revealed truth, or testimony—as if the believer actually saw the things he is called upon to believe. We have never seen Christ, heaven, angels, the devil, or the place of the wicked, but the reverent and believing heart, through the evidence that is presented to his mind in the Word of God, convinces him to so act and speak as if he actually saw them. This was the experience of Abel when he was called on to offer a sacrifice of his flocks. The Bible says nothing about Abel's actually seeing God face to face, but lets us know that Abel offered his sacrifice by faith. He offered the lamb with full assurance in his heart that there was a God to receive his offering and to bless him as a consequence of his obedience. As far as the record indicates Abel was unable to understand why he wanted it done, but belief in the demand made of him by Jehovah was sufficient to cause obedience upon his part. It is doubtful that Abel could have ever explained the actual benefits accruing unto him through the shedding of innocent lamb's blood, but he offered the animal believing that God would make the proper use of it, and with as much faith as if God had actually explained to him. the matter in detail. Abel had not the ability, neither do we, to conceive of the blessing that were his through the offering of a lamb for sin. Yet he offered the animal in sacrifice as if he actually understood why God made the request of him, and as if he actually knew the need of it, and the results following his act of faith.

The exact opposite is contained in the rejected offering of his brother, Cain. I am not ready to accept the view that God intentionally, through failure to make revelation to Cain, rejected his offering as a matter of favoritism toward Abel. It is this writer's view that the difference lies in the state of heart of the two men. Abel accepted the instructions from heaven as if he fully understood them in detail and acted according to his instructions, whereas Cain attempted to substitute for the offering required and when he did so his offering ceased to be one of faith but an offering of his own human reasoning. Cain placed himself upon par with God in that he would attempt to prescribe the kind of offering needed to atone for his own transgressions. He placed himself in the absurd and impossible position of being the offender and the offender. His offering was not of faith, but one of sight. His offering was rejected because he failed to do as he had formerly been instructed. So many of us will be rejected in the "day of

the Lord" because we have attempted to legislate for God and have "our way" rather than submit our hearts and hands unto the doing of that which God has required of us. That which appears innocent now and "just as good" will vanish as nothing then. Faith that avails with God must have as its basis the Word of God, and when that is so faith has power to transform our every act and thought into His way and portrays its nature in that we have done His bidding as if he had been with us personally to direct us. To illustrate: Often in traveling across the country by automobile we stop at Service Stations and request a Road Map. We follow the map as confidently as if the man who made it were sitting at our side to personally direct us along the road we wish to travel. Why not exercise the same faith in God that has charted our course through this world without the possibility of even a fractional error.

The power of faith is further seen in what it does for a man. Once a rough, unpolished, downcast, desponding wretch while in unbelief; now he possesses a smooth and polished exterior, a cheerful countenance, a joyful heart, a "clear conscience," a clean moral life, a sympathetic mind, a submissive will, a trusting heart; rich in faith, though not yet in actual possession of the inheritance promised him. How powerful the principle! What an impulse to activity, perseverance, and devotion to duty! With faith in his heart man will forsake the land of his nativity, his father's house, his kindred and the kindred and the companions of his youth, the possibility of national and international fame and prestige; he encounters the perils of a long journey, perils by land and dangers by sea, fightings within and wars without, endures the scoffings of the skeptic and the sneers of the wicked, all from the influence of faith.

"The rich man in his wealth confides,
But in my God my trust abides.
Laugh as ye will, I hold
This one thing fast that he hath taught;
Who trusts in God shall want for naught.

"Yes, Lord: thou art as rich today
As thou hast been, and shall be aye;
I rest on thee alone.
Thy riches to my soul be given,
And 'tis enough for earth and heaven!"
(Hans Sachs.)

Sunday Night Worship

LEROY HENRY

This is a subject in which everyone that professes to love the Lord should be interested, and may I also add that if we love the Lord we will not only be interested but we will put the Sunday night worship where it should be in attendance.

We are no better than the denominational world when it comes to going to services Sunday night. When we look at the seats on Sunday night, of most congregations, they are not one third filled. There must be a reason for this, what is it? "There can be but one reason, and we should not have to be told what that reason is, but for emphasis let us put it down. *There is too much love for the things of this world and no love for God and the things he has commanded us to do.*

God says: If ye love me, ye will keep my commandments. (John 14:15). Does he command us to worship on Sunday night? Yes, he certainly does. We claim to be the New Testament church, as established on the day

of Pentecost. What did they do? And they continued steadfastly in the apostles teaching and fellowship, and in the breaking of bread and the prayers. (Acts 2:42). Are we steadfast when we attend services thirty or forty-five minutes on Sunday morning. Let us answer that for ourself and we will have to say *no* when it comes to the question in mind.

Christ has said, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) Do we love him? If so we will want to be there where he is, and he is where people are gathered together in his name, not at the picture show or some other place of amusement.

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) Did this mean the few minutes that some spend on Sunday morning. If we think by going that little time is going to be pleasing" to God, we might as well stay at home, because it is not going to do us or the church any good.

What is the church? It is God's called out. Called out of what, called out of the world, and yet we spend most of our time back in the world. Speaking of people that make up the church, Peter in I Peter 2:5 says, "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." Read that again. What did he say? He said, "Ye, also as living stones are built up a *spiritual house*." What would happen to a house today if as many stones were taken out of it as is taken out of God's house on Sunday night, it would fall, so is the church, if these spiritual stones are not' put back in place.

We have another service which is neglected maybe worse than the Sunday night service, mid-week Bible Study. Should we be there? Do we love the Lord? If we love Him we will be there because as has already been pointed out that where two or three are gathered together in my name, there am I in the midst. If we love him we will be at every service the church has. If we fail in these things we are only confessing to the world that we do not love the Lord.

Paul in his letter to the Philippians exhorting them said, "Finally, brethren, whatsoever things are true, whatsoever things are honorable, 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*. (Philippians 4:8).—1216 Cumberland, Little Rock, Arkansas.

The Church

MRS. JENNIE SPIKES

In the New Testament we read of only one church, which is the body of Christ (Eph. 1:22, 23). There is one body (or church) one Spirit, one Lord one faith and one baptism (Eph. 4:4-5). This church of which Christ is the head was founded in Jerusalem according to prophecy (Isaiah 2:23; Luke 24:46, 47; Acts 2:1-47). The kingdom of Christ is the family of Christ, of which part is on earth (the church) and part is in heaven (Eph. 3:15). Christ, the head is in heaven and from Him comes all the law by which the family must be ruled. The terms of membership in this church are:

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).
4. Baptism (Matt. 28:19, 20; Mark 16:15, 16; Acts 2:38).

If after one has been baptized into Christ (Gal. 3:27) he should go back into the world, into sin, regardless of what that sin may be, the only steps required of one in that condition is repentance and prayer to God. (Acts 8:19-22) This will reinstate one in the church, and he will again be in God's grace. Any preacher or congregation binding on anyone to confess their sins to or before the congregation goes beyond what is written, see II John 9. Of course it is permissible for one to ask the prayers of the church at any time.

In the church we read of in the Bible, each congregation was guided by the elders (meaning older men) in that particular congregation. If after some time elders (old men) can be found possessing the qualifications named in I Tim. 3, they may be looked out or selected to be bishops, meaning visitors. An elder who is a bishop, must rule well or, in other words, measure up to the standard of the qualifications and being apt to teach should be paid. (I Tim. 5:17, 18) This church met on the first day of the week to break bread (Acts 20:7); they sang, prayed and layed by in store. (I Cor. 16:1) It includes all the children of God, not one left out, neither does Satan have any children in God's kingdom or family. Won't you obey the commands of the Holy Spirit and let God add you to Christ's church. (Acts 2:47). Do this and in that great and last day enter into that family which is in heaven, that upper and better kingdom.

The Drink Curse

GEO. B. CURTIS

(Note: Sometime ago I came across this article. It is from a generation ago, but so timely I want to pass it along to the Gospel Light readers. Geo. B. Curtis.)

A tramp asked for a drink in a saloon. The request was granted. When in the act of drinking the proffered beverage, one of the young men present exclaimed: "Stop! Make us a speech. It is poor liquor that does not loosen the tongue." The tramp hastily swallowed the drink. As the liquor coursed through his blood, he straightened himself and stood before them with a grace and dignity that his rags and dirt could not obscure. "Gentlemen," he said, "I look tonight at you and myself, and it seems to me that I look upon the picture of my blighted manhood. This bloated face was once as handsome as yours, for I was a man among men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of her honor and respect into a cup of wine. I had children as sweet and pure as the flowers of spring, and I saw them fade and die under the blighting curse of a drunken father. I had a home where love lit its flame upon the altar and ministered before it; but I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, but I broke and bruised their beautiful forms, and strangled them, that I might hear their cries no more. Today I am a husband without a wife; a father without a child; a tramp without a home; and a man in whom every good impulse is dead. All have been swallowed up in the maelstrom—drink."—Selected.

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Paragraph Sermons

E. M. BORDEN

Are we so engaged in making money that we have no time to serve the Lord? A little girl once said: "I would rather be the rich man here in this world, and Lazarus in the next." Poor child. Where did she get her idea? I wonder if she got her idea from her father? The rich man may think he is too busy to serve the Lord, but what will he do when he realizes that he has no treasures in heaven? The rich man had treasures, but they were all here on earth. Lazarus was poor in the things of this world, but he had treasures in heaven. Lazarus was not going to heaven because he was poor, but because he served the Lord. Some poor people are servants of Satan. A few rich people serve the Lord.

Did you ever hear of a man praying for faith? "How shall they call on him in whom they have not believed?" Now, if we must have faith before we pray, why pray for faith? Faith comes by hearing the Word of God. (Rom. 10:17) "These are written that ye might believe, and that believing ye might have life through his name?" (John 20:30, 31).

The Jews observed the Sabbath day as a memorial of their deliverance from Egyptian bondage. They were commanded to keep every Sabbath day. How were they to observe the day? They were commanded to rest from manual labor on that day. "Remember the Sabbath day to keep it holy." The Sabbath commandment is not in the *new* covenant. We are not commanded to keep it. The Jews kept it as a memorial of their deliverance from Egyptian bondage. (Deut. 5:15). The Sabbath was the seventh day of the week. Jesus remained in hades on that day, but on the first day of the week he arose from the dead. The first day of the week is the day of the new covenant. We observe it by taking the Lord's Supper. Sunday is not the Sabbath, but it is the first day of the week.

"Unto him be glory in the church of Christ Jesus throughout all ages." (Eph. 3:21) So we glorify Christ in the church. The church is the Lord's institution and it is greater than the Jewish temple. The Jewish temple was great, and it was type of the church of Christ, which is greater, for it is to stand forever. The passage also proves that the church will stand forever. That cannot be said of ordinary denominations or institutions. The church of Christ is here now. It has not left the earth. It was here when Alexander Campbell was born. Alexander Campbell obeyed the gospel, and the Lord added him to his church. The church will con-

tinue as long as time lasts, and then there will be a cleansing period, when the unfaithful *men* and women will be gathered out of the kingdom. Then it will be presented to God as a spotless garment.

"For the great day of his wrath is come, and who shall be able to stand?" (Rev. 6:17) If people could only realize the meaning of the above statement, they would be more concerned about their manner of living. It is true that many will not be able to stand in that day. IT this is truly the last day, how many will be prepared to meet it? The last day it yet in the future. (Acts 17:31) "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that which he hath done, whether it be good or bad." It is not every one that serveth that will meet the favor of the Lord in that day, but those who serve lawfully. The Lord has given us a plan by which we may be saved and stand in that day.

I preached the gospel before the first world war, and I preached the same gospel after that war. All through the years I have preached the same gospel. Now, another world war has just closed and I am preaching the same gospel. Why say "Post war gospel," when it is the same gospel that has been preached for nearly two thousand years? Kings may lose their power; The government of many countries may cease to be, but the gospel remains the same. We will be judged by it in the last day.

What Have I Done?

VOYD N. BALLARD

"To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4:17)

You may not go to dances, BUT do you assemble to worship God? This is a positive duty. "Not forsaking our own assembling together, as the manner of some is." (Heb. 10:25)

You did not read lewd literature, BUT, did you read the Bible?

You did not kill or harm your fellow man, BUT, did you help him?

You did not deny Christ, BUT, do you tell others of Him?

Sure you did not rob any man, BUT, did you really give as you were prospered?

You never told your neighbor he could be saved by faith only, BUT, did you tell him how to be saved?

You never discourage the leaders of the church, BUT, do you encourage them?—Box 64, Coalinga, California.

The Great Need of A Savior

J. O. JONES

All are Interested "more in the things they realize they need most. Many have failed to consider our greatest need, a Savior. Hence, so many are not interested in the Savior. Everyone would be greatly interested in our Savior if only he would prayerfully consider his great need in Him. In Matthew 1:21 we read "for he shall save his people from their sins." Again in I Timothy 1:15 Paul tells us "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Jesus is our only Savior (John 14:6) But why are so many not interested enough in Him, to accept Him (by believing and obeying the gospel) that they might be saved? The only answer is that many have always failed to consider the great need of salvation, they do not realize the need of a savior.

1. One Must Realize All Are Lost Without The Savior

In Romans 3:23 we read "For all have sinned, and come short of the glory of God." Also, in I John 5:19: "and the whole world lieth in wickedness." So, when one realizes he is lost he will realize the great need of a savior. If one does not realize he is sick he is not interested in calling the doctor. Just so with the many who have failed to consider the truth that they are lost, they are not interested in the savior. On the day of Pentecost (Acts 2: 1) when Peter preached the first complete gospel sermon, he first proved to them they were lost. Then when they realized they were lost they said "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." (Verse 38) "Then they that gladly received his word were baptized." (Verse 41). When one truly realizes he is lost he will gladly accept the savior as they did.

2. Must Realize Sin Is The Cause of Condemnation

Since all have sinned (Rom. 3:23), and sin is the cause of condemnation, then it must follow, all who are not in Christ are condemned, since only in Christ we have remission of sins. (Eph. 1:7) To realize the only cause of condemnation, and the only way to be freed from the same (In Christ, Romans 8:1), would surely cause one to realize the great need of a Savior, and be interested enough to accept His Invitation. One is not lost or condemned just because he has not been baptized, but because of **sin**. One is **already lost**. He is **to** be baptized into Christ (Romans 6:3; Gal. 3:27) so he can be saved by the blood of Christ.

3. The Consequence of Sin Shows Plainly The Need of A Savior.

Sins and iniquities have separated man from God. (Isa. 59:2) One can only be **rebound** (Religo in the Latin from religion comes. RE- (again) LIGIO- (to bind) to bind again or rebind) unto God in our Savior.

Sin is the cause of all human suffering. Only those who die in the Lord will have rest (Rev. 14:13). Every suffering of every kind shows the need of the Savior. Sin also will cause the innocent to suffer. But, regardless of how much suffering one may have to induce, all can and will have sweet rest who die in our blessed Lord. Sin, too, is the cause of all death. Paul says in I Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." So, we gain in Christ what is lost in Adam.

And, if one is in Christ, he is to be raised unto everlasting life. (John 5:29) But, all others are to be raised unto damnation. Therefore, in death we see the great need of a savior.

4. Punishment of Sin Shows The Need of A Savior

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6:7). All are to be punished in this life for their sins. All will reap **WHAT** sown, **WHEN** sown, **MORE** than sown and **LONGER** than they sow. So, the punishment of sin in this life shows the need of a Savior, since only in Christ can we be forgiven of our sins. Then, eternal punishment waits for those who die in their sins. (John 8:21; Matt. 25:30-46) Since all have sinned (Rom. 3:23), all are in great need of a Savior that they may be forgiven and escape everlasting punishment. The severity of punishment, which is to be eternal or everlasting, shows how badly all are in need of a way of escape, or a savior. When one will take time to prayerfully consider the severity (which words cannot describe) of eternal punishment, he will realize his need of a Savior more than anything else. The rich man who died and in hell lifted up his eyes realized he could not be saved then, but he was interested in his brothers being saved more than anything else. The reason was he knew the severity of eternal punishment. So, my friend, why not consider now the punishment of sin in every way that you may realize the need of a Savior. If so, you will gladly accept his loving invitation. Do not wait until it is too late like the rich man did.

5. The Great Price That Was Paid For Salvation Shows The Need of A Savior

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17). It cost God His only begotten son. Also, we note it cost Christ the death on the cross. (Heb. 2:9; II Cor. 8:9). This great price would not have been paid had man not needed a Savior. When we begin to consider the great price that has been paid, we begin to be interested in a Savior, since only in him can we be saved.

6. Our Savior's Invitation Is To All

"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) "And the Spirit and the bride say, come, And let him that heareth say, come. And let him that is athirst come. And WHOSOEVER WILL, let him take the water of life freely." (Rev. 22:17) Therefore, since the Savior's Invitation is to all, it shows that all are in great need of a Savior. Let us remember the more we realize we need a thing the more we are going to be interested in that thing. So, the more we realize we need a Savior the more we are going to be interested in him. And, too, one must first become interested in a Savior before he will accept the Savior. That we may ever realize all will always need a loving Savior is my humble prayer. In The Evangelist, Sheffield, Alabama

Staying For Worship

CECIL B. DOUTHITT

The undesirable custom and hurtful practice of leaving the place of worship after the Bible school and not staying for the sermon and the general assembly of the congregation on Lord's Day is a serious problem with some denominational organizations. I know of one denominational church whose Sunday School has an attendance of several hundred; often less than one hundred stay for the sermon.

The plain churches of Christ have not been afflicted with this harmful habit to any great degree. Usually there are two or three times as many present at the hour of worship as are present at the Sunday morning Bible study. The few who do leave immediately after the Bible classes do so ordinarily not because they do not want to stay for the regular assembly, but because they think other matters require their attention.

In the Bible classes the students should be taught the importance of attending the Lord's Day assembly. It is no compliment to either the class or the teacher when pupils rush out immediately after the Bible study feeling they have complied with their whole duty in the matter of church attendance.

In the days of the apostles some church members neglected the Lord's Day meetings. To correct the situation the apostle Paul gave this order: "Let us consider one another to provoke to 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. 10:24, 25).

The Sunday morning Bible class is not the assembly of the church. A person may attend a Bible class every week and still be in disobedience to the commandment in the quotation from Hebrews.

Great emphasis should be placed upon the benefits derived from the study of the Bible in classes, and an earnest effort should be made to build up and maintain regular attendance; even greater effort should be made by both teacher and class to build up and maintain regular attendance at the hour of worship and assembly of the whole church.

Many times the impressions children receive before they have reached the age of responsibility to God lead them to become Christians when they do reach that age. It is good for them to stay after their classes and witness the performance of every act of worship in the assembly of the whole church. Many of them will be impressed by the solemnity and sacredness of the worship, especially the Lord's Supper and the singing. These impressions for good remain through life. The parent who rushes his children home after the classes and before the worship is robbing them of a valuable opportunity and lesson.

The Lord's Day meeting of the church will not suffer much on account of non-attendance if all parents, teachers and leaders will place the proper emphasis upon the importance of this phase of Christian duties.—*In Louisville Christian*.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

"Find your niche and fill it. If it be ever so little, if it be only a hewer of wood and a drawer of water, do something in the great battle for God and the Truth."

Into The Synagogues

MRS. JOHN W. WILSON

Into the Synagogues HE went
And his Apostles too,
And taught the truth that they opposed,
While in number they were few.

Sometimes I get to thinking
Just how different we today
Fail to go in where the enemy dwells,
And even flinch when he comes our way.

And though we're great in number,
The more we seek to grow
Not in the knowledge of the Christ
But to make in our town a show.

We grow in pop-u-lar-ity,
Impressing numbers in and out,
And try our very hardest
To mimic others round about.

We call the "biggest" preachers
That can bring the outside in,
And if he hurts nobody's feelings
What a preacher he has been.

We know not of persecutions,
We do not suffer for our Lord,
And that's proof that we have ceased to fight
With the old Jerusalem sword.

Oh, how little do we realize
That we are duty bound,
To proclaim it from the house-tops
All the world around.

And how little do we realize
How deeply we're in sin,
When we call that "big, big" preacher
To "shake" the numbers in.

I do not mean this poem to apply to the church in general. There are many churches still fighting for the truth as they should but far too few.

TAYLOR, ARKANSAS NEEDS HELP

Dear Brethren:

About ten months ago a small number of brethren were encouraged to meet for worship at Taylor, Arkansas. They later succeeded in renting a small Cafe building for a meeting place. We now have twenty or more members meeting regularly for worship together with some outsiders at most every service. This building is inadequate for our present needs.

This writer preached a meeting at Taylor in August of last year which was exceptionally well attended. I have continued to preach for them on Lord's day in the afternoons since moving to Springhill. I also meet with them each Thursday evening for Bible study. A fine interest is being manifested.

The brethren there have purchased and paid for two nice lots in a very desirable location on the main highway leading through the little town of about four or five hundred. They are very much interested in building an adequate building for their present and future needs. However, they are not financially able to do so at present. Your fellowship in this worthy effort will be appreciated. Mail your donation, at an early date, to Brother Ray Houch, Taylor, Arkansas. All donations will be gratefully acknowledged and appreciated.

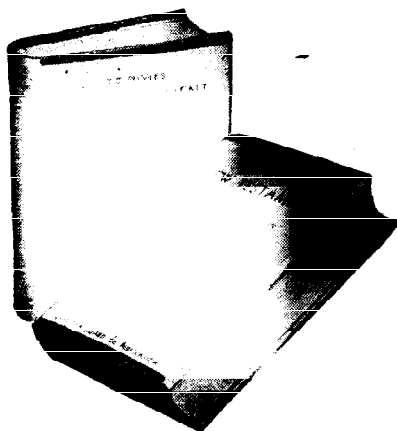
Yours in Him, LEE STARNES

Notes - Reports

Lubbock, Texas, February 18: We have baptized five people already during this month. Hardly a Lord's Day passes but what we have additions. New records have been made in contributions and in the attendance at the mid-week service and in the Ladies' Bible class. We are using extra chairs in the aisles every Lord's Day. Our work here at Southside is pleasant.—D. H. Perkins, 1506 Arnett St.

Muskogee, Oklahoma: The work of the West Side church in Muskogee is very encouraging. Our building is filled to capacity each Lord's Day, and we are about ready to start enlarging our building. We have had twelve additions this month so far. Five restorations, six by membership and one by baptism.—A. Chester Grimes, 2924 West Broadway.

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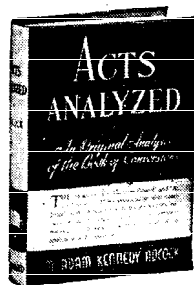
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VOLUME 16

DELIGHT, ARKANSAS, MARCH 7, 1946

NUMBER 13

Emphasizing The More Important

JOHN W. WILSON

This lesson is based upon some of the sayings of Jesus in his matchless *sermon on the Mount*. "Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The world today is, in a very large sense, the same as it was when the Savior spoke these matchless words more than nineteen centuries in the past. I know that we have made much progress in our modern inventions, our means of travel, mode of living and methods of teaching, etc. But humanity is very much the same. In our longings and desires, likes and dislikes, we are not at all different from the people of Jesus' time. These people were prone to place the emphasis on the material things. We too, lay much stress on things of this world. They were prone to place much value on money and possessions. Today money and possessions have become the gods of many. And so the need for the lesson that Jesus, the Master teacher, gave these people on the Mount, though it was nineteen centuries ago, is not at all obsolete today. It is as much needed now as ever. And so long as time shall last this lesson will find a great need among the peoples of earth. In view of these truths let us proceed to the lesson of emphasizing the more important things of the Bible.

There are some things in the Bible that have been difficult for men to harmonize with the rest of the Book, and with the requirements of an ex-

istence in this world. In this same sermon Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal," (Matt. 6:19-20). If I believed that the Savior required me not to provide for my family, to make no provision for the morrow, I would certainly try to obey Him. It is hard for many people to understand these sayings of the Savior for the simple reason that He spoke with the emphasis on Spiritual things, while most people are disposed to think in terms of material things.

There is an oriental figure of speech in which a comparison is made by a negation and an affirmation. In this figure the adverb "not" is used to deny. The conjunction "but" is used to affirm. The Master says, "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27). In this passage two kinds of food are compared, one pertaining to the body, the other to the soul. "Labor not for the meat which perisheth." If we stop the reading there, it makes Jesus say that men are not to labor for anything to eat. Instead, He makes a comparison of the two meats, denying the one—not absolutely, though the language is absolute,—in order to emphasize the other. That which pertains to the soul is more important than that which pertains to the body; therefore, he denies the less important in order to emphasize the more important. Paul says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1). Suppose we did not read all the passage, but just that part which says, "Be not conformed to this world." Taken in

the absolute, we would have to be different from everybody else in the world. Is that what Paul teaches? Does he teach that because men of the world live in fine houses we are to live in huts? Does he teach that because men of the world dress becomingly we are to be untidy in dress, or that we are to wear some kind of peculiar robe to show that we are not of the world? People go to extremes in matters of religion, but the man whom God can use to the best advantage is the man who is loyal, safe, sound and void of extremes. In their efforts to be sound in faith and practice men often go to extremes. We have a lot of sound brethren, a lot of sound preachers, a lot of churches that are sound, but the deplorable thing of it is, that a lot of folk are sound asleep, spiritually. The apostle denies us the right to conform ourselves to the world, in order to emphasize the importance of conforming ourselves to the will of God.

Peter used this form of expression in reference to the apparel of women: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quite spirit, which in the sight of God is a great price." (1 Peter 3:3-4). Here the outward adorning of the body is compared with the spiritual adorning of the soul; and that of the body being the lesser, is denied in order that the more important may be emphasized. Paul says: "Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:17). In this passage Paul emphasizes the importance of preaching the gospel, knowing that baptism will do no good until the candidate has been taught the gospel. When the gospel is preached and men believe it, they will be baptized in obedience to its command. Sectarian preachers sometimes try to use this passage to prove that baptism is not essential to salvation, saying that, since Paul was not sent to baptize, baptism is no part of the gospel. That

baptism is not denied in the absolute is shown by the fact that Paul did baptize some of the Corinthians with his own hands; and to place such a construction on the passage would make Paul guilty of a practice contrary to his own teaching. The construction of this passage is like the others I have referred to. Again, Paul says: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2: 12). This passage teaches that a woman is not to usurp authority over the man. It will debar her from any kind of public teaching that will usurp authority over man, and therefore she cannot be a preacher, an elder, or an overseer in the church, and she must not teach a class of men; but there is nothing in the Bible that would keep her from teaching a class of her own sex, or a class of children under the supervision of the elders of the church. I am reminded, in fact, that Paul instructed Titus to teach the women to do this very thing in Titus 2:3-5. I am aware, however that Paul says: "Let your women keep silence in the churches: for it is not permitted, unto them to speak; but they are commanded to be under obedience, as also saith the law." And if they will learn anything, let them ask their husbands at home" (I Cor. 14:34-35). That the women here mentioned were the wives of these prophets there is not a reasonable doubt; neither is there any doubt that these prophets were capable of giving them advice on such matters as were under consideration at that time. If this language is to be taken without limitation, then a woman would be forbidden to learn anything in the church from a preacher or elder who was not her husband. This passage is similar in construction to the others referred to. It emphasizes the importance of subjection, and, in doing so, denies the women the right to teach in any way as to usurp authority over the men.

The sixth chapter of Matthew has been a puzzle to many. If we place the absolute construction on the language of the Savior, no one would have a bite of breakfast in the morning, for He says, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" Again, "Take therefore no thought for the morrow: for the morrow shall take thought for itself." And again, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break

through and steal." Does the Master absolutely forbid us to accumulate any of the material wealth with which He has blessed the world? It does not seem reasonable, neither is it in accord with a loving heavenly Father's desire for His people to be plentifully supplied to so reason. Some of the greatest men of the Bible were men of affairs; men who had flocks and herds, lands, silver and gold, and great households of servants to do their bidding. They were noble men, men who pleased God and honored Him in their lives. He promised them these material blessings and in accord with His promise, He gave to them such things. God promises to bless those of today who faithfully serve Him, with material things an hundred fold. Paul said to Timothy: "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 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 held on eternal life" (I Tim. 6:17-19). Here he instructs wealthy men how to use their means, that they be ready to contribute, willing to communicate. He emphasizes the using of means. Not the mere having of means will condemn a man, but the way he uses them.

If Jesus teaches that men cannot serve God and be men of affairs, then these men whom Paul speaks of could not use their money to the honor and glory of God. It teaches, therefore, that if they are humble and do not trust in the uncertainty of riches, but in the living God, they can have, "an hundred fold in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions," and in the "world to come eternal life" (Mark 10:30). The rich man did not go to hell because he was rich. The beggar did not go to heaven because he was poor. But the rich man went to hell because he was selfish and greedy, the beggar went to heaven because he served God. Jesus did not require the rich young man to sell all that he had because he was rich, but because he loved and trusted in his riches more than anything else. He placed the emphasis on the wrong thing. We conclude, therefore, that Jesus denies us the privilege of laying up treasures on earth, in the passage Matthew 6:19-20, in order to emphasize the importance of laying up treasures in heaven. In other words, the Savior is placing the emphasis on the more important things in this life.

We will do well to learn a lesson from the Master teacher.

Now we come to the final application of the text. The Master says, "Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." This teaches clearly that when we have sought the kingdom of God, secondarily we may seek the things that are to be added to us. It teaches that our first duty is to seek God; and when our business and Christianity clash, Christianity shall have the right of way. We understand that these things will be added to us through the regular channels of industry. Jesus teaches us to pray for bread, but we do not understand that He is going to rain down from heaven, bread for us, as the manna fell in the wilderness. God has given us soil, the sunshine and rain to mellow the soil; but man must prepare the soil, plant the seed, and reap the harvest, though God gives the increase. If we seek the kingdom of God first, these lesser things will be added unto us through God's divinely, providentially, arranged channel. We must be careful that our business, whatever it may be, does not conflict with our duty to God. A man asked a cobbler, "What is your business?" He replied, "My business is to serve God." Christianity is my business, but I mend shoes for a living while I follow my business. Our business is to live the Christian life, to serve the Lord. Christianity, is in fact, our business. We are bought with a price, and we do not belong to ourselves. Whatever we do in the store, shop, office, schoolroom, or on the farm, is for the purpose of elevating and furthering the kingdom of God, while we are following our business, namely, serving God. The very fact that Jesus says, "Seek ye first the kingdom of God," implies that secondarily we may seek the things that pertain to this life. We believe that Christianity is the most profitable business in which men can engage, because Jesus says that if we forsake all and follow Him we shall receive "an hundred fold now in this time, and in the life to come, eternal existence." After all it is not the glory of a thing that really counts, but it is the endurance of a glorious thing. We may gain much of the good things of this world without God, but with the passing of time, which is all too fast, the glory of such prosperity fades away into oblivion. If we emphasize the more important things, if we put God and His service first, we not only enjoy the good things here, but with the

fading of their glory we pass on into that everlasting life beyond this life, and its glories will be swallowed up in greater and more lastingly good things. Hear the great apostle Paul once more, "Bodily exercise profiteth little; but godliness is profitable unto all things, having the promise of the life that now is and of that which is to come" (I Tim. 4:8). Christianity is the only business, therefore, in which one may engage that is profitable both here and hereafter. Let us hear the mighty Savior of men once more as he inquires, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26) The philosophy of this divine being is one that we all would do well to adopt. The question propounded by Him in the long ago, is one that might well be asked today in this money-mad generation. Will you, my friend, ask yourself that same question today? Will you not stop long enough to consider the question, "Am I laying too much stress on—the material things? The purpose of the lesson is to inspire some weary soul to emphasize the more important things in life. Seeking the kingdom of God is man's first duty and most profitable business.—General Delivery, Albuquerque, New Mexico.

Midwest Children's Home

G. K. WALLACE, WICHITA, KANSAS

What would you do for a destitute child who came to you for help? You would help him, of course. Churches of Christ in Wichita, Kansas are doing this very thing.

The Past

In the fall of 1942, the Riverside congregation in Wichita, assumed the responsibility of making a home for a family of seven children whose mother was dead and whose father was unable to care for them. The matter was handled properly by taking it through the Probate Court. The Court named the elders of the Riverside Church of Christ, Wichita, Kansas as being responsible for providing a home for the children.

Other congregations in the city assisted in holding up the hands of the brethren at Riverside in caring for the children. In the fall of 1944, the church rented a large residence at 220 W. 14th Street, Wichita 3, Kansas where *the Midwest Children's Home* is being maintained. The elders of the Riverside church are the directors of the home.

Many calls have come for admission for other children since this home be-

gan. Admittance could not be granted due to a lack of facilities. This brought the attention of brethren to the great need for a children's home established on a permanent basis.

The Present

Churches of Christ in Wichita have purchased a very desirable, forty-acre tract of land for a building site for a Children's Home. It is well located; it has good soil; it is well drained; it has good water with an abundant supply underneath. We believe this land to be as good as any in the Arkansas Valley for truck gardening purposes as a source of supply of food for the home. It is located only 1-4 mile from the city limits of Wichita, with school facilities from kindergarten through high school nearby. Electricity and gas are available. The location is as nearly ideal as we could hope for with all city conveniences and country advantages.

Twenty-six children sought admittance to the Midwest Children's Home during 1945! We had to say "No." We had no room to keep them. These twenty-six orphans begged entrance through their guardian, or through a widowed mother, or through the Probate Court, or through a friend. We had not found them. They found US!

Brethren feel it is high time that a building be erected as soon as possible that more homeless children may be brought up "in the nurture and admonition of the Lord." Something must be done to help these unfortunate victims of broken homes! God expects his people to care for such.

The Future

Wichita, Kansas is ideally the sectional center of the midwest. Thus, MIDWEST CHILDREN'S HOME is ideally and suitably located to serve a vast territory.

Architectural drawing for the first unit—the main unit, of the new home is complete. This proposed building will accommodate one hundred children. Churches of Christ in Wichita have invested \$18,000.00 in the building site. They have a few thousand in cash on hand to start the building fund. It is estimated that it will take approximately \$150,000.00 to build and equip the main unit under present circumstances.

Brethren in Wichita believe every dollar invested in human life will continue to pay dividends throughout eternity! We know that one soul saved is worth more than the whole world! This is one of the avenues of expressing "pure and undefiled religion." The Lord expects his people to invest wisely what wealth he has entrusted to their care, that it may bear "interest" for him.

Search where you will, you cannot find a more challenging opportunity to invest in human life which will pay dividends for ever! MIDWEST CHILDREN'S HOME affords you this opportunity! Communications may be addressed to MIDWEST CHILDREN'S HOME, Box 844, Wichita, Kansas.

Gene C. Hancock, W. D. Rhodes, D. D. Dinning, A. H. Rhodes, Elders—Riverside Church.

We, the elders of the churches of Christ in Wichita, Kansas endorse the principle on which the MIDWEST CHILDREN'S HOME is operated and we are giving financial support to the home.

A. S. Parrish, W. C. Lauterback, J. H. Pennock, Joe Herndon, Elders—Emporia Avenue Church.

Otis Broadus, Jack Hopkins, W. D. Anderson, Elders—West Douglas Church.

Hugh Barnard, Leonard Bradshaw, J. B. James, J. E. Novak, J. B. Hatfield, Elders—Cleveland Avenue Church.

Ross N. Groves, F. V. Bethel, Elders—20th and Jackson Street Church.

Emmitt Brown, Virgil Rhodes, Elders—Poplar Street Church.

No great man in history ever reached his final goal in one jump. He labored and climbed step by step to the top. He worked hard for every objective and with every objective reached another beckoned from a little beyond.

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Studies In Revelation (No. 1)

GEO. B. CURTIS

(Note: This series of articles were prepared for discussion in my class in the book of Revelation. Believing there are things contained in the notes that are of interest to all Bible Students, we are giving the readers of the Gospel Light the advantage of them also. We have tried to give a collation of the world's scholarship on the symbolism of the seals. Our own views are presented humbly and apologetically. We admit that the book of Revelation has many mysteries, so far as we are concerned. However, there are so many things of beauty and interest that we may glean from it that it would be foolish and hurtful not to study to know all that we possibly may from the book. These lessons are offered with the sincere prayers of the author that they may be helpful to all, and harmful to none. G. B. C.)

REVELATION CHAPTER FOUR

"After this"—after the initial vision of the first chapter and the writing of the seven letters.

"A door is opened in heaven." John sees as through an open door. He hears a voice as the voice of a trumpet. The voice invites: "Come up hither," and promises: "I will show thee things that must be hereafter." Therefore the visions and events that are shown John are from his standpoint in the future. We cannot go back of the writing of the book of Revelation for the fulfillment of any of the visions seen in this revelation. V. 1.

"Immediately," at once, "I was in the spirit." John did not enter heaven for "the reception of this vision as a flesh and blood man. From Rev. 1:10 we learn that he received the initial vision while in "the spirit." Peter was in a similar condition when he received the vision of the sheet knit at the four corners. (Acts 10th chapter) John was also in the spirit when he received the vision of the seven-headed, ten-horned beast, ridden by the scarlet-arrayed harlot. (Rev. 17: 3) He was "in the spirit" when he viewed the city of New Jerusalem with all its glory and beauty. (Rev. 21:10) "A throne was set in heaven." This was the center of the heavenly vision. One occupied the throne. V. 2.

The one on the throne is represented as having the appearance of looking upon a jasper and a sardine stone. The jasper stone is considered to be a fine variety of jade, or nephrite; while the sardine, or sardius, was a camelian of great beauty. We have no minute description of the appearance of God. A rainbow like an emerald completely encircled the throne. The emerald is a soft green. This is a description of a vision of great beauty. V. 3.

Twenty-four thrones surrounded the one—the main throne. On these were seated twenty-four elders. They were clothed in white, had on golden crowns. The word rendered crowns here is the Greek, "Stephanos," and

suggests the achievement of overcoming rather than kingly authority. Whatever symbolism may be ascribed to the beasts and the elders, it is definite that they are representative of all redeemed of every nation. (Rev. 5:9) That they are representative of Christian, not Jewish Patriarchs, is shown in that they were "kings and priests unto God." This was not true before the kingdom of God came into existence. (Chap. 5:10).

V. 5. The lightnings, thunderings, and voices of this verse may be symbolic, or it is probable that it only sets forth the majesty of the scene. "Seven lamps of fire" is defined as the "seven Spirits of God." The seven eyes of the Lamb of chapter five, verse six are also said to be the "seven Spirits of God." So the lamps and the eyes of the Lamb are the same, or at least symbolize the same thing. The initial vision showed the seven candle sticks to be representative of the seven churches. God's Spirit suggests infinite wisdom. The "manifold wisdom of God" is made known by the church. (Eph. 3:10). Therefore, the symbolism of God's seven Spirits can be aptly applied to the church in the spread of the gospel.

V. 6. "Sea of glass" before the throne, crystal clear, is perhaps descriptive only of the beauty of the scene. This place of beauty and honor before the throne is occupied by the victorious conquerors of Revelation 15:3. The beauty of the entire heavenly Jerusalem is compared to clear glass. (Rev. 21:18). I see no reason for an attempt to apply this to anything other than the description of the beauty of the scene.

The Four Living Creatures:

1. Full of eyes before and behind.
2. Each had six wings—wings full of eyes.
3. These creatures rested neither day nor night.
4. They gave glory to God eternally—day and night.

Appearance of the four living creatures:

1. The first had the face of a lion.
2. The second had the face of a calf.
3. The third had the face of a man.
4. The fourth had the face of a flying eagle.

Observation: Ezekiel saw a very similar vision. (Ezek. 1:5-14). He speaks of these as having *the likeness of living creatures*. He gives to them the function of carrying the Spirit of God. (Ezek. 1:12) These creatures of Ezekiel's vision "had contact with the earth. (Ezek. 1:14). God's Spirit is inseparable from the gospel. I am inclined to the viewpoint that in some way this vision depicts the preaching of the gospel. And if this be true, these living creatures of John's vision can very aptly represent all the apostles and evangelists of the early church.

Again, to my mind these creatures are symbolic, in one sense, of all life. That is, that all life must praise the Creator of all life.

Any application of the symbol other than the Bible makes is merely a guess; and one man's guess is as good

as another. The races of man—(1) Caucasian, (2) Mongolian, (3) Ethiopian, (4) Indian—suggest themselves to the minds of some as fitting the symbol. To other minds the earth's Grand Divisions present themselves. The lion is made to represent Asia; the man Europe; the calf Africa; and the eagle America. These suggestions are interesting but futile, for no one knows whether or not any of them are applicable.

If we are to draw from Biblical suggestions as to the functions of these living creatures, I think the following is more in line with revealed truth: The courage of the lion as king of beasts; the gentleness and meekness of the calf; the intelligence of the man; and the strength and the swiftness of the eagle are necessary in the work of God's evangelists. These these four living creatures may well typify.

Vv. 7 and 8. The appearance of the four living creatures of John's vision differs somewhat from that seen by Ezekiel. However the lion, the ox, the man and the eagle are seen in each. The eyes in the wings of the living creatures have been interpreted by most commentators as suggestive of God's wisdom and omniscience. Continual praise is offered by these creatures.

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." This praise sets forth the majesty and holiness of the Father. It asserts his eternal duration. It calls upon the past, the present and the future in His adoration.

Vv. 9 and 10. The same idea of God's eternal nature is found in this verse. The twenty-four elders prostrate themselves in adoration before the one on the throne. They "cast their crowns before Him." This shows the inferiority of their station as compared with His. Their station is subservient to that of the one on the throne. Earthly dignitaries need to learn this lesson.

V. 11. The worthiness of God to receive glory and honor from all life, and also from man redeemed, is unquestioned by all believers in God. All things were created by His will—pleasure.

Paul's Natural Man

T. Q. MARTIN

"Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (I Cor. 2:14).

Now I do not expect my readers to agree wholly with me as to who the "natural man" before the mind of Paul is, but I do anticipate unanimity of judgment among students of the Bible, who may read this as to the following propositions:

There are few words used in the New Testament but that have a difference in meaning, or at least a difference in extent of meaning, according as they stand connected with other words in a given sentence.

Now if we fail to recognize this truth, this principle of interpretation, we shall be finding ourselves often face to face with contradictions that are irreconcilable upon any other basis. To illustrate, we shall look at a few of the most commonly used words in the Bible: The word "good," and the word "righteous." Listen; "For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die." (Rom. 5:7). Does any sane reader of the New Testament doubt that Paul concedes that there exists both the good man and the righteous man? When he

wrote these words the ink was not more than dry on the words found in Rom. 3:10-12. "There is none righteous, no, not one." Tenth verse. "There is none that doeth good, no, not so much as one." Twelfth verse. One more illustration: "To be carnally minded is death." (Rom. 8:6) The A. R. V. puts it "the mind of the flesh," which is the exact equivalent of carnally minded. "But I am carnal, sold under sin." (Rom. 7:14). Any contradiction here? If the apostle uses the words "good, righteous, carnal," with the same degree of meaning in all passages, yes. If he uses the words with a different meaning, or different degree of meaning, no. The words "good, righteous, holy, perfect," and many other such terms, are used in the absolute sense, and also in the relative sense. In the absolute sense, no man is good, righteous or perfect. In the relative sense, there are many such. A warning. Beware the mathematical method of interpretation. That is treating words as if they were numerals, giving to them the same force of meaning in every connection. The numeral four can never be compressed into three, nor extended into five. Not so with words.

I believe it our duty to God, when we are studying his Book, and when we deal with the words making up the sentences with which we are dealing, to ascertain, if possible, does the word here have its general meaning, or does the Spirit use it in a special sense here.

Now prayerfully, humbly, and sincerely, let us see if we can discover the meaning of "natural man" in the passage before us. We now examine briefly some of the explanations offered by different interpreters of Holy Writ.

1. There is the general idea held, or rather the one held generally by the denominational world, that the natural man is the unconverted man as such. Let us examine briefly this position. If unconverted be the definition of "natural," then we can substitute the definition of the word defined, and do no violence to the meaning, or the grammatical structure of the sentence. Then we read: "The unconverted man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

When the apostle Paul said the gospel is God's power unto salvation, he certainly knew that this gospel is embraced in the things of the Spirit of God. How could the things of the Spirit of God be his power for salvation to one who could know nothing of these things—could not "receive" them?

It is high time that men who know God's truth, should arise, not in anger, but in love, and expose the sectarian dogmas wherever found. Only a few years ago, I heard a man preach that added D. D. to his name, and I saw him pick up a Bible and press it to his bosom, and heard him say: "I love this Book. Its precious promises cheer me daily. But sinner, it can never avail anything to you, until the Holy Spirit applies it to your heart." No man beneath God's glittering stars can reconcile the D. D.'s language with that of the apostle Paul.

Again, when John, the beloved apostle, wrote: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name" (John 20:31), he was talking of the things of the Spirit of God. They were revealed, "written," to produce faith that would lead on unto eternal life. But the things written could not possibly have produced faith in a heart that could not know anything about them. These brief suggestions, it seems to me,

are sufficient to show the unsoundness of position 1.

2. The following is the position held by most of the brethren to whom I have talked about the matter. "The natural man" is the uninspired man, as such. I use the expression "as such" because I am sure that the "natural man" is both unconverted and uninspired. Again we can substitute the definition for the word defined, and do no harm to the meaning or construction. Here we would read: "Now the uninspired man receiveth not the things of the Spirit of God: for they are foolishness unto him." Then what follows? It follows that inspiration is necessary to the understanding of the things of the Spirit of God, the things revealed by the Spirit. I do believe that inspiration is absolutely necessary to the revelation of the things of the Spirit. I believe that no man, in a million years, would ever have discovered the great truths of God, had he not revealed them by his Spirit. But I do not believe that inspiration is necessary to receiving, believing, and acting upon these things after they are revealed, as must be the case if the "natural man" is the uninspired man as such.

3. The "natural man" is the physiological man, that is, the bones, blood, cartilage, muscles, etc. This might be the meaning of "natural man" in some connections, but not in this connection. Why? Because this part of man receives nothing save physical impressions. It is the "inward man" that thinks and wills and acts. The things of the Spirit of God could never be foolishness to the physiological man.

We come to consider one more explanation.

4. The "natural" man is he who denies the supernatural. He is the rationalist, materialist. To him, there is no spiritual realm. He tells you with feeling of pride: "I will not stultify my senses by accepting anything as truth, that I cannot put to the test." Indeed he accepts nothing that cannot be measured by his human philosophy. Talk to him about that cardinal doctrine of the New Testament, the virgin birth of Jesus, and he will laugh in your face. He will tell you that all the reproduction about which his philosophy knows anything, and consequently, all that he is willing to accept, comes as a result of cohabitation between the male and female parent. "When you talk to me," says he, "about a child being born of only one human parent, you talk nonsense. Our philosophy recognizes no such possibility." And when you talk to this "natural man" about a resurrection from the dead, he again laughs at what is, in his estimation, your ignorance. He tells you that his philosophy and his observation is to the effect that death comes from life, but life from death "never." So to him the things of the Spirit of God are foolishness, because his philosophy teaches that the very idea that there exists such a thing as "the Spirit of God" is foolishness. It is outside the pale of his philosophy, and to him, outside the range of possibility. I have had to be brief, because I am too nervous to write long at a time.

I accept the first four words of the Bible, hence, the rest of the way is not hard. "In the beginning God." (Gen. 1:1) Starting with Jehovah God, personal and all powerful, I dare put my ignorance against his knowledge, or question his almighty power.

My God transcends all law. He is infinitely greater than any or all laws. That he can and does use these laws to bless his children, I have never doubted. That he can operate independent of these laws, I believe.

Looking over some notes recently, taken in class back in the nineties, I found the following: Agency: Natural and Supernatural. Under supernatural, miraculous, and the providential. A miraculous event as defined by my teacher: An event resulting from an act

of divine will, brought about independent of natural laws, as we know them. A providential event is the result of an act the divine will brought about by means of natural laws or such a blending of the natural and supernatural as to exclude the miraculous.

I have not put the above in quotation marks, having misplaced the notes copied years ago, since beginning this paper. In the years that have passed since I copied the notes, I have found nothing more satisfactory to me, on the matter in hand.

A word of parting advice. Let us, old and young, as we follow the writings of the learned distinguish between Philosophy and "Foolosophy."

Paragraph Sermons

E. M. BORDEN

When people do not desire to obey the truth, they sometimes offer to compromise and obey a part of the truth. There is a choice of two sides, the right and the wrong, and there is no middle ground. That which is supposed to be a compromise is wrong. If a man is right, let him stand for it, even though he be in the minority. It is better to be right and stand alone than to be wrong and be popular. If what we stand for is worth while, why should we step aside in order to please someone who does not want the truth? Let us be firm and stand for the truth.

The Lord has commanded us to be baptized in water. We cannot substitute sprinkling for baptism and be pleasing to the Lord. Water is the element. Nothing else will do. The Lord has allowed us liberty as to the place where we are baptized, just so there is enough water to perform the act. The ocean is not too large, and a pond of water is not too small if it is large enough to baptize a person in the likeness of the burial of Christ. The Lord has set the day on which we are to commemorate the death of Christ, or his burial and resurrection. Baptism pictures his burial and resurrection and when we eat the Lord's Supper we picture his body and blood. We are allowed to choose the place for our convenience. The unleavened bread and the fruit of the vine must be used. In that we have no choice. The Lord has told us the kind of music we should have in the church, so we have no choice in that. In the music department we teach, admonish and give thanks. (Eph. 5:19) Instrumental music cannot do that therefore we find no place for it.

Every person who has obeyed from the heart that form of doctrine is a member of the church of Christ, the one you read about in the New Testament. (Rom. 6:17) The Lord added him to the church. (Acts 2:47) All who have obeyed the gospel are not true to the Lord, for many have turned away, and some have gone so far away that they have forgotten that they were purged from their past offenses. Some have laid aside the slogan, "Where the Bible speaks we speak and where the Bible is silent we are silent." Some have added things that are not in harmony with the Bible. The Lord is asking the wanderers to return and drink again from the great spiritual fountain.

The first congregation of the Christian dispensation was the one in Jerusalem. It was also the beginning of the kingdom of Christ on earth. This congregation had existed only a short time when persecution began. The disciples were scattered. Wherever they went they told the story of the church of Christ. They told of the

resurrection of Christ before the first century had come to a close, the message of the Messiah had gone into all the world. The first sermon in the Christian dispensation was delivered by Peter on the day of Pentecost, when three thousand people accepted the truth. Five thousand came later. The apostles preached to them and baptized them, but the Lord added them to the church. (Acts 2:47) I can preach and baptize but the Lord still does the adding.

The Jews gave a tenth of their income for a certain purpose, but that was not all they gave. The Jews were not all faithful. Some Christians are not faithful. "Will a man rob God?" Then he said, "Ye have robbed me." "How have we robbed thee?" we might ask. The answer comes, "In tithes and offerings." (Mal. 3:8) We are commanded to give as we have been prospered. (1 Cor. 16:2) Are we obedient children? The Jews gave a tenth and more than a tenth. Did the Jews give more than they were prospered? Is it possible for us to give more than we should? Let us think on these things.

Selfishness is one of the common sins of this day. When we see ourselves drifting in that direction, we should fight against it. Let us curb the nature that will lead us to selfishness.

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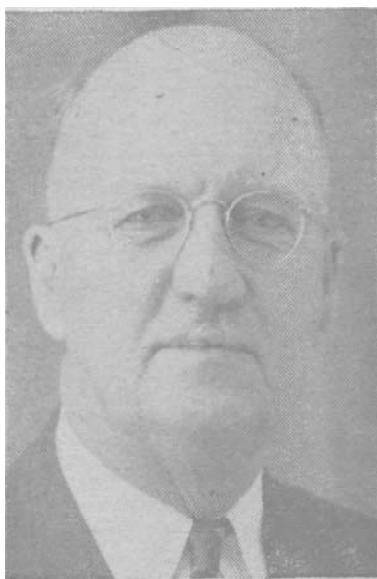
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The All-Sufficiency Of God's Word

LEE STARNES

Recently we submitted an article on "Preaching the Word." At this time we desire to consider with you "The All-sufficiency of the Word of God." David said, "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple." (Psa. 19:7.) A thing that is perfect needs no changes. May I illustrate: The human hand is by nature composed of the palm, four fingers, and one thumb. If by a freak of nature there should be an additional thumb it would not be a perfect hand because something has been added to it. Again if there should only be three fingers or no thumb it would be an imperfect hand because it would be lacking in some of the necessary members. The same is true with the Word of God. If we add something to it or take something away from it it is no longer perfect as David declared.

The Word of God is sufficient for conversion; that is, it contains all the necessary things for conversion. Hence we have no need for anything more than the Word of God. Conversion includes a threefold change: (1) A pure heart by faith. Peter said, "God hath put no difference between us (the Jews) and them (the Gentiles) purifying their hearts (the Gentile's hearts) by faith" (Acts 15:9) (2) A better conduct by repentance. "Bring forth therefore fruits meet for repentance." (Matt. 3:8) (3) A new life by baptism. "Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life." (Rom. 6:4) But each of these changes are brought about by the Word of God. The sufficiency of God's word is further illustrated by the case of the rich man and Lazarus. "There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day; And there was a certain beggar named Lazarus, which was laid at his gate, full of sores; And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried: And in hell he lifted up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in the flame. But Abraham said, Son, remember that thou in thy life time receivest thy good things, and likewise, Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from us to thee cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my

father's house; For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:19-31) God had spoken through Moses and the prophets to the people of that day and his word was sufficient. It was not necessary to send one back from the dead to cause them to believe. Yes, the law of the Lord is perfect converting the soul.

The word of the Lord is sufficient to furnish unto all good works. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17) The scripture or Word of God is profitable for doctrine or teaching, hence nothing more than the Word of God is needed when it comes to teaching. Jesus said, after declaring that all power had been given unto him in heaven, and in earth, "Go ye therefore and teach all nations." (Matt. 28:18, 19). "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15) Thus we learn that when the Lord told the apostles to go into and teach or preach the gospel to every creature, he told them exactly what to preach or teach. If he had told them to teach or preach but had not told them what to preach then they would have been left to make choice for themselves as to what to teach. However, since he specifically said preach the gospel (Mk. 16:15), and more than that he was not willing to leave them without a Comforter, we have no authority to preach anything else to day. He said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26) Again he said, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. 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 will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come." (John 16:7-13). Since the Holy Spirit was to guide the apostles in all truth what they taught was true and anything not taught by them does not belong to the truth. Jesus said, "In vain do they worship me, teaching for doctrine the commandments of men." (Matt. 15:9; Paul said, "But though we, or an angel from heaven, preach any other gospel un-

to you than that which we have preached unto you, let him be accursed." (Gal. 1:8).

The scripture or word of God is also profitable for reproof. Paul told Timothy the young evangelist to preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2) If, and when, it becomes necessary to correct or reprove a child of God we can with sufficient study, correct understanding, and proper division of the word of God; turn thereto and find instructions as to how to proceed. If instruction in righteousness is needed there is no better place to go than to the word of God.

The scripture also furnishes us unto all good works. We are taught how "To work out our own salvation with fear and trembling." (Phil. 2:12). "To visit the fatherless and widows in their afflictions and to keep ourselves unspotted from the world." (James 1:27) Since the word of God is sufficient for teaching, for reproof, for correction, for instruction in righteousness, and thoroughly furnishes one unto all good works, what need have we for the doctrines and commandments of men?

Peter said that "his divine power hath given unto us all things that pertain unto life and godliness." (II Peter 1:3). But God's divine power is the gospel. "For I am not ashamed of the gospel of Christ for it is the power of God to salvation to everyone that believeth to the Jew first and also to the Greek." (Rom. 1:16) Since the gospel furnishes us all things that pertain unto life and godliness we may rest assured that anything taught today under caption of religious teaching and practice not found in the gospel of Christ does not pertain to our spiritual welfare.

Since the word of God furnishes us unto all good works; and gives us all things that pertain to life and godliness, what need have we for creeds, manuals, disciplines, confessions of faith, etc.? But someone says these are the same as the New Testament. If so why have them? If they contain more than the New Testament they contain too much. If they contain less than the New Testament they contain to little. If they are the same as the New Testament then why not take the Testament as God gave it? Friends, let us be reasonable. Think on these things.

May we call attention to at least one other reason why we should be satisfied with the word of God alone. God forbids that we should either add to or take from his word. "Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4:2) Solomon the wise man said, Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6) Again in Rev. 22: 18, 19 we read: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Yes, friends, "The law of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple." The church of Christ is pleading with you to return to the Bible. Go back of every thing human, of every departure from the truth, and speak where the Bible speaks and remain silent where the Bible is silent. Call Bible things by Bible names. May we ask ourselves regarding the church of Which we are a member, is its name found in the Bible? If not can we afford to wear it? Are the conditions of membership in the church of which I am a member the same as taught in

the New Testament, if not is it possible that they may be wrong? Is each item of worship as practiced in the church of which I am a member the same as was practiced in the New Testament church; if not would it not be safe to return to New Testament teaching and practice? We ask your careful and prayerful consideration of these things. Remember that Jesus prayed that his followers might be one even as He and the Father are one. (John 17th chap.)

Some Great Questions

J. A. McNUTT

One of the most effective methods that the Lord used to impress sacred truths on the minds of His hearers was by asking questions. God's questions to man stand out boldly on the pages of the Bible from the time that Jehovah called unto Adam, the shamefaced sinner, and said unto him, "Where art thou?" down to the great judgment day pictured by John in the Revelation letter, when men shall cry out in consternation, "For the great day of his wrath is come; and who shall be able to stand?" There are questions in God's Book that raise eternal issues and search the very hearts of men.

By questions, the enemies of Christ tried to obtain an answer contrary to the law of God, or else in violation of the laws of Rome. They sought in vain for a real charge to lodge against him either before men or God. His answers were faultless and to their despair they found that Christ could ask questions as well as answer them. Evil and hypocritical men were always thrown on the defensive by the questions of Jesus and finally they were afraid to ask him any more questions.

Now, let us turn to our Bibles and consider a few of the hundreds of questions that God has asked of men, and some questions that have fallen from the lips of men after they had come to understand the will of God. Many of the questions that we will consider are the questions of sincere and earnest souls seeking a fuller knowledge of the will of God.

"What Doth The Lord Require of Thee?"

This first question is taken from the writings of Micah and in order to get the connection we shall read Micah 6:6-8: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? 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." In these verses the prophet of God fires a regular barrage of queries at the people. Micah conducts a regular cross-examination of a nation which had drifted into the observance of mere religious formalities. God demands strict arid unyielding observance of his will but it must not degenerate into empty formality. Thus we hear the prophet saying, "What doth the Lord require of thee?" and then giving the scriptural answer to this most vital of all inquiries.

1. "To Do Justly"

One of the first requirements that Jehovah ever made of man was to do justly. The blood of righteous Abel cried out from the ground against the injustice and brutality of Cain, the world's first murderer, and God held Cain accountable and inflicted punishment upon him. Man's inhumanity toward his fellows has caused countless thou-

sands to mourn. We are taught to be fair and honest with man and God. Paul speaks of "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." (II Cor. 8:21.)

Again we hear the Psalmist saying, "Defend the poor and fatherless: do justice to the afflicted and needy" (Psa. 82:3). And Jeremiah pronounces a woe upon the man "that buildeth his house by unrighteousness (Jer. 22:13).

2. "To Love Mercy"

All of us have heard and read stories of cruelty, during the last few years, that made our blood run cold. Horrible, and unmerciful examples of human perversity, where not even the innocent and hopeless were spared from torture and suffering. It was Christ who said, in the greatest sermon of all time, "Blessed are the merciful; for they shall obtain mercy" (Matt. 5:7). The mercy of Jehovah is boundless, "For thy mercy is great above the heavens and thy truth reacheth unto the clouds." (Psalms 108:4). Let us then be merciful as our Father is merciful, "showing kindness and compassion to all men.

3. "To Walk Humbly With Thy God"

It is a great blessing to walk with friends here on earth and enjoy the fellowship of kindred souls, but think of Enoch who walked with God and enjoyed the companionship of the Most High. What joys must have been his, what consolation and comfort, even before the Lord called him to his heavenly reward. We should walk, not in our way, not in the way that seemeth right but in the Lord's Way which is right and can't be wrong.

Gospel preaching never leaves a sinner with a feeling of false security but disturbs his heart and challenges the error of his way. The Word of God, when it is faithfully proclaimed, is like a sword thrust into the thoughts and intents of the heart of man. Such preaching as the apostles did always cut men to the heart and aroused them to action. Some one has said that when and preached in a city he either had a revival or a riot. This may be an extreme statement but we know that gospel preaching never leaves a sinful audience complacent and indifferent. Festus and Agrippa were disturbed and Felix trembled as Paul reasoned concerning "righteousness, temperance and judgment to come," so it is not surprising that under the influence of gospel preaching men should cry out, asking:

"What Must I Do To Be Saved?"

This question is a natural query of lost and dying men, when they realize their guilt and condemnation in the sight of God. This question is found three times in the New Testament, in slightly different wording, and each time it receives a different answer. You may ask, "How can the answer to one and the same question be different, unless the Bible contradicts itself?" Well, here is the answer, and there is no contradiction whatever. In all three cases the person, or persons, were told what they must do in view of what they had already done when they asked the question.

The Philippian jailor asked Paul and Silas, "Sirs, what must I do to be saved?" and as an unbeliever he was told to "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31). He was not told to repent although a failure to repent would cause him to perish. (Luke 13:3). He was not told to be baptized although Jesus had promised salvation to the believer who is baptized. (Mark 16:16). The fact is he was told the first step to take in the light of his condition before God. Only a believer in Christ would have any inclination to forsake his sins through repentance. Only a believer in our Lord could scripturally be baptized, so they commanded him to believe, then "spake unto him the Word of the Lord" which produces faith. (Rom. 10:17).

Now let us sum up the results: the jailor "washed the stripes" of his former prisoners, indicating his repentance, and was baptized the same hour of the night. (Acts 16:33).

Therefore the command to believe was merely the beginning of this example of conversion. False and fatal is the reasoning of the preacher who contends that this is a case of salvation by faith only. His eyesight must be very faulty indeed, if he overlooks the divine record of the gospel being preached, the evidence of the jailor's repentance, his baptism, and how he rejoiced having believed in God. Get your Bibles friends and read it over, all of these things happened the same hour of the night, and yet to hear some sermons on the sixteenth chapter of Acts you would get the impression that the jailor was never baptized at all.

Now, for the other two examples of this question being asked and the scriptural answer that was given. When Peter preached the gospel of Christ on Pentecost, men were pricked in their hearts, and cried out, "What shall we do?" Peter's answer was, "repent and be baptized" because his auditors had already believed. (Acts 2:36-38). When Saul of Tarsus propounded the question, "What shall I do, Lord?" the answer given by the Spirit, through Ananias, was, "Arise, and be baptized, and wash away thy sins" because Saul had already, believed and repented. Thus all three inspired examples agree perfectly, and even a "Simple Simon" should be able to see, that in all three cases they did exactly the same thing, they believed, they repented, and they were baptized.

"What Doth Hinder Me To Be Baptized?"

This query was voiced by the Eunuch in (Acts 8) after Philip, the inspired evangelist, had "preached Jesus" unto him. Philip must have been different from the modern "run of the mill" evangelists, for one might hear some of them a lifetime and never become concerned about being baptized. Have you ever wondered why this is true? If "preaching Jesus" did not include the Lord's command to be baptized, how can we account for the Eunuch's question, "what doth hinder me to be baptized?"

Various Hindrances Today

Some would answer this question by saying the only thing needed is to get the consent of the church and then "thou mayest" be baptized. And at least one case is on record where a preacher followed the example of Philip and baptized a candidate upon a confession of faith without securing the approval of the church he served, with the result that he was strongly rebuked by the church, and criticized by his brethren for departing from custom and daring to follow a scriptural example. But remember friends, Philip was an inspired evangelist, and he said that there was but one thing necessary, "If thou believest, with all thine heart, thou mayest." The record tells us that when this sincere and honest man said, "I believe that Jesus Christ is the Son of God," they stopped the chariot and went down into the water and Phillip baptized him without any further questions.

The only thing that would really hinder anyone today is a lack of faith. Without faith it is impossible for us to please God, and only the believing, penitent person who earnestly desires to obey his Lord, may rightfully go down into the waters of baptism and claim the remission of his past sins. What the world needs first of all is faith in God.

"How Shall We Escape?"

This final question is found in Hebrews 2:3 and has to do with the inescapable penalty of neglecting the "great salvation which at the first began to be spoken by the Lord." To this question there is no answer, except to say,

(Continued on page six)

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Studies In Revelation (No. 2)

GEO. B. CURTIS

REVELATION FIFTH CHAPTER

Introduction: John is now ready for the revelation comprehended in the vision. What has gone before is largely preparatory. We are given a glimpse of the throne and its occupant. The one on the throne holds a book in his hand. The book has the peculiarity of being sealed with seven seals. This sealed book is taken by commentators to mean *time* in the future—future from John's standpoint. That this particular revelation has to do with the history of the church is a matter of agreement. That its fulfillment began shortly after the time of the vision is suggested by the introduction to the vision. (Chap. 4:1) That a consecutive history is unrolled in the pictures presented by the unloosing of the seals is also manifest. This book is undoubtedly, fashioned after the old Hebrew roll. The seals number seven and suggest seven historic eras of the church and the nations whose histories touch it. The fulfillment must begin about the beginning of the second century and end with the consummation of time.

Verse 1. A book in the hand of the one on the throne—written within and on the back side—not readable. Book sealed with seven seals. A book made up of seven separate volumes and each volume sealed off from the other volumes. Each sealed section represents an era in the history of the church.

V. 2. A strong angel—a herald—calls for one who is able to loose the seals of the book. Heaven is paged as it were for a worthy individual to open the seals and look upon the book.

V. 3. Not only is heaven searched, but earth and under the earth is called upon to produce a worthy one to unloose the seals. Neither were men, angels, or departed spirits of men worthy.

V. 4. John weeps much at this seeming catastrophe.

V. 5. He is comforted by one of the elders who assures him that a worthy one has been found. He is the Lion of the tribe of Judah.

V. 6. In the very center of the heavenly scene appears the Lamb—the Lion of the tribe of Judah. He is the center of all things that pertain to salvation. "As it had been slain." The cruelty of the cross was now behind—His hour of triumph has come.

Seven horns and seven eyes—Horns usually denotes power. Christ had all power in heaven and on earth. (Matt. 28:19) The seven Spirits of God are represented by the seven eyes. The seven lamps before the throne were also said to be the seven Spirits of God. (Chap. 4:5). The Spirit of God was sent to all the earth. This was in connection with the preaching of the gospel.

V. 7. The figure of speech that compares Christ to

the Lion and the Lamb is dropped in this verse. He comes and takes the book out of the hand of Him who sits on the throne. This scripture proves beyond the shadow of a doubt that Christ has a separate existence and identity from the Father. Here we have them together.

V. 8. The twenty-four elders and the four living creatures transfer their praise from the Father to the Son. All had harps and bottles of odors. The vials of odors are said to be the prayers of the saints. The harps are indicative of the praise of the saints. Thus the elders and the living creatures represent the praise and petitions of all saints.

V. 9. The song of praise to Christ analyzed:

1. Thou art worthy to take the book.
2. Thou art worthy to open the seals.
3. Reason for this worthiness.
 - (1) Thou wast slain.
 - (2) Thou hast redeemed us to God by thy blood out of every kindred, tongue, people and nation.
 - (3) Thou hast made us unto our God kings and priests.
 - (4) We shall reign on the earth.

Observation: These heavenly creatures—elders and living creatures—are here representative of all the redeemed. They themselves had been redeemed unto God by Christ's blood. This seems conclusive to me that both the elders and the living creatures are representative of the *Christian* redeemed, "out of every kindred, tongue, people and nation. In I Peter 2:9 the same title is applied to the saints as is here applied to these heavenly creatures. This reign on earth is the Davidic reign of Christ. All saints reign with him. That reign is going on now and will continue until the resurrection is accomplished and the kingdom delivered up to God the Father. (Ps. 110:1-4; I Cor. 15:24-28).

Vv. 11-12. All the multitude of angels round about the throne now join in the song of praise to Christ. The elders and the living creatures are representative of all earth's redeemed in this song of praise. Now all heaven joins all earth in singing the Crucified One's praise. Notice the number of angels—"Ten thousand times ten thousand and thousands of thousands." This number suggests a company that is innumerable. The ten thousand times ten thousand would be one hundred millions, and then there are the thousands of thousands—a company without number. The idea conveyed is that a heavenly host that no man had the ability to number sang the praise of the Son of God. The song of the angels differed somewhat from the song sung by earth's redeemed. They did not praise him for redemption as did the redeemed of earth; for they had never been redeemed. They had never been lost.

Song analyzed:

1. Worthy to receive power was the Lamb slain.

2. He was also worthy to receive riches, strength, honor, glory and blessings. Heaven accorded Him this great honor.

V. 13. John now hears a universal song of praise to the Lamb. Every creature in heaven, every creature on earth, every creature in the sea, every creature under the earth pours out their crescendo of praise. This song is not dedicated to the One on the throne alone, nor to the slain Lamb for His redeeming powers; but to both the Father and the Son all heaven and earth and sea and things under the earth burst forth in this the most magnificent of all songs in praise to them mutually. This honor and glory and power was not of a temporary nature, but was as eternal as God himself.

V. 14. The four living creatures and the twenty-four elders cry, "Amen!". Therefore, earth's redeemed join heaven and earth and sea in this song of praise. What a Magnificent song!

In perspective:

This closes the preliminaries to the opening of the seals. The stage is set. All heaven and earth wait, as it were, with bated breath to look upon the unsealed book. Excitement prevails.

Let's take our stand by faith with John in this august company and watch the panorama of the ages go by; as scene after scene, they are flashed upon the screen of the ages. The admission to this, the greatest of all shows, is an open mind, a prayerful heart and a freedom from speculation. We have nothing to lose and everything to gain by this first great movie. Kings and saints and devils make up the cast. All are stars, and the greatest of all producers filmed the scenes. Kingdoms rise and fall. Beasts and dragons flash across the screen. Wars and peace, life and death, feasts and famines, love and hate are interwoven and pass with breath-taking swiftness before us. Evil, for a time, is in the saddle, but the power of the evil *star wanes*. Babylon falls. Vengeance overtakes her. God and good triumphs. And all is well.

Boasting Excluded

J. CLARENCE DAWSON

In the third chapter of the book of Romans the apostle Paul writes, "Where is boasting? It is excluded. By what law? of works? Nay: but by the law of faith." Here inspiration recognizes two laws. One is called the law of works, the other the law of faith. The one does not exclude boasting, the other one does. We also learn from the statement that God uses law to accomplish his purpose in dealing with the human family. And since Paul says boasting is excluded, then we know God is using the law of faith in carrying out his will as this is the law Paul says excludes boasting. That we may appreciate God's attitude in this matter let us study some other passages on the same subject. In James 4:6 we find the following..... "Wherefore he sayeth, God resisteth the proud, but giveth grace unto the humble." As boasting is a part of the life of the proud, God is not inclined to bestow his favor on them but does give grace to the humble. The Savior said, (Matt. 20:27) "And whosoever will be chief among you, let him be your servant." Again he paid, (Matt. 18:4) "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Surely now we are impressed with the idea God had in giving a law that would exclude boasting. And in keeping with this idea Paul in Eph. 2:8,9 connects the ques-

tion with the salvation of an individual. I quote, "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." Sure God does not want us to boast when he saves us. In order to understand how God saves by grace, we should get God's idea of what grace is. In John 1:17 the record says, "For the law was given by Moses, but grace and truth came by Jesus Christ." Since salvation by grace and the law of faith both exclude boasting and grace and truth came by Jesus Christ, then the law God uses to exclude boasting must be the law Christ gave to the world, or the New Testament. (Heb. 9:15). This law is not in accord with the Law of Moses as that law did not exclude boasting. Let's get the full benefit. Let's compare the administration of the two laws and see the difference. First the operation of the law of Moses and as it was administered when it was in force.

In Hebrews 2:1-4 the record reveals as follows, "Therefore we Ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Did you note from this reading that the writer refers to the word spoken by angels and the salvation spoken by the Lord. He is making the marked distinction but one thing in particular we should note, is that under the administration of the word spoken by angels—which was none other than the law of Moses—every transgression and disobedience received a just recompense of reward. There was no way around. If they sinned they paid a just reward for their sin. Perhaps a better understanding may be had from the statement in Hebrews 10:28 which says "He that despised Moses' law died without mercy under two or three witnesses." There was no mercy. If they despised the law of Moses, they died and without mercy. With this understanding of the law the Jews stoned Stephen to death. They thought he had despised Moses' law and believing this they did what they thought to be their duty. They were wrong and sinning grievously themselves because the law of Moses was no longer a standard of right. (Rom. 10:4).

In order to get the comparison we must study the law of faith, or grace and truth. Just what disposition did this law make of sin. In Luke 24:46 the Savior said in his last message, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and the REMISSION OF SINS (capitols mine) should be preached in his name among all nations, beginning at Jerusalem." Please note the difference. Under the law of Moses they "Died without mercy" Under grace and truth they were offered "The remission of sins." Under the first they could boast, under the second boasting was excluded.

Remission of sins is predicated on three acts. Two of which the person obtaining the remission is active and one of which this person is passive. Here they are as stated in the word of God. (a) Faith. (Acts 10:43) "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (b) Repentance. (Luke 24:47) "And that repentance and the remission of sins should be preached in his name among all nations, beginning at Jerusalem." (c) Baptism. (Acts 2:38) "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ

for the remission of sins, and ye shall receive the gift of the Holy Ghost." Remission of sins is here offered as the result of faith, repentance and baptism. In the first two, that is, faith and repentance the person to be saved from sin is called upon to act. That is to believe and to repent. Thus active. In the third one this same person is passive and is called upon "To be baptized." Now you remember Paul to the Ephesians 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." Salvation by grace is "Through faith" not by faith only, and is not of works, lest any man should boast. Just how then could grace save an individual and do this through faith and there be no works in the transaction. Remember now, the one being saved is to believe and repent. Is faith a work? (John 6:29) "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Thus Jesus answers the question himself. Said the Lord, faith is the work of God. But salvation by grace through faith, is not of works. Is repentance a work? If you fail to know it is a work, then you have not yet repented for repentance is one of the hardest works anyone ever did. That is the reason no more people repent. But salvation by grace through faith is not of works. There is still an act yet on which remission is predicated and that is baptism. Does the one being saved work in baptism? The candidate to be baptized stands with folded arms, eyes closed, and ceases to breath during the act. Do you know of any kind of work a person can do in this condition? Did you ever see any one working with their arms folded, their eyes closed, and during the time stop breathing.

Folks don't work that way, and that is the reason the word of God says, "Be baptized." The one being saved or receiving the remission of sins does no work. The administrator is the one doing the work. What did Paul say? Salvation by grace is through faith and not of works. He then says we are created in Christ Jesus unto good works. And that scripture tells the story. It tells how God saves through grace, using faith upon the part of man as the manner by which this grace can be bestowed. It also tells how it is not by works. That the administrator having been created in Christ Jesus does the work and that the sinner is saved by believing with all his heart that Jesus is the Christ. This is work upon his part. By repenting of his sins. This is worked by Him. By being baptized for the remission of sins, an act in which they do not work, hence their salvation is not of works, lest they should boast. This is salvation by the law of faith and excludes boasting. No one can rightfully boast about something some one else has to do for them. This enables us to appreciate the statement of James 2:24. "Ye see then how that by works a man is justified, and not by faith only." Anyone who hears the evidence can believe, and if they could then be saved, they could be saved by faith only, they could have room to boast, as they do the believing with their own heart. But if as the apostle Peter says, (I Peter 3:21) Even baptism doth also now save us. . . . they are not saved by faith only as James says they are not, and they are not saved by works as Paul says they are not., because they do no work when they are baptized and when they thus received the remission of sins as Peter said, and are saved as again he says, they are not saved by works, and they are saved by works. Not by works which the one to be saved does but by works which the (Administrator) one doing the baptism does. Let the word of God be true should be the rule for all of us to go by, and salvation by grace, through faith, not of works, is true according to the word of God. And salvation is not by faith only, as the word of God says. No reason

why any one should refuse to believe with all their heart that Jesus is the Christ the son of the living God. No reason why any one should not repent of their sins. No reason why any one should not be baptized. They are the commands of the New Testament addressed to the alien sinner. They are God's commands. They are Christ's commands, they are the commands of the Holy Spirit, and to submit to them is to recognize the authority of the Christ, to honor God, and to accept the teaching of the Holy Spirit. Please won't you accept them and thus become a child of God?—Conway, Arkansas.

SOME GREAT QUESTIONS

(Continued from page three)

that there is no escape. Paul points out in the Roman letter that the wicked have no hope of escaping the judgment of God. (Rom. 2:3),

Neglect is man's most deadly enemy. We do not have to raise our arms in rebellion to the will of God in order to be lost. We can quietly fold our hands in neglect and shrug our shoulders with indifference and suffer the same fate as the most wicked and violent sinners.

Our greatest need is to hear Christ and obey him. "See that ye refuse not him that speaketh: for if they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12:25).

IN THE EVANGELIST, SHEFFIELD, ALA.

Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call.—Liddon.

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ried they settled in about a half of mile of the church building and lived there until sister Lamb died five years ago. They were always present at all services of the church as long as they were physically able. Back in the days when people went to church in wagons, buggies, and on horseback, brother and sister Lamb took an interest in carrying visitors home with them, extending to them a hearty welcome.

Brother Lamb was an elder of the Antioch church for a number of years.

About twenty years ago he had a stroke, and had been somewhat afflicted and never able to attend worship very regular since. His age and afflictions have caused him to spend many lonely hours since sister Lamb died, although his children took him into their homes and were unusually good to him.

His trials are over, and may I say to his children and grandchildren, you should live so as to meet father and mother in a better world.—Yours in Christ, J. A. Copeland.

SAMUEL HAZE WILLIAMSON

Samuel Haze Williamson was born September 10, 1867 and spent seventy-eight

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years on this earth. He was married to Miss Ann Kelley when comparatively young. To this union were born three children, but only one lived to manhood. He leaves his wife, one son, two brothers, three grandchildren and a host of friends and brethren and sisters in Christ to mourn his passing.

Brother Williamson obeyed the gospel in 1894 and spent about fifty-two years in active service. He came with his parents and brothers to Pike County, Arkansas when he was a young man and settled in the Bills community near where Delight now is. This family, with two or three other families, started the Church at Bills more than forty years ago and a good work has been carried on there ever since. There have been a number of good men who have worked in the service of the Lord, in that community, but I think I can truthfully say, and I believe all who have known this church all the way down to the present, will bear me out in the statement, that brother Sam Williamson has sacrificed more, has done more to keep the church together, and more to keep the work going than any other man. I do not believe any brother who has known that work all of the time will feel envious toward him nor think hard of me for mak-

ing that statement. In the forty years that I have been visiting congregations, and working with them, I do not think I have met a more faithful brother than he. I have met a number of brethren that were better educated, had a better gift of speech, better qualified for the work in some ways than he was, but I cannot think of any more faithful than he. He was an elder of the Bills congregation more than thirty years, and so far as his natural ability went, he filled the New Testament requirements as elder.

He was fourteen years older than I, but we have labored together often for forty years. When I was young he did much to encourage me. If I have ever accomplished anything in the work of the Lord, or if I ever do, some of it will be given to Sam Williamson's account in the day of judgment. It is lonely at the Bills church without him, but we thank God and take courage for the good he has done. We shall meet him in the Home of the Soul.

My heartfelt sympathy goes out for Sister Ann, for the son, Erastus, for the grandchildren; for those brothers, Bill and Alex, for the church at Bills, and for all the loved ones.—In hope, J. A. Copeland.

Notes - Reports

Clarksville, Arkansas: We, the church of Clarksville are in need of a preacher. What can you do for us? He must have several years experience and a recommendation from the church or churches he has been working with. We have a good congregation and Clarksville is a very desirable place to live.—T. H. Warren.

Springdale, Arkansas, February 26: Bro. Harold E. Ensley of Joplin, Missouri is with us for a short meeting. He is doing some very fine preaching. Brother Ensley is doing a good work at Joplin. He is on the radio each week day at 9:13 a. m., 1440 on your dial. We hope to do good with him here. Our summer meeting with Brother Granville Tyler of Russellville, Alabama, doing the preaching, is the first part of July. We had him two years ago. Brother Jady W. Cope-land is now preaching for us each Lord's day. We like him fine. Let us with haste press the battle in Jesus' name, with zeal, conviction and courage according to divine testimony! Souls are perishing by the millions and the day of life for most of us is far spent! Yours truly in the one body, which is the church, (Eph. 1:22)—James L. Neal.

Mobile 20, Alabama, February 27: Work at Oakland congregation proceeds about as usual. We are losing more of our members on account of cessation of war work. Mobile churches plan a union meeting beginning April 7. Lindsay Allen, Florence, Alabama, will do the preaching and Austin Taylor will direct singing. Buses will run to the tent each night. An extensive advertising campaign is to be conducted. Write us at the above address of those in this area whom we should contact. Brother Geo. J. McCoy a member of this congregation is now available for local work or meetings. He was a Baptist preacher for 20 years prior to his conversion last June. His address is 1309 Brooke Ave. Mobile, Alabama.—O. E. Moss, 1005 Baltimore St.

Shatter, California, February 18: We enjoy getting the papers very much. Our

class is getting along quite well but I think we could have a larger crowd. The church is doing swell. We have a large attendance every Sunday. We are going to build a new house to meet in.—Iva Mae Holliman, P. O. Box 1091.

Little Rock, Arkansas, March 5: Sunday was a good day at Fourth and State. 416 were in the Bible classes. At least 700 were present for worship. 144 of this number sat in a room back of the pulpit. Some came but found no room and left. It has been decided, until the Heights church is finished, to conduct two morning services each Sunday. One at 8:45 and the other at the regular time. The work on the Heights building is to begin immediately, but it will be a year before it can be completed. Six placed membership with us Sunday. The contribution was \$606.00. Contributions are above six hundred dollars each week now.—Cleon Lyles.

Wellington, Texas, February 25: Brother Roy H. Lanier closed our spring meeting here last night. The crowds were beyond expectations, increasing to the last service. Brother Lanier's lessons to the church were timely and unto edification. His lessons to the alien sinner were presented in a charitable attitude, yet were plain and to the point. Eighteen put on Christ in Baptism.—Vaughn D. Shofner, Box 622.

Muskogee, Oklahoma: Another fine day was had at the West Side, last Lord's day. We had six more additions, making a total of 18 for the month of February. Brother J. T. Marlin of Shawnee, will be with us next month in a teacher's training course.—A. Chester Grimes, 2924 West Broadway.

Lubbock, Texas, February 28: Seven people responded to the invitation here at Southside last Lord's day. Five of these were restored, one placed membership and one was baptized. We had a record attendance for the Bible study, and the regular contribution reached an all time high of \$445.50. The weekly average was \$400.90, during the month. Attendance at the mid-week service and the ladies' Thursday class also reached an average an all time high. Brother J. C. Bailey of Radville, Saskatchewan, Canada preached for us at the evening service, February 24. Brother Bailey is the editor and publisher of the Canadian publication: THE GOSPEL HERALD, and is

known throughout the Dominion of Canada as an evangelist. We were glad to have him and appreciated his fine lesson.—D. H. Perkins, 1506 Arnett Street.

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OBITUARY

JOHN LAMB

Brother John Lamb of Delight, Arkansas, was born December 21, 1861 and departed this life February 15, 1946. He was married to Miss Sarah Kelly while both were young and they spent about sixty years together here. Sister Lamb died five years ago. He leaves behind one daughter, two sons, several grandchildren and great grandchildren and one great great grandchild, two sisters, three brothers and a host of other relatives.

Brother Lamb was a life long resident of Pike County. He became a Christian early in life and was a member of the Antioch congregation all the rest of his time on earth. The church of Christ which is now in the town of Delight began operation in 1833, and had an existence as a church more than half of a century before there was any town there. At first it was often spoken of as the Wolf Creek church, but was named Antioch and was known as Antioch until the town built up. It is still commonly referred to as Antioch. Sister Lamb was a Kelley, and some of that Kelley family have been members of the Antioch congregation, from its beginning down to the present. The Lambs also settled in that community at an early date, and have been members of the church there all along.

Soon after brother and sister Lamb mar-

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VOLUME 16

DELIGHT, ARKANSAS, MARCH 21, 1946

NUMBER 15

"Little Foxes"

T. Q. MARTIN

(The following article by Brother Martin is very timely, and worthy of serious consideration. It has been in print previous to its publication here, but with the author's kind permission we are giving it to our Gospel Light readers.—Ed)

A few years since, I was invited to David Lipscomb College to deliver the closing lecture on the special course, the last week in January. My subject was assigned me: "Little Foxes." I had never spoken on that subject, and did not see at first, what one could say on the subject that might be worth-while, but I went about my task of preparation asking the help of the Almighty. I made the talk out of the fullness of my heart, and have been asked oftener to repeat it than any other talk I have ever tried to make. Preserving nothing but a bare outline of the theme, I am sure I have never reproduced it verbatim. Now I may leave out some part of the original effort, and may add some things not in the original, but if even one reader is benefited, I shall thank God and feel encouraged.

The first thing that fastened itself upon my mind when I began the study of the theme, was the number of the "lower creation" that the Holy Spirit has used through different writers, to teach lessons to that part of God's creation, made in His own image, man.

Isaiah uses the ox and the ass to impress moral and spiritual lessons on the Jews, saying: "the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. 1:3). It must have been humiliating to that proud race, to be compared with the dumb ox and the stupid ass, since the animals are given the advantage in the comparison.

David uses the horse and mule to impress a spiritual lesson in the form of warning, saying: "Be not as the horse or as the mule, which have no understanding; whose trappings must be bit and bridle to hold them in, else they will not come near unto you" (Ps. 32:9).

There are those—and their name is legion—who live on the horse or mule plane—that is they must be governed by force, since they refuse to be governed by persuasion, God's way of governing. This is a general remark. But I here speak briefly of the horse and mule type of church members. I have seen a large, strong, muscular horse that, when hitched in the lead, would pull as faithfully as an ox. But when hitched to the wagon on the off side, or at the end of the tongue, would not pull at all. I have seen the church member, who when in the lead, permitted to make the suggestion as to what should be done, or not done, would work "like a Trojan," but when some one else took the lead, he would not even stretch any part of the harness except the hold-back straps.

I know this to be true of both sexes in the church. I have seen the "rule or ruin" class in more than one con-

gregation. "My suggestion must be carried out or I won't pull." This is not a bright picture, but it is a true one.

I believe humility to be the crowning virtue in the Christian character, but it is often not in evidence in preachers, elders, "she elders," and other members—nominal members at least.

And the mule type of church member, yes, he and she are with us still. What are the outstanding characteristics of the mule? Stubbornness, and a disposition to kick. God be merciful to the professed Christian that is too stubborn ever to acknowledge a wrong or a mistake. Never willing to accept counsel from anyone. Then the "kicker" in the church is with us yet. Everything in his or her estimation is wrong. The preacher is either a "dude" if he is neat in his dress, or he "looks like a tramp" if he is careless in his dress. His sermons are too deep or too shallow, too long or too short. It is kick, kick, kick.

But someone may say: Martin, is this not an over-drawn picture? Wait until you shall have preached fifty-four years, then, unless human nature has undergone a great change in the meantime, you will say: "Martin was right."

Patient old Job uses the beasts and birds to shame proud man. "But ask now the beasts, and they shall teach thee: And the birds of the heavens, and they shall tell thee" (Job 12:7.)

And who does not recall the "stork, turtle dove, crane, ants, locusts, cony, spider," and other creatures, used by inspired teachers to shame proud, faithless man? Our blessed Savior used the feathered songsters of the forest to impress the lesson of trust in God.

I come now more directly to my theme: "Little Foxes." I have no desire whatever, to "spiritualize" the text, but I am persuaded that when Solomon said: "Take us the foxes, the little foxes, that spoil the vineyards" (Songs of Solomon, 2:15), he virtually said, Rid us of the sins, the little sins that destroy our prospects of fruit bearing in the service of our God. While I am wholly incapable of judging between "little sins" and big sins, I know there is the general idea that these are little, careless habits of expressions that we do not mean as sins and God will overlook them. These are the little foxes, I verily believe, that were in Solomon's mind. I mention a few, only a few, of these little foxes.

1. There is the little fox of irreverence.

We are living in an age of flippancy, irreverence. Indeed profanity is an outstanding sin of this age. But the sad feature is that so few persons recognize profanity when they hear it, or see it.

Now we want to turn to the Oracles of God to see what God regards as profanity. Let me suggest before reading the passage that sets forth God's idea of profanity. It is this: To esteem lightly, to fail to evaluate a sacred thing is profanity in God's sight. The Holy Spirit warns: "Lest there be any fornicators, or profane person, as Esau, who for one mess of meat sold his own birthright" (Heb.

12:16). How is Esau's profanity seen? In his selling his own birthright.

His birthright was a sacred thing, and he lightly esteemed it, thus manifesting his profanity. Included in the birthright were two things: (1) As eldest son, he had a right to a double portion of his father's estate. I do not know that God ordained this, but he legislated against discrimination in the matter (See Deut. 21:15, 16). (2) As eldest son in the family of Abraham's descendant, through whom the Messiah was to come, it was his right to have his name go in the genealogical list. But he forfeited this right in selling his birthright as Reuben forfeited his right, in defiling his father's couch (1 Chron. 5:1).

What is profanity in God's estimation? We have seen that it is to esteem lightly a sacred thing. Now is there in all the universe a more sacred thing than the name of Deity? "Thou shalt not take the name of the Lord thy God in vain; for God will not hold him guiltless who taketh His name in vain." And David says: "thine enemies take thy name in vain."

What is it to take the name of God in vain? It is to use that name in any other than a serious and sincere way. Where do we hear the name of Jehovah taken in vain, showing light esteem of that sacred name? One answers, in the slums, in houses of ill fame, around the gambling table, among "rough necks," on public works, and even on street corner conversations. This is true, and sadly true, but the name of Deity used in vain, in these circles is not half so dangerous, to Christianity as in daily conversation by those who think they are Christians, and the very "upper crust" of society. I use the word Deity of course, as embracing Father, Son, and Holy Spirit.

Contractions of the precious name of Jesus, used in vain, in daily conversation, is common in the home, with little ones, older sisters and brothers, and up to Dad and Ma.

I know we try to excuse ourselves when we so commonly say: "Oh, Jee," "Je Whiz," "Jeminy Jewhilican." What name is used in vain, when we so carelessly use these expressions? They are contractions of the blessed name of Jesus, and every time you use such expressions, you insult High Heaven. I know that just here, I am considered an extremist, by some who I believe really love me. But here is a danger against which I shall continue to warn until God shall call me home.

How often in private conversation, just anywhere you go, do you hear used the interjection, Oh, and immediately the name of our Lord? But more often the name is abbreviated to "oh, law," "oh, lawsy," or some such word, and the person so handling the language, when reproved for it, will tell you, "I did not use the name of the Lord at all, I simply said, "Oh, Law." "What did you mean by it?" "Nothing really," you are told, "just a habit." But they do not realize that it is a habit that will carry a soul to eternal ruin, unless repented of. God is jealous, and his holy name must not be trifled with. It is disgusting to hear the name of God taken in vain again and again, and at once the person so using that holy name in vain is reminded that he is in the presence of a Christian, and he apologizes for his thus using the name of Jehovah. Going from a railroad station, on a street car, to a hotel in a nice little city one night, when the rain was falling in torrents, a policeman boarded the street car just before it started. There happened not to be a woman on the car that trip. This policeman was taking the name of God in vain almost at each breath. Someone whispered to him, and I suppose they told him that a preacher was aboard, and that he should cease swearing. He stepped lip to me, raised his cap and said, "Doctor, I beg your pardon for swearing in your presence." I said, "Sir, that was not

my name you were taking in vain, but God's. You make it right with God. Never mind me." I think my gentle rebuke hit the spot, as the policeman ceased talking, and said not a word until we reached the hotel. But why apologize to me, not to all others who were on the car?

One more species of profanity, taking in vain the name of Jehovah, is to do anything in religion, claiming divine authority for the doing, when there is no such authority in the Old Book. This is a serious matter, and every one of us who teaches from pulpit, classroom, or college platform, should ask himself, "Lord is it I?"

2. We notice next the little fox of pride.

This little animal is very dangerous because we so often fail to distinguish him from less harmful animals. His power to deceive makes it imperative that we watch lest he steal, unobserved, into the vineyard.

I wonder if any of us realize to what extent pride has destroyed the fruit that should have been brought forth in the vineyard of the Master. Is pride deceiving? May one be proud and not realize it? Yes. And herein lies pride's destructive power. "The pride of thy heart hath deceived thee" (Jer. 49:16). See Obadiah third verse for identical expression.

Some of the proudest of persons are absolutely unaware of their pride. Herein, I repeat, lies the great danger of pride. More than once have I in holding a meeting, visited those living near the place of meeting. I have talked with parents in some of their homes. They were poor, and ill clad. They thought they were very humble, and had I told them they were proud they would very likely have insulted me.

I have said substantially the following: "Mr. A., I believe I haven't seen you out at the meeting even *one* time." "No," he says, "we don't go up there. They are too proud." Then he goes on to explain to me that he has a large family, and that he cannot dress his family as the other folk dress who go there. When I ask if the children go to the Bible study on Lord's days, it is the same story. "No." "Children who go up there, wear shoes winter and summer. And my children have to go barefoot in summer, so I don't send my children up there to be made fun of by the other children."

What's wrong? Simply too proud to have his children dress inferior to others. If he desired that those children learn useful lessons that would tend toward developing characters well pleasing to God, what would he care about the difference in clothing?

Why is there confusion, alienation, hard sayings against one another and why is this condition so prevalent? We have it among brethren, sisters, preachers, editors of religious papers, teachers in colleges "ad infinitum." We know when we have said, or written the wrong thing. We could fix it at once so the wound in the heart of the other would hardly have time to "fester." But no, we are too proud. If I apologize now, who will know next time, whether I am in the right or wrong? My brethren, personal ugly things said and written about each other, and pride standing in the way of making things right, is a far greater hindrance to the growth of the church, than any of us fully realize. Let's start with the preachers and editors, and next with members and readers. Set our "house in order," and God will shower us with His blessings.

There is no reader of the Bible but who is familiar with the striking contrast therein presented between pride and humility, and God's hatred of the former, and His love of the latter. Humility and confession of wrong doing are twin sisters, pride and unwillingness to confess our wrongs are twin brothers, and they constitute an ugly couple.

My brethren, I plead for humility and brotherly love

among us. We can and should denounce sin, yea, error of every kind. I know that we are prone to say, when we dip our pen in gall and write harsh things about our brethren, or when we utter orally harsh sayings against our fellow man, often fellow preachers, or fellow editors, that Paul said to a man "thou son of the devil," and Jesus said, "Ye offspring of vipers." True. But no man can show from the Book, that either Jesus or Paul failed to deal gently with one who was in error that was not willful. When men willfully and maliciously stood out against the truth, then Jesus and Paul were unsparing in their denunciation. God forbid that any preacher, editor of a religious paper, elder of a church, or any other Christian should compromise one iota of God's revealed eternal truth.

I know, and reader, you know, and I know that you know that I know that there is too much harshness, too many hard sayings against each other, in our controversies.

I know also, that if one, in our day, advocates brotherly love, kindness, gentleness, consideration for the feelings and convictions of others, one is denounced by some as soft, a pussy-footer, a compromiser. But I am too old to care what anyone may say or think of me. The Old Book teaches that, "If any man hath not the spirit of Christ, he is none of his." The spirit was gentle, kind, loving, forgiving.

3. The little foxes of jealousy and envy.

One is hardly ever seen without the other. I have tried to grasp the meaning of these words, and the distinction between them, if indeed there is such distinction. They mean so nearly the same thing, that, were I to attempt to distinguish them, I believe I should go no further than to say that jealousy may sometimes be used in a good sense; envy, never so far as I am able to recall. Both have to do with that feeling in the heart that arises over some favor, blessing, honor, or affection that some one else is receiving that I think should be bestowed upon me. When I was a young man I thought there was more envy and jealousy among physicians than any other class of men. Now at the age of 79, I fear the preachers are the most guilty of all classes. Maybe my age would account for my giving emphasis to jealousy among preachers, editors, religious leaders. God forbid that I misjudge one human being, or that I should become "sour" in my declining years, but I have seen the bitter fruits of "preacher jealousy" so often that I wish I knew the tree that would sweeten the bitter waters.

No, I have not "soured" on my preaching brethren, nor do I believe they are all jealous. But that there is far too much of this evil among my brethren, I should be willing to say, if it were my last utterance. Why should I be jealous of any preacher in all the world? If I know, and I most surely do know, that there are preachers many, who are my superiors in knowledge, efficiency, and influence. Should I not rejoice that this is so? God requires of me the use, wise use of whatever talent he gave me, and if he gave my brother a greater talent than he gave to me, should I not rejoice in his success? and in the fact that God does not expect so much of me as he does of my brother, if he gave my brother two talents and me only one?

Should I not greatly rejoice that there are editors who are my superiors? Why should I envy any editorial that I am forced to concede is far better than I can produce? If such an editorial makes God's truth clearer to my mind, if it gives encouragement to a drooping spirit, if it, helps the cause of Christ, isn't that what I live for, or should live for? If the cause that cost the life blood of the Son of God is the dearest thing on earth to me, need you tell me that I will rejoice in whatever tends to strengthen that

cause among men, whether I have anything to do with it or not?

If I envy any preacher on earth, the place he holds in the affection, honor, and judgment of the brethren, I had better go right now and beg God's forgiving mercy; for I am a sinner in His sight.

But you ask, Martin, are you free from jealousy? Well, maybe not. But I am not consciously jealous of any man. I find it harder to live the Christian life as I grow older, which is evidence to me that I have not made the progress that I should have made. But thanks be to God for His forgiving mercy. Among the precious thoughts, to me, is the expression: "Brokenhearted, empty-handed, Lord thy mercy is my own plea."

"Blessed are the merciful, for they shall obtain mercy."

I have written little at a time, on account of a recent illness, and have had to cancel meetings again, until I am almost discouraged, but I am trusting in His mercy and leaving all to Him.

4. We next notice the little fox. Favoritism.

This little depredator upon the vineyard has done, and is doing I verily believe, far more harm than most of us have any idea.

Let me be understood here, in the use of the word "favoritism." Am I questioning the right of any person, family, or congregation to have preference among preachers, papers, editors, song leaders? No, no, no. To prevent this would necessitate changing the constitution of human beings, and this task would be too big for any one, or all in co-operation, of preachers and writers. There are families who, when there is a marriage or a death in the family, want their favorite preacher, and they are seriously disappointed if they fail to obtain his service at such a time. For this I do not criticize anyone whomsoever. I have been called for such services when I knew an effort had been made to secure one better known and loved by the family than I, but why should I hesitate to go and do my best under the circumstances? Such a case is embarrassing in proportion to our pride and feeling of self importance.

Believing I have made myself understood thus far, we will dig a little further for that little creature. It may be that I have not properly named this little pest, but I shall so mark him that he may be recognized at sight.

I am speaking of that disposition in some persons, yea, not a few persons, that see no evil in my favorite, and no special good in anyone else. Does this overdraw the picture? No. I positively know there are such persons.

A misunderstanding arises between my favorite preacher, editor, or other public man, and someone else and I, at once, without hearing anything about the matter, other than that Brother Blank has said or written something against my favorite, and I don't believe a word of it. Why do you not believe it? Because my confidence in him is of such a nature that I believe him incapable of doing wrong. This is fine enthusiasm, but poor friendship. If my true friend has aught against me, he will investigate, if he has access to facts in the case, and if he finds the accusation to be just and well-favored he will reprove me sharply and seek to induce me to repent, that I may be saved.

"I am your friend, right or wrong" never was true and in the nature of things can never be true. No man is my true friend who would endorse my act unless the act was in itself right.

Years ago I was called to assist one of the most able preachers in the body of Christ in a meeting. He had been, to me, a true and loyal friend from my school days

(Continued on page five)

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Studies In Revelation (No. 3)

GEO. B. CURTIS

THE FIRST SEAL

1. The Lamb opened the first seal.
2. John heard as it were the noise of thunder.
3. The first living creature bade John, "Come and see."

WHAT JOHN SAW

1. A white horse.
2. A rider upon the horse
3. The rider has a bow.
4. He is given a crown.
5. This rider went forth conquering and to conquer.

The above is a summary of all we know of the opening of the first seal. Much conjecture has been made upon the vision. Commentators are largely divided into two groups as to the meaning of the first seal's symbolism. We give below the views of different writers on the subject.

ADAM CLARKE. Adam Clarke views the white horse to represent the gospel system, and the rider of the horse to be Christ. The bow to Mr. Clarke's mind indicates the preaching of the gospel, the crown is the emblem of the kingdom of God, conquering and to conquer is the overcoming of the Jews first and afterward the Gentiles. (Clarke's Commentary in loco).

BISHOP NEWTON. Newton sees in the white horse and its rider a representation of the Roman government under Vespasian and Titus. He interprets the fact that the first beast with the face of the lion that introduced the first opening to mean that the events of this vision came from the east. He deduces this from the fact, or contention that the emblem of Judah, the lion, was always set at the eastern side of Israel's camp. Vespasian began to conquer from the east. (Aurel. Victor, Epit. C. 8). He regards the conquest to refer to the conquering of Jerusalem by Titus. This view compels Newton to conclude that the book of Revelation was written prior to A. D. 70, the date of the destruction of Jerusalem by the Roman armies under Titus.

ADIEL SHERWOOD. Mr. Sherwood states: "*The seals*. The first refers to the triumphs of Christianity under apostolical efforts; for the vision must extend to the resurrection of Christ, i. e., before the vision was exhibited to John, just as the things in Daniel's vision in regard to Babylon, extended to the whole history of that kingdom, though it was nearly to its termination when the prophet wrote. We shall then have the success of the apostles in the conquest of the man on the white horse under the first seal; and the wars with the Jews and Romans under the second seal. (Notes on the New Testament by Adiel Sherwood.)

JOHN WESLEY. Mr. Wesley thinks that the figure on the white horse represents Trajan. He states, "Tra-

jan's accession to the empire seems to be the dawning of the seven seals." (Wesley's New Testament with Notes).

MEYERS. Meyers regards the horseman as typical of Christ, and the whole vision as setting forth the victory of the gospel in the first century. (Meyers Commentary).

PATRICK LOWTH. Mr. Lowth says, "First Seal—The person who seems here represented is Jesus Christ, who had received a kingdom from the Father, which was to rule all nations." (Lowth's Commentary on Revelation 6:2)

JOHN T. HINDS. Brother Hinds says, "The vision represents some kind of victorious work. The language allows no other application. One class of commentators thinks it refers to Christ and the successful spread of the gospel in the first centuries of the Christian era. Another class applies it to the Roman Empire in a successful period beginning about the time of John's writing. The history of the church for many centuries is so closely interwoven with that of Rome—pagan or papal—that any large view of one must necessarily include the other; hence, this vision would involve a period of Roman prosperity and church success, however applied. The general facts of both Rome and the church might be presented from either viewpoint." (Hinds' Commentary on Revelation, p. 87).

Brother Hinds, however, was inclined to the viewpoint that the white horse and its rider was typical of the Roman Empire. He thinks it is a period following the death of Domitian in A. D. 96. (Quote) "Domitian's death (A. D. 96) is a division point in history. The period following (96-180) is described by historians as one of prosperity and military triumphs for the Roman Empire." (Hinds' Commentary p. 90).

A. M. FOSTER. I have in my possession a manuscript of Brother A. M. Foster, given me shortly before his death in 1942. The manuscript is "Observations on the Book of Daniel and the Revelation." Brother Foster was not as well known as some of the preachers of his generation but was one of the ripest Bible scholars of his day. He applies the symbolism of the first seal to the period from about 100 to 185 A. D. He makes a very logical and convincing argument for his viewpoint.

TICE ELKINS. Brother Elkins in his book, "The Sounding of the Seven Trumpets," says, "A white horse—the gospel system, showing its swiftness and purity—He that sat on him—Jesus Christ."

B. W. JOHNSON. Mr. Johnson says of the first seal, "For these reasons I accept, in part at least, the view of Elliot and Barnes, and believing that a series of events affecting the fortunes of the church but immediately connected with the vast empire which embraced the whole church within its boundaries is signified. The first four seals, all kindred in their imagery, can only be satisfactorily explained by referring them to events in

the history of that empire. As it has an earthly significance, it is probable that we must look for an epoch in the history of the Roman Empire beginning near the opening of the second century. An age that meets every characteristic wonderfully is the age of prosperity and conquest beginning with the reign of Nerva, embracing that of Trajan, Adrian, and the two Antonines." (Peoples New Testament With Notes, B. W. Johnson, p. 435, Vol. II).

To these views we given the following addenda.

"A symbol of Christ's victorious power."—Godlet.

"A symbol of the conquering gospel."—Alford.

"The rider is Christ." Archdeacon Lee in Speaker's Commentary.

"It is our Lord riding prosperously."—Dr. Wm. Milligan of Aberdeen.

"Christ going forth to judgment."—Hengstenberg.

"The rider is Christ."—Lange.

"The Roman Empire. The Persian Empire was symbolized by a ram (Dan. 8:3), the Macedonian Empire by a goat (Dan. 8: 5), and here the Roman Empire by a white horse and his rider."—Elliot.

"The prosperous period of the Roman Empire extending from the Emperor Nerva to the end of the Antonines."—Barnes.

The above is a collation of the world's scholarship on the imagery of the opening of the first seal. There is not as much disagreement here as first seems. When we consider that the history of the church in the first century and the history of the Roman Empire ran in parallel channels, there is no inconsistency in applying the symbolism of the white horse and the rider to both the Roman Empire in its purest period and the church in its purest century. Both the Roman Empire and the kingdom of God experienced great growth in the period under consideration.

By these excerpts from the ripest of Bible scholars the student can readily see that the symbolic meaning of the first seal is a matter of controversy. Where so many wise men disagree, it is prudent to tread carefully.

"LITTLE FOXES"

(Continued from page three)

in Lexington, Kentucky, but he had heard me preach only a few times. He had heard this criticism of me, "Brother Martin carries too much levity into the pulpit." He did not say, "Martin is my friend, and I resent the criticism," but waited until the meeting was well under way, before mentioning the matter.

Now, in justice to myself, I can and do say that preaching the gospel was ever a serious matter with me. But in my younger days, while I had experienced the sting of poverty, no bitter sorrows had come my way, as they have since come, and having some Irish in my blood, I would let go from the pulpit, without thinking, sayings that would evoke laughter; although I never consciously made an effort, while in the pulpit, to evoke a laugh. Now if the brother of whom I have spoken, had a favorite among the young preachers, and even to the day of death, I believe I enjoyed that distinction. But during this meeting he criticized me with seeming severity; saying, "Brother, in love, I am prompted to say these things." Many a time we labored together after that, and our love grew until the day of his death. My point. He allowed not his affection for me to blind him to that in me which he feared would become a handicap.

Here is what I am trying to get before your minds. The danger of a blinding "favoritism" that causes one to

say, "No man shall criticize so and so, in my presence." Now, if a brother is slandered, or misrepresented in your presence, and you know what is said of him in your presence is a slander or a misrepresentation, then you are a moral coward if you do not defend him, whether he be a favorite, or one that you do not personally care for. But this is altogether different from what I condemn and abhor. To know that I am loved and appreciated by anyone, even the most humble is precious to me, but God forbid that anyone should ever become so "wrapped up in me," as never to see my faults. And I pray that I may never become so carried away with any man as to forget that he is human.

Perhaps the young preachers are more susceptible to this favoritism than the older ones, but none of us is immune to its dangers.

Some years ago I was sojourning in a city, and when Lord's day came I made inquiry as to a place where they worshiped as it is written. I was told that there was such a place in the city, but that people paid little attention to those who attend there. I found a large house, a small audience, and a young preacher. The young man was affable, possessing a pleasing personality, overcharged with the germ of big ideas.

I later had several conversations with him. He gave me to understand that he did not intend to remain long where he was, saying, "Brother Blank got me this job, and I am here until he gets me a better place." Now for an older preacher to really help a younger one is beautiful. Brother Blank got him a place later that paid a much better salary. Now it would have taken superhuman influence to convince that preacher that Brother Blank was not the best man and biggest preacher on "terra firma." When the time came for a protracted meeting at the place of "the better job," I am told, and I hope the story is not true, that Brother Blank suggested that inasmuch as he had secured the place for the young man, he, the young man, should recommend that the church call him, Brother Blank, for the meeting. Often times a favorite is recommended for a particular field without any consideration as to suitability to that particular field.

"Why be so eager about this matter in your old days?" you ask. For the very reason that I tremble for fear that in earlier life, I was influenced by the spirit of favoritism to a greater extent than I was aware.

But I can say truthfully, that in recent years, I have tried hard to put the cause of Christ above every earthly consideration. Beloved, let us distinguish Christian love from blind infatuation, and let us lift preaching and preachers to a higher plane. That there is far too much of the spirit "I am of Paul, and I am of Apollos" in the church today, I know. I am not guessing, and if I am hated for thus freely speaking out, I can rejoice, if only some one is benefited.

That we may think more of one preacher, editor, newspaper, college, or congregation than another, is a privilege I should not deny anyone. But I believe my Father in Heaven forbids that I should be oblivious to the faults of the person or institution to which I am wedded.

Our Father, help us to be kind, helpful, long suffering, toward our fellow man. Help us to seek first thy Kingdom and thy righteousness, and never to let any human relation come between us and that which tends toward thy glory through Christ.

5. We come now to speak briefly of triplets in the Fox family.

I speak of them as triplets because they come of one birth, and are nearly always found together. They are

malice, selfishness, and unforgiveness. Get rid of these little varmints and the vineyard will prosper.

Malice is defined by Webster as, "A disposition to injure another, evil intent, spite, ill will." "Ah!" you say, "Not us." What mean ye by us? Do you mean that no such a spirit exists among us, meaning the members of congregations known as churches of Christ? I am old enough to say that which younger men might be afraid to say, namely "us" excel our denominational neighbors in this matter. If there is a religious body beneath God's glittering stars, that has the truth "us" has it, but "us," many of "us" have made poor use of the truth.

Don't misunderstand me, reader. Some of "us" seem to think I can make any sort of injurious remark against my brother, his teaching, his school, or his paper, just so "I put him straight" on faith, repentance, and baptism. The "Brotherhood" will never turn me down so long as I am "sound." Perhaps we have not all learned that we may become sound, and nothing more. I read somewhere in the Old Book, that the one who is without love is as "sounding brass or as a clanging cymbal." I confess this, to me, looks as if it were sound, only that some of "us" feature.

Shall we cease to preach primary steps in gospel obedience? No. And I have never written a line, or uttered a sentence that could be legitimately construed as a compromise of any truth. From the time I made my first effort to preach a sermon, fifty-four years ago, until now, I have believed and taught that the alien sinner must believe in Jesus as the Son of God, repent of his sins and be baptized, in order to reach the promised blessing in Christ, forgiveness of sins. But I never believed or taught that one, after taking those steps, could live any old way and yet go to heaven. I have seen so many persons, some of them preachers, who acted as though they thought it all right to bear malice against a brother, just so they stuck to "first principles." "Preach the Word" is the Spirit's exhortation.

Selfishness is a human weakness hard to conquer, a "little fox" hard to kill. The unselfish heart will not bear malice, and will forgive. In the selfish heart and life will be found malice, and the unforgiving spirit. Let us all seek to be unselfish, bear no malice toward anyone, and ever cherish the spirit of forgiveness. I know well, from experience, that it is no easy matter to discard all malice from the heart, and from the heart forgive those who have mistreated us, especially when we feel that the mistreatment is without cause.

Alone, without divine help we shall never free our hearts from malice, and be willing to forgive being mistreated. But looking by faith, to Him who was slandered, persecuted, spit upon, nailed to the cross and on that very cross, prayed for those who nailed Him to it.

As I view the approaching end, which, according to the course of nature cannot be far away, it would do my old heart good to see a better spirit, more humility, long suffering, forbearance, among the brethren.

Unwillingness to forgive lies at the bottom of more "church problems" than many of us, possibly most of us, realize. Under my observation has come many cases of division between individuals, members of the same household, and members of the same congregation. And often when the occasion of division is discussed, it was a matter very small at first.

Some years ago I preached on the subject of mutual forgiveness, and the lamented E. A. Elam was present. I related a story that I received from a godly preacher and teacher, who has long since passed to the "other side." He knew personally, all the persons concerned. Brother Elam asked me to write the story word for word and give

it to him. I do not know that I was capable or reproducing every word of the brother who related the story to me, but I was so impressed with the story and its lesson, that I can reproduce it in substance today:

There lived in the county site of the native county of the brother from whom I obtained the story, two families that were very much as if all lived under the same roof, as if the two families were one. There was a son in each of the families, about the same age, and it was said of the two boys, "They are inseparable." The two families lived on the same street, diagonally across from each other. Hardly a day passed but that these boys were together. They were desk mates in both the grammar and the high school.

After finishing high school, they both attended the same literary college, and roomed together." During a Christmas holiday season, the boys were at home, and one day a number of the town folk were sitting in the large reception room in the principal hotel in the town. Among them was a physician, the family physician of both families. The two boys came into the hotel together, and after a short while, they left together. After they had left the room, the doctor casually remarked that, "Young A is a brighter boy than B. They are both fine young men, but A has the more brilliant mind."

There was a woman present, who heard the remark, and before going to her home, she went to the home of B's mother, and repeated the remark to her, that the doctor had made. This stirred her up, and in her excitement, she made some unkind remark about A's mother, and about the doctor as well. This same woman—may her tribe decrease—before going home, went to the home of Mrs. A and reported what had been said by Mrs. B. By the time for the boys to return to college, unkind and hasty words had passed between the two families, and on their return to college, the boys no longer roomed together, nor did they have anything to do with each other. The boys finished their two years' college course, and then they went to different colleges for special work, for they had chosen different professions, and on finishing their special courses, returned to the home town to practice their respective callings. The young men and their families were still at "daggar points" with each other. So bitter was the feeling, that these two men were armed daily. One election morning they met at the polls. A discussion arose between them, and three shots rang out upon the air, and two of the most influential men in the county fell, one dead, and the other in practically a dying condition. As he was being carried from the scene of the tragedy, he was heard to say: "How foolish! How foolish! How foolish!"

He lived a short while. The two families, when the new cemetery was opened up in the days of their friendship, had bought adjoining lots. The bodies of the two young men were laid to rest, near each other. By and by a protracted meeting was being conducted in the town. On one morning at 10:30 services, the preacher preached on mutual forgiveness, and showed plainly from the teachings of Jesus, that unless we forgive our fellowmen, God will not forgive us. Mrs. B was present. It was in the spring and Mrs. B had ordered some rose slips, which she intended to plant that afternoon, on her boy's grave. When the husband came home for luncheon—"dinner," in those days—Mrs. B said: "I cannot live this way any longer. I am going to see Mrs. A this afternoon." Her husband suggested that Mrs. A might "spit in your face." Whereupon Mrs. B said: "If she does, I can wipe it off." The meal was finished, and Mrs. B with her roses in a little basket, walked over to the home of Mrs. A and knocked at the door, and then stepped down two steps.

Mrs. A came to the door, and the women eyed each other for a few seconds, neither of them speaking. Finally Mrs. B asked: "May I come in?" Mrs. A cried out, "Certainly. Please forgive my seeming rudeness. I could not believe own eyes. Come in and sit in this arm chair."

Mrs. B related her mission, referring to the love that had formerly existed between the families, and the tragedy, which both of them knew far too well. Said Mrs. B, "I have come to ask your forgiveness for every unkind word that I have ever uttered against you or any member of your family." Mrs. A sobbing, and trembling, threw her arms around Mrs. B and said, "Yes, freely I forgive, and I ask that you forgive me. Many a time I have felt that I should do what you have done, but somehow my courage would fail me, and I kept putting it off."

Then said Mrs. B, "I am going to the cemetery to plant a rose on my boy's grave, and I am going to plant one on your boy's grave. I ask that you likewise plant a rose on my boy's grave." Readily, and gladly Mrs. A consented. They went to the cemetery, not far away, and each planted a rose on the grave of the other's son, and they walked back home together, arm in arm.

This must have been a pretty sight to the angels, to see the rose of peace planted to bloom over the grave of buried hatred. But oh, how much better it would have been, had such a gesture been made by one or the other, before matters had developed into such a tragedy. God give us courage to right our wrongs as soon as we have committed them.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

In my introduction I mentioned the fact that the Holy Spirit has used many of the lower creation to teach men great and worthwhile lessons, giving some examples. This is one animal that I felt that I had no right to use, as he is not mentioned in the Bible, unless he is called there by a different name from that which he is now known.

The little ermine whose beautiful white coat of fur is

said to almost "rival the driven snow." So zealous is he to keep his fur spotless, that he will suffer, even unto death, rather than defile his beautiful coat. Man who seek his life in order to obtain his valuable fur, defile his path with some filthy substance, and the little creature submits to being caught and killed rather than defile his robe. Oh that man might prefer death to the defilement of character, his real robe.—McMinnville, Tennessee.

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Notes - Reports

Springhill, Louisiana, March 11: Yesterday was a fine day with us. Increased attendance and interest. One, who had been a Baptist, was baptized and one was restored to duty. To God be all the praise. We plan an eight days meeting with home forces beginning next Lord's day. Pray for us that much good may be accomplished for the Master.—Lee Starnes, P. O. Box 753.

Cortez, Colorado: I attended Abilene Christian College Lectureship from February 24th to 28th. It was the best. I preached in Farmington, N. Mexico March 3rd to 6th and at Pleasant View, Colorado in the morning of the 10th, at Cortez in afternoon and at night at Lebanon. Will be here for awhile—David M. Owens.

N. Braddock, Pa., March 11: Baptized three new converts yesterday (my fourth recent baptism) a lady, former Catholic, mother of five, and a man, former Catholic, head of a family of five and a young lady of 18 a former Lutheran. The brethren here are rejoicing. Also had two place membership with us recently. Inquiries about this field invited and are always welcome.—Gus Winter, 826 6th.

London, Texas: We are always glad to have travelers to stop and worship with us. We have a nice, new building, well situated and we have Bible study and communion every Sunday, beginning at 10 a. m. Also, Brother Walter W. Leamons comes over from Junction and preaches at three p. m. on the second and fourth Sundays.—The Church of Christ.

Fort Smith, Arkansas, March 13: The meeting in Tulare, California, resulted in three confessions, two baptisms, and good done otherwise. Tulare is in need of a regular preacher. Calvert H. Wiley preached there a few months, but the elders turned him off just before my meeting. It was because of his "Hobbyism." His favorite "hobby" is the Jews return to Jerusalem. He has others, one of which is, if one has been a member eight or ten years, then goes off into sin, that there is no forgiveness. Brother Wiley caused trouble at Armona, California. He will cause trouble, bring about division, wherever he goes, hence the reason for this warning to the church. He is a good man, could do a world of good if he would lay aside his "hobbyism" and preach only the truth, but until he does make a change, acknowledge his wrongs, the church should not employ him as minister. His character is above reproach, but his peculiar ideas will bring trouble and division in the congregations wherever he goes. Brethren interested may write to the following ministers, John F. Adair, Tulare, California; Will M. Thompson, Lindsay, California; Joe F. Coppinger, Visalia, California. This leaves me in a meeting in Delhi, California. I go from here to Modesto: Pixley and then

to Porterville to teach a singing. This will close my work in California.—Will W. Slater.

Little Rock, Arkansas, March 18: One was baptized, two restored (one from Christian church), and three placed membership at Fourth and State March 17. 442 were in our Bible classes. At least 900 attended worship for the two morning services. Contributions broke all former records. We are enjoying working with these good people.—Cleon Lyles.

Silver City, Mexico, March 10: Bro. Waldrum is the minister of the church of Christ at Bayard, New Mexico, and is a splendid preacher. The work here is good. We have a new radio station in the building, and the brethren have already arranged for time when completed. May God's blessings rest upon you in your work.—Geo. B. Curtis, Box 326.

Lubbock, Texas, March 11: Thirty nine people responded to the invitation during our meeting at South Side, which closed last night, and in which Reuel Lemmons of Cleburne, Tex., did the preaching. Of that number twenty-three were baptized, a number of whom came out of denominational churches and are heads of families. The others were either restored or placed membership. On each Lord's day during the meeting we seated around seven hundred people by using chairs in the aisles, vestibule, study and adjoining class-room. The crowds were the largest to ever assemble in the church building. It was truly a great meeting, and we are sure that much and lasting good has been done. Brother Lemmons made many friends through his humble yet forceful way of presenting the truth. We look forward to having him with us again some time.—D. H. Perkins, 1506 Arnett St.

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

VOLUME 16

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NUMBER 16

RECONCILIATION

VAUGHN D. SHOFNER

There isn't a rational thinking person on earth that believes one can receive the benefits of the many different organizations here in this life without being a member of them. There are many lodges, fraternities, sororities and countless other social organizations that offer certain rewards to their members; certain benefits in exchange for the fees assessed, after obedience to certain requirements of entrance. These benefits are only for those who are members. For instance, I might see an aged person pass this life and receive burial at the expense of an organization he was a member of. Now I am not a member of that organization, have never obeyed the rules of becoming a member nor paid it a single cent. Simply because I had knowledge of this member receiving certain things at the expense of the plan, should I expect the same thing when I die?

Insurance is collected in large amounts by the beneficiaries of the deceased who have lived up to certain qualifications, and have paid certain fees to the Insurance Company. When you die would you expect your loved ones to receive the same benefits from that Company you had never been a member of, had never paid assessments to? No, you would not, for only a demented mind would travel that trend of carnality.

The laws of this great land of ours give the citizens of it varied and many protections; from infringements; protection from the lawless; a guarantee of freedom; the privilege of pursuing our own course of happiness and numerous other privileges worthy of sincere thanksgiving. But those in foreign lands do not receive these protections. An alien must first reconcile himself to the established procedure of becoming a citizen and subject himself to the laws of taxation before expecting protection from our laws.

Friends, that which causes me to marvel is the fact that those same rational minds become irrational in thoughts religious. There are millions daily claiming that all will receive the gift of eternal life in heaven regardless of our respect or disrespect to the laws of God's great kingdom. There are millions teaching that you can live any way you care to, if you are sincere, and God will pay you the supreme benefits at the end of the journey.

We are all alienated from God until we have been obedient to his plan of entrance into his organization. We will not receive any of the benefits until we are reconciled to him. Being members of God's kingdom necessitates *obedience to his laws. If not, why not?* Paul declared: "All have sinned and come short of the glory of God." The inspired prophet Isaiah said: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Again Paul speaks of the Gentiles as "having the understanding dark-

ened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Thus we learn that all sin. God's commands are his laws and to leave things undone that he says do or to do things he says not to do is to sin, "for sin is the transgression of the law." So, all that sin are alienated from God and until we are made citizens of his kingdom we cannot expect protection from him.

Some would have you believe that God has need to be reconciled to man, but such is the height of absurdity for God has done nothing wrong; nor did he separate himself from man. Rebellious man stepped across the laws of God and separated himself from God. That is done by omission and commission. When the intellect ripens into accountability obedience to God's commands for entrance into the kingdom must be. Then the laws regarding what should be done or riot be done are to be obeyed as law abiding citizens of that kingdom. Such is accepted as reasonable in all physical kingdoms, why isn't it just as reasonable in regard to things spiritual? Then who has need of reconciliation? Why of course man has need to be reconciled to God! Paul left no trace of ambiguity as he wrote the Corinthians: "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Not only did he make known that man was to be reconciled to God, but he made known who the ambassadors (representatives) were. They were those who walked with Christ, heard his words and received the power sent in the form of the Holy Spirit to guide them unerringly in giving the glad tidings to man. Those who claim to be vicars of Christ today blaspheme the entire tenor of the Bible.

God is the author of that plan of reconciliation and there are no powers human or infernal that can overthrow it. To the words of Paul again: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Then it came by Jesus Christ who was sent to this world as God incarnate, for the next verse declares such: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." Man must be reconciled to God: reconciliation comes by the word of the gospel committed unto the apostles. The Bible nowhere states that this word of reconciliation would be changed by other revelations given to modern vicars, but that it was committed unto the apostles. Then is it any wonder that Paul would say that any who preached another gospel, and any who received another gospel, would be devoted to destruction? The word of reconciliation came by Christ with God as its author, and was penned as Inspiration gave utterances through the apostles. Reconciliation is by Christ!

Those who are reconciled are in one body. That body is Christ's, and it is the church he died for. Reconciliation came by way of the cross of Christ: "And that he might

reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." And again: "Having made peace through the blood of his cross, by him to reconcile all things unto himself." Thus we see the cross reconciles all unto God in one body, and the blood of that same cross became the propitiation for the sins of man allowing him to change his relationship from that of an alien to a citizen of God's kingdom.

Christ lived a sinless life, thereby conquering sin the mother of death, shed his blood on the cross in death for the atonement of sins, entered the dismal pit of death breaking the fetters of its powerful strength as he arose victorious and ascended into heaven "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." But all is vain as far as you are concerned if you are not willing to submissively give yourself to God. In the one body which is the church there is reconciliation. There is but one way of entering: "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Oh finite being, erase the stains of pride from your soul and come to God in his appointed way! Look to the uplifted cross and view the heavenly reward! Come by way of the sin-purging blood of Christ which was shed as he died for you! "We are buried with him by baptism into death." Ah, the consolation of being where the blood can heal.

Glorious Expressions

CLEON LYLES

"Glorious things are spoken of thee, O City of God." (Psa. 87:3).

Such a statement comes from a heart that is filled with the memories of the holiness and beauty that cluster around the place where the Lord's people gathered to worship him. Many could testify to the greatness of these gatherings with the Lord. So anxious was David to be in God's house, he said, "I was glad when they said unto me, Let us go into the house of the Lord." (Psa. 122:1). All the writings of David are filled with such glorious expressions, that reveal a soul filled with the goodness of God and longing to, in some way, express its thankfulness.

Who can testify? Are there those today who can testify concerning God's house? Do sacred memories still cluster around the assembly of God's people? Is God still glorified in his house? Yes there are those who can testify! The real Christian knows that all of his hopes are found in this divine institution. He realizes that it is his life, his present, his future. He realizes the salvation of this body is the one crowning accomplishment of the Lord, and that faithfulness as a member of this family is his one duty to the Lord.

If we gave the Lord credit as we should, are there not many blessings reserved for his children which have become so common to us, that we often overlook them? Is there a blessing greater than walking in his divine presence, gathering in his name, where he walks in the midst of the golden candlesticks? Is there anything to compare with the satisfaction gained by an hour in the house of the Lord, listening to him, and talking with him? Is there not great satisfaction found in pouring out at his feet that which his blessings have made it possible for me to accumulate? Could a parent find a better place to take his children to receive help

in training them? No, there is nothing with which to compare it. The greatest blessing ever bestowed upon the human family was the blessing of membership in the church that cost the blood of the Son of God. The person who has really set himself aside for the Lord's use and recognized these blessings from an expression both in words and actions, of such glory.

When people become members of the Lord's church there is little with which others have to do. This is a divine institution and only from God's word can information be found for entering it, or for living in it to please God. God gives the laws of entrance. When the first people became members they became such because "The Lord added them" (Acts 2:47). Peter only preached the gospel to them; He had nothing to do with their entering the church, except by pointing out to them the way of salvation.

We must look to the Lord for instruction as to entering. We must look to him for instruction to keep us worthy of his presence. When we prize his presence as did David our lives will be filled with Glorious Expressions for such an hour—In Church of Christ Remider.

"He Followeth Not Us"

And John answered him, saying "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us." But Jesus said, "forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us, is on our part." (Mark 9:38-40).

The above scripture is used by most religious denominations to teach that although we may believe, teach and practice different doctrines, we will be saved, provided we are sincere in what we believe and teach.

There never was a more radical interpretation made of the scriptures. To understand the true significance of the above text, we must understand what was being preached at that time, and the circumstances under which it was preached.

The whole circumstance occurred during the personal ministry of Christ and under the limited commission. We say limited commission because it embraced only Jews, and therefore was not world-wide in its scope. (See Matt. 10:5-7). The seventy whom Jesus sent out in pairs were under the same limited commission with the same authority as were the twelve, only they were to go in pairs and salute no man by the way. (Luke 10:1-4). There were no restrictions thrown around the twelve as to how they were to go, they could use their own discretion as how to proceed, they could go in pairs, singly, or all go together as for that matter, but had the Lord told the twelve to go in pairs that would have eliminated their own discretion in the matter. In other words, when God tells one what to do and how to do it, that automatically excludes every other way of doing it.

Now when John, who was one of the twelve, found one of the disciples (who evidently was one of the seventy) casting out devils in the name (by the authority) of Christ, he forbade him. You will note he did not attempt to restrain him because he preached a different gospel, but solely on the ground: "He followeth not us." There were no conflict in faith, teaching and practice, in fact John ad-

mits that the disciple whom he met was casting out devils by the authority of Christ, but because this disciple refused to enter into his company he sought to restrain him. Had John been mindful of the fact that Jesus had chosen this man and had given him the same authority as had been given the twelve, he would not have forbade him in the first place.

The seventy had specific instructions to go in pairs, and when John found one of these disciples casting out devils by Christ's authority, who being under such a charge to not even salute another in the way, and who being mindful of such a charge, refused to accompany him personally, it is but natural that John would question his authority. The seventy being under orders to go in pairs, had they received others into their company or joined or saluted others in the way; they would have become transgressors of the law.

The seventy fade out of the picture at the cross, and after the resurrection; the twelve were given a different commission which is world wide in its scope and embraces every creature under heaven. See Matt. 28:18-20; Mark 16:15, 16; Luke 24:44-49.

No, there were no differences in belief and teaching under the limited commission, and there are no discrepancies under the world wide commission under which you and I live today.

The Holy Spirit said through Paul "But though we are an angel from heaven, preach any other gospel unto you other than that which we have preached unto you, let him be accursed." (Gal. 1:8). Again: "In vain they do worship me, teaching for their doctrines the commandments of men." (Matt. 15:9) And again: "If the blind lead the blind, both shall fall into the ditch." (Matt. 15:14) Again "Every plant which my father hath not planted, shall be rooted up." (Matt. 15:13) And so as Brother Keeble would say: "There is a rooten time coming."

Just why people will distort the word of God to bolster the doctrines of men is beyond our comprehension! Another thing we do not understand is, how can men teach different doctrines and all claim to be led by the same spirit! Is the Spirit of Christ double minded and unstable in all his ways? Why pretend we believe the Word of God and teach and practice something else? The Holy Spirit said through Peter: "If any man speak, let him speak as the oracles of God. (I Peter 4:11).

OFF AND ON CHRISTIANS

Certain people seem to think that the *gate* into the kingdom of heaven is a turn-stile, so that they may very conveniently swing in or out at their pleasure, somewhat as crowds enter or leave city office buildings. When a young man, who had not been a conspicuous success as a religious worker, was asked: "How long have you been a Christian?" he replied: "Three years—off and on!" Probably that meant mostly off. If so, it did not at all meet the requirements of true Christianity.

There is really no such thing as being a Christian one moment and a pagan the next. It is, however, unfortunately, the case that many apparently religious people blow hot and cold, being as changeable in their emotional state as is the weather in some sections, and undependable for Sunday school or church work.

What would be thought, now, of a railroad train that was on and off the track, or of a public school that met irregularly, omitting classes according to the whim of

principal or teacher? The business world demands absolute dependability on the part of its employees, and the interests of religion are even more deserving of careful and constant attention.

The world itself, too, despises off and on Christians—professors of a religion which they disparage by treating it lightly and with virtual contempt. In order to respect a man we must know where to find him. The faith that impresses the world is a constant current—not a "juice" turned on one moment, and off the next. Not by spurts, but by steady persistence is character won. If it be worth while being a Christian at all it is worth being so all the time. Take no vacations from the duties of the religious life that Jesus taught and lived, and its privileges will brighten for you more and more unto the perfect day.

TAKE THIS TONIC FOR TOUCHINESS

One hour of prayer each day. This is to soften the heart. One pinch of faith, the size of a mustard seed. This is to purify the heart and bring to pass whatever you have need of. One ounce of brotherly love. This is to work out all rashness. One ounce of charity. This is for any hatred that might be set up. One ounce of virtue. This will keep you unspotted from the world. One ounce of temperance. This will keep you from being an extremist.

One pint of Godliness this is to guide your daily walk. One pint of patience. This is a nerve stimulant to assist you during long sermons, clothes-line-breaking and such like.

Take a little cheerfulness, this will drive away any blues that come. One pint of clear understanding. Add one good resolution, this will keep you to stay for preaching after Sunday School. Be sure to add love for prayer meetings. This is where you get a burden for lost souls. Mix this with a little zeal and this will cure slothfulness and help you to get to church on time. Use a little gentleness if you are inclined to be touchy. Add enough meekness to keep you from being exalted as it might save you from a great fall. Mix enough knowledge to get the bridle on your tongue.

After you have used this according to directions take instructions for nourishment until you grow into a perfect man in Christ Jesus. This is to be shaken together with the power of the Holy Spirit and rubbed with long-suffering until it penetrates every fiber of your soul. This medicine is especially recommended for backsliders.

A MAN MAY GO TO HEAVEN

Without Health,
Without Wealth,
Without Fame,
Without a Great Name,
Without Learning,
Without Big Earning,
Without Culture,
Without Beauty,
Without Friends,
Without Ten Thousand Other Things,
But He can
Never Go to Heaven
Without Christ!
—Selected.

Popularity is like the tides of the sea: it rises and falls. The influence of a truly good and great man is like the mountains and the stars, it stands forever.—Selected.

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Studies In Revelation (No. 4)

GEO. B. CURTIS

THE OPENING OF THE SECOND SEAL

"And when he opened the second seal, I heard the second living creature saying, Come. And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword." (Rev. 6:3, 4).

1. The second living creature invited John to some.
2. A red horse came forth.
3. There was a rider on the horse.
4. Power was given to this rider to take peace from the earth.
5. The inhabitants were to slay each other.
6. The rider was given a great sword.

Views by commentators:

Hinds sees in this vision the period of internal warfare from the death of Commodus to Diocletian—192 to 284 A. D. Johnson agrees with this period.

Elkins considers this the 1260 years under papacy, about 536 to 1796.

Meyers considers this seal to presage the second coming of Christ. Lowth sees in it the Jewish rebellions ending with the destruction of Jerusalem.

Wesley considers it to represent the history of the Roman Empire from the time of Trajan onward.

Sherwood considers it a picture of the Jewish rebellions and the destruction of Jerusalem.

THE OPENING OF THE THIRD SEAL

"And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt not." (Rev. 6:5, 6).

1. Third living creature invites—the one with the face of a man.
2. John sees a black horse.
3. The rider has a pair of balances in his hand.
4. A voice in the midst of the living creatures announces:

- (1) A measure of wheat for a penny, or shilling.
- (2) Three measures of barley for a shilling.
- (3) Hurt not the oil and the wine.

Views of Commentators:

JOHNSON. Period of famine brought on by the internal wars. He considers the second, third and fourth seals to overlap.

MEYER. Considers the seal a personification of famine and applies it to a time just before the second of Christ.

FOSTER. "Extreme famine was certainly the thing

indicated by this seal. It refers to the latter period of Rome's civil wars."

BISHOP NEWTON places the fulfillment of this seal about the time of Septimus Severus, or about 194 A. D. This is the period of internal warfare mentioned by other commentators.

HINDS. "No symbol of fighting. Period of mourning and great scarcity. Fulfillment during the internal wars. (A. D. 211-217).

SHERWOOD. "Black horse, the emblem of woe, famine." No time of fulfillment fixed.

JOHN WESLEY. "Black horse a fit emblem of mourning and distress, particularly of black famine." No time fixed.

THE OPENING OF THE FOURTH SEAL

"And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with the sword, and with famine, and with death, and by the wild beasts of the earth." (Rev. 6:7, 8).

1. Announced by the beast with the face of the eagle.

2. Pale horse appears.

3. The rider of the pale horse is named death.

4. Hades followed with him.

5. One fourth of the inhabitants of the earth was to be killed.

6. The sword, famine, death (pestilence), wild beasts were to be the means used to accomplish this.

Views of Commentators:

HINDS. Period of Gallienus. A. D. 260-268 particularly.

JOHNSON. Period of Gallienus.

SHERWOOD. A. D. 190-275, Period of pestilence.

MEYER. Meyer thinks that the symbol refers to the Lord's second coming.

WESLEY applies this symbol to the calamities within the Roman Empire from the time of Trajan onward.

LOWTH regards this to apply to the period of Roman history beginning about 211 A. D.

ELKINS regards this seal as symbolic of pestilence and death, but fixes no time of its fulfillment.

FOSTER. "These four things—sword, hunger, death and wild beasts—sum up the instruments of death during the whole period of ninety-two years." (192-284).

We are pleased that there is a wholesome agreement as to the meaning of the last of the three seals. Meyers, a great scholar, dissents, it is true, from the general conclusions of the others quoted. As a linguist, Meyers has few equals. But it seems that his conclusions on the meaning of the seals is obviously at error. He would have all this vision applying to the second coming of Christ.

It seems quite clear to me that the second, third and

fourth seals interlapped in the point of time, and the third and the fourth were the natural results of the second. Famine and disease are the natural sequence of war. The first seal covered a period of successful warfare for the Roman homeland. The fighting was all in the territories of the enemy. No foreign soldier was seen in the homeland except brought there as a prisoner of war. The second seal introduces internal warfare that lasted for almost a century. Emperor after emperor was elevated to the throne of Rome only to be cast down. Sismondi says that in this ninety-two year period thirty-two emperors and twenty-seven pretenders were hurled from the Roman throne. This was a period of incessant warfare.

Warfare brought on the famine of the third seal. Bread by weight has always signalized scarcity. The price also indicated its extreme scarcity. It has been estimated that at the current money values it amounted to something above twenty dollars per bushel for wheat. The war continued throughout this time of famine and augmented the suffering.

War, pestilence, hunger and wild beasts follows the events of seals two and three. One fourth of the earth's population is swept away during the time of the fourth seal. Death rode triumphantly as a conquering emperor throughout Rome's dominions. Gibbon estimates that one half of the population of the Roman Empire died by sword, by pestilence and famine. Historians record that as the population decreased wild beasts increased and these added their toll to the dwindling hosts of this once powerful nation.

Paganism the ruling thought of ancient Rome totters and is ready to fall. That system that shed the blood of so vast a company of God's people is now ready to disappear from the earth. Constantine is seen move from the British Isles to the conquest of Rome. As emperor he recognizes the rights of Christians and the church prospers for a season. Thus the symbolism of the first four seals end just before the time of Constantine.

Facts or Pats ?

FLOYD J. SPIVY

Most all human beings have one trait in common, we all like praise, commendation and pats on the back. We had rather hear ourselves praised any time than to hear reproof, correction, or criticism. We love praise so well that we are prone to resent any one who would dare to rebuke us, even when we are in the wrong. We like to think of ourselves as being above all criticism. And at times we carry this so far that we do not want to hear a teacher or preacher condemn the practices of those who are in error in matters of religion.

There is a vast difference in proper commendation and plain back-patting. There is also a difference in presenting facts and harsh criticism. Commendation and presentation of facts both have their place in the Christian life; but harsh criticism and back-patting have no place in the life of a Christian. Let us notice some examples of commendation: (1) Mary of Bethany (Mark 14:6). (2) A Centurion (Luke 7:9). (3) John the Baptist (Luke 7:28). (4) A Poor Widow (Luke 21:3). Jesus commended these for different reasons, and those words of commendation were spoken to encourage, and to induce others to go and do likewise. We should always commend those who are faithfully doing the will of God. This will encourage them to a greater effort, and it will also call the attention

of others to the fine work they are doing, thus induce them to become as faithful.

Let us now look at a case of back-patting, taffy-feeding: In Luke 20, the enemies of the Master were trying to find some excuse to condemn him before either the Romans or the Jews. They sent some of their spies to try and get him in a trap, and in verse 21 we see them approach the Lord. Now notice their back-patting methods: "And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly." This is a plain case of hypocritical flattery, back-patting, or taffy-feeding. They came with the intention of trapping him, so they could accuse him before the multitudes, and they hoped to throw him off guard by their subtle approach. We still have a few people like that in the world today, they are not all dead. I am just a little shy of a person when they approach me in that kind of manner. Let us see what the Lord says about such: "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man." (Job 32:21).

"The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." (Psalms 12:3). Let us also listen to Solomon: "A man that flattereth his neighbor spreadeth a net for his feet." (Prov. 29:5). Then again we read in Prov. 20:19: "He that goeth about as a talebearer" revealeth secrets: therefore meddle not with him that flattereth with his lips." There are many more passages along the same line, but these are sufficient to show what the Lord thinks about those who flatter or become back-patters. I have known men who seemed to think that all the work of preaching the gospel, was just back-patting. They knew that there were persons in the congregation that were not doing what they should, and they also knew that many were doing things they should not be doing. Did the rebuke, reprove? No! They practiced a flattering, back-patting method. Every time they stood before the congregation they would rave about that being the finest congregation in the world, and they knew in their hearts that it was not true. (If they didn't know it, they were awful dumb). Some one made a remark about a certain congregation like this: "They have a taffy-pull every Lord's day. The preacher throws out the taffy and the congregation pulls it."

Let us look at the other side of the question: There are many who adhere to a false system of religion; also there are many who believe in the true system of worship but they practice things in their lives that is out of harmony with the Bible, and many also fail to be active and zealous like the Lord demands. What shall we do about those things? Shall we just mention the things they have done right and keep quiet about their short-comings? Shall we each time we stand before them feed them a good helping of taffy? Shall we flatter the wicked to gain their favor? Let us read Prov. 24:24: "He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him." It would be well for us to read what has been written: (Eph. 5:11) "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Again we read in I Timothy 5: 20: "Them that sin rebuke before all, that others also, may fear." Then we find Paul giving his last charge to Timothy, (II Timothy 4:2) "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

We have many instances where Jesus rebuked: (1) Peter (Mark 8:33). (2) The eleven (Mark 16:14). (3) The disciples (Luke 9:41). (4) The multitude (John 6:26).

Jesus did this rebuking for their good, for the good of the ones he rebuked. We should be guided by the

same motive, the good of those we might reprove or rebuke with the gospel. The motive which prompts us, and the manner in which we rebuke determines the difference between reproving and criticizing. Harsh and cutting criticism will not accomplish the will of the Lord but Bible reproving and rebuking will accomplish His will.

It is not pleasant to hear ourselves reproved, but it is profitable to us. (Eccl. 7:5) "It is better to hear the rebuke of the wise than for a man to hear the song of fools." David realized the value of reproof, listen to him: "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities." (Psalms 141:5). Paul the apostle realized the value of this, hear him: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." (Heb. 12:5). Paul is telling them that it is better for them to realize the fact that they will be reproved by the Lord, and when it is done, then accept it as such, and not expect to be patted on the back all the time.

Let us always remember that there is a time to commend a person for the good that they do. There is also a time to reprove, rebuke and exhort with all longsuffering and doctrine. Let us also learn the lesson that there are times when "WE" ourselves need to be rebuked for our short-comings. Let us not expect to be praised all the time, for all of us fall short of the pattern set before us.

But did you ever notice that when a congregation has been patted on the back so long, then when some sincere preacher points out the things wherein they are failing? oh how they get ruffled up. Let us be men and women enough to recognize the fact that we are all human, that we are subject to sins of both commission and omission, and that we need to have our faults pointed out, and then we should be big enough to DO something about our failings when they are pointed out. I remember one time when I had given the congregation a mild spanking for their failure in some things, after services were over, a godly sister stopped and spoke to me, and she said: "Well, I brought my rake along with me this morning, and I raked up a good pile of that for MYSELF, it is good, we needed it." Which would have been better that morning: Present the facts wherein they were failing, or pat them on the back and make them feel good?

May we ever be lovers of the facts, love them enough that we will preach and teach them to both saint and sinner. Then may we love them enough that when they are pointed directly at us we will accept them, and then make whatever correction needs to be made.

IN THE EVANGELIST, SHEFFIELD, ALA.

Paragraph Sermons

E. M. BORDEN

The Lord knows us as we really are. We cannot hide from him. Then, regardless of where we are, our conscience is also there. Are we clear of the accusation we bring against others? Some people seem to think that Christianity consists altogether in keeping the other man in the strait and narrow way. It is alright to be interested in the other man, but all reforms should begin at home. It is common for people to set up standards of their own and ask people to measure up to them. Such measurements will be of no value in the last day. The Lord has a standard, and all people must be measured by it in the

last day. The thing for us to do is to see if we are living according to the Lord's standard.

To be a Christian one must believe in Christ. Christ is the foundation or creed of the church of Christ. A man can believe in other things and be a member of a human institution, but he must believe in Christ in order to be a Christian. Christ is the creed of the church of Christ and we need no other. Let us not be guilty of adding to the word of God.

A religion that is all theory is a very poor religion. Practical religion is often neglected. If I am right in doctrine and wrong in practice, what have I gained? One preacher refused to preach against dancing because some of his best paying members were dancers. A certain religious cult built the dance halls by the side of the church houses. Do not be alarmed. These people claim to have received recent revelations.

We can be firm without being rude. We can be firm without going outside of the truth to make emphasis. The truth is good enough. Let us not take a position just because we think the opposition cannot meet it. Let us take positions that are true, and let us be sure they are true. Let us always be ready to accept the truth, regardless of who may bring it to us. Let us not allow ourselves to swing from one extreme to another. The truth will not hurt us unless we fail to accept it. The Lord said to the Jews, "Ye shall know the truth and the truth shall make you free."

Some preachers put in all their time telling sinners how to become Christians, and no time at all on how to live the Christian life. It is true that faith in Christ prompts every Christian act. Peter tells us to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. If we meet the approval of the Lord, we must live the Christian life. Let us take an inventory of our lives. Are we living up to the Lord's standard? What does a large membership amount to, if worldliness rules?

Loyalty, is a very common word these days. It is true, especially in religious circles. It is also used with reference to some man's doctrine or creed. In some cases it is, loyalty to some man. "Is he loyal to our theory?" Have you ever heard that? Some of the brethren at Corinth, were, no doubt, loyal to Paul, for they said: "I am of Paul." If Paul had acted like some preachers of this day, he would have said, "Stand by me, brethren." But Paul asked: "Was Paul crucified for you or were you baptized in the name of Paul?" The truth is greater than any man. Better be loyal to Christ than to some doctrine or theory or to some man.

Because another man has gone wrong is no reason for us to do wrong. We must answer for our own sins and not for the sins of another. If I have done good I will stand approved. If I have done wrong, the guilt of sin is upon me. Is a man to be commended for not attending church because some one in the church has sinned against him? If the preacher should "Step on the toes" of some member of the church, should the elders try to get this brother in the right path or fire the preacher? I am just asking.

REMEMBER LOT'S WIFE

"Remember Lot's wife." Why should we remember her? Because she was **almost** saved, but was lost! She had heard the Word of Life, she had started to obey it, but looked back and perished. The Lord Jesus Christ practically says, "Be careful that the same thing does not happen to you. Remember Lot's wife."—Selected.

How I Became A Member Of The Church of Christ

E. M. BORDEN

When I speak of the church of Christ, I refer to the New Testament church, and not to some denomination founded by man. Very few people understand the teaching of the Scriptures concerning the church of Christ. The expression, "Get religion and join the church of your choice," gives the ordinary conception of the church. The expression is entirely out of line with the Scriptures. It is not a choice of denominations, but it is a choice to obey and be saved or to disobey and be damned.

The first Pentecost after the resurrection of Christ was a great day. Peter preached a great sermon, and about three thousand souls accepted the truth. They were baptized for the remission of sins. These people were baptized by men, but the Lord saved them. They were not given a choice of churches. They were given a choice of salvation or damnation. Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) How did I happen to become a member of the church of Christ? How did the people on the day of Pentecost become members of the church of Christ? Did the apostles receive them into the church? The answer is in Acts 2:47. "And the Lord added to the church daily such as should be saved." The act that saved them is the act that added them to the church—the church of Christ.

The Jews were members of the Jewish Church because they were descendants of Jacob! So, they entered the Jewish church by the natural birth. They had no choice in the matter. We do not enter the church of Christ by the natural birth, but we do enter by the spiritual birth, that is, a birth of water and the Spirit. (John 3:5) The birth of water and the Spirit is the same as faith, repentance, confession and baptism. We become God's children by obedience, and that same process makes us members of the church of Christ. Now, if I am born into the kingdom of Christ, or the family of God, now can I join it? If I am convinced that a man is born again, I do not ask him if he is a member of the church of Christ. If a man is saved, he is a member of the church of Christ, for when the Lord saved him he added him. The same act that saves a man is the act that adds him.

The church of Christ has one foundation, and that foundation is Christ. "Other foundation can no man lay than that is laid, which is Christ." (I Cor. 3:10) Christ is the only creed of the church of Christ. If we believe the creed and obey the Lord we become God's children. In that way we become members of the family of God or the church of Christ. If we obey him we are building on the rock, (Matt. 7:24) otherwise we are building on the sand. The church is made up of those who are building on the rock. I am in the church of Christ because I am building on the rock.

We also learn that the church of Christ is a purchased possession. It was purchased by the blood of Christ. (Acts 20:28) This simply means that the church of Christ is composed only of those whose sins have been washed away by the blood of Christ, and that takes place after we are baptized. (Acts 22:16) Then it is not a choice of churches, but a choice of salvation or damnation. If my sins have been washed away by the blood of Christ, I am saved and a member of the church of Christ. Then, the question is, have I been redeemed? If so, then I am a member of the church of Christ, for he added me or he saved me.

Paul tells us that we are baptized into Christ. (Gal.

3:27) Paul tells us that all the promises are in Christ. (II Cor. 1:20) The lesson is this. The act that saves is the act that adds us to the church or puts us into Christ. There is no such thing as salvation out of Christ, for if we are saved we are in Christ. There is only one mediator, and that is Christ. (I Tim. 2:5) So, salvation must be in Christ. If I am a Christian I am a member of the church of Christ.

HOW TO STUDY

Study is work for young people, and just as men need to be trained for their work, so young people need training for their study. The ability to study well, and get the most out of it, does not come automatically, but is the result of thought, planning and persistence. The following suggestions may be helpful in getting the most out of study periods at home and in school.

Do not think you can study better with the radio turned on.

Do not postpone study until you "get in the mood."

Do not get the idea you can study better while lying down.

Do not put off until to-morrow what has been assigned for to-day.

Do not expect to make up your back work during vacation.

Do not let a bright light shine in your eyes while studying.

Do not use an easy chair for study. Use a hard chair.

Try to have a certain time and place for study.

Try to keep your study room between 68 and 70 degrees temperature.

Always review previous assignments as the first step in a new lesson.

Prepare your mind for study by remembering the reasons why the subject is important.

Have something definite to work for; such as certain information, the answer to questions, or the solution to problems.

When reading a chapter in a textbook: (1) look through the chapter hurriedly, noting the paragraph headings; this will give you a general idea of the contents of the chapter; (2) read through the chapter again, not so hurriedly to gain a better idea of what the author is saying; (3) read the assignment carefully and thoughtfully, making notes of the main points.

Keep a notebook systematically.

Do your own work.

Never stop learning.—Selected.

In this life, Christians may often be separated from persons or things that could contribute to their personal comfort, but it is precious to know that nothing shall be able to "separate us from the love of God, which is in Christ Jesus our Lord." God's love is unaffected by our faults and failures. Read in Romans 8:38,39 of this love that cannot change or die.

Don't drift! "Therefore we ought to give the more earnest heed to the things which we have learned—lest we should drift away from them." (Hebrews 2:1).

"Every idle word that man shall speak, they shall give account thereof in the day of judgment."

A man may make a false step by standing still.

"Be not afraid, neither be thou dismayed" (Josh. 1:9).-

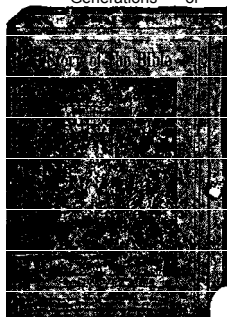
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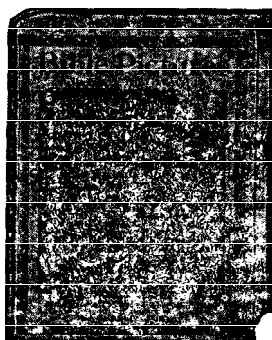
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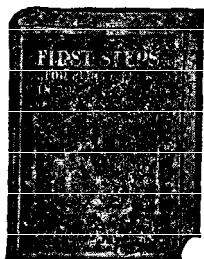
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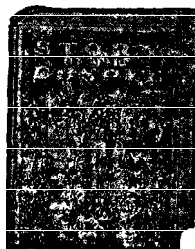
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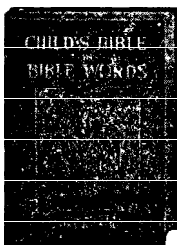
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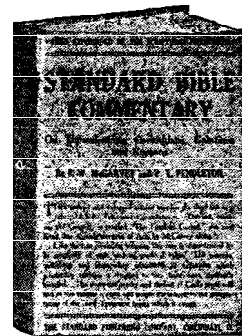
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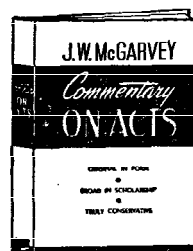
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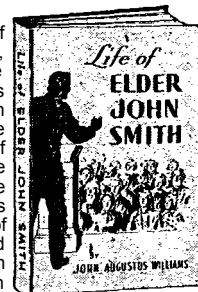


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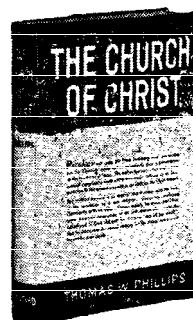
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 16

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Bible Fools

ROY H. LANIER

A number of different characters are mentioned in the Bible as being fools, or foolish. It is not our intention to study all such references in this lesson, but we shall use only three which seem to have some connection and which deal with some practical issue of this age in which we live.

First, "The fool hath said in his heart, There is no God," (Psa. 14:1). In spite of the fact that no man has given anything like a sensible explanation of this material universe in which we live without taking God into account; and in spite of man not being able to account for himself in a satisfactory way without accepting the idea of God; I say in spite of these things there are still some who insist, There is no God. When we consider the millions of stars and planets which move with such precision, being moved in harmony with laws known to the human mind so that man can foretell their movements and the effect upon other planets; when we discover some of the laws which regulate the movements of these systems of planets, and then say it all just happened to be, it all came about by mere chance, we prove ourselves to be fools indeed. There are those who say it is impossible to believe there is a God who never had a beginning. But to me it is more difficult to believe that all this universe came into existence by chance than it is to believe there is a great first Cause, uncaused, God.

But the material universe in which we live is not the only thing which declares there is a higher being. Man with the power to reason, desire, love, hate; man with his wonderful physical body in which is the life; man, with all that word means, declares there is a God. Did man come into this world by chance? But says one, Man came into existence by a process of evolution. The "missing link" gives a lot of trouble just here. And so does the fact that the process of evolution has stopped, or has it? But by the admission of all men the race produced its greatest man two thousand years ago, Jesus, and if the process of evolution is continuing to work why have we not produced a greater man? If that process does not still work, who stopped it? That fact that man can not produce the germ of life in the laboratory has given no end of trouble. Surely man with all his scientific knowledge should be able to do produce in his laboratory that which just happened to come into existence, that which came by chance. If matter, dead inactive matter, produced the germ of life in the beginning, surely man ought to be able to do as well. The Bible does not argue that there is a God; it simply states that the man who says there is no God is a fool. Let man produce that which he says came by chance before he declares there is no God.

Secondly, there are those who admit there is a God but they think, and say by their lives, that they can live

without God. No one is fool enough to think he can disregard all the laws of nature and live long. If we can not live without regarding the laws of nature, how do we expect to live, in the highest sense of the term "live," while we disregard the laws of God. "He that trusteth in his own heart is a fool," (Prov. 28:26). "Trust in Jehovah with all thy heart, and lean not upon thine own understanding: In all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes: fear Jehovah and depart from evil: it will be health to thy navel, and marrow to thy bones," (Prov. 3:5-8). "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps," (Jer. 10:23). From these and many other passages which might be given we conclude that the man who trusts in his own wisdom instead of trusting in Jehovah will come to grief. We ought to be wise enough to realize our ignorance. "Be not wise in your own conceits" and think you are wise enough to do without God in this life.

Fortunately we have the record of a man who thought he could get along in this world and run his own affairs without the help of God. Nebuchadnezzar had become great and powerful and thought he could rule without the help or interference of God, but Daniel interpreted his dreams which told him that he was to be driven from his throne and home, that he was to live with the cattle of the field and eat grass as oxen "till thou know that the Most High ruleth in the kingdom of men," (Dan. 4). And in the teaching of Jesus we have the story of a man who thought he could get along without God. He reasoned "within himself," and said, "This will I do..... And I will say to my soul..... But God said, Thou foolish one, this night is thy soul required of thee," (Luke 12:13-21). The man had all of this world's goods he needed and thought, there was nothing else he needed. He overlooked the fact he needed God more than he needed anything else in all the world. If a man has God he has all of this world he needs; but the man who has all of this world and has not God, that man is miserably poor. To live without God is to live a miserable life in this world and to be drowned in eternal destruction in the world to come.

Thirdly, there are people who admit there is a God, and they realize that people ought to live in obedience to God, but they do not believe God will punish the disobedient. The fact that man cannot disobey the laws of nature without suffering the consequences ought to teach us that we cannot disobey the laws of God and escape evil consequences. The man who tries to disregard the law of gravity and walk on air will suffer for his folly. The man who thinks he can handle hot electric wires without harm coming to him will soon learn that laws governing that science must be regarded. It is true in every field. It is true in the spiritual realm. He who regards the laws of the spiritual realm will not suffer, but the man who disregards the laws of the spiritual realm will be punished. God described himself to Moses as One who

"will by no means clear the guilty," (Ex. 34:6). And David said, "The wicked in the pride of his countenance saith, He will not require it;" and again, "Wherefore doth the wicked condemn God, and say in his heart, Thou wilt not require it?" (Psa. 10:4, 13). And again, "The transgression of the wicked saith within my heart, There is no fear of God before his eyes. For he flattereth himself in his own eyes, that his iniquity will not be found out and be hated." (Psa. 36:1, 2).

It is said by some that Jesus came to save the world and that his purposes will not, can not, be thwarted, that all men will be saved; none will be punished with destruction. But Jesus and his apostles are too clear on this point to be misunderstood by those who honestly seek the truth. Jesus speaks of a judgment when the good and bad shall be separated and the good will go into eternal life and the bad, the disobedient, will go away into everlasting punishment. (Matt. 25:31-46). That there will be punishment after death for the disobedient is proven by two accounts of a statement made by Jesus. Matt. 10:28 says, "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Luke's record of the same statement tells us when the punishment will be. "Fear him, who after he hath killed, hath power to cast into hell." (Luke 12:4, 5). So the destroying of both soul and body in hell is to take place after the body has been killed or after it dies.

Paul and Peter speak much of punishment of the wicked, the disobedient. Peter raises the question, "What shall be the end of them that obey not the gospel," (1 Peter 4:17). And Paul answers by saying, "They shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power," (11 Thess. 1:7-10). And again Paul says that those who are "factious and obey not the truth, but obey unrighteousness," shall receive wrath and indignation, tribulation and anguish. (Rom. 2:8). And Peter says the Lord knows how to keep the unrighteous under punishment unto the day of judgment, that day of the destruction of ungodly men, (II Peter 1:9; 3:7). In the face of these statements from holy men truly a man is a fool to say that God will not punish the disobedient.

"The Godhead"

GEO. B. CURTIS

A few years ago I held two debates with the group of Holiness known as the ONENESS HOLINESS. Their representative was Wilbur King. One discussion was held at Henryetta, Oklahoma, and the other a month or so later at Dewar, Oklahoma. Their pet theory is that the Godhead is composed of one person, namely Jesus. In other words: the Father is the Son, the Son is the Father; the Son is the Holy Spirit and the Holy Spirit is the Son. The essence of the doctrine is this: (1) The heavenly Father is the Spirit and, (2) The Son is the flesh. This group is rather numerous in sections of the west and increasingly more numerous in the middle west.

In the first discussion Mr. King affirmed that there is only one person in the Godhead, and his name is Jesus. In the second discussion I affirmed that the Bible teaches that there are three persons in the Godhead. For the benefit of those that may need to meet this theory I am giving the arguments that I used in my affirmation. The length of the arguments are such that it will necessitate a

number of articles; so I suggest that you preserve each issue until the series is complete.

ARGUMENT 1.

"In the beginning God created the heaven and the earth." (Gen. 1:1).

(1) The word God in this passage is from the Hebrew, Elohim.

(2) This is the plural form of the word.

(3) This indicates a plurality of workers in the creation of the heaven and the earth.

ARGUMENT 2.

"And God said, Let us make man in our own image." (Gen. 1:26).

(1) God spoke to some one.

(2) This some one was a co-worker in creation.

(3) Man was made in the image of more than one.

(4) He was made after "our likeness."

ARGUMENT 3.

"And the Lord God said, Behold the man has become as one of us, to know good and evil."

(1) Here again the Lord God addressed some one.

(2) That some one else is included in the use of the personal pronoun us.

(3) Therefore, God the Father, was not alone in creation.

ARGUMENT 4.

"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 forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath." (Psalms 110:1-5).

(1) Two persons comprehended here.

(2) THE LORD commands "my Lord" to sit at his right hand.

(3) To be made a priest after the order of Melchizedek.

ARGUMENT 5.

"Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall -divide the spoil with the strong; because he hath poured out his soul unto death: and was numbered with the transgressors: and he bare the sins of many, and made intercessions for the transgressors." (Isaiah 10-12)

(1) This prophecy refers to Christ, unmistakably.

(2) The LORD bruised Jesus.

(3) The LORD put him to grief.

(4) Soul of Jesus made an offering for sin.

(5) This soul was not the flesh.

(6) This offering was made to the Father.

(7) Two separate and distinct personalities here.

ARGUMENT 6.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before

him. And there was given him dominion, and glory, and a kingdom, and all people, nations, and languages, should serve him: and his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel 7:13-14)

(1) Daniel saw this vision in heaven.

(2) One like unto the Son of man comes to the Ancient of days—God.

(3) This Son of God comes to receive a kingdom.

(4) The two are together here—the Father and the Son.

(5) Not a matter of debate, a matter of faith. Do you believe this passage?

ARGUMENT 7.

"And speak unto 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 shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zechariah 6:12-13).

(1) That this BRANCH is Jesus is acknowledged by all.

(2) The Lord speaks to The BRANCH—Jesus.

(3) He shall build the temple of God.

(4) He shall be on his throne.

(5) He shall be a priest on his throne.

(6) A priest is a mediator. (Heb. 2:17-18)

(7) A mediator, or priest, requires a plurality.

Many other scriptures from the Old Testament could be used to show a plurality in the Godhead. We deem these sufficient. From here we shall enter the pages of the New Covenant for our conception of the Father, the Son and the Holy Spirit. The ONENESS people ridicule the idea of a three person divinity by calling it the Catholic doctrine of the Trinity. A truth cannot be annulled by shouting Catholicism at the doctrine. There are some things in the Catholic idea of the Godhead that are not true. I am not in any way responsible for their erroneous ideas. But I am responsible for believing and teaching the Bible truth on this and every other subject. Our conception of the Father, and the Son, and the Holy Spirit may not be complete, but it can be as complete as God has willed it to be. We can imbibe all revealed truth in the matter. That let us do.

Paragraph Sermons

E. M. BORDEN

Am I guilty of wilful neglect? Am I too weak to do what I know is right? Do I blame others for my mistakes? Have I resolved in my heart that I will do my duty regardless of what others do or think? Have I made a good impression on my neighbor by my faithfulness to the Lord and the church?

Do you realize the influence of a godly life? The influence of gospel preaching is doubled by "practicing what we preach." Let us walk in the light as he is in the light, and have fellowship one with another. (1 John 1:7). "I would not that ye should have fellowship with devils." (1 Cor. 10:20). "What fellowship hath righteousness with

unrighteousness?" (II Cor. 6:14). Truth and error will not mix.

If Naomi had been weak like some of the people of this day she would never have converted her daughters-in-law to the truth or to the true God. She would never have converted them by partaking of the evil. If a thing is not right, "Touch not, taste not, handle not." (Col. 2:21). The doctrines and commandments of men are condemned by the Lord.

Some, and perhaps all of us, need the exhortation, "Let us not become weary in well doing; for we shall reap if we faint not." (Gal. 6:9). "Let us go on to perfection." (Heb. 6:1). A crown of life awaits those who are faithful to the end. (Rev. 2:10) The faithful are those in the front line. We are soldiers of the cross and the fight is on. Our greatest victory is to bring our own being into subjection to the Lord.

Satan is pleased when he sees a man who claims to be a Christian trying to compromise between truth and error. The truth must stand and the error must fall. There is no compromise. Satan will fight as long as we stand for the truth, but he is pleased when we give in to those who are in error. Regardless of how much we may be attached to a man, we should remember that the truth is greater than any human being.

The Lord wants us to come to church. The devil wants us to go elsewhere or to remain at home. The Lord has left it with us to make the choice. If we refuse to go to church, the devil wins; if we go to church, the devil loses, unless, we allow him to control our actions while we are at church. The Lord is pleased when we repent of our backslidings and ask for forgiveness, but the devil is pleased when we encourage wickedness. The Lord is pleased when we obey his commandments, and the devil is pleased when we follow our own ways.

"The pioneers of the restoration" did not use instrumental music in their worship. No mention is made of the use of instrumental music in the first congregation of the church of Christ on the day of Pentecost. The members did sing, and that is the Lord's music. Those who use instrumental music in their worship do not contend that it was used in the first church. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19). This is a speaking music.

Paul instructed the church at Thessalonica to "Prove all things; hold fast to that which is good." (I Thess. 5:21). This was written during the first century of the Christian dispensation. If there was ever a time when we should prove all things it is now. A congregation that does not hold to sound doctrine and contend for the true moral standard, does not meet the Lord's approval. Let us be careful to know that we are right, and when we know that we are right let us "hold fast." Let us live according to the standard by which we will be measured at the last day. The Lord's standard will cause the Christian men and women to "Abstain from all appearance of evil." (I Thess. 5:22).

IDENTIFICATION

Bystander: "Look at that youngster—the one with cropped hair, the cigarette and trousers. Is it a boy or girl?"

Plant worker: "It's a girl, she's my daughter."

Bystander: "My dear sir, do forgive me. I would never have been so outspoken if I had known you were her father."

Plant worker: "I'm not—I'm her mother."—Unknown.

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Studies In Revelation (No. 5)

GEO. B. CURTIS

THE OPENING OF THE FIFTH SEAL

"And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow servants also and their brethren, should be killed even as they were, should have filled their course." (Rev. 6:10-11)

The Vision Analyzed:

1. The fifth seal is opened by the Lamb.
2. John sees beneath the altar the souls of martyrs.
 - (1) They had been slain for the word of God and the testimony they held.
3. These souls cried out for vengeance on those that dwell on the earth.
4. They asked how long would it be before judgment and vengeance would be mete out.
5. Each soul was given a white robe.
6. Each soul was told that he must rest for a little time.
7. He must wait for judgment and vengeance until other martyrs were also killed.
8. This was to follow in due time.
9. John realizes a separate, conscious existence of souls after they are separated from the bodies in which they dwell.

With the opening of the fifth seal the scene undergoes a complete change. No horses—white, red, black or pale—with their riders, charge across the range of our vision. No voice of the living creatures announces the opening. But the sight that met John's is more shocking than wars, famine pestilence and death. It is no longer the Roman state and populace that suffers. God's own chosen are the Victims. Their cry for vengeance goes up from their place beneath the altar. The sufferings of the early church now holds the spot light.

John conceives that he sees the souls of those who were beheaded for the word of God, and for the testimony which they held. The Revelator did not see the bodies of these saints. They had already been slain. These souls cried out that their blood be avenged. They asked the Master how long the avenging would be delayed. They knew that vengeance would come, but when?

The time of vengeance is not yet; so these souls are pacified for a season.

A white robe was given to each. This indicated

rest for a little time. Another persecution must follow. Others were to be slain for the same word and testimony.

These facts help us to fix the time of this seal. It came after a terrible persecution of the church. There was a temporary relief from persecution. Then there must come another series of persecutions.

History records that prior to the reign of Diocletian (285-304) there had been ten persecutions of Christians of varying intensity.

Diocletian's reign began favorable to Christianity. The church had a splendid growth. Diocletian had three associates with him as ruler of the Roman Empire; Maximian, Galerius and Constantius. Two of these were destined to play major roles in the life of the church. The one as its greatest persecutor, the other, the father of one of its greatest defenders—Constantine.

Galerius was an ardent worshipper of the pagan gods, and an inveterate enemy of the church. In the course of the Perisian wars Galerius became a national hero. He spent a winter at Nicomedia with Diocletian. During this winter Galerius succeeded in convincing Diocletian that Christianity was antagonistic to the Roman government. The decision to banish Christianity from the face of the earth was made, and the machinery of persecution and death was set in motion. Ten terrible years followed—the worst in all the history of the church. Copies of the scriptures were burned. Church buildings were burned to the ground. In many instances the whole congregation was herded into their church edifice and perished in the flames that consumed their meeting house. Sulpicius Severis observes that during this ten year period of persecution, "It depopulated the people of God; at which time all the world almost was stained with the sacred blood of martyrs." But neither fire, sword, nor death in any form could drive these saints of old to renounce the faith. Oh for such faith and trust today.

Below we give the views of commentators on the Fifth Seal:

BISHOP NEWTON. "The tenth and last persecution which was begun by Diocletian, and continued by others, and lasted longer, and extended further, and was sharper and more bloody than any or all preceeding, and therefore this was particularly predicated."

JOHN T. HINDS. Historians and commentators generally agree that in the last few years of Diocletian's reign occurred one of the bitterest persecutions known in the history of the church.....With a view of this seal, the martyrs seen in it would probably refer to those who suffered before the reign of Diocletian, which began A. D. 303, and their fellow servants and brethren who were yet to suffer would mean those who suffered in his reign." (P. 103).

ADIEL SHERWOOD. "It is supposed this period is about 270 A. D., when the tenth persecution, under

their purity and victory over sin. They were told to Diocletian and Maximian was approaching."

MEYER. This commentator refers this seal to the time of the coming of the Lord. Mr. Meyer has all the seals acclaiming the Lord's second appearing.

JOHNSON. "Diocletian's reign was distinguished by the most terrible, most prolonged, and most general persecution known in the history of the ancient church."

A. M. FOSTER. Refers to persecutions under Diocletian.

JOHN WESLEY. First group were martyrs under pagan Rome. The second group were martyrs under papal Rome.

TICE ELKINS. "They were but sacrifices offered by heathen hands to idolatry and superstition." No period of time is fixed.

PATRICK. The persecutions under Diocletian are meant.

Observations: I have quoted from nine different commentators of the meaning of the Fifth Seal. The reader will notice that all are close to agreement except Meyer. His position, I think, is entirely untenable. To place all of the symbolism of the seven seals as a preliminary to the Second Coming of Christ is contrary to every idea expressed in the book of Revelation. It denies every fact of history that fits the symbolism of the seals so minutely. There is little doubt in my mind that the first four seals typified (1) Roman conquests of the second century, (2) civil war within the domains of the Roman Empire, (3) scarcity and famine that came as the result of these wars, (4) pestilence and death from all causes to which long continued wars lead. Then the fifth seal shows us the martyrs who died in these terrible times, especially under Diocletian. The sixth seal is the seal of revolution when pagan Rome totters to its final fall.

Am I Fit To Live?

PAUL D. MURPHY

So many people today are saying "I am not fit to be a church member," or "I am not fit to take the Lord's Supper," that a few remarks along that line might be profitable. Now, of course, there are lots of times when those who make the above statements are telling the truth, but in a great many instances they just have a bad case of "inflated inferiority ego." By that I simply mean that they honestly feel that they are not fit, and the odd thing about it is, they seem perfectly happy and content to remain so! However, they need to learn that fitness does not depend upon inferiority but upon readiness. They need to ask themselves the question that Sam Jones used to give to all such characters, "Aint you fit to get fitten?" In this connection, I like Paul's statement in I Cor. 11:28, "Let a man examine himself. . . ." Now we lay great stress upon the "himself" which is all right, but the emphasis should be placed on the word "examine." In other words Paul was telling the folks under consideration to examine yourself and thus determine your readiness. In answering the above question, let us note some of the things upon which fitness to live does not depend.

Not On Youth

Fitness to live does not depend on youth. This fact is patent to all, for while young people may be the strongest and healthiest, they are lacking in the wisdom that is gained through long years of service and experience. But while it is true that fitness to live does not

depend on youth, it is just as true that fitness to live does not depend on

Age

Although they are not as strong and as proficient in many respects as are young people, and possessing wisdom that the youth does not have, yet they are lacking in the element of enthusiasm which is a necessary element of fitness. Hence, fitness to live does not depend so much on age. Neither does it depend on

Wealth

Now while fitness may be dependent in some respects on wealth, yet when we consider the fact that the miser is wealthy but not exactly fit to live, and unprepared to die, we can readily see that fitness to live does not depend on it. But while fitness to live does not depend entirely on wealth, it is just as true that it does not depend on

Poverty

No man is good because he is rich, neither is any man good because he is poor. Poverty is no virtue. Hence, fitness to live does not depend on poverty. In the next place may I suggest that fitness to live does not depend on

Beauty

If it did, numbers of us would be in a pretty bad shape. But "beauty is as beauty does," Hence fitness does not depend on it.

On What Does It Depend?

Now, having pointed out some of the things that fitness to live does not depend on, let us now focus our attention on some of the things upon which it is dependent. Does the Bible, then, teach us what fitness to live depends on? It does. And I know of no better way to set before us this truth than to consider it as it is so strikingly exemplified in the life of Paul.

Paul was but announcing his fitness to live when he declared, "I am ready." He said it three times in his life. In Acts 21:13 he said, "I am ready to be bound." While Paul was speaking here about being bound literally, it is just as true that he was ready to be bound spiritually. In fact, in the spiritual sense, Paul was already bound and had been from the day that he turned from sin and Satan to serve the Lord Christ. He was bound to Christ as a Christian, and a Christian only. No man, therefore, is fit to live who is not bound to the Lord Jesus Christ. You are bound to Christ when you obey the gospel of Christ. (II Thess. 1:7-9; Rom. 6:17, 18). When you thus obey the gospel of the Lord Jesus Christ, you are loosed from Satan and his kingdom, and become bound to the Christ and His kingdom. (Col. 1:13-14). In the act of baptism the marriage ceremony is said which binds you to the Lord. (Matt. 28:18-20). Christians need to realize their bond to Christ. Like many who take the marriage vows lightly, many professed Christians who have become married to Christ (II Cor. 11:2), want to live a "loose," worldly and profligate life! Brethren, we are not fit to live or die unless we are being true to our marriage vows.

Again, Paul said in Romans 1:16, "I am ready to preach the gospel." Hence I boldly declare unto you that no one is ready to live, or fit to live, who is not ready to preach the gospel. You may be bound by it, you may obey its primary principles, your name may be on the roll of the church where you live, but unless you are preaching it, you are not fit to live or die. There are four ways in which you can and must preach the Christ. You may preach him in the life that you live, in your service to Him, in your worship to God, and in your conversation. Are you letting your light shine as a Christian before you

family and your associates? Do you take time to be holy? Are you regular and consistent in your worship? Is your conversation always pure and holy? do you speak the truth? do you talk Christ to your friends and neighbors? do you speak a "good word for Christ?" If not, you are not fit to live nor ready to die.

Finally Paul said, "I am ready to die" (II Timothy 4: 6-8). Paul knew his time had come to cross over to the other side, but he was ready. For him death, the kings of terrors, have no fear. He faced death with a calm and undisturbed mind; he knew that on the other side of the rolling river it would be far better. Paul had been bound to Christ, he had preached Christ faithfully, and now he was ready to die in the triumphs of a living faith. You, my friend, are not fit to die, not ready to die, unless you have lived for Christ. Many say they are ready to die when death is not near, but when they come face to face with the "grim sarcasm" of death they exceedingly fear and quake.

Compare the calm assurance with which Paul faces the article of death with the man who realizes that he is going out into the darkness and blackness of eternal night without the hope of the gospel, and then ask yourself the question, does it pay to be a Christian? You will be convinced that nothing else pays so well. And now in conclusion, sinner friend, I leave this parting word with you; you may never submit to be bound to Christ by obedience to his word, you may never preach his gospel, but you will have to die, ready or not.

IN THE EVANGELIST, SHEFFIELD, ALA.

"Will A Man Rob God?"

ROY BURGESS

These words challenge our thoughtful consideration. Robbing God should be the very last thing a Christian should desire to do. Israel robbed God in "Tithes and offerings." This is not the only way they robbed God. Moses robbed God of glory by his disobedience.

Many Christians fail to give "as they are prospered" because they say the church has enough already in the treasury. It does not change God's law in I Cor. 16:1, II Cor. 9:6, 7. God's law here is as unchangeable as it is in Mark 16:16 and Acts 2:38.

I. Giving

We must give as God prospers us and if the elders choose to "lay it up" for the Lord, instead of preaching and teaching the Gospel to the lost, they will have to account for that before God in the last day. The Christian who fails to give, is surely doing wrong, and the elders who never rightly use the Lord's money, cannot claim justification. We cannot take the big treasures to heaven with us, but we can lead others to heaven by rightly using the treasures.

II. Our Time

There are other ways that we may rob God. Our time is very short here on earth. We are taught to, "Redeem the time because the days are evil." Are we not robbing God, when we do not use our time in the service of God? Time is precious—Souls are dying unprepared. Are we concerned? We have the truth. No living human being can successfully deny this. But, are we using that truth? In view of this, what about the so-called Christian, who spends so much time in the movies, and

other vile places unfit for worldly people, much less Children of God?

III. Our Talents

Another way we may rob God is by not using and increasing our talents. Not all can do the preaching, leading prayer, and singing, but all can and must do something. The elders should know, or find out what people can do and then give them a chance to use their talent. Those who fail to use talents are called "unprofitable servants," and their doom is "outer darkness" (Matt. 25:14-30). But what of the young man who obeys the gospel, and is never given a chance to do anything in the service? Very often I am made to wonder if we do not have quite a few left like Diotrephes, who "loveth to have the preeminence" (III John 9). New converts are in the Lord's vineyard and need to be put to work. (Matt. 20:1-16).

IV. Holding The Truth

Still, we may rob God by "holding the truth." When the gospel is preached, as it was in the early days, it will save precious souls, and glorify God. Though the gospel is the power of God "unto salvation" (Rom. 1:16); though it will "sanctify" (John 17:17), "make free" (John 8:32) "save" (Jas. 1:21), and "reconcile" (II Cor. 5:19), it will do none of these things unless it is heard believed, and obeyed. If we are not making an honest effort to preach it we are guilty of "holding" it. Brethren, if we want to grow, we must quit holding the word, and GO.—In Apostolic Times.

DO YOU OBEY GOD?

Obedience, implicit obedience, is the most pleasing offering we can make to God, and the one most difficult to make. By unquestioning obedience we show love, faith, self-denial. Obedience is the test of the ages. Eve listened to the voice of the tempter and doubted God; Adam placed love for Eve above duty to God. They both disobeyed, and both lost Eden.

Cain brought an offering that seemed more fitting to him than the one the Lord had instructed him to bring. He disobeyed, committed murder and was accursed.

King Saul was told by the Lord utterly to destroy the best of the cattle as an offering to the Lord. "To obey is better than sacrifice," was the stern answer made by the prophet Samuel to Saul's words of self-justification. "The Lord hath rejected thee from being king over Israel." (I Samuel 15).

And there was the man of God sent to Bethel with a message from the Lord and told not to eat or drink until he returned. After delivering his message he refused to eat with the king, but when an old prophet told him an angel had spoken unto him, saying he might eat and drink with him, the man of God turned aside. Because he listened to the lie of a man and disobeyed the command of God, a lion met him by the way and slew him. (I Kings 13).

Our God is King of kings and Lord of lords. His words stand fast forever; they change not. Our God is a jealous God; He will brook no interference by mortal man. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." (Isaiah 55:9).

When God commands, it is for us to obey. Though men or devils or an angel from heaven tell us different, we must still obey, lest we lose eternal life.

Do you obey God—or men?

The Three Witnesses

JAMES WELLS

The apostle John says, "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." (I John 5:7-8). Our faith in the divinity of Christ is a matter of our believing the testimony of witnesses. The judge in the courts of the land hears the testimony of the witnesses and then judges the case accordingly. The truthfulness of the testimony of the witnesses depends upon their reliability. If a man is not reliable we would not believe him even though he has sworn to tell the truth. But the witnesses that John speaks of in the above passage are heavenly witnesses and surely they are reliable. No one but the fool 'will deny their testimony.

Many today are denying the divinity of the Christ. Even some who occupy the pulpits of the day are denying the fact that he is the Son of God. The Christian system is founded on facts—if these facts cannot be proven, we might as well quit, give up, eat, drink, and be merry. If the divinity of the Christ can be proven all else in the Christian system will take its proper place, the church and its activities, all the commands in the Book and the hopes and promises therein given. Let us call up these witnesses and hear their testimony.

God the **Father**—When did he give his testimony? Jesus said, "The Father himself, which hath sent me, hath borne witness of me." (John 5:37). When Jesus was baptized there came a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17). Here God bore record. Again, on the mount of transfiguration, in the presence of Peter, James, and John and the two heavenly visitors, Moses and Elijah, God said, "This is my beloved Son, in whom I am well pleased, hear ye him." (Matt. 17:1-5). On another occasion Jesus said, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again." (John 12:28). This is sufficient evidence that God owned him as his Son.

Then John says the Word is a witness. Jesus is the Word. (John 1:1-14; I John 1:1-3) How did he testify to his divinity: John said he is the faithful. (Rev. 1:5) First, by his teaching. He taught as no man ever did. Why had not man so taught? They had not the wisdom. Hence, this is an evidence of his divinity. **Secondly**, by his miracles. He turned the water to wine, gave sight to the blind, gave strength to the lame, calmed the angry sea and raised the dead to life again. Nicodemus said, "No man can do these miracles that thou doest, except God be with him." (John 3:2) **Thirdly**, by his appearances after his burial. On about eleven occasions did he appear after his resurrection and was seen by John on the Isle of Patmos after his ascension. (Rev. 1:17). In many other ways did he bear witness to his divinity.

Then the Spirit, a member of the God-head, gives his testimony. The Spirit is a witness in heaven as well as here upon the earth. (I John 5:7-8). Jesus had the Spirit without measure. (John 3:34). There was a time when God spake from heaven and Jesus spake upon the earth but they no longer are speaking directly. The Spirit is the only heavenly witness that is speaking in the earth today. Hence it can truly be said that this is the Spirit's dispensation. The office of the Spirit is to bear record to the divinity of the Christ. Jesus said, "He shall glorify me." (John 16:14). But how does he do his work and how does he speak? The answer to this question has been

much debated but it is clear that the Spirit does his work through the Word. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (John 16:13). Peter was guided on the day of Pentecost by the Spirit and spake as the Spirit gave him utterance. What was Peter's discourse about and what was he proving? The divinity of Christ was the thing he was proving. Hear his conclusion, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36). As the Spirit gave utterance, Peter proved the divinity of Christ. Who can deny this evidence but the one who has said in his heart, "There is no God." The testimony of the Spirit is just as reliable today as it was when he guided the apostles to speak in behalf of the divinity of the Christ. Believe the Word of God and you will have the testimony of the Spirit.

There are two other witnesses in the earth according to our text:

Water. John says that the water is a witness. The Bible has a great deal to say about water in every age of the world. Some examples: The flood—water—was the means of separating the godly from the ungodly. By water Noah and his house was saved. (I Peter 3:20) The Red Sea opened and by water the enemies of God's people were destroyed. Naaman was commanded to dip himself in the waters of Jordan. Jesus told the blind man to go wash in the water of the pool of Siloam. John was baptizing in Aenon near to Salim, because there was much water there. Jesus was baptizing in water. The apostles taught men and women to be baptized in water. (Acts 2:38; 22:16; Gal. 3:26-27; Rom. 6:1-4). A scriptural baptism consists of a death, burial and resurrection. Baptism is the only thing in the Bible that completely pictures the death, burial and resurrection of our Savior. When you destroy the burial and substitute something else (sprinkling or pouring), you destroy the witness. Sprinkling does not testify to anything but the lack of faith on the part of the baptizer (better to say the one who administers sprinkling for he is not a baptizer) and the ignorance of the one who is being sprinkled, for sprinkling is not a command found anywhere in the New Testament. You can prove by the enemies of Christ that baptism has been practiced by believers since Christ. It is a witness.

Blood. John says that the blood is a witness in the earth. We have never seen the blood of Christ and yet John says it is a witness in the earth. Surely John is using the symbol of the blood for the literal blood. Though we do not have the literal blood in the earth today we have a memorial feast a part of which is a symbol of his blood. Paul says the Lord's Supper is a proclamation. (I Cor. 11:26). Hence, it is a witness that we believe that he is the Christ. Again one can prove by the enemies of Christ that the disciples of Christ met upon the first day of the week to eat the Lord's Supper. The time is upon the first day of every week. We would not think of changing the substance of the supper but many have changed the day of observance. If we observe it by divine authority the time is as important as the thing itself. Do YOU steadfastly remember your Lord on the first day of the week and thereby show to the world that you believe in the divinity of the Lord and Master.

Dear reader, will you accept the heavenly witnesses and become a witness to the reality of the Lord, live for Him, serve Him and then when you bid farewell to the things of this world, die in a triumphant faith assured of all the promises of an eternal home with Him?

In The Evangelist, Sheffield, Alabama.

Notes - Reports

Cassville, Missouri. March 13: As it has been a long time since I have reported to the paper I am writing just a few lines to let you know that the work in these parts is doing all right. The Cassville congregation is in its second mission meeting of the winter, and it starts off fine with Brother Morton Woodward doing the preaching. I recently returned from a trip to the Arkansas Southern Christian Home where I had the pleasure of teaching the children there the fundamentals of the Bible. Brethren, this is one of the greatest institutions I have ever visited. I was deeply impressed with the work being done there, under the efficient leadership of Brother Fullerton and the splendid instructor Brother Evans. These children are well fed, well clothed and warmly housed which makes them very cheerful and happy. I heard some of the most beautiful singing that I have ever listened to. Those children certainly sing with the spirit and the understanding. In looking over their paper, which is published there every month, I notice many congregations, which I know, that are not subscribing anything to their support. Brethren, we are living in one of the most prosperous ages that we have ever known. The money we have we cannot buy very much with it. Why not invest some of it in boys and girls, who I am sure will make outstanding men and women in the church in the future. They certainly move and live under Christian influence. While there I baptized four of them. This is a great institution and worthy of your whole hearted support. I preached at the Garfield congregation last Lord's Day. There was one added to the church on this occasion. Brethren, pray for us that we might be able to continue in the work of faith and labor of love.—I. D. AMES.

Hope, Arkansas. March 16, 1946: On March 28 and 29 I am to engage Marshall Conner in a debate on the future judgment question. Marshall is the son of Thomas L. Conner, Leachville, Arkansas, who began preaching the heretical and disturbing doctrine that there will be no future judgment. The propositions for our discussion will be: (1) "The Scriptures teach that the intermediate state of the dead was destroyed when Christ arose from the dead, and that all of man's judgment takes place in his lifetime in the Christian dispensation." (2) "The Scriptures teach that, in addition to the judgment he receives in this life, there will be a judgment for man after death at the second coming of Christ." Conner affirms the first proposition, and I the second. The discussion will be held in the church building here at Hope. Sessions will be held at night only, beginning at 7:30 o'clock. We cordially invite all brethren who possibly can to attend this discussion, and accommodations will be provided for visitors.—Waymon D. Miller.

Nashville Christian Institute

Perhaps no effort has ever been made which will be so far reaching as the present one to evangelize the colored race.

Four years ago the Nashville Christian Institute was started with two students.

Interested white brethren have greatly encouraged it and have helped financially and in many other ways until today it is an accredited high school with 300 students in daily attendance. There are seventy-five young men in the dormitory. Most of those are studying to preach the gospel and not a few are already splendid preachers.

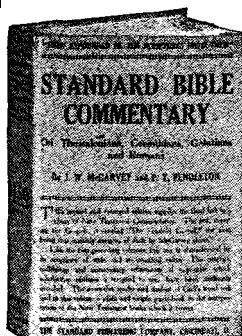
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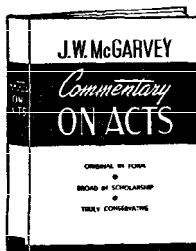
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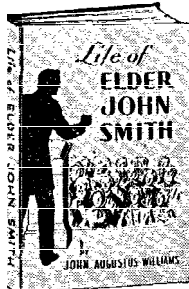


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charge of the Bible department.

It was no little thing to give up a great mission program which I had helped to sponsor for nine years in the Caro but six months time have convinced me that I made a wise decision. In my judgment it is one of the most fruitful works of my life.

What the pioneers of one hundred years ago did for the white race in our country, Marshall Keeble is doing now for his people.

During the lecture week at David Lipscomb College, many of our preaching brethren and friends from far and near come to see what was being done and I believe all went away convinced that a great and notable work is being done. Already the school has out grown its present quarters.

With the help and encouragement of all Christians this will become a great means for good.—Sincerely and Brotherly, J. W. Brents.

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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 16

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NUMBER 18

Faith Is Necessary

GLENN A. PARKS

Faith is, and has ever been, as the Bible so often shows, the very root and inspiring principle of all true religion. And, be it observed that, if well grounded it is not irrational; it would rather be irrational to disregard it, or suppose it opposed to reason. Even in ordinary affairs of life, and in science too, (splitting the atom for example), men act, and must act, to a great extent on faith; it is essential for success, and certainly for all great achievements—faith in the testimony and authority of Others whom we can trust, faith in the expected outcome of right proceedings, faith in a thousand things which we take on trust, and so make ventures on the ground, not of positive proof, but of more or less assured conviction. Christian faith is the same principles, though exercised in a higher sphere; and it may be as well grounded as any on which irreligious men are daily acting.

Impossible To Please God Without Faith. (Heb. 11:6)

Man is terribly lost in sin, and to be saved from ultimate ruin he must take the same steps back to God that he took away from Him. In his leaving Jehovah he heard the voice of Satan, he believed his voice, and obeyed what he believed. In order that he be restored to his original position he must hear the words of God (Rom. 10:17), believe the testimony delivered to him, and obey "from the heart" the requirements of heaven. But before he can possibly "please God" there must be a definite reason for his every act in his return, and in his continued service as His child. That reason is faith! Mere formality, "which is hypocrisy, never did meet the requirements of Jehovah in the restoration of the soul to grace and forgiveness. Observance of some modern, or ancient, religious peculiarity or dogma, creed or confession, has often been mistaken for faith in Christ and the simple yet sublime facts of the New Testament Scriptures. He that is an adherent of some religious doctrine peculiar only to a certain creed or uninspired religious authority is such in the absence of pleasing trust in God. Where motives and actions are prompted by a desire to be faithful to a conscience that is trained in religious matters unknown to the Word of God, the source of information, being not the testimony of eye witnesses to the divinity of our Lord, or those equally as trustworthy, the result can never meet the demands of faith. Often one is led further in the path of deception and dies in a state of unbelief while all the while it was his impression that what he had held to all of his natural life was an abiding faith in Jehovah and His plans for him. In the "last day" there will be those that will be turned forever from the home of the soul and the presence of God and Christ because of the deception we have been discussing. (See Matt. 7). Man must not mistake, if he is to reach heaven, his devotions toward some

religious principle, regardless of how sacred and ancient, if not found in the Scriptures, for an abiding and unerring faith in God. This matter is of momentous importance. Our souls depend upon it.

In the Scriptures the believer is represented as one who has faithfully accepted the principles of Christianity without reservation and as a result is described as "justified" and forgiven of sins and as one related unto God as "sons and daughters," "heirs of God and joint heirs of Jesus Christ." When viewed as a group the believers are represented as the "body of Christ," the "church," "the kingdom of heaven," "the household of God," and by other titles equally as impressive and wonderful. Whereas the believer is on his way to heaven, the "unbeliever is condemned already" and on his way to hell. Verily, how impossible it is to "please God without faith."

Faith in God gives life and reality to all one's acts of obedience and devotion. Truly, man's repentance of sin would be a meaningless formality if he did not direct his change of will by faith in God who required it. What motive for repentance upon the part of him who has no confidence and belief in God? What would ever lead man to change from the practice of satisfying the "lust of the flesh, the lust of the eye, and the vain glory of life," but faith in the God of his weak, sinful, and wretched soul? What could ever make him see the goodness in the character of his Maker were it not the accepted fact, based upon his acceptance of inspired testimony delivered by the Christ, the apostles, and faithful men under inspiration of the Spirit of God, that God possessed the quality of goodness and was sorely concerned over his life of "sowing to the flesh?" Faith, and faith only,—not sobbing and sighing—makes repentance a reality. How deep and unfathomable does faith reach in this holy and sacred thing seen in repentance! The Prodigal who, one day sat at the pig sty, *changed his mind toward his father due to the confidence realized in his father's ability to meet his temporal needs. He saw himself as a hopeless, helpless wretch without his father's provisions, and in faith returned to his own fireside. What a picture of wretched humanity and a loving, longing heavenly Father! Faith gives baptism meaning. Thousands of people in our time look upon baptism as merely a church requirement, or as a useless, meaning act, and indeed without faith in the character of Him who commanded, it and in the wisdom of God it is meaningless. It is unavailing without faith, but when man approaches the act in faith it is to him as important as any requirement made of him. He sees it as an act "unto the remission of sins," as one placing him "into the death of Christ" where his blood "washes away his sins."*

In his devotions to God as a Christian faith gives life and reality to his prayers, and without it his prayers are but the utterances of an unstable man and the breath of a hypocrite or a deceived child of Satan. His songs and praises when inspired by faith in God and the great

scheme of redemption express his heart in all sincerity, making rich melody not only upon his lips but in his heart with grace and gratitude toward Him that has given him reason for praise and thanksgiving. At the Lord's Supper faith plays its important part. What else could create the desire to remember the death and sufferings of Christ but faith in Him as the "wisdom and power" of God?

"Encamped along the hills of light,
Ye Christian soldiers rise,
And press the battle ere the night
Shall veil the glowing skies.
Against the foe in vales below
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world."

A Complete Salvation

J. A. COPELAND

After God had created the heaven and the earth, and the things He placed on the earth for man's comfort, He created man in his own image. The divine record says, "And God saw everything that he had made, and behold, it was very good." (Gen. 1:31). God gave man a law. As the Creator was all wise, He had a perfect right to give the creature a law. Man transgressed that law, and was banished from the Garden of Eden. (Gen. 2:16, 17; 3:1-21). Transgression of law is sin, and sin separates man from God. (I John 3:4; Isa. 59:1, 2.) So man was separated from God's favor. But God still loved man, who was made in his image, and in a course of time, promised him a redeemer. (Gen. 12:3) Redemption means to purchase back, so Christ came to buy man back to the favor of God. (Acts 20:28; Eph. 2:13-18). God made that promise to Abraham, about two thousand years before Christ came to earth, but God has time for all he desires to accomplish, so he saw fit to train and prepare the children of Abraham for the coming of the Redeemer. So He gave the children of Israel a law, to govern them till Christ should come. (Gal. 3:19).

God required them to offer animal sacrifices to atone for the sins of the people, but these were typical of a greater sacrifice to come, and did not completely take away sin. (Heb. 9: 6-28; 10:1-4).

But, at the time appointed by the Heavenly Father, Christ came to be the Redeemer of men. He died on the cross to redeem men of all ages. The atonement reached backward to them that lived before him, (Heb. 9:15; Rom. 3:24, 25) and forward to us who live this side of the cross. (Col. 1:13, 14; Heb. 9:11-28).

The great work of redemption in Christ began on the first Pentecost after resurrection of Christ. (Luke 24:46-49; Acts 1:6-8; 2:1-47). Then since the plan of redemption has been arranged by the divine hand, has God put in that plan any conditions for man to comply with, in order to be redeemed and where is redemption found? Paul tells us that redemption is in Christ. (Col. 1:13, 14; II Tim. 2:10). To be in Christ, is to be in His Body. (Rom. 12:4, 5; Eph. 2:16; II Cor. 5:19). To be in His body is to be in the church. (Eph. 1:23; Col. 1:18, 24). In as much then, as redemption (or salvation) is in Christ, in the body, in the church, What must man do to get into that relationship?

There are three changes that must take place in man, in being redeemed. He must have a change of heart, a change of life, and a change of relation. The heart that is changed in conversion, is the inward man, that part of man that thinks, reasons, understands, believes, loves and

purposes. We learn by reading the Bible that the heart does these things. So when a man's mind, his affections, his desires, and his purposes are on sinful things, he needs a change of heart. But what affects a change of heart in man? The love of the heart is changed by faith (Acts 15: 9). So when man's faith in God, and in Christ gets strong enough to lead him to take his mind, his affections, his desires and purposes, from things that are low and sinful; and places them on things that are good, and holy, he has had that change of heart.

But the unredeemed man must have a change of life, in order to be redeemed. He must not only cease to love sin, but he must cease to practice sin. That change of life is affected by a true repentance. So Peter and John told that multitude at Solomon's Porch, "Repent ye therefore and be converted that your sins may be blotted out, when times of refreshing shall come from the presence of the Lord." (Acts 3:19). And the prophet Isaiah said: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God for he will abundantly pardon." (Isa. 55:7). So the sinner is made free from the love of sin by faith, and he is made free from the practice of sin by repentance. Many religious teachers tell you that these are all the changes necessary. But there is another change very important, and that is a change of relation.

He is not yet in Christ. He has not yet come to where redemption, the blood, and the forgiveness of sins are found. Hear Paul again, "Who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:13, 14). Since we have learned that the blood is in Christ, redemption is in Christ, and the forgiveness of sins is in Christ, it is necessary for man to be translated into Christ to reach the blessings. While the sinner is made free from the love of sin by faith, and made free from the practice of sin by repentance, he is still guilty of sin, or has not been made free from the guilt of sin. What cleanses from the guilt of sin? The blood of Christ. (Read Heb. 9:11-28; I John 1:7) Then since the blood of Christ cleanses from the guilt of sins, and since the blood is in Christ, how can the sinner get into Christ where the blood will cleanse him from sin? He is baptized into Christ. "For ye are all the children of God by faith in Christ Jesus. For as many of you as are baptized into Christ have put on Christ." (Gal. 3:26, 27) "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). Baptism affects that change of relation. It puts man into Christ; into Christ's death. It brings him to the blood of Christ, which cleanses him from the guilt of sin.

So the sinner has a change of heart by Faith, a change of life by Repentance, and a change of relation by baptism. He is made free from the love of sin by Faith, is made free from the practice of sin by Repentance, and is made free from the guilt of sin by the Blood of Christ. So his salvation from his past sins is complete. Salvation means being saved. He is completely saved from his past sins, but there is another salvation for man. That is eternal salvation in Heaven. In order to gain that salvation we must live the Christian life. (Matt. 25:31-46; II Peter 1: 5-13; Rev. 22:14).

"If ye endure chastening, God dealeth with you as sons" (Heb. 12:7).

"Let your light so shine before men that they may see your good works, and glorify your father which is in heaven." (Matt. 5:16)

The Cost of Discipleship

DABNEY PHILLIPS

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:24-26). In the preceding verses Jesus sets forth clearly the price of discipleship. In unmistakable language he makes it known to subsequent followers that Christianity involves sacrifice. This article deals with those sacrifices to be made and the cost thereof.

Sacrifice is exemplified in the birth of Christianity. Its founder paid the supreme sacrifice Jesus lived and died for this new way of life. Not only was the Christian system born in sacrifice, but it is perpetuated on this doctrine. History is red with the blood of men who were willing to so sacrifice. In all ages God has required man to sacrifice in worship and life to Him. Yes, the cost of being a Christian is great, but it costs more not to be a Christian. Failure to be a member of the Lord's church robs one of the promises of the Almighty. New Testament promises are made to the disciples of the Lord. Not one promise, not one ray of hope does God give to the sinner. Forgiveness of sins and eternal life are for those who love and thus obey the Father.

Jesus places discipleship over earthly possessions. He emphasizes the value of a soul and puts it above the material. When man has gone down the last mile of the way, he then can not exchange his material mess of pottage for a heavenly birthright. In Matt. 6:33 Jesus states, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Jesus insists that the Church is worth more than anything else in this world. In the heart of man the kingdom of God must have priority over the kingdoms of men. The Eunuch from Ethiopia illustrates the principle of putting first things first. Love of the world is a hindrance to discipleship. God demands that His people place Him first as a matter of love and loyalty. Examples could be cited of worldly people who are not willing to pay the cost of discipleship.

Jesus likewise places discipleship over love of parents. "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). This sacrifice is great and has been made by many. The writer thinks of a young man who renounced Catholicism and accepted the New Testament Church, and as the result of such action is a castaway in the sight of his people. Jesus comes before any earthly person. "Legion are the cases of people enthralled in denominationalism and who will not shake themselves loose therefrom due to strong earthly ties. If people would only think for themselves and take Christianity seriously, then the religious world would be united. Individuals who forsake parents for the Church are individuals who have learned the cost of discipleship.

The Goddess of pleasure becomes secondary in the life of a person when that person decides to follow the Christ. Young folks in particular are desirous of getting a "kick out of life." This false concept of life is detrimental to the welfare of the soul. In the mind of the disciple pleasures are relegated while the spiritual is elevated. The pleasure seeker is seldom a seeker after God. This pleasure spirit must be crucified if true

discipleship is to be attained. In serving with the people of God Moses made a wise decision. He possessed a proper understanding of values—that sinful pleasures were short lived. Discipleship requires the same understanding.

Christianity is a game of follow the leader. When a child we all played the game known as follow the leader. All the children would imitate the antics of the leader. This principle is true in Christianity. Wherever Jesus leads we must follow all the way. Jesus must be followed into the grave of baptism and then into the resurrected life. He must be followed into the wilderness of temptation, upon the mountain of prayer, to the garden of sorrow, and to the cross of sacrifice. "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). Have you denied self and followed the Lord? In view of the exceeding great promises of God the cost is not too high to be a disciple of Christ. Christianity is man's best investment. Truly it costs to be a disciple, and have you paid that cost?—In Truth In Love.

Rebellious Prayers

TED W. MCELROY

Do all prayers please the Lord? No, some prayers are an abomination unto God. Some think that God is obligated to grant any request from any kind of person; but such is far from the truth. God, through the Bible, has told us exactly what to pray for and what kind of character we must have for our prayers to be effective.

For an example of a prayer that displeased the Lord, look to Balaam a prophet of God who apostatized. After God told him, "Thou shalt not go with them (messengers of Balak), thou shalt not curse the people (Israel" (Num. 22:7-11); Balaam prayed a prayer of rebellion (Numbers 22:15-20) manifesting his desire to go against God's will and curse the Lord's people. His prayer displeased the Lord, and he was permitted to go, but was not allowed to curse Israel; his course led him to sin, shame and death. Many prayers today are just as rebellious as was Balaam's; let us note, from the Scriptures, some prayers that displease the Lord.

First, a selfish prayer will not be granted, "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your own pleasure." (James 4:3).

Second, a prayer of disobedience is an abomination—some people pray for the forgiveness of sin and at the same time refuse to obey the gospel which is God's law of pardon. "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28:9).

Third, a sinner's prayer will not be heard—unless a man has repented of his sins and become a Christian by obeying the gospel his prayer will not be answered. "We know that God heareth not sinners; but if any man be a worshipper of God, and do his will, him he heareth." (John 9:31).

Fourth, prayers of distress will be mocked—by prayers of distress I mean those who pray. only in time of calamity, they ignore and disobey God until trouble comes and then they call upon Him for help, but He will only mock. "But ye have set at nought all my counsel, and would none of my reproof; I also will laugh in the day of your calamity; I will mock when your fear cometh." (Prov. 1:25, 26).

The Christian is in great danger when he feels safe in his own strength.—Unknown.

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Studies In Revelation (No. 6)

GEO. B. CURTIS

THE OPENING OF THE SIXTH SEAL

(Scene One)

TEXT: Rev. 6:12-17.

12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became blood.

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and every free man hid themselves in the dens and in the rocks of the mountains.

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

ANALYSIS OF VISION

1. Great earthquake.

2. Sun became black as sackcloth.

3. The moon became as blood.

4. The stars of heaven fell to earth.

(1) Like a fig tree shedding faulty figs, when shaken by wind.

5. Heaven departed as a scroll.

6. Every mountain and island moved out of their place.

7. Kings, rich, great, chief captains, free men, bondmen hide themselves in mountains.

8. They cry for the mountains to fall on them and hide them from the face of God and Christ.

10. The day of Vengeance has arrived.

The first seal disclosed a period of great prosperity for the Roman governments and one of great growth for the church. The borders of Rome were extended to encompass the whole civilized world. The second seal showed the Roman state in the throes of civil war. This period of internal strife was nearly a century in duration and left the country exhausted. Famine and war combined is the scene of the third seal. The fourth is a natural sequence of the preceding two—famine, pestilence, death and the savages of wild beasts.

Ten cruel persecutions of the church occurred during the time of the first four seals. The greatest and last of the pagan persecutions took place under the reign of Diocletian. It began in 303 A. D. and lasted for ten years. The victims of these persecutions who gave their lives for the cause of Christ are shown in

heaven with the opening of the fifth seal. They cry for Vengeance on their murderers. This Vengeance would logically be next in the scheme of God's dealings with man. This could not be held abeyance until the final judgment of all, for the pleas was for vengeance "On them that dwell on the earth." Paganism shed the blood of these saints. So paganism must stand before Him who sits on the throne and receive punishment for the shedding of innocent blood.

God has frequently used men to carry out his judgments. This he now does. The sixth seal is a seal of revolution, judgment and just retribution to the powers of Satan operating through the medium of pagan Rome.

At the opening of the 4th century four colleagues ruled the Roman Empire, Diocletian, Maximian, Galerius and Constantius. Diocletian and Maximian abdicated. This left Constantius and Galerius, jointly, the two Caesars. Constantius died within a year or two and civil war followed. This war lasted for twenty years. Constantine the son of Constantius emerged the sole ruler of the Roman world in 324 A. D. The mother of Constantine was a Christian and Constantine's sympathies were with the suffering followers of Christ.

Constantius and his son Constantine were on a military expedition in the British Isles at the time of the death of Constantius. Constantine left for the province of Gaul to protect his hereditary rights to the throne of the western empire. By a series of brilliant military movements he overthrew Maxentius, and became master of the Western empire.

His brother-in-law, Licinius, a capable soldier, was ruler of the Eastern empire. Licinius was the champion of paganism. Constantine championed Christianity. Their forces met in the province of Thrace. In three successive battles, the army of Constantine was successful.

It is said that when the armies of Licinius and Constantine faced each other at Scutari, Licinius made a speech to his men reminding them that defeat meant the loss of their gods and the triumph of Constantine's God. Paganism fell with the triumph of Constantine to rise no more. Christianity was recognized and encouraged. Constantine himself is said to have become a Christian.

Gibbon has this to say of the work of Constantine. "He seated Christianity on the throne of the Roman world." (Dec. and Foil. Vol. 11 P. 273) He also says "War and commerce had spread the knowledge of the gospel beyond the confines of the Roman provinces, and the barbarians, who disdained a humble and proscribed sect, soon learned to esteem a religion which had been so lately embraced by the greatest monarch and the most civilized nation of the globe." (Dec. and Fall. Vol. II P. 275).

The gospel now had free course to run to the world's remotest bounds. Millions became obedient to the faith. The enemies of the church were thrown from their exalted stations. Paganism was driven from the

earth. As a persecuting power it fell to rise no more. The next enemy of Christianity rose within its ranks. The great apostasy soon began its work. Satan transferred his power from paganism to papalism.

VIEWS OF COMMENTATORS ON THE SIXTH SEAL

JOHNSON applies the symbolism of this seal to the time of Constantine and his immediate successors.

HINDS. "The changes transpired in the reign of Constantine, who was emperor from A. D. 307 to 337, will harmonize with the things pictured in this seal."

NEWTON. "The sixth seal or period produceth mighty changes and revolutions, according to the prophetic style, are expressed by great commotions in the earth and in the heavens. The very same images, the very same expressions are employed by other prophets concerning the mutations and alterations of religions and governments: and why may not therefore with equal fitness and propriety be applied to one of the greatest and most memorable revolutions which were ever in the world, the subversion of the Heathen religion, and the establishment of the Christian, which was begun by Constantine the Great, and was completed by his successors?" (Bishop Newton on the Prophecies, p. 469.)

SHERWOOD applies this seal to the age of Constantine.

ELKINS applies the symbolism of this seal to take us "to the final judgment day."

WESLEY applies this seal to the final judgment and the punishment of the wicked.

MEYER applies the imagery of this seal to the final judgment.

LOWTH applies the meaning of the seal to the age of Constantine.

FOSTER applies the meaning of the sixth seal to the age of Constantine.

L. S. WHITE applies the meaning of the sixth seal to the age of Constantine. (See Sermons on Revelation, White, pages 121-126).

CLARKE applies this seal to the age of Constantine.

Observations: The commentators examined are divided into two classes, (1) those that apply the seal to the final judgment, and (2) those that apply the seal to the age of Constantine. I am inclined to the latter for the following reasons: (1) the history of the age of Constantine fits the imagery of the seal minutely; (2) the language of the vision is typical of prophetic language in other portions of the Bible that are applied to the overthrow of religions and governments; and (3) John sees other events that take place after the opening of the sixth seal, the entire seventh seal must come after this.

The Gospel Paul Preached

LEE STARNES

In Gal. 1:6-12 Paul said, "I marvel that ye are so soon removed from him that called you unto another gospel. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received

it of man, neither was I taught it, but by the revelation of Jesus Christ."

From this passage we note that Paul marveled that the Galatian Christians had been moved to accept another gospel—a gospel that was different from the one that he had preached unto them. He quickly added, however, that the new gospel was a perverted one, and he then showed the fearful responsibility that will rest on any one who preaches a perverted gospel. He next declared that he would make known to them the gospel that he preached, that it was not after man but from the Lord.

This is a very important matter, and especially so, since there is a popular idea in the world to the effect that it makes no difference what one believes, so long as he thinks it is right. Would that kind of reasoning be safe to follow in the matter of eating and drinking? The one who knows what it takes to save the soul said: "Ye shall know the truth and the truth shall make you free." (John 8:32). Error cannot be substituted for the truth in the plan of salvation. It is to OUR interest, therefore, that we learn the general characteristics of the gospel that Paul preached.

1. Paul preached the original gospel (verse six). There were different gospels in Paul's day and there are different gospels today, but it remains true that only the original gospel can save. How, friends, may we know the difference between them? (1) Any gospel, that had its origin this side of the New Testament or outside of it is a human product and is not the original gospel. (2) Every creed written by men falls under this indictment for they are of necessity substituted for the New Testament. Friends, do you subscribe to such a creed? Do you think that men can improve upon the New Testament? If the creed contains more than the New Testament, then it contains too much; if it contains less than the New Testament it contains too little; if it contains just what the New Testament has, then why have it?

2. Paul preached the pure gospel. "But there be some that would trouble you and would pervert the gospel of Christ." (Gal. 1:7). A perverted gospel is an adulterated gospel, and such cannot save the soul. The gospel is declared to be "the power of God unto salvation" (Rom. 1:16). But power can be perverted. For example: Food is God's power to satisfy hunger, but a measure of poison mixed with it will destroy that agency. Water is the power to quench thirst, but a portion of salt mixed with it will destroy that agency. The gospel is God's power to save the soul, but when human opinions and the doctrines of men are mixed with it it becomes perverted or adulterated, and as a result, it loses its power to save. Jesus said, "In vain do they worship me teaching for doctrines the commandments of men." (Matt. 15:9).

3. Paul preached an adequate 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." The revised version says let him be anathema. (Gal. 1:8, 9). The gospel that Paul preached is adequate for all time and for all people. A perverted gospel is not an adequate gospel for saving souls, and the punishment for preaching it is described by the term "anathema" which means to be absolutely, hopelessly, and irrevocably cut off from Christ.

It is also important that we learn the principles of the gospel which Paul preached.

1. It is the gospel of God. "Paul, a servant of Jesus Christ, called to be an apostle separated unto the gospel of God." (Rom. 1:1). It is God versus evolution. Note the following: "In the beginning God created the heaven and the earth." (Gen. 1:1). "And God said let us make man

in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26, 27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." (Gen. 5:1, 2). In these passages we have the Bible account of the origin of man. But the evolutionists teach that man came into his present state by a slow transformation of an atom of protoplasmic matter into a little huger form, and then this form into a still higher organized form, and then this into an ape, and the ape into a man-like ape, and then into a ape like man, and then into the cave man, and then into a stone-tool man, and then this is turn into a pottery making man, and then he into a weapon making barbarian, and on and on to the present highly cultured and intelligent being as we now have man. Such a conception contradicts the Bible account of man. I have given briefly the two accounts that you may see the utter dissimilarity and contradiction in them. We may believe the Bible and be consistent in our faith but we cannot believe both and be consistent. All laws of literary exegesis, common sense, and Scripture forbid our believing both accounts.

2. It is the gospel of Christ, "And straightway he preached Christ in the synagogue, that he is the Son of God." (Acts 8:20). The gospel of Christ implies his divinity, but this is not true unless we accept his deity. Therefore we have Christ versus modernism. But the deity of Christ depends upon his virgin birth, vicarious resurrection, triumphant ascension, and glorious coronation, and to deny these would be to deny his deity.

3. It is the gospel of Christ and his church. Jesus said, "Thou art Peter, and upon this rock I will build my church." (Matt. 16:18). "There is one body." (Eph. 4:4). "Christ is made head of all things to the church which is his body." (Eph. 1:22-23). "He is the head of the body, the church." (Col. 1:18). Christ as the head cannot be separated from his body which is thus declared to be the church. But the church is spoken of throughout the New Testament as a unit, therefore we have the church versus denominationalism. "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. 4:4-6). Again Paul said, "But now are they many members, yet but one body." (I Cor. 12:20). The gospel of Christ sets forth one church, but men and their movements are responsible for many.

4. It is the gospel of our salvation, or the gospel plan of salvation versus the modern methods of men. Men, some men, would have the sinner to come to the mourners' bench or the mercy seat and there seek salvation. Some would have them saved by faith and faith alone, still others would have them sign a decision card, expressing their desire to serve the Lord and their preference of church and claim them as converts to Christ when they have thus done. But Jesus said to the apostles, "Go ye 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." (Mark 16:15, 16). Peter by inspiration 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). Can any preacher of today do any better than to tell unsaved people what inspired men told them? The divine plan is the same since the Lord gave it, faith to change the heart, thereby destroying the love of sin; repentance to change the will, thereby destroying the practice of sin; and baptism to change the state, "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27) From without to within, thereby removing the guilt of sin. "In Christ we have redemption, through his blood the forgiveness of sins." (Eph. 1:7) This, friends, is the gospel which Paul preached and it is a fearful thing to pervert it. This is the gospel for which the church of Christ contends today. My brethren and I urgently plead with all men to return to the Bible, the Book Divine, and to speak where the Bible speaks and remain silent where the Bible is silent. If all will do this we will be found preaching the same gospel that Paul preached, and people will be believing the same facts, and obeying the same commands, and what Paul's preaching made of people in his day our preaching will make of people who obey it in our day. LET US RETURN TO THE BIBLE AND SPEAK AS THE BIBLE SPEAKS.

Take Your Choice

MRS. PERRY EVANS

Dear Fellow-traveler to Eternity: I know you are a good man morally, a good provider, one who loves your family and home, so one might say "What more can anyone except of you?" But God expects more of you, if you are hoping to get to heaven when your life here is over. The Bible is our guide and teaches us all these things. God has promised to save none eternally but those who are members of his church or family. Read Ephesians 5:23 and 1:22, 23. Also read about a good man, Cornelius, in Acts 10th chapter, verses 1 and 2, then read what the angel said to him in Acts 11th chapter and 14th verse. He must hear words and obey those words of the Lord, written in the New Testament by the Holy Spirit.

What is the purpose of the Bible anyway, if people can be saved without doing as it commands us, if just whatever they think, is right? If that were true, we would have no use for the Bible, there would have been no need for Christ to die on the cross.

No one wants to go to hell with all its horrors, but it is sure we are all going to one of two places, heaven or hell when we die; and we do not know whether we are going to live one more day, one more year or ten more years. It will not be any the less true if we close our eyes and ears to the facts, for the Lord has spoken and he will be obeyed. If we do not submit to his commands while we live, we will bow to him at the judgment. (Rom. 14:11, 12).

So it behooves us all to become members of the New Testament church and begin working out our own salvation with fear and trembling (Phil. 2:12). Also read Acts 2:37-47.

I will pray to God for you that you will become interested in this most important of all things and do as the Holy Spirit through the New Testament directs, before it is too late.

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

"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).

Notes - Reports

Lubbock, Texas, March 18: Three people responded to the invitation here at Southside yesterday. Two of these were restored and the other placed membership. The building was full and chairs were used in the aisles.—D. H. Perkins, 1506 Arnett St.

Delhi, California, March 26: We have just closed one of the best meetings we have had in Delhi, Brother Will W. Slater doing the preaching. Good crowds each service, many heard the Gospel for the first time. We hope to reap later. One baptized and one restored. We are planning a big open air meeting the latter part of June. Watch for the announcement.—Clint Lovelady.

Little Rock, Arkansas, March 19: I filled the stand at Oak Grove Church, North Little Rock last Sunday in Bro. Bob Craig's place. Had a fine crowd. A number of visitors from different congregations in Little Rock. Lord willing I will begin a singing school at Charleston, April 8. I still have some time. Could serve others in a meeting or singing school. If you need my service write me.—C. E. McCord, 3015 W. 15th St.

Jackson, Miss., March 18: My good friend and Bro. Charles Holt, Jr., is not with us here now. I had rather hear Brother Holt preach than any man I know of and I have heard some mighty good Gospel Preachers in my day. This boy is going places in his chosen field of work. We all hope to have him back with us some time within the not too distant future. The Gospel Light is a wonderful publication, and I get a lot of help in the truth it sets forth.—J. T. Banks.

Seattle, Washington, March 26: The greatest meeting in the history of the church of Christ in Seattle was conducted here March 11 through 17th. The meeting was sponsored by the Northwest Church of Christ which meets at 410 West 62nd Street. Brother Foy E. Wallace Jr. of Oklahoma City, Oklahoma was the preacher in this meeting. The greatest crowds ever to attend a meeting in Seattle greeted Brother Wallace in every service. The interest of the people in the plain, pointed and positive preaching of the gospel was manifested in the ever growing numbers that attended each night. The people crowded into the building until we wondered how we would take care of them all. Our auditorium and Bible school rooms were utilized for seating space. It was necessary for us to remove all partitions on the main floor of the church building in order to obtain space for seating the large and ever growing crowds that attended this meeting. Brother Foy E. Wallace preached true to the "Wallace style." The preaching was the very best. The gospel of our Lord was presented in a manner that all could appreciate and understand. The people here are now standing much stronger in the

"faith once for all delivered unto the saints." The sentiments of all were crystallized into a definite defense and stand for the gospel of the "old path." Indeed Brother Wallace did a good work in Seattle. All genuine lovers of the truth appreciated his definite and unmoveable position in preaching the gospel of Christ. May God grant unto him many more years of life so he can preach the gospel, which is God's power to save the lost, and also that he might aid the church in overcoming and indifference among its members toward worldliness and error within as well as without the church. Let all faithful men encourage Brother Wallace as he preaches "The Certified Gospel." The church here was greatly strengthened and encouraged during the meeting from the moral support of seventeen faithful gospel preachers. Their interest and assistance in this meeting will long be remembered by us. The following preachers attended the meeting: Brethren Bryon Brown, Olympia, Wash.; Fred Amick, Tacoma, Wash.; Lewis Oldham and Dr. J. W. Maddox, Seattle; Owen Hunt, Walla Walla; J. M. Ferryman, Renton; V. R. Smith, Kelso; Claud S. Dogget of Wenatchee; J. C. Bunn and Ethridge, Bellingham; Crossly Sedro, Wolly, Wash.; Ira B. Sandusky, Eugene, Oregon; L. L. Freeman, Salem, Oregon; Reginald Rogers, Albany, Oregon; Key, Juneau, Alaska; Elmer Edwards, Houston, Texas; Cassius (colored), Seattle and also the writer of this report. Many members of other congregations likewise attended. Four were baptized during the meeting. We hope to repeat this meeting in the near future. We can truly say, Seattle has heard the truth.—Malcolm Bowen.

Alma, Arkansas, March 23: The meeting at Noble Hill congregation, a little way from Springfield was well attended. The congregations in Springfield and other towns and cities gave splendid cooperation. One night we had eight gospel preachers present. Many of our religious neighbors heard the truth, also. Brother Jack Lawhon of Springfield conducted the song service in a very fine way. He is a fine man, and is loved by all who know him. I am now out from Fair Play in a meeting. This is a new congregation and they are determined to have the gospel preached to their neighbors as well as to themselves. I shall be here till the last Sunday in this month. I am to spend one week—two Sundays—at Gamaliel, Arkansas starting April 14. I was there for a few nights last October and baptized 16. I baptized a man up in years this afternoon.—Tillman B. Pope.

Camden, Arkansas, March 25: We had another fine day yesterday. Twelve congregations cooperated in a great song service in the afternoon, at which time a fine young man, head of a splendid family was baptized. A fifty dollar collection was taken for brother Howard's radio work over the powerful 50,000 watt station KWKH where he is heard at 8:15 each Sunday morning. Please state the time of our spring meeting is changed to begin May 12 with Brother L. R. Wilson, President of Florida Chris-

tian College as the preacher. V. E. Howard will assist. Brother Ulrich R. Beeson and I are to begin a mission meeting at Benton's school house in Dallas county March 31.—Hugh R. Hogg.

Corning, Arkansas, March 21: I will be in Holdenville, Oklahoma beginning May 27 until June 7 in a singing class from there I will go to Allen, Oklahoma beginning June 10 for a class. I still will have some time I could put in somewhere else near there. I teach the kind of singings the results of which last.—Earl E. McCord.

Guthrie, Oklahoma: Like so many other port the progress of the Lord's work in this part of his vineyard. Last 3'ear was the church's most successful year. Our congregation increased by about sixty, besides the growth in attendance, which we multiply now by five. Our contributions have grown by the same figure. So far in the new year we have baptized ten, and one has been restored. We started a meeting of two weeks duration yesterday (March 17) in which I am doing the preaching, and Ira Y. Rice, Sr., directing the song services. My brother, J. O. Hartsell, recently returned from services with the 8th Air Force, where he saw sixty-nine missions, responded to the invitation and was baptized the same hour of the night. Our program has increased the size of our auditorium by the addition of a balcony, and a new front has been added to the building. We have been working in Meridian, a small town thirteen miles out, and have two other mission points which we shall care for this year. We are engaged in teaching and preaching programs five nights during the week somewhere.—R. A. Hartsell, 116 North Broad St.

Camden, Arkansas, March 23: It was my pleasure to baptize a middle age man on Tuesday night of this week who has been a faithful attendant for almost six years. There is yet "power" in God's Word. We are to begin a mission meeting at the community church building in Smead on Sunday night of April 14. This is to be the first this season in an intensive effort to spread the gospel. Only three members live in this community but we hope to leave an established group when the meeting is closed. The Washington Street church is becoming more mission minded and many members from it will assist in mission meetings. Other meetings will be arranged as time permits.—W. M. Grooms, 970 Haynes St.

Fort Smith, Arkansas, March 25: I closed a meeting in Delhi, California, last night, March 24. One restored and a young man baptized. He married a fine Christian girl yesterday. Many outsiders attended the meeting heard the gospel for the first time. Much good was accomplished. Clint Lovelady is the minister and is doing a wonderful work. Congregation is three years old, have about 40 members and a nice new church building and it paid for. The work of this congregation should make many of our

older congregations ashamed of themselves. I am to begin a meeting for the Westside church in Modesto, Calif., tonight. I go from here to Pixley, California for a meeting. Brother W. Halliday Trice is the minister in Modesto. Following the Pixley meeting I will teach a singing in Porterville, and it will close my work in California. I am to begin a meeting in Brownwood, Texas, May 8.—Will W. Slater, Station A.

Lubbock, Texas. March 27: The church at South Side, this city, continues to show steady growth in every way. A married lady was baptized and a man placed membership 'with us last Lord's day. Our building was the fullest, except during our recent meeting, that it has ever been. The aisles and vestibule were filled with chairs and a good many children sat on the pulpit platform. Our Bible school attendance is the best it has ever been. Our mid-week attendance reached a new record last week. There were 160 present. Our total contributions for this year are expected to be at least \$27,000.00. We have a full program of work planned to use up all of this amount. This is a pleasant and encouraging work.—D. H. Perkins, 1506 Arnett St.

Little Rock, Arkansas, April 1: Yesterday was a good day at Fourth and State. The house was filled for both morning worship services and at night. 478 were in our Bible classes. Two were baptized and three placed membership. This makes twenty-four additions to the Fourth and State church during March. Collections for the month averaged more than \$630.00 per Sunday. The Cleveland Ave. church in Wichita, Kansas begins a meeting tonight in which I am to do the preaching.—Cleon Lyles.

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Alamogordo, N. M. March 31: More baptisms here and fine attendance growing better steadily. I must conduct the funeral tomorrow of the husband of a sister, but he made no preparation for that great meeting in the skies. Sad.—Tice Elkins.

Springhill, Louisiana, March 25: I closed a fine meeting here last evening. Excellent hearing and attention. Numbers of outsiders heard. One baptism and one by membership. We hope to have others soon. Our next

meeting will begin June 23rd with Brother Thomas D. Rose doing the preaching. We look forward to a great meeting then.—Lee Starnes.

Wellington, Texas. April 3: Last Sunday was another great day here. At the close of the morning sermon two came forward—a grandmother to confess wrongs and a mother to be baptized. This makes a total of twenty-one responses since the first of the year—nineteen baptized, one restored and one identified.—Vaughn D. Shofner, Box 622.



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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.

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 19

Does Your Congregation Have Elders or Pseudo-Elders—Which?

W. H. JELKS

The solution to this question has been uppermost in my mind for more than ten years, and after very careful observations I am convinced something must be done if the church of our Lord is to survive. During this long period very little improvement has been made in the leadership personnel of many congregations, and for this reason the members of those congregations have become passive and in many instances are discouraged. Remedies have been suggested with the view of getting relief, but thus far very little constructive work has been accomplished. In this connection my mind reverts to that aphorism by Brother W. Don Hockaday in this sentence: "NO CHURCH CAN GET ANY HIGHER THAN THE VISION OF ITS LEADERS AND TEACHERS." This statement is as true as the law of gravity. Assuredly, no individual nor group of church leaders can possibly teach a congregation anything when the members already know more than those who propose to do the teaching. If a congregation has capable, scriptural leaders, it is certainly blessed in having scriptural elders, and that congregation's growth will be phenomenal and continuous. There is no way of retarding its progress when thus safeguarded, for the Bible says, "All nations shall flow unto it." (Isa. 2:2) Luke 16:16 says, "Every man presseth into it." But if a congregation is not thus safeguarded and is depending upon pseudo-elders for leadership, few church doors will be "caved in" by those we are expecting to become members of the one body. It is a fact they are remaining out of the spiritual body, hoping changes will be made in its leadership. Thus it becomes evident there is a "stumbling-block" that should be removed so that congregations may have their full quota in new converts who are willing and anxious to do their duty.

Such a condition is appalling and can be corrected if the members will only do their duty by reserving unto themselves the scriptural authority in the selection of competent men for this important work. To determine those who are eligible and most capable for these duties a workable formula is herein submitted; and if every congregation will make proper use of it happy and lasting results are bound to follow. This formula is not new, nor is it original with me. It is as old as the Bible, and its author is none other than the apostle Paul. It is a demarcation that shows "which side of the fence we are on." If on the right side, we should double our zeal and at all times "be sure we are right, then go ahead." The influence of a congregation of this type will continue to spread and converts will flow unto its protective care daily, as was the case with the church in the beginning. If we are on the wrong side of the fence, we will, of course, notice a good attendance at the communion ser-

vice each Lord's day; but we will also notice a passive interest in the minister's reproof for the non-attendance at other church services. All of which is because the minister unintentionally reveals the unseen hand and hidden voices of his sponsors. However, most of the members of such congregations have already become "fed up" on propaganda of this kind; therefore, such tactics become a boomerang to the speaker and his pseudo-elders, with a loss of prestige to the minister. Furthermore, a congregation of this type usually contributes liberally to secure the services of a "high-powered" evangelist to conduct a two week's meeting. This meeting is given broad publicity, and the evangelist is one of our outstanding preachers who does his full duty in presenting the gospel in its purity and in a very convincing way. Visible results? No additions. Why? Some good sister belatedly informs him of a bad local condition that was previously kept from him.

The simple formula above mentioned can be had by transposing verse two in First Tim. 3. There are seven "musts" in that verse, with only one "must" mentioned. I believe it can be truthfully stated that since the reformation by Campbell and his co-laborers until now, stress has always been placed upon "must be the husband of one wife" as the chief prerequisite to the eldership. Being the husband of one wife does not qualify for the eldership. "Must be apt to teach" is the ground work upon which the administration of the church depends; therefore, it is imperative that this qualification be properly recognized in selecting elders for every congregation. "Apt to teach" must not be considered in a negative way, as has been the case so often. That is where and when the church becomes burdened with pseudo-elders. Wherever a congregation is afflicted by having pseudo elders that congregation becomes an object of ridicule by its religious neighbors who are making rings around us in many, many places by continuous growth with new additions every week. Have you ever had this question asked, "How many additions are you people having now?" Our honest answer: "Sorry to say our congregation had only one addition by primary obedience in 1945." Can you beat it? There is a reason for such inactivity and it should be corrected. It occurs to me it is high time our evangelists were using their best efforts in placing our poorly-ruled congregations on a higher plane of usefulness. This is a duty you owe the church, yourselves, and those who are incompetent to direct the affairs of the congregation. Since I am neither a preacher nor the son of a preacher, but a plain member of the church for fifty-five years, I believe I am in a position to make some unprejudiced observations as a free lance. If I am correct in my con-

elusions and suggestions, please give this matter your wholehearted and enthusiastic support; If I am wrong and have given offence because of this error, please correct me and I will gladly apologize to those who might be aggrieved.—Jonesboro, Arkansas.

The Porter-Conner Debate

GUSSIE LAMBERT

(Note—The following article by Brother Lambert was received by us several weeks ago, but was misplaced in our files. We are glad to give it to our readers at this time.—Ed.)

Last June I began a series of four or five articles on the Porter-Conner debate but before finishing them I went to Arkansas and Texas for meetings, got off without my notes, hence never did finish the series. Those who read the articles in June will recall that this debate was held between W. Curtis Porter of Monette, Arkansas, and Thomas L. Conner of Leachville, Arkansas. Brother Conner affirmed that there is no judgment after death and that ALL judgment takes place in man's lifetime and Brother Porter denied. After working some in the section last summer where this debate was held and seeing some of the pernicious fruits of the group that teach that there is no judgment after death I am convinced more than ever that the arguments presented in the debate should be published that brethren may guard against this rank fallacy.

This is not the first time that the church of Christ has fought this error for in 1817 Benjamin Franklin met Erasmus Manford, a Universalist minister in debate and the first proposition for discussion was, "Do the Scriptures teach that the coming of Christ to Judge the world is future?" Franklin affirmed and Manford denied. Though this is not the first time the church has fought this error yet it is the first time that we have had to fight it in our own ranks. The theory of no judgment after death is universalism of the rankest type and destroys the future personal coming of Christ.

To prove that the judgment is yet future and after death Brother Porter used the following arguments. 'John 11:24) Martha said unto him, "I know that he shall rise again in the resurrection at the last day." From this we see that the resurrection will be at the last day. (John 12: 48). "He that rejecteth me and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day." From this we see that the judgment will be at the last day. Hence if the resurrection is yet in the future the judgment is also the future for they both occur at the same time, IN THE LAST DAY. Therefore to deny a future judgment is also to deny a future resurrection.

In Matt. 11:24 Jesus reproveth Capernaum in this language, "But I say unto you that it shall be more tolerable for Sodom in the day of Judgment than for thee." At the time Jesus spoke this language there was a judgment that was yet future for Sodom, hence a judgment after death for Sodom had been destroyed more than 1800 years at this time.

Peter spoke of angels that sinned and said that God "cast them down to hell and delivered them into chains of darkness to be reserved unto judgment." (II Peter 2:4). Jude is more specific and says that the angels that kept not their first estates, or sinned, that, "he hath reserved in everlasting chains under darkness unto the judgment of the great day." Hence there is a judgment that takes place, not while the transgressions are being done but

that is reserved unto **THE GREAT DAY.**

Again Peter spoke of some "Who shall give account to him that is ready to judge the quick (living) and the dead." (I Peter 4:5) Paul said to Timothy, "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom preach the word" (II Tim. 4-1-2). The judgment referred to here could not have begun on pentecost for Peter wrote in 60 A. D., nearly 30 years after pentecost and said that the persons he referred to SHALL appear before the judgment. The judgment was not occurring then but was to be in the future. Paul wrote in 66 A. D. and said that Jesus SHALL judge the living and the dead. This was more than 30 years after pentecost and the judgment he referred to was still future at that time.

In Revelation 11:18 John said that the time had come to Judge the dead. Notice that the picture that John saw and the time he described by revelation was a time to judge the DEAD not the living. In Revelation 20:12-14 he said "And I saw the dead small and great stand before God and the books were opened and another book was opened which is the book of life, and the DEAD (emphasis mine G. L.) were judged out of those things which were written in the book according to their works. And the sea gave up the DEAD which were in it and death and hell delivered up the DEAD which were in them and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." According to this scene the DEAD small and great stand before God, the books are opened including the book of life, the DEAD were judged out of those things which were written in the books, and death and hell were cast into the lake of fire. This judgment could not have begun on pentecost or refer to the judgment executed by the church today for no church locally or in the aggregate ever judged such a vast audience. Death and hell have not delivered up their dead yet. And no church ever cast death and hell into the lake of fire.

"Rooted and Grounded"

GEORGE W. DeHOFF

Elders, teachers, and church leaders of every kind should be working in the faith. A system of doctrine or of commandments should never be stressed until people lose sight of the Christ (if such a thing be possible) but only one thing is more pitiful—for a people to have some abstract idea of a great Christ and profess great piety but at the same time overlook the commandments written in His Bible.

People who are pious can be found in any religious system under heaven. The members of the Lord's church have piety according to the commandments of the Lord—no other kind is eternally profitable.

A young tree must first grow downward sending its roots out in all directions then upward with outstretched branches. Many trees have we seen when the tops became heavier than the roots and they toppled over leaving a "rootwad." Apparently the South American missionary trouble came because the missionaries grew "upward and outward" before being rooted and grounded in the faith. Such things always leave a "knotty rootwad" for the church to contend with.

Church leaders should see that young members, especially those who are preparing for ministers and missionaries, are rooted and grounded in the fundamental doctrines of Christ—that they understand wherein we differ from modern day denominations.

"I Object"

GEORGE W. DeHOFF

(Reprinted from Gospel Light of December 15, 1S34).

A wrecking company is a good thing provided it wrecks only condemned buildings. An objection is a help if it is against an evil and has coupled with it a suggestion for improvement. My business is to object to and fight against all manner of sin, spiritual wickedness in high places—to condemn everything in general and in particular which does not tend to build Christianity. While I spend considerable time preaching constructive sermons usually I need to clean off a place to construct them. Where I preach we have beer, wines and liquors in hellish quantities; dance halls on most every corner and private dances for those who don't care to publicly disgrace themselves; slot machines and gambling devices in half the stores and public gathering places; Sunday picture shows to detract from the sacredness of the Lord's day; (I know some old fossils in the church say, "Just so you attend church on Sunday morning you can do as you please the rest of the day.") Of course, this isn't the Sabbath but it is the Lord's Day! I can not use the Lord's Church to my own purpose nor for my own selfish ends neither His Day. If I should miss heaven when I arrive below I'll meet some of the brethren who forget this truth.

Now my purpose in this chronicle of objections is to level a few center shots at the beer and liquor crowd. I'm against liquors, wines and beers either legal or illegal. It makes no difference to me. I do not object to them because of some human law but because I'm a Christian—my opinion is no man can be a Christian unless he objects to these things.

I. HISTORY OF LIQUOR. To write a history of the liquor traffic and its inherit evils one would have to invent a new language. This language would carry him through the tombs of dead men, into the gutter with drunken fools, into the homes where children are starving, into the mad houses where liquor has carried those who were once respectable citizens, down the street where children are clad in rags and beg for bread as they freeze to death, into the bottomless pits of hell as he searches for words to express the horrors of liquor. The husk eaten by swine, the rust consuming life itself, the traitor which betrays virtue and honor—liquor is all these and a million more things.

It has built no churches, schools, hospitals, asylums, or orphanages. It has paid no doctor bills, no preacher's salary—it maintains no free lunch counters. William Jennings Bryan says, "The saloon has been tried; convicted; has been sentenced. It must undergo capital punishment."

II. LIES OF LIQUOR CROWD. Always waving the same old bottle as if it might cure all of earth's ills, always promising to create an earthly paradise, always pleading for personal liberty, this wolf in sheep's clothing continually growls outside the door. It is up to the Lord's people to kill the mad dog and keep him killed.

"Bring back prosperity," they yell. Germany with her beer mug failed to do that, and the mug has failed to do an Aladdin's trick over here.

"End unemployment with liquor." England has had legalized liquor and the dole system for years. We now have practically the same thing.

"Lower taxes by killing the eighteenth amendment." Well, it's dead and taxes are going up.

"We wanted it regulated so people can get good liquor." Might as well try to regulate a powder can in hell or a mink in the chicken roost. We don't want reg-

ulation of liquor, we want death!!! And who ever heard of "good liquor?" Probably the same guy who talked about "light wines and beers."

"Things couldn't be worse." The only thing that could not be worse is liquor. Statistics from everywhere (your town included) will prove that there is more drinking since beer returned and the eighteenth amendment killed.

"My personal liberty." Personal liberty is permission to do right. It's up to you to prove its right to drink.

III. FOLLIES OF DRINKING. People say and do foolish things under the power of liquor. Vile curse words are flung out, children on the street smell the accursed breath and hear the vile story of the drinker. (Yes, mam, the moderate drinker included.)

He who drinks and drives a car is a fool. Automobile accidents are increasing.

Liquor is poison. Might as well poison the body with anything as that. The one who dies from poison liquor has committed suicide. (Yes, the new legal stuff is poison, too!).

Read Proverbs 23:29-35! ! !

IV. REFUSE TO DRINK. Refuse to drink out of respect for self. Keep the inside cup clean. Do you prefer to shave you—a sober or drunk barber? A sober or drunk physician to operate on your loved one? A sober or drunk captain to give orders on the ship when you sail? The engineer at the throttle of the train plunging through the night? Until murder is made kindness you should refuse to drink. You have to live with yourself, so be fit for yourself to know!

Refuse to drink because you love posterity. Many children are more damned into the world than born into it. The poison in your system from whiskey may reach to the third and fourth generation. Fathers make it difficult for their children to succeed by giving them an unfair start. I have never tasted whiskey and I never intend to—because:—babies have been born dead through booze; little children have starved because of booze; young people have been stunted through booze; girls have become prostitutes through booze; men have been hanged, women electrocuted because of booze; Booze has never contributed to the happiness of one child, nor the mental ability of a young person; it has helped no middle-aged person to be morally stable, it has comforted and blessed no aged man or woman. Therefore, I'm BONE DRY! !

Ah, I'm just one person, but the world is made up of individuals. As goes the man, so goes the nation and the world. "Look not then upon the wine when it is red."

V. BE A CHRISTIAN. This means to follow Christ. Poets, painters and architects vie with each other to present something great enough to represent Christ! To be like Him is our desire. No man can be like Christ and drink. How can the "spirit of Christ" and the "spirit of whiskey" dwell in one at the same time? There is a call for young people who will have convictions and stand for them; for preachers who will condemn sin of every kind, and for members who will assist with the work. ON TO VICTORY! ! !

"I shall pass through this world but once. Any good therefore that I can do or any kindness that I can bestow to any human being, let me do it now. Let me not deter or neglect it, for I shall not pass this way again."—Unknown.

It is better to climb up the bleak side of the hill of truth than to slide down the sunny slopes of delusion.

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Studies In Revelation (No. 6)

GEO. B. CURTIS

THE OPENING OF THE SIXTH SEAL

(Scene Two)

Introduction: The scenes depicted by the sixth seal begins with chapter six, verse twelve, and continues through the seventh chapter. A vision of turmoil and revolution is disclosed with the opening of this seal. The persecutors of Christians meet a just and swift judgment. For a time prosperity comes to the church. The gospel is preached to the whole civilized world.

Eusebius and other early church historians picture the age of Constantine and his immediate successors as the golden age of the church. The lands that had been confiscated by pagan emperors belonging to Christians were restored to them. In addition, large sums of money were bestowed upon them by the government under Constantine. These things brought an opulence to the church that hastened its disintegration. With the restoration of lands and the acquisition of wealth, Gibbon marks the beginning of departure from the simplicity of New Testament life in Christianity. Adverse winds are soon to beat again upon the Roman Empire. These storms will also affect greatly the church. While we wait for the storm to break, we are permitted with John to view a short happy period for God's people.

Scene two, of seal six, opens with a view of four angels standing at the four corners of the earth—north, south, east and west. They hold in check the north wind, the south wind, the east wind and the west wind. Another angel approaches from the east—the source of light. This angel has in his hand the seal of the living God. He shouts a command to the keepers of the winds that they are not to hurt the earth, the sea, nor the trees until the servants of God are sealed in their foreheads. No storm is to break upon the empire, or the church, until this sealing of God's servants is accomplished.

It is true that on the Roman horizon, east, west, north and south, the storm clouds were gathered, dark and threatening. It was only the restraining hand of the Almighty, represented by the four angels that kept back this storm of huns, vandals, Moslems and Turks until the servants of God are sealed.

John heard the sealing of the Twelve Tribes. Twelve thousand to each tribe are sealed, a total of one hundred forty four thousand in all. Then he looks toward the rainbow encircled throne. A multitude so vast that no man can number stands before the throne of God and before the Lamb. They are clothed in white robes. In their hands are branches of the palm. A great shout of praise goes up commemorative of their salvation. The Father and the Son are equally praised.

The innumerable host of angels around the throne,

the twenty-four elders and the living creatures unite in this praise. Heaven resounds to, "Amen. Blessings, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." We may well exclaim, "What a scene! What a host! What a song! What praise! And, How great the cause for this praise!"

As John gazes on the scene and hears this universal praise to the Father and the Son, one of the twenty-four elders approaches him and asks, "Who are these who are arrayed in white robes? and from whence came they?" John answered saying, "Sir, thou knowest." Then the elder confided, "These have come out of great tribulation. They have washed their robes in the blood of the Lamb, and therein have they made them white. Now they are before the throne of God and they serve him continually in his temple. He that sits on the throne shall dwell among them. Their days of famine are over. They shall hunger no more. Thirst shall never again torment them. The burning sun shall never again beat down upon them. The Lamb shall feed them and lead them unto fountains of living waters. And, God, the Father, shall wipe away their tears."

The storms may now break. The servants of God are sealed. They are beyond the reach of every enemy. The hun, the vandal, the pagan, the Ottoman, the Turk may now swarm over the plains, rivers, and mountains of the Roman Empire, God's children seen here are beyond their reach to harm. This host of the redeemed stand before God's throne in white—pure and clean in the blood of the Lamb. Palms in their hands acclaim them victors over famine, persecutions, pain, temptations and death. Here we must leave them until we have sung our last song in His praise here and lifted our hearts to Him in our last earthly prayer. Then we hope, too, to join with them in that eternal hymn of praise. "At his right hand there are joys and pleasures forever more." To an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you."

"No chilling wind,
 Nor poisonous breath,
 Shall reach that happy shore;
 Sickness and sorrow,
 Pain and death,
 Are felt and feared no more."

Observations: The history and literature of the ancient world tell us that servants were sealed in the foreheads with the seal of their masters. From this, no doubt, John draws the imagery of the sealing of God's servants in the foreheads. That this sealing carried with it the idea of hearing the gospel preached, believed and obeyed, I firmly believe. That it carried with it, also, a life of purity is also clear. That the ones sealed were acceptable to God is sure. That it brought them into the divine presence after this life is clearly shown. We shall learn later that the beast placed a seal

upon the forehead and in the hands of his servants. How careful we should be to bear the seal of the living God in our daily lives!

Views of Commentators:

JOHNSON. "It only remains to ask, whether before the "four winds" were loosed, and after the great persecutions of the fifth seal, such a triumph was won. I have already shown that the opening of the sixth seal refers to the overthrow of old Paganism. I will state briefly that at the end of the third century Paganism was dominant, persecuting, seeking to "abolish the Christian name." *At the end of the fourth century the civilized world was Christian.*"

ADAM CLARKE sees this great triumph of the church in the days of Constantine and his successors. (See Clarke's comment at the close of chapter six.)

L. S. WHITE views this as the period of Constantine and his successors. (Sermons on Revelation, White. Sermon 14).

BISHOP NEWTON. "They are like the children of Israel, arrived at their Canaan or land of rest, and they shall no more suffer hunger, or thirst, or heat, as they did in the wilderness. They are now happily freed from all their former troubles and molestations; and their heathen adversaries shall no more prevail against them. This period we may suppose to have continued with some little interruption, from the death of Constantine the Great to the death of Theodosius the Great, about seventy years."

JOHN T. HINDS. "The period between these seals (the sixth and the seventh) would be one of peace for the church when great numbers would become Christians without serious opposition." (Com. on Rev. p. 112).

JOHN WESLEY sees in the "vast company around the throne the saved of all ages of the earth."

TICE ELKINS considers that we are in the day of the sixth seal now. "We are in that day now, and it has been going on for many centuries." (Chap. 7. v. 14) "Out of great tribulation—persecutions of every kind. This may have referred to the great tribulation under Diocletian." (Sounding of the Seven Trumpets. Elkins p. 99)

A. M. FOSTER. "Most of the people of the Roman nation became identified with the church during the last seventy years of the fourth century. We are not to think that they were all truly converted to Christianity. Many of them were still pagans at heart and carried their old paganism into the church with them. This influx of paganism is the thing that later destroyed the purity of the church."

PATRICK LOWTH. "This seems to be a representation of the state of peace and quiet throughout the earth, especially the Roman Empire; and the great number of persons in every nation, which came into the profession of Christianity."

MEYER considers the vast throne the saved of all ages.

Peter, The Man of Rock

J. A. McNUTT

Our text is found in Matt. 16:13-20, which reads as follows: "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man, am? And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremiah, or one of the prophets. He said unto them, But

whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ."

One of the most interesting and personal ways to study the Bible is to study the actual characters around which the major events and vital teachings of God's word are clustered. Acquire a "speaking acquaintance" with the principal characters of the Bible, and you are certain to have a working knowledge of the fundamental truths of God's book. The Bible was written for men, not angels, so you will learn that the characters of the Bible have much in common with men and women of the present day. Some are bold and courageous, some are weak and deceitful, a few are abject failures, but the most of them are towers of strength in God's cause.

Cephas, the Man of Rock

The apostle Peter, among all the great characters of the New Testament, is the most intensely human. Jesus called him "Cephas," or a rock; but in the early record of his life he was often impulsive, rash, and subject to the common weaknesses of men today. He was quick to speak, and quite often he said the wrong thing. His temper flared up and caused him to draw his sword and strike the servant of the high priest, cutting off his ear—and Peter was not aiming at his ear, either.

Since Simon Peter was warmhearted, impulsive, and subject to mistakes, why is he called a "rock"? There must be a reason for this, because "when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." (John 1:42). The Lord, who knew the hearts of all men, knew that, in spite of his weakness, the fires of love and loyalty burned with fervor in his heart. The Lord knew that he might waver and fall and in a moment of doubt sink beneath the waves, but that he would rise from sorrow and defeat a stronger and -wiser man.

"But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And, conscious still of the divine
Within them, lie on the earth supine
No longer."

Peter Was A Busy Man When the Lord Called Him

Jesus was walking by the Sea of Galilee when he saw the two brothers, Peter and Andrew, casting their net in the sea. They were both busy men, engaged in their daily occupation as fishermen, when the Lord said: "Follow me, and I will make you fishers of men." (Matt. 4: 19). A man -who is slothful in his own business is never worth much in the Lord's business. Christ called him from a lowly occupation to a much greater one, which involved the salvation of the souls of men. Peter was busy, but he was not too busy to obey the Lord, because he left his nets by the sea to follow the Christ and become a "fisher of men." He left all behind to become a disciple of the greatest teacher of all the ages. It was his privilege to hear the words of wisdom from the lips of Jesus and see the mighty miracles that he wrought

until it became a strong conviction of his heart that Jesus was the Son of the living God. Now let us consider—

The Great Confession That Peter Made

The reputation that Jesus had established among men caused the world to say: "He is John the Baptist, Elias, Jeremias, or at least one of the prophets." But when he addressed his apostles, saying, "Whom say ye that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." Simon's reply came quickly, but it came from his heart. There was no hesitation, there was no evasion, but the sincere expression of the deep-seated conviction which was in his heart, "Thou art the Christ, the Son of the living God"; and "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17). Jesus did not say, "Thou art Peter, and upon thee I will build my church"; but he did say, "Upon **this** rock I will build my church." That is, the church will be built upon "Jesus Christ, the Son of the living God," as he had just been acknowledged by Peter. Peter was not the great foundation stone himself, because he ascribes that honor unto Christ in his own words, calling Jesus the "living stone" and "chief corner stone, elect, precious," and speaking of all Christians as "lively stones" in God's spiritual house. (I Peter 2:3-6).

Peter was only **one** of the builders of the church of God, along with Paul and the other apostles. Here is how Paul speaks of the matter: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:10, 11). Therefore, the words of Christ to Peter in Matt. 16 did not exalt him to supreme authority above all the other apostles; neither **is** it said here or anywhere else in the Bible that Peter should have a line of infallible successors in office, acting as heads of the Lord's church.

Peter's Power to Bind and Loose

Someone may say: "I know Peter had supremacy over all the other apostles, because he was given the keys of the kingdom and the power to bind and loose." This statement looks plausible at first, but let us give it careful thought before we jump to conclusions. Did the words of Peter ever carry any more weight than those of the other apostles, who also spoke by the authority of the Spirit? Were his actions infallible and above error on religious questions? Did he declare some things lawful and others unlawful with an authority superior to all the other apostles? Did the other apostles and the church appeal to his infallible (?) judgment on controverted questions? Now for the Bible answer to these questions: If you will turn to Acts 15, you will find that in the great discussion in Jerusalem by the apostles and elders, over the question of circumcision, the advice of **James**, and not that of **Peter**, was followed. Furthermore, you will learn that it was James who made the closing speech and announced the decision, and not Peter. (Acts 15:13, 19).

Open your Bible again at Gal. 2:11: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Then Paul says again in verse 14 that he rebuked Peter before all the disciples. Draw your own conclusions, but this does not look like Peter was an infallible potentate, does it?

The fact is that whatever Peter taught by the inspiration of the Holy Spirit was, and is, binding today upon all men. But the same thing is true of that which was taught by all of the apostles, because the authority to bind and loose was given to all the apostles alike. (Matt. 18:18) Get your Bibles and read it for yourselves.

Peter enjoyed priority, but not supremacy, in the use of the keys of the kingdom, because he was first to preach the gospel to the Jews (Acts 2), and from his lips came the first sermon to the Gentiles (Acts 10). Peter then opened the door of faith to the whole world by declaring the terms of entrance to the kingdom, first to the Jews and then to the Gentiles. Therefore, when Peter said on the day of Pentecost, "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). Repentance and baptism for the remission of sins were made binding by the authority of God in heaven. No one, then, not even an angel from heaven, has the right to set these conditions aside. (Gal. 1:8, 9).

Why Did Peter Deny His Lord?

No doubt Peter was sincere when he said: "Though I should die with thee, yet will I not deny thee." (Matt. 26:35). He had no intention of failing his Lord in the crucial hour, but he overestimated his own strength—a thing that Christians today should be careful to avoid. Peter needed the counsel of I Cor. 10:12: "Wherefore let him that thinketh he standeth take heed lest he fall." Briefly stated, here are some of the faults that led to his humiliating downfall:

He was too sure of himself. (Matt. 26:33) He followed afar off. (Verse 58).

He was too impetuous. (John 18:10, 11). He got in bad company. (Verse 18).

His denial of the Lord was shameful and complete, but be it said to Peter's credit that his repentance was genuine, the product of godly sorrow and bitter tears.

"He weeps, and bitter are his tears,
As bitter as his words were base,
As urgent as the sudden fears
Which even love refused to face.

"O love, so false and yet so true;
O love, so eager, yet so weak,
In these sad waters born anew
Thy tongue shall yet in triumph speak.

"Thou livest, and the boaster dies,
Dies with the night that wrought his shame;
Thou livest, and these tears baptize—
Simon, now Peter is thy name."

How Did Peter Make Amends For His Mistake?

Peter, who denied his Master in shame and disgrace and fell, rose in tears of repentance to the heights of faith and courage. That night the boaster died, rashness was subdued, and Peter became a stronger and braver man. Follow his life's record of service and sacrifice for the cause of Christ; hear his humble professions of love for the Lord; read his letters of instruction to the children of God, and you will rejoice in the victory that this great man won over self and sin.

In The Evangelist, Sheffield, Alabama.

"The great commission, 'Go into all the world,' does not apply exclusively to foreign missions, for the world begins where your front yard ends. When you leave your own doorstep you are in the world."—Unknown.

Confessing Faults

MRS. JENNIE SPIKES

Many years ago there were two brothers. We read about them in the fourth chapter of Genesis. We know that God had told them what to offer, because in Heb. 11:4, it is said Abel offered by faith, and faith comes by hearing the word of God (Rom. 10: 17). Now, Cain's original fault, or sin, was jealousy; a sin that seems so prevalent, and causing so much trouble in congregations over our country today. Jealousy and envy, two sins that always go hand in hand, are still crucifying people. But, had Cain confessed his fault to his brother, and Abel in return admitting his imperfection (I John 1:8, 9) they could have prayed together and the first murder would have been averted. After it was too late Cain realized he was his brother's keeper. There is a good lesson in this for every child of God. Let us consider Gal. 6:1. One that is spiritual must restore a brother that has been overtaken in a fault; but the spiritual brother must first consider himself, must have the spirit of meekness. If, when he goes to his brother he is not humble he will fail in his undertaking, and thereby he, himself, will be guilty of sin. Before we start on a mission to restore our brother, it would be good to always read John 8:7; I John 1:8, 9. This will prepare one for such work. Remember if you save your brother, you save a soul from death and cover a multitude of sins (James 5:19, 20). But how should one who has been saved from the error of his way be treated? Look to II Cor. 2:7, 8. Many times, for one reason or another, this scripture has been willfully disobeyed, and some member of the church been spiritually killed. In James 5:16 we have this language "Confess your faults one to another, and pray one for another, that you may be healed" (Of your fault) My brother, my sister, do you, and I, obey this command? If you see someone who has a fault, do you go to him confessing your own fault, thereby encouraging him to confess his fault, then both of you pray one for the other? I truly believe that almost all troubles could be adjusted, and many souls saved if this command was always obeyed; as God intended it should be. Think of this as an individual work—you might save some one that no one else could influence. Always remembering we must not have respect of persons (James 2:9) God looks on all flesh with no distinction. We must all, each one, be a

watchman for the Lord. And we are our brother's keeper.—2447 W. Sherman, Paris, Texas.

Notes - Reports

Little Rock, Arkansas, April 12: I preached at Charleston, Mo., last Sunday at 11 a. m. and 7:30 p. m. Begin a singing school Monday night with 40 in the class. Will continue until Thursday night of next week. I still have some time for meetings, singing schools or to conduct song service in a meeting.—C. E. McCord, 3015 W. 15th St.

Henryetta, Oklahoma: Six baptisms and nine restorations since the first of the year. The work here is doing better than it has since I came here August 1, but it could do better.—Jesse M. Kelley.

Akron, Ohio. April 8: Brother Gus Winter, North Braddock, Pa., was with the congregation that meets at corner Baird St. and Clay Drive, in a series of meetings from March 24 to April 7 inclusive. Brother Winter did his part well, proclaiming the Gospel in its purity and simplicity, without fear or favor. Brother Bill Gatten, a member of the congregation lead the song services. His part being well done. Visible results: One lady, the mother of five children, was baptized into Christ. Two (Christians, man and wife) identified themselves with the congregation. This congregation formally met at 291 South Arlington St. But recently purchased a commodious church building at the above stated place, where we have in mind to build up a congregation of the Lord, like the one we read about in the New Testament.—C. L. Kysor.

Fort Smith, Arkansas, April 8: I closed meeting last night for West Side church in Modesto, California. Four were baptized and two restored. Brother Hugh Shira, minister for 18th and G; Brother Hays, minister at Hughson; Brother Lovelady, minister at Delhi, cooperated in a very fine way. Members from several nearby congregations attended part time and were of great help. Much and lasting good was accomplished. Brethren were kind enough to invite me to be with them next year. Brother W. Halliday Trice is minister here and is doing a good work. I am to begin a meeting tonight in Pixley California.—Will W. Slater, Station A.

Wheeling, Arkansas, April 9: I preached for the little congregation at Welcorn Hill near Mammouth Springs over last week end. I had a fair crowd each time and one confessed his faults at the eleven o'clock service. The Lord willing I shall go back and be with them the second Sunday in next month. I was with the congregation at West Plains, Mo., the 5th Sunday in March. I had a large crowd at the morning service but not so large at night. They have

a good congregation there. I think we are getting along good here at Wheeling. Peace and harmony prevails as far as I know. I understand that Brother I. F. Blackwell will be with us next Sunday night. We are planning an all day meeting the third Sunday with dinner on the ground. I have some time not taken.—W. O. Stroud.

Springdale, Arkansas, April 4: The fifth Lord's Day in this month we are to have all-day services here on South Thompson Street. It is to be a sort of home coming day and we are very cordially inviting all the old time members to be here for the day. Bro. George L. Dockery of Fayetteville is to preach at ten a. m. on "Unity in the Christian Army." At 11 a. m. Brother Jady W. Copeland is to preach on: "The Armor of the Christian Army." At 2:30 p. m. Brother Johnnie Stevens of Bentonville, is to preach on: "World-Wide Work of the Christian Army." Plenty of gospel singing "sandwiched" all through the services. "The Christian Army" is the general theme of the day and we are especially inviting all the soldier boys to be present. We invite the prayers of saints everywhere that the day may do eternal good! Brother Harold E. Ensley of Joplin, Mo., conducted us a very fine meeting last of February and first of March. Tune in on his radio service each week day at 9:15, 1450 k. c.—James L. Neal.

Shreveport, Louisiana. April 13: Three have been baptized, two restored, and six placed membership here this year so far. Foy E. Wallace Jr. will be with the church here in a meeting April 22 through May 1.—Gussie Lambert, 3537 Lakeshore Dr.

Lubbock, Texas. April 12: After working with the church at Hope, Arkansas for the past two years, I have resigned to accept other work. The work in Hope was enjoyable, and the brethren were good to us. There was a total of fifty-three responses in all during our stay at Hope. These brethren have not as yet employed an evangelist, and will be glad to correspond with any who may be interested in locating with them. On April 9 we moved to Lubbock, Texas to begin work with the Walnut Street church. Marshall E. Patton preceded me here, and did a splendid work while here. This church is blessed with God-fearing, well-qualified elders, who are leading them in a very aggressive program of work. We are anticipating a very delightful relation with these brethren. Please address all correspondences to me at the above address.—Waymon D. Miller, 2503 30th Street.

Kilgore, Texas: Last year I conducted a meeting in Cecil, Arkansas. This is a small place near Ozark. There is just a few that are members of the church. They have had an old building rented but have lost it. Now they are trying to build a rock building and need some help. The church can help them in this work. How about the church where you worship? Can you send them a donation? It will help establish the cause of Christ there.

People in that little place seem, to be interested very much in hearing the truth. I am to be with them again in August of this year. Send your donations to Brother Taylor Davis, Fort Smith, Arkansas.—O. H. Painter, Box 780.

E. R. Harper To Abilene

We are in receipt of a communication from Brother E. R. Harper former minister of the Fourth and State congregation Little Rock, but now of Abilene, Texas, in which he recalls twelve years of pleasant work with the people in Arkansas. He states that since beginning work in Abilene about 125 have been added to the congregation. Other progress is being made in the work there.

J. B. Redd Reports From Prosser, Washington

We have just received the following communication from Brother J. B. (Kookie King) Redd who is now laboring in Prosser, Washington. Brother Redd spent several years laboring in Arkansas before moving to Washington (where the church is hardly known) about two years ago. His letter follows:

"We are always glad to get the news of the churches in Arkansas. Time seems to fly. We have been gone from Little Rock nearly two years. I am preaching part time at Prosser and part time at Sunnyside. Last Lord's day night we had four additions—three placed membership and one by baptism. Since my coming to Prosser the church has added two class rooms, two rest rooms and a baptistry. I have baptized three young men—all ex-service men. We like the climate and all the family are in excellent health."

Brother Redd's address is P. O. Box 251, Prosser, Washington.

Killed In Accident

A letter from Mrs. W. G. (Walter) Pendergrass of Biscoe, Arkansas, informs us that her husband was killed by a hit-and-run driver on a highway near their home on March 1. We understand the driver of the car was a negro. Brother and Sister Pendergrass were faithful workers in the church, and we remember them as long-time readers of the Gospel Light. Our sympathy goes out to sister Pendergrass in her sorrow.

Appreciates Fellowship

Brother and Sister Isaac N. Pendleton of Bradford, Arkansas desires to express appreciation to the Bradford church for remembering them in their need. Brother Pendleton, a preacher of the Gospel for 32 years, has been forced to give up his preaching due to age (66) and ill health. A brother Lock is serving as minister for the Bradford congregation.

Mrs. Lillie Wright of West Fork, Arkansas expresses her appreciation for the Gospel Light and sends along her renewal for another year. Only a very few members of the church at West Fork. They need a faithful preacher to labor with them.

Broken Bow, Oklahoma
Brother John F. Reese of Nashville is preaching for the few brethren at Broken Bow, Oklahoma. They are trying hard to build a house of worship. Anyone knowing the conditions there and desiring a part in the work should contact Brother Reese for further information concerning their needs.

Article, Page One

If you have not read the article by Brother Jelks on page one of this

issue, you should read it. If you have read it once, read it again. Brother Jelks is to be commended in giving this bit of timely admonition.

A man with a work without a vision is a reactionary.

A man with a vision without a work is a visionary.

A man with a vision and a work is a missionary.—Unknown.



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that take and give unto them for me and thee.

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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.

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.

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 16

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NUMBER 20

How To Be A Christian And Nothing Else

FOY L. SMITH

There is no greater plea in the world today than that one which invites people to be "Christians Only." The name "Christian" includes all that is needed or should be desired for a spiritual appellation; and, indeed, a real genuine "follower of Christ" should be content in worshipping God as a "Christian Only." Anything less than a Christian is far too short and anything that goes beyond transgresses heaven's testimony for humankind. But the important question is: "How to be a Christian, and nothing else?"

ObeY The Doctrine of Christ And No More

To obey the gospel as revealed in the New Testament means: (1) Believe in Jesus Christ as the crucified, buried and risen Lord. (John 8:24; Rom. 10:10). (2) Repent of past or alien sins. (Acts 2:38; 17:30). (3) Confess your faith in Christ. (Matt. 10:32; Rom. 10:10; Acts 8:37), and (4) Be baptized (immersed) for the remission of sins. (Acts 2:38; Mark 16:16; Rom. 6:4; Acts 22:16; 1 Peter 3:21). Upon such obedience we have the assurance that God will add us to "the church" (Acts 2:47). And we further know that such disciples were called "Christians first in Antioch" (Acts 11:26).

Wear The Name Of Christ And No Other

The fact that God promised a "new name," (Isa. 62:2) and that He gave it "first in Antioch" should be ample evidence of the all-sufficiency of that name. To add to it, to put a handle on it, to weaken it by adding some human name, is but to mar its beauty, dishonor the head of the church, discredit Him who died for us and whose name we are to wear. (Acts 4:12).

It is then possible to wear the name of Christ and no other. The Holy Spirit even condemned the wearing

of the names of inspired men in New Testament times. How should it benefit us to wear names of men who are not inspired, or names given by men who are not inspired, or names given by men who are without heaven's authority to give them? (1 Cor. 1:10-13).

Accept And Abide By The Creed Of The New Testament And No Other

This must necessitate a repudiation of all man-made creeds that have become binding upon so many people. It must do away with human doctrines for governing worship. It takes the New Testament to make a Christian, it takes something more than a Christian. It is possible to make the claim "let us follow the Bible only," yet in actual practice, preaching and worship, accept along with it, the "doctrines and commandments of men," (Matt. 15:9). Creeds must be revised each year, but the word of God never has to be revised. Accept it and nothing else.

Be A Member Of The Church Of Our Lord And No Other

It is possible to obey the gospel, genuinely become a child of God, and then go off and "join something" unheard of in the Bible, join an institution not founded by Christ, not wearing his name, not worshipping according to his divine guidance. To do this, is not to be a "Christian only." God's book, the Bible is sufficient. The Lord's church, the Church of Christ, is enough. It is said: "It makes no difference what church one is a member of." The Bible says that the church is the body of Christ. (Col. 1:18; Eph. 1:22-23). Paul says there is only ONE BODY. (Eph. 4:4). Since the church is the body and there is only one body, the conclusion is, there is only ONE CHURCH,

Have A "Thus Saith The Lord" For All That We Do

If followed this sacred principle would make it impossible for us to have in the public worship anything that is not authorized by our heavenly Father. There is something wrong with the man who is not satisfied to take just what the Bible has said. Our worship is to be one of faith. (11 Cor. 5:7). Without faith it is impossible to please God. (Heb. 11:6). Faith comes by hearing God's word. (Rom. 10:17). If we practice anything that we did not get from hearing God's word, it is not of faith. Whatsoever is not of faith is sin. (Rom. 14:23) When sin is finished it brings forth death. (James 1:15).

From these scriptures we see that in order to be pleasing to our Father, we must have a "thus saith the Lord" for all that we do.

EXAMPLE OR PRECEPT

I'd rather see a sermon,
Than hear one any day;
I'd rather one would walk with me,
Than merely tell the way.
The eye's a better pupil,
And more willing than the ear;
Fine counsel is confusing,
But example's always clear.

The best of all the preachers,
Are men who live their creeds,
For to see good put in action,
Is what everybody needs.
I soon can learn to do it,
If you'll let me see it done,
I can watch your hands in action,
But your tongue too fast may run.

The lectures you deliver,
May be just and right and true;
But I'd rather get my lessons
By observing what you do.
I may not learn the precepts,
That you are glad to give,
But there'll be no mistaking,
How you act and how you live.
—Publisher Unknown.

"He that receiveth His testimony hath set to his seal that God is true" (John 3:33).

Walking Worthy

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. Readers, 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 that 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 by 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? O! 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 the 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 ranks in society, the best swimmer, card player or the most

handsome dancer, more 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 things." (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.

Miller-Conner Debate

W. CURTIS PORTER

It was my privilege to moderate for Brother Waymon D. Miller in his debate at Hope, Arkansas, against Marshall Conner, son of Thos. L. Conner who is the ringleader of the new heretics. This debate took place on the nights of March 28 and 29 and concerned the judgment question, Marshall Conner affirmed that all judgment for man takes place in his lifetime and Waymon Miller affirmed a judgment after death for man.

Brother Miller did a good work in exposing the heretical teaching espoused by Marshall Conner and those who stand with him. I feel sure the audience was able to see the difference between the truth advocated by Waymon and the heresy advocated by Marshall. Under the pressure that Waymon applied Marshall denied any future personal coming of Christ or that there would be a bodily resurrection when the Lord comes. It has long been apparent that this group of heretics do not believe in a future Personal coming of Christ, but they had so far refused to commit themselves on the question. It will be well for the brotherhood to remember this. Not only should these men be rejected because they preach the heresy of "no judgment after death" and thus deny plain statements of Scripture, but they should also be rejected because of their stand on the coming of Christ and the resurrection. Do you think that men should be regarded as gospel preachers when they deny any future personal coming of Christ? Do you think you should encourage men who deny a future bodily resurrection? If not, then you should mark and avoid these men for they definitely deny these principles of divine truth. And that you may remember *the men who are* associated with this heretical movement that you may not use them for any preaching service, I give again the following list of names.

Thomas L. Conner, Leachville, Ark.
Marshall Conner, Leachville, Ark.

Tracy L. Wheeler, Leachville, Arkansas (Perhaps now of Swifton or Newport, Arkansas).

James F. Brents, Luxora and A-morel, Arkansas.

Lowell Blasingame, Arbyrd, Mo.

I appreciate the good work that Brother Miller, a young gospel preacher, did in meeting Marshall Conner, a young heretic. Besides two Baptist preachers and the three preachers of the "new heresy" nineteen gospel preachers were present for the debate.

Because some of these men have their address as Leachville, Arkansas, the impression has spread abroad that the Leachville church is a heretical church—a church indorsing their heresy. But I wish to correct this erroneous impression. The church at Leachville, Arkansas, stands solidly against this heresy—not a one of these men is allowed to preach for the Leachville church. The church for which they preach is the Boynton church—a rural congregation four miles north of Leachville. So remember that it is the Boynton church—not the Leachville church—that indorses their heresy.—Monette, Arkansas.

GOD WANTS A MAN

God wants a man—honest and true and brave;
A man who hates the wrong and loves the right;
A man who scorns all compromise with sin,
Who for the truth courageously will fight.
God wants a man—in lowly walk or high,
Who to the world by daily life will prove,
That Christ abides within the yielded heart,
Fitting that heart for service and for love.
God wants a man who dares to tell the truth,
Who in the market place will stand foursquare;
Whose word men trust—a man who never stoops
To hurt his fellow or to act unfair.
God wants a man of action and of faith,
Whose life is something more than cant and talk;
Who lives each day as though it 'were his last,
And proves his faith by a consistent walk.

—Unknown.

"A man with a work and no vision is reactionary. A man with a vision and no work is a visionary. A man with a vision and a work is a missionary."

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Studies In Revelation (No. 7)

GEO. B. CURTIS

OPENING OF THE SEVENTH SEAL

(Number One)

The last scene to greet the eyes of John from the opening of the sixth seal was one of triumph for the gospel. The forces of Paganism had been destroyed. The one hundred forty four thousand of the tribes of Israel had been numbered and sealed, and the innumerable host of all nations had received the seal of their God. The four angels held the storm winds that they blew not in their destructive fury upon the earth for a time. Heaven now unites its forces in a grand anthem of praise to the Father and the Son. Angels, the Four Living Creatures, the Twenty Four Elders, the redeemed of Israel, the redeemed of the Gentiles all unite in this grand song. We are permitted to glimpse the joy and blessedness of the redeemed in the presence of the Father. No burning heat ever is to beat upon them again, no cold and icy winds to chill them, no hunger or thirst to again assail them and the loving hand of the Father dries all tears from their eyes.

But the destructive winds can be held in check no longer. The storm is ready to break. As we look with John by the eye of faith as the seventh seal is broken. The scenes of this wide reaching seal begin to unfold themselves.

Before we attempt to apply the symbolism of this seal we wish to summarize the symbols found therein. First, there is a period of silence for a space of half an hour; second, seven angels stand before God's throne to whom are given seven trumpets; third, another angel comes to stand before the altar; fourth, this angel has a golden censor, much incense is given him to offer with the prayers of the saints; fifth, the smoke of the incense with the prayers of the saints ascends up before God's throne; sixth, the censor is filled with fire from the altar and cast upon the earth; seventh, there are thunderings, lightnings and an earthquake on the earth; eighth, the angels having the seven trumpets prepare to sound. This marks the period of preparation for the main events disclosed by the opening of the seventh seal.

With the sounding of the first trumpet hail and fire mingled with blood were cast upon the earth. The third part of the trees were burned up and all green grass was destroyed. The second angel sounds and a scene of awe is seen. As it were a great mountain burning with lire is cast into the sea. One third of the living creatures of the sea died, one third of the ships of the sea was destroyed. The third angel sounds. A blazing meteor hurtles across the heavens. It falls upon the rivers and fountain heads of the waters. They become bitter and many die from the contamination of the waters. The name of the falling star is Wormwood. With the sounding of the fourth trumpet the sun, moon

and stars were affected. One-third of their light was blacked out. The day was darkened for one-third of its duration, and the moon and stars gave no light for one third of the night. This marks the end of the first phase of the events of the seventh seal. Just as the seals were opened in cycles of four and then three, so the trumpets sound in cycles of four and then three. The events of the opening of the first four of the seals were closely related. So the events that follow the sounding of the first four of the trumpets are closely related, also. We shall not speak of the sounding of the fifth, sixth and seventh trumpets in this article.

Let us now go back to the beginning of the eighth chapter and read: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (Rev. 8:1) This silence has been variously interpreted. To my mind this pause is impressive. The opening of the other seals set in motion immediate action. The final seal has events of so far reaching significance, and so distant in point of time, that we stand in silent awe and expectancy as the Lamb pulls back the veil of time on the Roman Empire and the church. We are to see the empire of the Caesars go down in ruin and the church sink into the great apostasy. No wonder that the impressive silence of half an hour ushers in the pictures of this last seal.

I have watched the storms as they approached across the Texas prairies. I have felt the sweep of the winds as they drove directly against the storm clouds. Then as these storm clouds neared; and just before the wind, the rain and the hail beat from the cloud; the winds ceased completely and there was an impressive calm. Then the storm broke in all its fury. To me this seems to be the symbolism of the thirty minute silence in heaven. The four angels continued to hold back the storm winds that they hurt not the earth. The half hour is ended and the storm breaks in all its spent-up fury.

The trumpet from the earliest of times has been a means of announcing events. The approach of a dignitary was announced by a blast from the trumpet. Great news was heralded by the sounding of the trumpet. Now seven angels are given seven trumpets to sound consecutively the approach of the seven forces of destruction to be hurled as judgments upon the earth.

But before the first trumpet sounds an angel comes and stands before the altar of God. He holds a golden censor which is filled with incense. This incense is said to be the prayers of the saints in chapter five, verse eight. Here it is represented as being offered with the prayers of the saints. The smoke of the incense as-ended with the prayers of the saints before God. The incense indicates that the prayers of God's people are comparable to the sweet odor of rare incense. The offering is ended. The censor which has been emptied of its incense is now filled with fire from the altar, and this fire is cast upon the earth. All of God's judgments

are just. The fire cast upon the earth, I judge, indicates the judgments from God that are now coming upon the earth in the events heralded by the sounding of the trumpets. The outpouring of fire upon the earth is followed by thunderings and lightnings and an earthquake. Then the angels having the trumpets prepare to sound.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up. and all green grass was burnt up." (Rev. 8:7).

If we have been correct in the interpretation of the symbols of the first of the six seals to be opened, the events represented by them closed with opening of the fifth century. Constantino and the other Christian emperors, so called, had encouraged the spread of the Christian system. Corruption has entered the doctrine of the church, and corruption has sapped the vitality of the Roman state.

In the year 403 A. D. the visigoths—western goths—led by Alaric moved toward Rome. They were met by the Roman legions and defeated. Five years later they returned and laid siege to the city of Rome, had the city on the verge of surrender, but were paid a huge ransom to lift the siege. The next year they returned (409 A. D.) again besieged the city and compelled the emperor to resign. For a third and final time Alaric returned in 410. Rome was taken; the public buildings were burned, the inhabitants were inhumanly tortured, the streets of the city were piled high with the dead. Alaric withdrew after sacking the city. A few days later he died. The first of the storms had broken in all its fury. It came from the west and shook the tottering empire to its very roots. (See Gibbon, *Decline and Fall of the Roman Empire*—chapters 30 and 31),

We learn from II Kings 19:21-23 that trees sometimes represents people, particularly kings. Grass is also used to represent people as we learn from Isaiah 40: 7). The destruction of the trees and the green grass then may indicate that a large part of the inhabitants were killed and a number of the high officials cast down. This truly took place in the invasion of Alaric and his Visigoths. This storm lasted from 403 to 410. The next storm is to break from the south and affect the sea. This will be treated in the next lesson.

Teaching, A Neglected Command

HOYT BAILEY

The extent of influence Jehovah has had over his people and now has is determined by the teaching his people have received. Jehovah, as the great shepherd over his chosen people, led them, disciplined them, and brought them to obedience through the medium of teaching. His prophets are described as those who boil up or forth like a fountain and consequently poured forth words under the impelling power of the Spirit of God. Utterances of the prophets were characterized by instruction, admonition, persuasion, and prediction (Deut. 18: 15-22; Ezk. 33:1-20). Solomon's admonition was: "My son, if thou wilt receive my words, And lay up my commandments with thee; So as to incline thine ear unto wisdom, And supply thy heart to understanding . . . Then shalt

thou understand righteousness and justice, And equity, yea, every good path (Prov. 2:1-10). Daniel said, "They that are wise (the teachers) shall shine as the brightness of the firmament." Eli was a good man, but "His sons did bring a curse upon themselves and he restrained them not." This indicates that he failed to teach them the wisdom of God.

God said to Moses, "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates (Deut. 6:6-9). Joshua's dying charge to the children of Israel was, "Be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; . . . but cleave unto Jehovah your God, as ye have done unto this day" (Josh. 23:5-8).

Thus far we have learned that the teaching was directed to the children of Israel only, but as we come to the New Testament we see the teaching responsibility becomes world wide, to every creature. Jesus says, "Go teach all nations" (Matt. 28:19). "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Jesus affirms that no person can come to him without first being taught, "It is written in the prophets, And they shall all be taught of God, Everyone that hath heard from the Father, and hath learned, cometh unto me" (John 6: 44, 45). This teaching under the last commission of Christ must begin "in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

We examine some of the cases of conversion in Acts of the Apostles and find that on Pentecost those having heard the teaching or preaching of the Apostle Peter were convicted. This conviction came as a result of the teaching; therefore, there was no conviction before teaching. In the cases of the conversion of the Samaritans, of Saul, of Cornelius, of Lydia, of the jailor, of the Corinthians, and every other case of conversion on record, teaching precedes conversion. (See Acts 2, 8, 9, 10, 16, and 18).

Teachers during the first century taught with impelling conviction. They were opposed by the Pharisees, the Sadducees, the Essenes, the aristocrats, the autocrats, and by the Roman hierarchy. Their conviction led them to teach Christ after they were whipped, stoned, shipwrecked, imprisoned, and threatened with death. In their teaching, they suffered hunger, nakedness, poverty, perils of the sea, perils of robbers, perils among their countrymen, and perils among false brethren.

The extent of their teaching was the fulfillment of the command of Christ. The teachers were so zealous and so enthusiastic that they went everywhere preaching and teaching the word of God publicly and from house to house. This resulted in every creature hearing the gospel during the lifetime of some of the apostles. (Col. 1:23).

The teachers under the command of Christ were not satisfied to stop with the first part of the world wide commission, but they acted faithfully in fulfilling the second part of this great commission, namely, that of teaching the baptized to observe all things commanded by Christ. This teaching was done by parents in the home, by teachers in the church, and by faithful preachers. The reason that teaching reached all was because of the sacrifices of many of the faithful teachers.

In The Evangelist, Sheffield, Alabama.

Humility

HENRY CRAFT

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith" (Romans 12:3).

Whatever talent you may possess that enables you to rise above your fellow man, should not cause you to feel superior to or consider him inferior to you; for saith the apostle Paul, "What hast thou that thou didst not receive? now if thou didst receive it, why doest thou glory, as if thou hadst not received it?" And why glory in these earthly talents which are soon to perish with the using? Thomas Gray, in his "Elegy Written in a Country Church-Yard," pronounced the most widely known poem in our language, says:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour,
The paths of glory lead but to the grave."

On the night before the attack of Quebec, which won England from the French the vast Dominion of Canada, as the boats were silently descending the St. Lawrence, the gallant General Wolf, commander of the English, repeated in a low tone to the other officers in his boat the beautiful stanzas of the above mentioned poem, stating: "Now gentlemen, I would rather be the author of that poem than take Quebec." While he was successful in taking Quebec, he lost his life in doing so, finding fulfillment of the noble line of the poem, "The paths of glory lead but to the grave."—In Louisville Christian.

She Did What She Could

CLEON LYLES

"She hath done what she could: she is come aforehand to anoint my body to the burying." These are the words of Jesus in Mark 14:8, which serve as a rebuke to those who thought this woman was wasting money.

This woman used ointment worth about \$41.40 on the Lord's body. It was no waste to her. It might have been all she had, but it mattered little because of her great love for the Lord. What would her possession be worth to her if she had no Savior? What is possession if one is unable to possess his soul?

The attitude of those who rebuked her is one of ignorance or covetousness. Certainly it did not show much respect for the Lord. Had he not told them that he must soon die? Did they not know they would not have him with them always? Is it more important to look after people than to look after the Lord? They needed to learn many lessons. Their ignorance was great.

She did what she could. She could not save him from the death that awaited him. No power could do this save the power of God. It was the will of God and his Son Jesus that this death should be for the saving of men. Hence nothing was done to prevent it. Surely human hands could not help. But the body could be anointed. This was the best she could do, and she did it.

This lesson has come through the years with force to every man who reads it. Am I doing what I can? I can not anoint the physical body of my Lord, but I can "Adorn the doctrine" of my Lord. There is a body which is my Lord's, that I can anoint. This body is the church

of Christ (Eph. 1:22, 23), and all that I do for my Lord, I must do for his body.

What can I do for the church? Is it possible that men cannot see the answer? Are these souls yet unsaved? Are there those within the body who are weak? Are there no burdened hearts calling for my aid? O Yes, my brother, there is something you can do for the church. There are millions of unsaved people in America. There are thousands living near you. Are you doing what you can?

There is a great amount of unused power in the church. Many who could do good work refuse to try. There is no need for a shortage of Bible teachers. The only answer is, some are not doing what they can. There is no reason for burdened people going unnoticed, unsaved people remaining unsaved, and weak Christians allowed to remain in that condition. Someone is not doing what he can.

"He that knoweth to do good and doeth it not, to him it is sin." This rebuke should arouse everyone to whatever duty he can perform. There is much executive ability lost in the church. Lost because it is seldom seen. Why must one wait- to be asked to do a bit of service for the Lord? If I can do something, why not let others know, so a place can be found for me?

When we have done all possible we are still unprofitable servants. It will be God's mercy that saves us, even then. This should cause anyone who desires to please his Master, to be forever seeking something to do for the body which is the church. WHEN THE MASTER CALLS FOR YOU, WILL YOU HAVE DONE WHAT YOU COULD?—In Church of Christ Reminder.

"The Godhead"

GEO. B. CURTIS

(No. 2)

Note: This is the second in a series of articles on the Godhead, growing out of a debate with the Oneness Holiness. Keep these copies of the Gospel Light for the entire list of arguments. G. B. C.)

ARGUMENT 8.

"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." (Matt. 3:16-17).

1. Heaven is opened.
2. Spirit descends from heaven.
3. This Spirit was distinct from Jesus.
4. The Father speaks.
5. All three persons definitely set forth here.
6. Not a question of debate, a matter of faith.

ARGUMENT 9.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16-17)

1. Peter thought Christ God's Son.
2. Christ thought that he was the Son of God.
3. Jesus was in Philippi, God was in heaven.
4. Flesh and blood did not reveal Jesus' sonship to Peter.

5. The Son of God was all flesh according to the Oneness Holiness.

6. The Son of God was Jesus.

7. Jesus is all of God. (Oneness Holiness doctrine.)

8. Therefore the Father did not reveal the divinity of the Son to Peter.

9. This doctrine is wrong, or Christ and Peter were wrong.

ARGUMENT 10.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (II Peter 1:16-18)

1. Doctrine of the apostles not based upon fables.
2. Jesus received honor and glory.
3. Apostles were witnesses of this glory.
4. This glory came from heaven.
5. Jesus was on earth.
6. The voice declared, "This is my beloved Son."
7. The Father and Son are here distinct.

ARGUMENT 11.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:1-2.)

1. We have an Advocate.

2. Advocate—Parakletos—means one who pleads another's cause before a judge, a pleader, counsel for defense. "Of Christ, in his exaltation at God's hand, pleading with God the Father for pardon of our sins. (I John 2:1). (Thayer art: Parakletos. P. 483).

3. Two persons here unquestionably.

ARGUMENT 12.

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5).

1. There is one God.
2. There is one mediator between God and men.
3. This mediator is Christ Jesus.
4. Mediator from mesies, one who intervenes between two, arbitrator. (Thayer p. 401)
5. Mediator requires two adverse parties.
6. These adverse parties are God and men.
7. Christ is the mediator—go-between—for these adverse parties.

ARGUMENT 13.

"The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken: say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God." (John 10:33-36).

1. Oneness Holiness contends that it violates God's law to teach there are three persons in the godhead.
2. The Jews had distorted the idea of one God to exclude the Son.
3. This doctrine is guilty of the same error.
4. Christ shows by the scriptures that the Father recognized a plurality of gods.

5. Hence not blasphemy to speak of the Son of God.

ARGUMENT 14.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." (John 14:16-18).

1. The Spirit and the Comforter the same.
2. Christ was their Comforter while with the apostles.
3. The Holy Spirit is **another** Comforter.
4. "Another" from Greek "**alios**," means other, another—distinguished one of two. (Thayer P. 29).
5. "Cannot receive" from Greek **lambano** means "take by force" (Thayer, 370-371).
6. The Spirit is **another**, distinct from Christ.
7. If the doctrine under consideration be true, here are the consequences:
 - (a) Christ and the apostles were on earth.
 - (b) But Christ prayed to the Father—himself—to send another Comforter.
 - (c) But that other Comforter would have to be Jesus himself.
 - (d) Jesus would have to return to earth to be that Comforter.
 - (e) Jesus is all the Godhead.
 - (f) Therefore heaven would be depopulated.

ARGUMENT 15.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." (John 5:21).

1. The Father raises the dead.
2. He gives the dead life.
3. The Son also gives life to whom he will.
4. If the Father and the Son be the same, this language is foolish in the extreme.

ARGUMENT 16.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26.)

1. Father has life in himself.
2. Father gave Son to have life in himself.
3. But according to this doctrine the Son is all flesh.
4. Therefore the life given by the Son comes from the flesh.
5. And we are raised from the dead by the flesh.
6. Pshaw!

WORDS FITLY SPOKEN

CLYDE THOMPSON

All true-love is the caring
That makes our godly part;
All good things worth the sharing
In faith must have their start.

The fire that did great burning
Was first a tiny flame;
And tongues of evil learning
Have caused a world of shame.

Small missiles now are breaking
The ships of mighty make;
And lips the good forsaking
The bravest hearts may break.

There is no sense in speaking
Vile words to others' pain;
But man a friendship seeking
Must speak to others' gain.

STATE SANATORIUM NOTES

By HOWARD CASADA

Two more of the patients have been baptized in the past few days. One of these was a man fifty-two years of age. He had been a member of a denomination for several years. The other was a young lady whose parents are of the Methodist belief. Others are interested and are studying their Bibles.

One young lady baptized here not long ago recently was given her arrest and returned to her home. There is no church in the community where she lives. This is the case frequently. Let us labor to plant the cause everywhere.

Attendance at all the public services is the best it has ever been. We are still conducting three weekly at the Sanatorium. Much literature is being distributed each week. We are encouraged by the amount of good literature that is being supplied us from all over the country.

Among those who have supplied us with large print New Testaments since last report are: Young People's Bible Class of Delight, Arkansas sent ten Testaments. Mrs. Minnie Long of Bokchito, Oklahoma has sent us several lately. Robert King of Winslow, Arkansas sent us two. Mrs. L. L. Trammel of Miller, Arkansas sent eight. Mr. and Mrs. Perry Evans of Little Rock, Arkansas sent eight. Mrs. J. D. Garner of Camden, Arkansas sent eight. Mrs. V. L. Whitting of North Little Rock sent twelve. W. H. Young of Clever, Mo., sent us six restoration handbooks. Brethren, keep these large print Testament coming for they are of inestimable value in making contacts and friends for the church. In many cases where a Testament is presented and studied a conversion results.

Brother Rufus Stone from Jonesboro Arkansas recently passed away at the Sanatorium. Before his death his heart was made glad when we also baptized his son, Jeff, into Christ. Sister Matthews also passed away not long ago.

If you have relatives or acquaintances here at the Sanatorium we might be of assistance to, let us hear from you.

Continue to send your gospel literature direct to me. Send all financial contributions for this work to Harbert Hooker, Poplar Bluff, Mo.

COMMENTARY ON HEBREWS

By Robert Milligan

Acclaimed the most popular Commentary on Hebrews in print. Has not been available for some time, but we now have them in stock in the

beautiful cloth bound edition. Send us your order to be filled same day received. Our price, only \$2.00, postpaid.

ALUMINUM COMMUNION WARE

Aluminum communion ware has not been available for some time. Manufacturers have notified us they expect to begin making shipment within the next few weeks. We will supply your needs as soon as shipments begin. We do not supply the "wooden" trays.

REVISED STANDARD VERSION OF THE NEW TESTAMENT

We received another large shipment of the Revised Standard New Testament last week and were able to fill practically all orders on our back-order file. Publishers have promised us another shipment May 1. Send us your order now and we will supply you very soon. We are hoping the May 1 shipment will give us sufficient stock that we can take care of all orders for this popular item same day received. Price \$2.00, postpaid.



THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes

BY B. W. JOHNSON

Ideal For The

Bible Student - Teacher - Preacher

Church Worker

The material found in Bible dictionaries, sacred geographies, concordances, etc., is condensed in brief explanatory notes on all difficult passages.

Allusions to the customs of the times and the countries in which the Scriptures were written, to the history of Israel and surrounding nations, to the geography of Palestine and other Bible countries, to men of prominence in secular history and to various other matters are made clear by Mr. Johnson's labor of love.

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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 name 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. 11: 21; 15: 1-3; 2 Cor. 6: 3. b Mark 6:33; Luke 9: 40, &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 live 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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The Gospel Light

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

VOLUME 16

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NUMBER 21

Just Another Casualty

GEO. B. CURTIS

I stood in line Thursday morning in Los Angeles waiting for a bus to Visalia. Near me in another line stood an American Indian soldier. He wore the Distinguished Service Cross and the Purple Heart. Other medals for meritorious conduct decorated his manly breast. As this Indian hero moved forward in the line he walked with a decided limp. A lady standing near me remarked, "He is another casualty."

All over America our young men have lost legs, arms, eyes and other portions of their bodies. They are casualties of the world's greatest carnage. Thousands of our finest boys never came back. Their bodies lie in a strange land, or in the depths of a strange sea. There are vacant chairs in thousands of American homes while American hearts bleed and American tears flow.

Much is being done to rehabilitate the American casualties. Much will continue to be done. Our duty to these casualties to the American way of life will not cease as long as life is left with a single one of them. No governmental outlay of cash can bring back a single mother's son killed in defense of our liberties, nor restore a single limb to its original state. But every thing that can be done, must be done. The scars of war time alone can heal.

But there are other casualties, often overlooked and unheeded, that hold a far greater menace for American safety than those wearing the Distinguished Service Cross, the Purple Heart and who walk with a limp, or languish on a hospital bed. These inspire our patriotism and lead us to loftier thoughts.

About the lime my attention was directed to this valiant Indian hero, another casualty lurched into view. He stumbled against me with a drunken apology. He, too, was a young

man. No Distinguished Service Cross gleamed upon his breast acclaiming meritorious deeds heroically done. No Purple Heart announced his wounds. Yet his wounds were there. His own government had permitted him to be wounded without a protest of any kind or a hope of recognition from its president or its congress. This young man had paid a federal tax for the purpose of being a casualty to drink. This sent him reeling reeking with the fumes of alcohol, cussing and tottering into the common doom of drunkards—truly "Another casualty."

Some years ago a beautiful little girl was the companion of my two little daughters. I saw this little sweet lass grow from lovely girlhood to splendid womanhood. I watched her with interest through grade and high school. I rejoiced with her as she became united in holy wedlock with a popular and handsome young man. My heart thrilled with this husband and wife when two little children came into their lives—a beautiful blue eyed girl first then a cute, chubby little boy. This family friend adored her husband and was in turn loved by him. Both worshipped at the shrine of their children.

One night some "friends" betrayed this husband. He became a casualty. Drink was pressed upon him. He drank. He continued to drink. The love of this beautiful little family lay wounded and bleeding—another casualty. It could not survive the ill treatment of a drunken father. The pure heart of this pure woman broke under the strain—"Just another casualty". Her beautiful eyes had their beauty washed away in a flood of unchecked tears—"Just another casualty." Her beautiful womanly body lost the grace of its springy step; she sagged with the prematurity of old age—She's just another casualty. Drink has laid her

low. Yes she was innocent. But what does Bacchus care for her innocence? The liquor makers and vendors must live. Give them their profits; innocent wives do not count.

Her sweet little girl and cute little boy were wounded too. They were wounded in the child's most vital spot—the home. This little lass may grow up to sacrifice her body and soul upon the altar of lust because "She is just another casualty." This little boy may steal, and rob and kill, for "He is another casualty," too. But what do the makers and vendors of liquor care for virginal purity in womanhood and good citizenship in manhood? These makers and vendors of booze must live.

All over America our young men and women are being wounded in body and soul by liquor. Our most treasured heritage is being sabotaged by drink, Poor America! She is spiritually blind, sex mad and drunken. She is heading for national doom—"Just another casualty."

The church holds the only key to her rehabilitation. Are we ready for such a stupendous task? Christianity is the only remedy for her ailments. Brethren, awake. "Quit ye like men!"

Little Things

It was a little thing to do,
Just a few words he spoke—
And yet they were the magic wand
That slum'ring hope awoke.

It was a priceless thing he gave,
And yet had nothing cost—
The smile that gave a burdened soul
The courage it had lost.

It was a handclasp warm, sincere,
Just that, and yet a spark
From it had caused to leap aflame
Bright tapers in the dark!
—Selected.

"Our conversation is in Heaven; from whence also we look for the Savior, the Lord Jesus Christ" (Phil. 3:20).

Why I Believe In God

PAUL SOUTHERN

Infidelity is one of the besetting sins of the modern age. On every hand skeptics question the claims of the Christian religion. Infidels continue their attacks upon the Bible and God. This atheistic teaching has crept into the pulpit and many modernists have renounced their faith in God. Many scientists refuse to believe in God because they cannot prove him with test tube and crucible. A professor in a denominational university made fun of religion, mocked God and tried to keep one of his students from preaching the gospel. He said to the student: "Why do you want to waste your time like that? Any fool can preach."

In this connection we recall that "the fool hath said in his heart There is no God" (Psa. 14:1). Years ago the scientist Laplace said: "I have swept the heavens with my telescope and find no God there." Two years ago an atheistic convention was being held in Moscow. A young woman twenty-one years old went up in an airplane to look for God. Returning she announced to the convention: "There is no God for I looked for him everywhere and never even saw an angel." A popular novelist once stood on a platform in an eastern city and gave Jehovah five minutes in which to strike him dead. Since God did not take his life the novelist concluded that there is no God.

Fools and skeptics continue to arraign the facts of their experience in an effort to prove that all is vanity. In spite of these unholy thrusts at Divinity, I still believe in God. This faith is based on many reasons high and holy. Since I believe in the inspiration of the Scriptures, for me it is sufficient that the Bible says, "God is" (Heb. 11:6). Paul exhorted the Athenians "that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring" (Acts 17: 27, 28).

But for some we must go beyond the Bible to prove the existence of Jehovah God. For their benefit we suggest first of all that faith in some kind of a god is a natural impulse of mankind. Belief in a higher power is well-nigh universal. Man must set up an unnatural situation in order to eradicate faith in a supreme being. It is impossible to account for this faith

if there is no God.

It is likewise impossible to conceive of a creation without a creator. This universe did not throw itself into existence and start keeping accurate time. No honest person can look at this beautiful universe without saying with David: "Oh Jehovah, our Lord, How excellent is thy name in all the earth, Who hast set thy glory upon the heavens!" (Psa. 8:1-3). Truly, when I consider the work of this Master Architect, I must say with the Psalmist: "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19). The majestic mountains that roll up to meet the sky are silent sentinels of God's presence. The gorgeous palisades of the Rockies, the rolling plains, the fertile valleys, every flower and every tree tell me that "behind the dim unknown standeth God within the shadow keeping watch over his own." Kilmer said: "Poems are made by fools like me, But only God can make a tree."

Consciousness also attests that there is a God. Descartes said: "Cogito ergo sum," which means "I think therefore I am." Consciousness depends upon God who giveth to all life, breath and all things. Last night at 11 o'clock I lay down to sleep, and until 7 o'clock this morning I was not conscious of what was going on around me. Today I am the same person I 'was yesterday—able to think, reason and remember. The real person in me cannot be dissected into parts and perish as organized things do. In this connection Plato said: "You may bury me if you can catch me." That part of man which thinks and feels and understands is made in the image of the Infinite.

Belief in God attests itself because it produces good effect. It is the greatest source of sympathy. We live in a beautiful world, but there is sorrow in it. Disappointments are inevitable, and "into each life some rain must fall." There are times when no person on earth can calm our troubled souls. It is then that the normal heart yearns for sympathy from "Our Father, who art in heaven." If there is no God, how can we account for the fact that man universally finds refuge under the shadow of his wings? Implicit faith in God makes disappointments easier to bear. It adds new significance to moral struggles and serves as a brake on evil im-

pulses. Such uniformly good results do not follow from falsehoods, therefore I believe in God.

Faith in God is one of the greatest aids to meditation. The God of a hungry heart is endowed with those virtues which we idealize and long for. In making him the object of our meditation our minds are pointed toward the highest ideals and noblest aspirations. Thus we grow in usefulness and develop a winning personality.

Belief in Jehovah produces individual strength that would be impossible in a God-less world. If God is with me, who can stand against me? Prompted by the assurance that God and one make a majority, man has an indomitable will that accomplishes what otherwise would be impossible.

Faith in the supreme being guarantees that some values will never perish. We live in a swiftly changing world. Death and decay are written on all earthly things. It is natural for man to want to preserve for eternity the things on which he has lavished his love and efforts. We shudder to think that all we have given our life for will last only for a moment. At this point faith comes to our rescue and says that God will preserve for eternity our treasures of love, sacrifice and service.

God is something vital and important in the life of normal persons, just as real as their associates and the earth upon which they walk. The reality of God is as demonstrable as the world itself. It is exemplified by all socially minded people. In the same way that there is reality to the life of a city or nation there is reality to God. He is not a figment of the imagination any more than the state or family is an illusion. When man faces the supreme crises of life as when facing death, self is merged and lost in the Infinite. Instead of trying to locate God as an object in space, outside or inside this material universe, let us idealize his spiritual reality and make ourselves in his image. "In the beginning God," in the present is God and throughout eternity God will continue to be. Truly God is a spirit, "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6).—In Gospel Proclaimer, February 1943.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God" (Phil. 4:6).

The Work of The Apostle Peter.

WILLARD CLAPP

"Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who art in heaven."

Flesh and blood had not revealed to Peter who Jesus was, but the Father in heaven had made this revelation. "Upon this rock," the rock of the confession of Jesus' divine Sonship, the church was to be built. The church was not erected upon Peter as some claim, but upon the fact of Christ's being the Son of God. To Peter was given the keys of the kingdom of heaven. The keys means that Peter is to receive God's plan of salvation, and plans for the establishment of the church, or kingdom.

There can be no question but that the New Testament church was established upon the day of Pentecost as the result of Peter's preaching the gospel under the power of the Holy Spirit. The sermon that Peter preached in Jerusalem as recorded in the second chapter of Acts is so simple, so easy to understand, that three thousand believed and obeyed that day. These the Lord added to the church. Peter by that sermon on the day of Pentecost convinced the people that Jesus of Nazareth, whom they had crucified fifty days before, was not an impostor, but the Christ. The same gospel that Peter preached that day is still preached by every New Testament church, and still obeyed by every one receiving remission of sins.

If Peter's confession had not been made, and the body of Christ established by Peter, the apostle Paul could not have been converted, and consequently his preaching and teaching would never have been known. In Acts 1:21, 22 Peter tells us that one must be chosen to take the place of Judas who had companied with the Lord from the baptism of John. Paul, the apostle to the Gentiles, was not suited to this particular place, for he had not been with the Lord during this time. He had not been with the Lord in his transfiguration.

In Acts 15 we find Paul and Barnabas went to Jerusalem to obtain instructions from the apostles and elders there concerning the matter of circumcision. Peter gave them the truths concerning the matter.

His greatest sermon, of course, was the one given on the day of Pentecost. It was upon the truth of his confession that we have the New Testament church. This church is the greatest blessing that has ever come to the world. It was the fulfillment of the Old Testament prophecies. It brought the plan of salvation to all who would accept.

Peter had lived with Christ the Son of God; had heard his voice; had looked into his eyes; had broken bread with him; sat with him on the Mount of Olives and asked concerning the kingdom of heaven. None of the apostles had a more intimate life with the Son of God than did Peter. With this knowledge of the life of Christ and by the Holy Spirit's bringing to his memory the things that Christ had taught him, he could assure both Jew and Gentile that though the blood of Christ there was remission of sins.

On many special occasions the Lord selected Peter to be one of the chosen few to share these occasions. When he healed the ruler's daughter, Peter was there. He was with the Lord on the Mount of Transfiguration. He was with him in Gethsemane.

One thing that has impressed me in this study of the

apostle is that so little is known of his personal life. This shows that his concern was not in self glory, but doing the work the Master had entrusted to him. Peter tells us in Acts 5:29 that we ought to obey God rather than man. This he did as long as his life was spared.

Peter had knowledge from his close contact with the Savior. For example, if something important takes place an eye witness who sees and hears all that takes place, has the ability of passing this news along more effectively than one who was not present. This advantage was possessed by the apostle Peter in a supreme degree. Today, and as long as time last we shall continue to go to the memorable sermon of Peter's preached on the day of Pentecost so long ago. It is just as effective today and the plan as necessary now as then. The world needs that message. Let's spread it the world around.

(Note: This is excerpts from an address given at the men's training class by Brother Clapp. Brother Clapp is a man past middle age, who obeyed the gospel only a short time ago. It is to be regretted that his splendid talents were not available for the Lord's work in his younger days. May God's blessing's rest upon his remaining days in the Master's labor.—Geo. B. Curtis.)

Religious Wolves

TED W. McELROY

In common slang the word "wolf" is used to denote a man who seeks to violate a woman's virtue; such a one should be shunned by all, both men and women, who love decency.

The Bible uses the word "wolves" to designate the men who would corrupt the gospel of Christ and the faith of Christians. The principal scriptures in the New Testament using this figure are Matthew 7:15 and Acts 20:29.

The nature of these "wolf-men" is exceedingly fierce. Jesus described them as "ravening" and Paul said they were "grievous," their intentions are to viciously devour and their work causes great grief.

Religious wolves conceal their real identity and rapacious intentions. Jesus said, "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves." This pictures the religious wolves pretending to be children of the Lord and seeking to associate with Christians until they select a victim, and then with tragic suddenness they spring on the unsuspecting victim with false doctrine.

Their destructive work is pointed out by Paul in these words, "to draw away disciples after them." The religious wolves draw disciples away from Christ, and the disciples instead of following Christ follow after the wolf. Men leave Christ when they forsake his doctrine. (II John verse 9) "Whosoever goeth onward and abide not in the teaching of Christ, hath not God."

The way to identify a wolf was stated by Christ in these words, "by their fruits ye shall know them." By their work and their teaching wolves make themselves known. (II John verse 10) "If any one cometh unto you, and bringeth not this teaching, receive him not into your house." Any man who stubbornly contends for a doctrine not authorized by Christ is a religious wolf, and should be avoided.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). "In the way of righteousness is life; and in the pathway thereof there is no death" (Prov. 12:28).

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The Church That Jesus Built

(Number 1)

J. A. COPELAND

About ten years ago I wrote a series of articles for the Gospel Light on the above subject. It is my purpose at this time to give the same articles again with a few minor changes. Many are reading the paper now who were not ten years ago, and many will not remember what I wrote before. But the main reason I am writing on the subject again is that it is a very important subject and many do not seem to see the importance of it.

So often we hear the following expressions: "One church is as good as another," or "The church does not save people, you should join the church of your choice." Such statements come from men but the word of God teaches no such. The majority of people do not know what the church of our Lord is, nor do they know its mission on the earth.

The first scripture to which I call your attention is found in Matthew 16:13-19. It reads as follows: "When Jesus came into the coast of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Which church did Jesus build? The answer is, **His** church.

Did he build any other? If so how many? Paul said, "There is one body" (Eph. 4:4.) And again, "But now are they many members, yet but one body" (I Cor. 12:20). Then, since there is but one body what is the body? Let us go to Eph. 1:22, 23 and find the answer. "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." Then Jesus was the founder of but one church. But we have many bodies or denominations known as churches. From whence came they, and by whose authority? They originated with men without divine authority. They have all been established by men since the days of inspiration.

But many will ask this question. Is not one church as good as another? In reply let me ask a few questions. Have we not just learned that Jesus was the founder of but one church? Yes. And were not men founders of all others? Yes. Then, are men equal with Christ? If not do you not think that the one the Lord built is better than those built by men? But again, Christ purchased His church with His blood. Did he purchase all of those man-made churches with His blood? I have never talked with a man who even claimed that Jesus purchased

those man-made churches with His blood. Then how can those churches made by men be equal with the Lord's? Some people say it is a wise arrangement of God to have so many churches so every one can have a church of his choice. When did God make such arrangements? Where in the Bible do you read about such arrangements and all of those churches? But I am told that by having all of these churches every one can have the church of his choice. Well let us look at that for a moment. Jesus Christ said, "I will build my church" (Matt. 16:18), and He died, yes shed his own blood to give it to the world, and then people will choose a church that man has built instead of the one the Lord built. Suppose Mr. A. represents one church, Mr. B. another and Mr. C another, and some one is present to represent all man-made churches, but a man of God is present with a New Testament in his hand pleading with men to obey the Lord and He will add them to His church. But some one cries out, Join the church of your choice, and you say, I'll choose Mr. A's church. Another says, I'll choose Mr. B's church. Now? what have they done? They have left Jesus out. They have ignored the sacrifice that Jesus made for them. They have said that He shed his blood in vain. They have put men above our Lord.

My dear reader, can you read anything about the church of which you are a member in the Bible?
(To Be Continued)

What Shall I Do With Jesus?

R. J. FRIZZELL

As we read the holy and sacred words of our Father, we should do so for the purpose of learning his will, that we might become better prepared by this knowledge to be real Christians, and that we might teach others the way of life eternal. Turn then, to the twenty-seventh chapter of Matthew and read the record of Jesus before Pilate. We see Pilate as the

false witnesses testify against Jesus. The reports are clearly seen to be false. Pilate was wise enough to see that their statements were untrue, denounced them as false by the statements "I am innocent of the blood of this just person: see ye to it" (Matt. 27:24), and, "I find no fault in this man" (Luke 23:4). Because of his innocence, Pilate wanted to release

him but because of the determined mob he assented and ask the question, 'What shall I do with Jesus which is called Christ?'

Friends, we are all confronted with this same question today. We must, and we are answering it each day of our lives. We are either for him or we are against him (Matt. 12:30). Those who know his word believe his teachings and obey his commandments are for him, but those who know him not, nor believe not his teachings nor obey not his commandments are AGAINST HIM. So let us realize that we are answering the great question, 'What shall I do with Jesus which is called the Christ?', in our attitude toward Him.

It was sin that caused Christ to come to earth to suffer and die, that through the shedding of his blood we might have eternal life. When God created the earth and that which is therein, he saw that all was good (Gen. 1:31). He placed man in the garden of Eden and told him what was good for him and what was evil. It was here that man first transgressed God's law and was cast out into a world of sin and death. However, through the great love and mercy that God has for man, he began his plan for man's redemption and final salvation. Since man turned from God, and went away, man must return to God for his salvation and redemption. God is willing to provide the way, but man must do the coming. Man's sin separated him from his God. "The wages of sin is death" (Rom. 6:23). Sin is costly and the wages of sin is high. Every sin must be paid for with death. But God was not willing for man to die the spiritual death because of his sin. His love and mercy was too great for man to cast him into hell without another chance, so he looked for another way to pay for man's sin. After looking throughout the earth, God failed to find one worthy to die for the sins of the world that poor fallen man might go free. The human race had fallen. All men had become guilty of sin. One man could not die for the sins of another, because each man of earth was guilty of sin, therefore must die for his own sins unless some plan of redemption is brought forth. Among all the angels of heaven God fails to find one that is a sufficient sacrifice for the sins of man. Then God chooses the one and only sacrifice that can atone for the sins of man. The jewel of his bosom, the Lamb of God, the perfect sinless sacrifice is chosen to become the sacrifice for poor fallen man. Christ has no sins of his own to die for, therefore he qualifies to die for man's sins.

This shows both the love of God and the love of Christ in bringing man back to the place where he may stand justified in God's sight. "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).

But the statement, "Whosoever believeth" does not carry the idea of salvation by "Faith only," as many would have us believe. But this faith that we have in him leads us to obey the commandments that he gave. Our obedience to the commandments that Christ gave shows our faith in him. If we refuse to obey him, that is a clear demonstration of our unbelief. And let us ever be reminded that it is Jesus that we are to hear, not the doctrines and commandments of men for such is vain worship (Matt. 15:9). God's thundering tones from heaven to Peter, James and John on the mount of transfiguration is still admonition to us: "This is my beloved son in whom I am well pleased; hear ye him" (Matt. 17:5).

Sinner friend, be not deceived by the doctrine that you can be saved just any way, or by many ways. Jesus said "I am the way" and he has clearly outlined the ONE and ONLY way in his holy Word. This way is entering the Kingdom of Christ over which he rules as king. If you would go Christ way, you must let him rule over your life as king. You must become his subject. All people must come into his kingdom the same way. There is no such thing as some entering it one way, and others entering it another. We enter that kingdom by faith, repentance and baptism; read John 3:3-5; Mark 16:15, 16; Acts 2:38; Acts 22:16. When we have entered the kingdom we are then admonished to live faithful lives as Christians. (Rev. 2:10; I Peter 1:5-14). Only by entering the kingdom of God and living faithful in that kingdom do we have any reason to hope to spend eternity in that home which is prepared for his children. When we know, believe, and obey his teaching, we act wisely in our decision on the great question. 'What shall I do with Jesus which is called the Christ?' But oh how foolish and how terrible to go through life with deceived mind in thinking that one can wash his hands and be guiltless when refusing to hear and obey Christ. Pilate tried to wash his guilt away of the awful crime of killing the Savior. This he could not do. Neither can one today wash himself clean from the sin of disobedience. If we expect to live in the home of the redeemed and wear a crown of glory, we must humble

ourselves in simple obedience to his will and way. Let me beg you, one and all, to read God's word for faith, repent of your sins before your Lord, Confess His name before men and be buried with him in baptism and arise to walk in newness of life. This done you have answered wisely the question "What shall I do with Jesus which is called the Christ."

Modern Scripture ?

MRS. PERRY EVANS

And they are informed of thee that thou, all ye gospel preachers, teachest all the people to forsake your mother's religion, saying ye ought not sprinkle people—much more, no babies—neither to walk after the custom of inviting folks to the mourner's bench. (Acts 21:21).

And gave him to be head over all the churches, which are his bodies that fill all the earth. (Eph. 1:22-23)

But after faith came we were kept under the law. (Gal. 3:23.)

We are not saved by hope (Rom. 8:24) because we are saved by faith.

We are not saved by grace (Eph. 2:8) because we are saved by faith.

We are not saved by baptism (I Pet. 3:21) because we are saved by faith.

We are not saved by the blood (Rom. 5:9) because we are saved by faith.

Oh how I dislike thy law; I can barely go through the motion of meditating on it a few minutes every week or two.

This is my beloved son; hear ye him if it is something you really want to do.

When they believed Philip they joined the church and later, some of them were baptized, some men, women and babies. (Acts 8:12)

So being somewhat desirous of you, we were almost willing to send the gospel unto you, being a little afraid we ourselves might be lost. (I Thess. 2:8).

If ye then be risen with Christ, seek the things the crowds seek, far away from where Christ and his followers are working.

Wives submit yourselves unto your own husbands in minor matters—things that are immaterial with you. Husbands love your wives, unless you see some other man's wife or some younger woman who looks more attractive to you.

For ye remember, brethren, our labor among you; for laboring once a week, we thought that was all that was expected of us.—1115 Thayer Ave., Little Rock, Arkansas.

'They Kissed His Toe'

W. A. BLACK

In one of the South's leading newspapers we have the following:

"Vatican City, Feb. 21.—In a ceremony rivaling in glitter, pomp and pageantry his brilliant coronation seven years ago, Pope Pius XII today placed the symbolic red hat on the heads of 28 of the 32 new cardinals he created last Monday..... For the second time in two day£; the pope was given a tremendous ovation. The huge audience roared its acclaim both when the pontiff, borne on his red portable throne chair, entered the nave and then left. In the order of their precedence the old cardinals made their way to the 'Cathedral', their yard long trains fully extended, to kiss the papal ring..... Each of the cardinals prostrated himself to kiss the pope's toe and rose to receive his embrace."

Now! Can you imagine a thing like the above being carried on in the days of the apostles! It is hard for us to realize that such paganistic rites are carried on in this world. But may be the world is not as far advanced in a knowledge of God's word as we have thought. It would mean nothing to a Catholic to remind him that nothing like the above can be found in the Bible; he would probably admit it could not; but tradition teaches him that it must be so. Evidently tradition means more to a Catholic than the Bible. The above proceedings and many other things which the Catholic church practices can not be found in the Bible. The Catholic church is a man made church, governed by man made rules and traditions.

But I am no more excited about the antics of the Roman Catholic church than I am about the antics of many other churches. The Methodist, Baptist, Lutheran, Presbyterian, Episcopal, Adventist, Mormon, churches and hundreds of others are all just as foreign to the teaching of the New Testament as the Roman Catholic Church. Neither of them can be found in the Bible. The antics of the so-called protestant churches are some times just as ridiculous as the antics of the Catholic church. The Catholic church can usually put on a bigger show than most of the Methodist, Baptist, and others, can put on.

Most all of the protestant churches are as "Hide Bound" by creeds and traditions of men as the Catholics are. I can not see any difference, in principle, in a group of Catholics getting together and writing their creed and laws; and a group of Methodist, Baptist, etc., getting together and writing their creed and laws! The Catholic is lead by tradition, more than by the Bible; the average protestant is lead by tradition and feelings more than by the Bible. What is the difference? The Catholic church has hundreds of offices and officers that the New Testament knows nothing about; so do most of the protestants. What is the difference? The Catholic church changes and revises its creed and laws when it desires to; so do the protestants. What is the difference?

The Catholic church claims that the pope is infallible; that is, he is lead by the Holy Spirit and can not make a mistake. But is this doctrine any more absurd than the claim of the Protestants about the same thing? Protestants claim that the Holy Spirit is guiding them in their teaching and preaching, hence the protestant claims infallibility just as the pope does. It would be interesting to sit on the side line and hear the Catholic and protestant arguing about their infallibility. Can any person believe that the Holy Spirit guides people to teach things which are contradictory?

What is the difference in the cardinals crawling a-

round to kiss the Pope's toe; and many of the preachers crawling around the feet of the bosses in their churches to get a church to preach at? Yes, there are men in protestant churches that have just as much power in their church as the Pope has in his. Personally, I had just as soon crawl around and kiss the toe of the Pope as to have to look to some man or men to tell me which church I can preach to and which I can not; and where I am to go and where I am not to go. I had just as soon be obligated to defend the creeds of the Catholic church as the creeds of the Protestant churches. What is the difference?

I am persuaded to believe that the Catholic church is the Mother of Harlots (Rev. 17:5) and that the so called Protestant churches are her daughters. There are many close similarities between this "Mother of Harlots" and her daughters. Protestantism is the off spring of Catholicism. The use of human creeds, instrumental mechanical music, sprinkling and pouring for baptism, preachers wearing such titles before their names as reverend, etc., and many other unscriptural things are hangovers from the Catholic church.

Catholicism and Protestantism are both unknown in the Bible; and should be overthrown. If you fail to overthrow them and remain in one of the other, God will root them up. (Matt. 15:13) Hence, if you are in one of them you will be rooted up. Get out before rooting time comes! Both Catholicism and Protestantism are equally dangerous to the soul of man.

Let me plead with you to come to the New Testament; read it, obey it, and the Lord will save your soul. The New Testament will furnish the man of God unto every good work, it 'will make him complete in Christ Jesus. (II Tim. 3:16-17). What more could one want? We must not risk the wisdom of man in dealing with our souls. Man by wisdom knows not God. (I Cor. 1:21). We must let God, Christ, and the Holy Spirit lead us and guide us. They lead us and guide us by the New Testament. We should not be interested in Catholicism nor Protestantism; but we should and must be exceedingly interested in Christianity.

In The Evangelist, Sheffield, Alabama.

GOSSIP

GEORGE W. DeHOFF

Jesus said, Go, preach the gospel to the whole creation. If he had said, "Go spread the gossip to the whole creation," many more of our church members would have met the demands of the commandment. Gossip has wrecked homes, torn hearts, and blighted hopes; divided churches, destroyed reputations, and killed influence for good. Oh, that I only knew when to keep my mouth shut and when to open it! Many preachers talk entirely too much about things of no value. We should be too busy telling the story of the cross to stoop so low as to gossip.

Before repeating anything ask yourself these questions: (1) Is it true? (2) Will repeating it do some good and no possible harm to anyone? (3) Is repeating this the best way possible to spend the time it takes? Having answered all these in the affirmative, think it all over again before telling it.

There are enough Christians to carry the gospel message to the whole world within ten years if only we would practice "WHOLE time religion."

"We have a great High Priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14).

Notes - Reports

Monette, Arkansas. April 16: Beginning March 10 I conducted a short meeting with the church in Paragould, Arkansas with one restored. Brother Oscar L. Hays, who has done a great work on the radio in this territory, is the present minister of the Paragould church. He is sound in the faith and can be depended on to fight for the truth in its purity. From March 17 to March 27 I was with the Fourth and Forest church in Joplin, Missouri. Two were baptized during this meeting. Brother Harold Ensley, minister of the church, directed the song service in a very effective way. Brother Ensley is one of our younger *men* and is doing a fine work with the Joplin church. He has had a daily radio program for nearly four years and has done much to get the New Testament church before the people of that territory. And now I am in a meeting with the Lindale church in Houston, Texas. Though the meeting is just started one has been restored to date. The song service is being directed by Brother Eldred Stevens, minister of the church. Brother Stevens is also one of our younger preachers who takes a firm stand for the principles of divine truth. I rejoice that we have many young preachers who preach the truth without compromise. I am scheduled to meet D. N. Jackson, Missionary Baptist, in debate at Poplar Bluff, Missouri, beginning May 7.—W. Curtis Porter.

Little Rock, Arkansas, April 16: The Cleveland Avenue church in Wichita, Kansas closed a meeting the 14th in which I did the preaching and Lloyd Hatfield directed the song service. Five were baptized, four restored and four placed membership. Malcom P. Hinckley is doing a good work for this church. It was a pleasure to work with him. Brother J. C. Dawson of Conway, Arkansas preached at Fourth and State while I was away. They had good services both Sundays.—Cleon Lyles.

Vernon, Texas. April 15, 1946: I closed my work with the Central church in Norman, Oklahoma on the first Sunday in April, and began work with the church in Vernon on the second Sunday. Central church in Norman is a good congregation and I feel that much good was accomplished during the last two years. Raymond C. Kelsey closed a fine meeting here last Wednesday night with about 35 baptisms. We had two very fine services yesterday with three baptisms and two to place membership.—John G. Reese.

Gladewater, Texas. April 18: Our work here continues in a very encouraging way. I recently closed a meeting with the East View Church in Kilgore, Texas. Brother Shirley is minister of that church. Preachers visited from many congregations, including Foy Wallace, Sr., T. B. Thompson, I. A. Douthitt, F. L. Paisley and many others. Hulen Jackson is now

with us here in a meeting. One baptism so far, one restoration and one to place membership. Our radio program is now on Lord's day only 12:45 to 1 p. m.—Foy L. Smith.

San Francisco, California, April 15: On Sunday night, April 7th, Brother Will W. Slater of Fort Smith, Arkansas closed a very successful meeting of two weeks duration with the Westside congregation in Modesto, Calif. The singing was inspiring, the crowds were good, the preaching excellent four persons were baptized and two were restored. This meeting was a great spiritual uplift for this small congregation and Brother Slater greatly endeared himself to all of us. The writer is continuing as regular preacher for these brethren.—W. Halliday Trice, 67 Waller St.

Searcy, Arkansas, April 17: I have promised August for meetings. I am a business man, yet I direct my own affairs, and I desire other meetings that I may do my part in this world.—Dan J. Ottinger, Box 408.

Lubbock, Texas, April 17: Last Lord's Day was our first with this congregation in our new work with them. Bible class attendance and contributions were both below par, but in spite of these we had a fine day. Two young men obeyed the gospel. Prospects are very encouraging for a splendid work here with the Walnut Street church.—Waymon D. Miller, 2503 30th St.

Alamogordo, New Mexico, April 15: Yesterday was a joy to us all here by reason of large attendance and keen interest in the sermons on "Jehovah Witness" doctrines. I deliver two each Lord's day and will until *ten* in all eight more to follow. But the joy of the day was dimmed by the injuries sustained by my wife (Ma Elkins) in falling from a barn door-way and bruising, wrenching and tearing her foot and ankle. She is laid up over it and will not be able to walk for a good while yet. The Gospel Light is a fine paper and carries some of the best of teaching. Much success to it.—Tice Elkins.

Camden, Arkansas, April 17: Interest continues to grow and attendance increases at almost every service of the Washington Street congregation. Although this is the youngest congregation in this part of the country. We now have the largest attendance of any within a radius of 90 miles. Our number has almost doubled within the past year and we are expecting this to continue. There were 130 in classes last Lord's Day. The mission at Smead is under way and we trust much good may be accomplished. The writer is doing the preaching and both congregations from Camden are assisting in the singing and by their presence. C. R. Nichol will be with us June 23 to July 7.—W. M. Grooms.

Albuquerque, New Mexico: My work with the Southside congregation is altogether pleasant. We are growing and have plans to enlarge our building beginning this week. Five have been added to the congregation in the

past two weeks. Four by obedience to the truth and one coming from the church in El Paso. The congregations in Albuquerque are blessed with Gospel preachers who are not afraid to stand for the truth against error, which makes it pleasant to live here. My wife's health is improving and as long as this is so our plans are to stay in Albuquerque.—John W. Wilson, 3205 Campus Blvd.

Lubbock, Texas, April 15: Since last report our Bible school attendance has reached 302 and seven more people have been added to our membership at Southside.—D. H. Perkins, 1506 Arnett St.

Camden, Arkansas, April 14: The meeting at Benton's school house, Dallas County, closed at the baptism in the church at Fordyce, where two fine people, heads of a prominent family were baptized, another was reclaimed; the church was strengthened, plans are under way to purchase the old school building for the church. Bro. U. R. Beeson did some fine preaching, I assisted in the singing. We promised to return November 10.—Hugh R. Hogg.

Fort Smith, Arkansas, April 15: I closed a meeting last night in Pixley, California. No visible results, but brethren said much good was accomplished. Brother Thurman Easom is the minister here, and he has a fine program outlined. I was invited to be with them again next spring. I am to begin a singing school in Porterville tonight, which will close my work in California for this year. I am to begin a meeting in Brownwood, Texas, May 8.—Will W. Slater.

Little Rock, Arkansas, April 23: 428 attended our Bible classes Sunday. Our building was filled for both morning services and at night. Contributions broke all previous records. One was baptized. My brother, C. A. Lyles will begin a meeting with us May 5. We are happy in our work with these good people.—Cleon Lyles.

Wauneta, Nebraska, April 16: Ended my work with Cortez, Colorado, March 24. Had been there over three Lord's Days. Preached at Bayfield the 31, at Mente Vista, April 2, at Greeley the 7. Brother Bob Stewart is a real elder and knows how to convince the gainsayer. Preachers will have to behave themselves when they are near him. He is plenty able to teach them a lesson. I was at Akron from 11 to 11 in good meeting Camp hero yesterday and will preach at Max, Nebraska next Lord's Day.—David M. Owens.

Little Rock, Arkansas, April 25: The singing school at Charleston, Mo., came to a close April 18. Had an average attendance of 35 and good interest throughout. Other congregations need to do likewise. There is a great need of improvement in our singing. Many congregations have no song leaders and are doing nothing to develop any. I have some time in May and June. I would like to be busy singing and preaching the gospel.—C. E. McCord, 3015 W. 15th St.

Visalia, California, April 23: Brother George B. Curtis of Silver City, New Mexico began a meeting here last Thursday evening. And to date there have been 13 responses to the invitation, nine for baptism, three restorations and one identified. We look for others before the meeting comes to a close, Sunday, April 28. Brother Curtis is at his best and the interest is fine. This brings our total responses in the ten months we have been here to 55, and 30 of these have been for baptism.—Joe F. Coppinger, Box 1546.

Camden, Arkansas, April 25: Sunday night brought to a close a very enjoyable mission meeting in the Smead community located about 16 miles from Camden. No visible results but the finest interest and splendid attendance. We closed the meeting only because of the busy season for the farmers at this time but hope to have another meeting in the near future. Interest and attendance are encouraging at the Washington Street congregation here and we anticipate a fruitful season during the summer months to come.—W. M. Grooms.

Warren, Arkansas, April 27: I have given up the work with the church here and I am open for work with any church that may need my service. If interested please write me at 8332 Bonner Drive, Houston 12, Texas. I could hold some meetings.—Ira Lee Sanders.

STATE SANATORIUM NOTES HOWARD CASADA

We are happy to report that three more of the patients have been baptized into Christ since our report last week.

One of these is a married lady whose husband was in the army and was baptized up in Alaska. He is out of the service now and was present when she was baptized. Their home is in Little Rock. The other two who were baptized are fine young ladies, whose parents were denominationalists.

We recently had communication from Dr. A. C. Oxley of San Antonio, Texas. Dr. Oxley sent a substantial contribution to this work and stated the desire to hear regularly of the progress of the work here.

Brother Fritts, minister of the church at Paris, Arkansas was recently a visitor at one of our baptismal services. He and his good wife have recently moved into these parts and we were glad to have them both with us. Brother Fritts promised to return and preach at some of our public services at the Sanatorium.

The Ladies Bible Classes in several congregations are helping us out wonderfully in this work here. They are sending us valuable reading matter and helping in various ways. They are not working separate and apart from the church but are doing what they do through the church giving the Lord the glory.

The distribution of gospel literature among the patients is doing a world of good. A certain Catholic priest recently became so vexed over our literature that he was encountering

everywhere, that he cursed in the presence of some of the patients. We merely handed him another good booklet and told him to read it. He thrust it into his pocket and departed hurriedly. I hope he will read it.

A fine indication of interest among the patients is the number of Bible questions that I am asked as I make my rounds. The patients have the leaves turned down and the places marked in their Bibles. It is refreshing to see many of the patients reading their Bibles daily. Many of the

Testaments that I have given away have been read through several times. I always recommend a thorough study of the book of Acts to those who are not members of the church.

Send your financial contributions for this great work to Harbert Hooker, Poplar Bluff, Mo. Send all literature for distribution to me.

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



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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.

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 live 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 16

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NUMBER 22

"A Woman That Feareth The Lord---"

"Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

In the previous verses of this chapter a virtuous woman has been described. The word virtuous is used in the sense of thrifty and devoted. It is not limited in the Hebrew, as in the English, in its meaning. A virtuous woman is dependable, capable, energetic with a high sense of dignity. She is described in her home as a faithful wife, a painstaking mother and the competent mistress of her household. How few of the modern women reach this ideal. If all women were like this woman earth would be a heaven. The Word tells us that her worth is not to be compared with that of jewels, however valuable.

Favor, which means charm and grace of personal manner, may be deceitful. Many a fair appearance of this kind is put on, assumed for secular or more unworthy purposes. It is learned by painful drilling in polished schools and may continue while the restraint lasts.

Beauty of face and form is vain. It is not any certain indication of goodness and wisdom, nor does it recommend any to God. Such beauty is only skin deep. It has deceived many a man who has made his choice of a wife by it. If there is no true character behind such charms of face and form the day will soon come

when praise will give way to contempt. "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11:23).

Sickness can impair beauty, and any number of accidents may happen while this flower is in its prime. Old age will certainly wither it, and death will consume it. Thus we see that

His mother made him a little coat—I Samuel 2:9

The Art of Motherhood

Our Father:

*We thank Thee for the wondrous gift of good mothers.
Mothers who were old fashioned enough to be virtuous,
And modern enough to be sane.
Mothers who sanctified motherhood.
And were not afraid to be different.
What we acquired from their lives is beyond measure.
Through their eyes we first saw the world we live in:
They were the first to tell us of God and His love:
Their prayers prepared us for life's conflicts:
Their stories taught us lessons we failed to find in halls of learning:
Their care gave us bodies of health and strength:
Their faces revealed a beauty unmatched on land or sea:
Their lullabies were music to our souls with refrains that never die—
No other gifts can equal those of good mothers.
Preserve for us, O God, the ministry of motherhood.
We need good mothers today.
Mothers who will direct the steps of their little ones to God's house;
Who will cultivate in their lives a reverence for sacred things;
Mothers who will teach their children to love God's Word;
Who will follow their children with their prayers;
Who will train their feet to walk the path of righteousness;
Mothers whose lives are examples, radiant and reliable;
Who are more concerned in making their children good, than popular;
Laughing, singing, companionable mothers;
Mothers who will give their children to the Temple, if need be;
These are the mothers we pray for;
These are the mothers we need.*

beauty is showy and trifling, but not lasting.

"But a woman that feareth the Lord, she shall be praised." Here we have the secret of her devoted, virtuous life. She fears the Lord. Her ways, her words and her dress are all order-

ed as in His presence. True piety alone commands permanent respect and affection.

For centuries women were degraded, even as they are now throughout the Orient, and where Christianity has not come. They were considered only slaves and pieces of property supposed to be destitute of souls. But like a ray of dawn there came the teaching of the Gospel. Woman was declared to be the helpmate of man. In Christ "there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). "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). Wherever the Gospel with its light and life is proclaimed, there darkness with its superstition and dread must flee.

God's Word tells of an ornament of unfading beauty which a virtuous woman may possess. Whose adorning let it not be that outward adorning * * * but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4).—Selected.

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

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

Conway Minister Preaches 40th Anniversary Sermon In His First Pulpit

(Reprint From Arkansas Democrat Magazine)



J. C. Dawson, Businessman-Precacher

BY CLARK H. RALSTON
(Ass't City Editor, Arkansas Democrat)

Last March 31st was a great day for a part of the citizenry of Conway and, in the words of a minister, "It was a great day for our Lord."

More than 350 persons packed the city's church of Christ for the morning worship service. Behind the pulpit was J. Clarence Dawson, Conway business man and minister who helped establish the congregation there more than 40 years ago.

But the day held a greater meaning for this 69-year "young" man. For, within 10 feet of where he was standing he preached his first sermon on March 31, 1907. The original building now is gone—replaced by a structure erected in 1919.

Becoming a member of the Church of Christ when he was 18 years old, at Alma (Crawford County), Brother Dawson was 29 when he preached his first sermon 40 years ago. In order to establish congregations and preach for others undergoing financial hard-

ships, he has continued to operate his private business thru-out these years.

When asked why he decided to take time out from his business to preach, he replied quickly, quoting the 15th verse of the 16th chapter of Mark: "Go ye into all the world and preach the Gospel to every creature." But, he didn't stop until he had quoted also the 16th verse, which reads: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

That, Brother Dawson argued, was reason enough to "do all that I could" to further the cause of Christ.

His father, Dr. J. M. Dawson, was a pioneer physician in Sharp County—the only doctor in that section at the time. However, he died when J. C. was a young boy. After the death of the father, the family moved to Crawford County.

Brother Dawson moved to Conway in 1904 and opened a soft drink bottling business, six years after having married Maude Austin of Altus. They

helped establish Conway's first Church of Christ, with the small congregation meeting in their parlor. Within a short time the small flock bought a building and started out in earnest. On March 31, 1907, Brother Dawson preached his first sermon—on an Easter Sunday, he recalled.

During his ministry, he has served congregations in Morrilton, Pine Bluff and England. In addition, he has conducted revival meetings in several surrounding states. Through his initiative, "six or eight" new congregations have been established, besides the one in Conway.

Turning back to revival meetings, Brother Dawson said his most productive was one conducted at Garland Springs, northeast of Conway. During this meeting he baptized 38 persons. Several of his meetings resulted in more than 30 baptisms, he added.

He remained in the beverage business until 1925, and also was in the cottonseed and oil business. He was district agent for Pierce Oil Company for 20 years.

At present he is engaged in the tire business at Conway with his son, J. C. Dawson Jr. A daughter, Mrs. Clarence Voris, also lives in Conway.

Although a busy man, he was mayor of Conway in 1916-17; was county chairman for the Red Cross during World War I, and represented Faulkner County in the state legislature for three terms, 1925-26, and from 1933 to 1936.

Many is the day, he said, that "I worked hard at my business during the day and then drove 25 or 30 miles to preach at night. During all these years I preached continuously because I love it."

Besides his preaching, civic and political duties, Brother Dawson served for three years as superintendent of the Southern Christian Home, Morrilton. The institution is supported by Churches of Christ in Arkansas for orphans and unfortunates, he explained.

Proof of his activity despite his 69 years: The first two Sundays of April he filled the pulpit of Little Rock's 4th and State Street Church of Christ. Arising early each of these days, he drove to Little Rock from Conway in time to preach a radio sermon at 7:15 a. m. Then, at 8:45, he preached at the 4th and State church and, following Sunday school, he preached again at 10:45. Following the evening sermon, starting at 7:30 p. m., he returned to Conway, driving his own car. His wife is no sissy, either. She made the trips with him.

After 40 years he still preaches "because I love it."

Conversion

VAUGHN D. SHOFNER

At one time Jesus spoke these words to a group of people: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There was a certain thing standing between them and their entrance into the kingdom of heaven, namely, conversion. They were made to understand what was meant by this term, for the next verse tells them to humble themselves as a little child. They were not as a little child at the time he spoke or it would have been useless for him to have made that remark. These people had need to become submissive to the Master, as a little child submits its will to the commands spoken by mother and father. Since they were not in this state there was need of a change from one state to another in order to have entrance into the kingdom of heaven. Hence, the lexicographer was right as he defined conversion as being the act of changing from one state, form or opinion to another.

But as usual there are those who are not willing to submit themselves to all the plain commands of Christ, that they may be added to the church, which is his body, so they boisterously declare the kingdom of heaven, spoken of here, and the church are two different organizations, and one can enter into the kingdom of heaven without baptism. Let mortals be silent, and let Inspiration answer. In Rev. 17:14 and 19:16 Christ is spoken of as being the King of kings, and Lord of lords." To be a king necessitates a kingdom. To be a king one must have power to rule; authority over the subjects. As Christ gave the Great Commission he declared, "All authority is given unto me in heaven and earth." If he is given all authority in heaven and earth, he is evidently the sovereign ruler of a certain kingdom. Now what is that kingdom he rules? In Eph. 1:22, 23 it is written that God "hath put all things under his feet, and gave him to be head over all things to the church, which is his body." Then that which he is the supreme ruler of here on earth is the church: he is king of the church.

"Yes," says one, "he did build the church, but the kingdom is to come into existence when he comes again." Be still, O dusty mold, erase every trace of predilection and allow the intellect that God gave you to reason in consonance with revelation! Matthew plainly tells us that when Christ comes again all humanity shall stand before him. At that time he is still called "King." But I also find plainly stated in Immortality's book, that instead of a reigning having its beginning at the time he comes again, Christ's reign shall end. At his coming the dead shall be resurrected, thus death will be completely destroyed and inspired Paul differs with you, for he wrote, "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."

None but the deluded could miss the import of this heavenly message. When the end comes; when Time's sun slips into the dawning of Eternity's vastness and the sleeping dust of the past comes forth at the beck of the Lord, then death's power shall crumble into destruction and Christ shall put down all rule, authority and power having put the last enemy under foot. Therefore, he must be ruling now; while there is a kingdom; while he has authority and power: and the only thing that he is ruling now is the church which he purchased with the crimson

flow on Golgatha's brow. Kingdom and church are synonymous terms!

How to become converted, is a question of great moment, for the converted are in the kingdom that Christ shall give back to the Father in the end. In the 15th chapter of Acts we find record of certain Judaizers teaching some brethren they could not be saved without circumcision. Paul and Barnabas disputed with them, but it was decided that they should go to Jerusalem unto the apostles and elders for counsel. The third verse declares that on their way Paul and Barnabas "passed through Phenice and Samaria, declaring the conversion of the Gentiles." Here is stated that a certain people were converted. But after reaching Jerusalem and stated their mission the elders and apostles too began to dispute. Then "Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." So, that conversion came by the word of mouth as Peter preached to them first in the tenth chapter of Acts. They were taught of Jesus Christ the Savior. Peter continues, "And put no difference between us and them, purifying their hearts by faith."

Thus we see in conversion there is the word of the gospel preached to those in need of it. They purify their hearts as they accept the gospel as being sent to men from heaven: a change of heart; "purified by faith." As on the Pentecost when Peter preached the first gospel sermon in fact, people are pricked to the depth of their hearts and are penitent: a change of life. But that is not enough. Your belief to the point of trembling and quaking in the presence of God; your ceasing to sin in the future will never erase the stains that past sins have placed upon the soul. "Arise, and be baptized, and wash away thy sins." "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." Hence, a change of relationship: a new life. Ah, how beautiful is Inspiration's conversion!

Confidence

LLOYD E. ELLIS

"For we are made partakers of Christ, if we hold the beginning of our obedience stedfast unto the end:" (Heb. 3:14).

Confidence is a priceless asset. Without it there is no certainty in anything. Because of the interdependence of people individuals must rely upon trustworthiness of others. Unless there is confidence, both of the proprietor in his business, and of the patrons in that business, the undertaking cannot succeed. Confidence is the fundamental principle upon which governments and business enterprises are built.

To live a righteous life, one must have confidence in the Lord's ability to fulfil all his promises; in his sufficiency to meet every need of man, and and in his faithfulness.

It is necessary to have confidence in Christ in order to be an heir with Him of eternal joys. Only those who are faithful to Him are promised the blessing and reward that men desire after death.

It is necessary to have confidence in the goodness of others, that one may not only be helped himself in life's journey, but that he may assist his fellow creatures.

Confidence is developed through a knowledge of the truth; an abiding faith in Jesus; and in a pure heart.

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The Church That Jesus Built

(Number 2)

J. A. COPELAND

In my first article on the above subject, I showed that Jesus said, "I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:18). We learned that by the authority of the Lord, there is one church, (Eph. 4:4; 1:3) that it was purchased with His own blood, (Acts 20:28) that it is the one that Jesus built, that all others were built by man. But some one may say, did not Christ direct John to write to the "seven churches of Asia?"

Does that not show that the Lord approves of more than *one* church? The word church is used in two senses in the Bible. First the general sense which means "the called out," "the saved," or "the redeemed." (Eph. 5:23, 25; Col. 1:13, 14; Eph. 2:14-18). In that sense there is but one church, and that is the one that Jesus built. The following scriptures refer to the church, in that general sense: Matt. 16:18; Eph. 5:25; Heb. 12:23. Then denominational churches are not authorized by the Lord.

The church also has a local sense, which refers to God's people, or members of the church of Christ, congregated or assembled in any community, town or city. That is the local church and there are as many churches in that sense as there are local congregations.

It was to local churches that John wrote when he wrote to the seven churches of Asia. They were not seven different denominations, with different doctrines; but seven congregations of the one church. "The Church that Jesus Built." With reference to local churches we find a statement in Romans 16:16 "The churches of Christ salute you." In I Cor. 1:2, "Unto the church of God at Corinth." All of the church of God was not at Corinth, but there was a part of the redeemed of earth there, and that was the local church at Corinth.

But I am asked, What is the name of the church that Jesus built? Jesus

said, "My Church." Paul said, "Church of God," "Church of the First Born." But I am told that these were just descriptive titles showing to whom the church belonged, or some other feature of the church, and was not its name. That may be so but being terms supplied by inspiration, are we doing any violence to the church, or the Bible, to speak of these Scriptural titles, as the name.

We read in Genesis 2:19, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and whatsoever Adam called every living creature that was the name thereof."

Then if whatsoever Adam called living creatures was the name of them, may it not be true that whatsoever Christ and the apostles called the church that would be the name. But there were several titles applied to the church. Yes but every one of them have a different meaning and bring out some different attribute or work of the church.

Jesus said, "My Church," then may we not call it the "Lord's Church" or "The Church of Christ." He is the builder, He is its head, He bought it with His own blood. Why not call it His?

But it is also called the "Church of God." Yes, that great plan was originated by God, and He sent Christ into the world to build the church, then why not call it "The Church of God?"

It is also called, "The Kingdom of Heaven." With reference to its government, it is a kingdom. Christ is its king. The "Law of the Spirit" is its law. Children of God are its subjects. The king is in heaven, and the law came from heaven, therefore it is, "The Kingdom of Heaven." It is spoken of as, "The kingdom of God," "The House of God," "The Church of the First Born," "The Body of Christ,"

etc., but all of these titles bring out some important thought, work or attribute of the church.

Then if I use either of the terms applied to the church, in the Bible, every Bible reader will understand that I refer to the church that Jesus built. But if I apply terms that are not found in the Bible, to churches then they do not understand those churches to be the one that Jesus built. For example, I say, Church of Christ, Church of God, Church of the First Born, The Kingdom of Heaven, The Kingdom of God, The House of God, The Body of Christ, etc., every Bible reader knows these are Bible terms applied to the church that Jesus built; But if I say Catholic Church, Episcopal Church, Presbyterian Church, Baptist Church, Methodist Church, they know that I am using terms not found in the Bible, and but few if any would think of applying these terms to the church that Jesus built.

Youth For Christ

CLEON LYLES

"Remember thy Creator in the days of thy youth." Surely that is good advice. Every young person should be a Christian. Christ loves young people and died for them as much as for those who are older. The church of Christ believes, in bringing young people to Christ. But we do not believe in any unscriptural, sectarian fad as being that which will bring them to the Lord.

There is a "Youth for Christ" movement in the world. It is spreading to all larger cities. The world has seen many such movements. They come and go. Many people get excited about them, but the excitement usually dies before long and young people are left as they were. There are perhaps many reasons why such movements do not last. First, they are not founded on right principles. It is more or less a mourners bench *system* of "getting religion." It is composed of excitement and entertainment. A basket ball game, a golf match, or a swimming race are usually its main

features. There is no doubt some teaching concerning Christ, but are those young people taught how to obey Christ? Are they taught to "Repent and be baptized for the remission of sins" (Acts 2:38.) Are they taught that the Lord will then add them to the church (Acts 2:47), or are they taught to go and join some church? Are they taught to worship the Lord in His appointed way, or are they taught to worship in any way? They say these movements are undenominational, and I suppose they are in that they are not directly connected with any denomination. But they are denominational in that they create another denomination composed of any who might desire to be a part of it. The worship is no different than you would expect to find in any denomination. It is not a movement to get back to the Lord, but is just another fad built on the excitement of unstable times.

We believe in undenominational Christianity. The church of Christ is strictly undenominational. It is Christ's body (Eph. 1:22, 23. It belongs to Christ (Matt. 16:18). Christ bought it (Acts 20:28). He will save it (Eph. 5:23). He adds people to it who repent and are baptized for the remission of sins (Acts 2:38, 47). Whatever Christ has taught, we believe. All that He did not teach we refuse. We cannot afford to speak where the Bible is silent. We cannot afford to remain silent where the Bible speaks. We believe we must do exactly what the Lord commanded and no more. This is undenominational Christianity. We believe that young people become servants of the Lord in the same manner older people do. We believe the church offers as great a blessing for the young as for the old. We believe there is satisfaction in the church for the young people and that those who are taught the ways of Christ and learn to love Him will find the satisfaction their souls desire.

Christ can use young people. There is a great work to be done by the young people of today. Some of our young people need to obey the gospel and start serving the Lord. We are praying that you will soon do this. We also pray that you will find the satisfaction your soul desires and that you will always find the answer to your many problems. Feel free to call your minister, your elders, your Bible school teachers. Never seek satisfaction in unscriptural organizations but always demand a "thus saith the Lord," and you will always be right. It pleases the Lord to have you obey Him. He has many blessings for you.

A Sermon to Quitters

P. H. WELSHIMER

Occasionally, people of the church are heard to say, "I am not attending the services for the reason that such and such a one in the church is dishonest"; or "I had dealings with a man of the church and he didn't treat me right;" or "I know that a certain individual is a hypocrite, therefore I don't attend."

Come, brace up! What's the matter with you? Did you join some individual in the church? Were you baptized into an individual? Are you appointed judge of the sins of any individual?

Of course, you will find in a church so large a few who are not what they ought to be. They may be dishonest, maybe they are hypocrites, probably they do not treat you rightly, but what has that to do with your church membership and your church attendance?

The church doesn't endorse those actions, it doesn't teach that kind of doctrine, it doesn't approve of hypocrisy or crookedness on the part of any one, but it is powerless sometimes to compel people to do just what they ought to do. That is demonstrated in the fact that it doesn't seem to have the power to cause you who stay away for these foolish reasons, to square around and do your duty. Now, if the church doesn't seem to control you to the extent it ought, why do you object because it hasn't controlled some others who, as you think, ought to do differently?

The facts are, people may have rather good judgment about many things, but when it comes to matters of the church, too many times judgment is dethroned and one gives way to his own selfish feelings. If every member of the church were a hypocrite and you were the only straight fellow, it is a thousand times more incumbent upon you to be regular in your attendance and do your duty, and thus by your example show the others what to do.

The easiest thing in the world is just to quit. Anybody can do that. Quitters are found everywhere. The picture that John saw of the redeemed wearing the white robes and walking the streets of heaven was not a picture of quitters. They had tribulations aplenty but they came up through them. They did not quit; they stayed put, and they arrived.

Remember, good people, this will all end some day. You are going to die—there will be a time when the shades will be drawn in your room and people will tread softly; there will

be the scent of roses, the undertaker will drive up with his funeral car, the preacher will be called upon to console your family, the judgment will be awaiting you and you will have to give an account of the deeds done in the body. Simply to stand before the Judge and say, "There was a hypocrite down on earth and a dishonest man who cheated me; he belonged to the same church I did; I couldn't stand him, therefore I quit," will be of no avail. You would better spend a little time with the faithful in the service of God and in the worship in the church, although there may be a few rascals around, than to quit, turn away from the church and Jesus Christ, and then have to spend eternity in the presence of a whole neighborhood of rascals.

The thing of quitting because you don't like somebody is all camouflage. Suppose Paul had possessed that spirit. He would never have carried Christianity to Europe. Think of the long line of Christian heroes who have endured faithfully; do you think they had nothing to discourage them? Was their path strewn with roses? Did everybody treat them right? Are you willing to take your own little inconveniences, hang them up beside the suffering Christ on the cross of Calvary, and then say to Him, "I will quit"?

Let us hear no more of this; face about, and do your duty! Do the right thing yourself, though all the rest go wrong. Don't be a **quitter!**—In Sermons by Welshimer.

DON'T ENVY OTHER FOLK

Don't think when you have troubles

That your neighbor goes scot-free
Because he shows a smiling front

And battles cheerfully.

No, man! He, too, has troubles,

But herein the difference lies:

While you go idly moping around

The other fellow tries!

Don't envy other people;

Maybe, if the truth you knew,
You'd find their burden heavier far
Than is the case with you.

Because a fellow, rain or shine,

Can show a smiling face,

Don't think you'd have an easier time
If you could take his place.

'Tis hope and cheery courage

That incite one to retrieve

One's past mistakes, to start afresh,

To dare and to achieve.

So smile, and if perchance you light

The spark of hope anew

In some poor sad and burdened heart,

All honor be to you!

The Gospel Vs. "Another Gospel"

CHESTER ESTES

We have already pointed out that Paul obeyed the same gospel he preached to others, and, that in obeying that gospel, he was made free from his sins. This obedience consisted in believing and being baptized *for* or *unto* the remission of his sins. He was baptized washing away his sins, calling on the name of the Lord.

Paul marveled that the Galatians were so "soon" removed from him that called you into the grace of God into another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ." (Gal. 1:6, 7). It is by the grace of God that we are called into the grace or favor of God. No one is a child of God unless called by the grace of God. We do not mean by this that man has nothing to do with his being called or saved. It is true "grace", connected with salvation, means "unmerited favor." God's unmerited favor may be bestowed upon one either conditionally or unconditionally; but God has seen fit to bestow this grace upon us as a result of our having performed certain conditions. What I mean is, we are not saved by the grace of God *alone*. If saved by the grace of God *alone*, all will be saved, and universalism is true, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16, 17) And, again: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2:11, 12) It is evident the greatest measure of God's grace was manifest in the giving of his Son to die on the old rugged cross for our redemption. No one has merited salvation. Christ did not die in payment of some debt that he owed man. His death grew out of God's love for sinful man. God's love is for the entire world. His grace has been extended to all mankind. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:9) Paul said he tasted death for *every* man; not just a *few*. If one is saved by grace *alone*, every one will be saved; but the Bible teaches *everyone will not be saved*. Surely you do not think the Bible contradicts itself. Hear the Son of God himself: "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) Again he said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Since those who are saved are saved by grace, and since those who obey God will be saved, and those who do not obey God will be lost, does it not follow that those saved by the grace of God are saved by doing the will of God?

It is true those who love their creeds and decrees more than they love the word of God also say that only a few will be saved. They say a few will be saved, only because God from all eternity decreed that certain men and angels would be saved and others would be lost,

and that the number is so *definite* it can neither be increased nor decreased. The Bible does not teach anything kin to the theory. The *few* that will be saved will be saved because they have obeyed the will of God. There is no provision made by the grace of God for those who refuse to obey the will of God. Sinner friend, why don't you obey him?

If one is saved by grace *only*, he is not saved by anything else, for how can one be saved by one thing *only* and still be saved by something else? If saved by grace *only*, one is not saved by *faith*. Grace on the part of God is different from faith on the part of man. The truth of the matter is we are saved by God's grace as we, by faith lay hold upon that grace. Our faith leads us into the grace of God.

We read of many things in the New Testament to which salvation is attributed. We read that God saves; but not God only. "It is God that justifieth." (Rom. 8:33) There is no objection offered to the proposition God saves. But when one says God *only* saves, we deny. Such would leave man completely out—would make out of him no more than a mere machine. Such would make God entirely responsible for every salvation and entirely responsible for every damnation. Such the Bible does not teach, and no man who has any respect for God and his word believes.

Again we read that Christ saves. "And thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21) But we do not read that Christ *only* saves.

We read that the Spirit of God justifies, but not the Spirit of God *alone*. "But ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11) The Spirit leads us to salvation through His teaching, and hence, we are saved by the Spirit. If he, the Spirit, alone saves, God and Christ have nothing to do with our salvation. Cannot you see how absurd some people become trying to defend a doctrine?

The blood of Christ saves. "Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:9) But if saved by blood *only*, all will be saved. Christ tasted death for every man. (Heb. 2:9) Put all the emphasis on salvation by the blood of Christ, but be fair with his word—do not misrepresent him. If you misrepresent him, you cannot claim the benefit of his blood, unless you repent. It is a sin to misrepresent God and Christ.

We read that we are "justified freely by his grace," but not by the grace of God *only*.

Paul said, "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." He did not say we are saved by the gospel *only*.

"But after that the kindness and love of God our Savior towards man appeared, not by works of righteousness which have done but according to his mercy he saved us." (Titus 3:4, 5) Our salvation depends on the mercy of God, but if on the mercy of God *only*, again every one will be saved. However, the Bible says all will not be saved.

"Therefore being justified by faith, we have peace with God," is the language of Romans 5:1. We believe in salvation by faith, for the Bible teaches it, but we do not believe in salvation by faith *only*, for the Bible does not teach it. The only time faith only is mentioned in all the Bible it says we are *not* saved by faith only. "Ye see then how that by works a man is justified, and not by faith only." (James 2:24) Man says *now* by faith only; the Bible says *not* by faith only. Which will you believe? Luther denied James being a part of the Bible because the book did not say what he

wanted it to say. He had a theory that salvation is by faith *only*, and tried to make James say so; but, when James would not say, "saved by faith only," he denied the inspiration of James. Luther, to further uphold his theory, added the word "only" to Romans 3: 28, and made it read saved "by faith only." Men will twist the word of God to try to make it fit a theory, rather than give up their theories and accept the inspired truth revealed in the New Testament. It is Satan like to change the word of God. The whole Bible may be changed by changing one little letter. Men have changed a "t" to a "w" and made it read NOW saved by faith only, whereas the Bible says NOT by faith only.

We also learn from the New Testament that we are saved by hope. "For we are saved by hope." (Rom. 8: 24) However this verse does not say, "saved by hope *only*."

Then, too, read that we are saved by works—not the works of man's own righteousness, nor the works of the law of Moses, but we are saved by something God saw fit to call "works." Let us hear James again: "Ye see then how that by works a man is justified, and not by faith only." There are three classes of works spoken of in the Bible; the works of man's righteousness, the works of the law, and the works of God's righteousness. We are neither saved by the works of man's righteousness nor by the works of the law; but by the works of God's righteousness, which means obedience to the will of God. We should again note that we are not saved by works *only*. The thing we seriously object to, in the light of God's teaching, is to man's adding the word "only" to anything to which God attributes salvation.

The tenth things to which salvation is attributed that we shall mention in this study is baptism. Someone is ready to say, "Do you mean to imply that one is actually saved by baptism?" No, I am not implying one is saved by baptism—I am reading it from God's holy word. "By which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us." (I Peter 3: 21) This passage says that baptism doth also NOW save us. Men are saying, "baptism doth NOT save us." Again man has changed the word of God. The entire meaning has been changed by changing only one small letter. In this case a "w" has been changed to a "t", making the teaching of "baptism doth NOT save us." Men need to learn how dangerous it is to tamper with the word of God, even to the point of changing one letter.

In discussing all the things to which salvation is attributed let us keep in mind always the grace of God. We are called of God by his grace. "For by grace are ye saved through faith." (Eph. 2:8) This is God's grace and man's faith. The grace side belongs to God; the faith side belongs to man. We are not saved by man's grace; neither are we saved by God's faith—we do the believing ourselves. Everything God has done for man comes under the heading of God's grace; everything man must do himself comes under the heading of man's faith. It was God who sent his Son into the world to die for us. It was God's grace that made it possible for us to obey him and receive the forgiveness of our sins. It is man's faith that lays hold on that grace. Hear Paul: "By whom also we have access BY FAITH into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:2) It is by faith that we have

access INTO the grace by which we are saved. Having access by faith INTO this grace is equal to being saved by grace, or called into the grace of God. In II Thess. we read: "Whereunto he called you by our gospel. Then, when one is called into the grace of God he is called by the gospel. The gospel is something that can be preached. Paul said, "But none of these things move me, neither count I *my* life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Here the gospel preached by Paul is called the "gospel of the grace of God." When one is called by the gospel he is called or saved by the grace of God. Is it any wonder, then, that we read that we are saved by the gospel (I Cor. 15:1-3); that the gospel is the power of God unto salvation (Rom. 1:16); that we are begotten by the gospel (I Cor. 4:15); and that we are called by the gospel (I Thess. 2:14) ? With this understanding of the gospel of God and the grace of God, we are able to appreciate more than ever the language of our text—"I marvel that ye are so soon removed from him that called you into the grace of God unto another gospel." (Gal. 1:6) When they were called into the grace of God they were called by the gospel; when they were removed into another gospel they were removed from the grace of God.

It is our desire to preach nothing but the gospel of Christ, in its purity and simplicity, to the end souls may be lead into a greater understanding of the truth of God, and thereby be saved. (More to follow).

In The Evangelist, Sheffield, Alabama.

Dancing

MRS. PERRY EVANS

Why is dancing so popular? It has come to the point where a person is considered a "back number" and hardly worthwhile—by worldly minded people, if he or she does not dance. It is the only way of "getting down into high society", being a good dancer, and the only way for our precious girls and boys to "get a date." Did you know there are only two places young people can go for entertainment—a dance or a movie? Or you would think this, if you judge by the actions of boys and girls (also men and women) and listen to most stories the radio puts out. Even "Dorothy Dix" who usually gives such good advice, suggests the way for girls not to be "wall-flowers," is to be a graceful dancer.

What would happen if all the men (or the women) would leave the dance hall, would the dance be over? What effect does it have on a man, if he is the right kind of a man and loves his wife, seeing his wife in the arms of another man? We often hear of someone being killed in a ballroom on account of jealousy, and no wonder. All these things, which are going hand in hand in destroying our country, namely dancing, drinking and card playing, are being diligently taught our children by the movies. The parents are helping all they can, most of them, by starting them in as soon as they can walk. Is it because they want to go and have no one to leave the children with?

We know it is true that a great per cent of fallen women will say their downfall began with the dance or the movies.

Let us help save America and save our souls by keeping children away from movies and TAKE them to Sunday school and soon "parental", or I might mean juvenile delinquency will be a thing of the past.

Notes - Reports

Alma, Arkansas, May 1: The meeting near Fair Play, Missouri closed with a full house. Two were baptized. From here I went home. I preached for my home congregation in Alma the past Sunday. Had a nice audience. Also have some very loyal and faithful members. My next meeting was at Gamaliel, Arkansas. Had a nice meeting there. Two were baptized. I am now at the County Line congregation near Woodward, Oklahoma. I find a fine group here. Three have already been baptized. I shall close here May 12. I go next to Okay, Ark. —Tillman B. Pope.

Fort Smith, Arkansas, April 27: I closed a singing school in Porterville, California last night. Will spend tomorrow in Santa Ana. All day services. This closes my work in California. I have assisted in five meetings and two singing schools. The work has been pleasant and I feel that much good has been accomplished. Several baptisms and restorations. Several places have invited me to be with them next winter and spring. I am to begin a meeting in Brownwood, Texas, May 8.—Will W. Slater.

Little Rock, Arkansas. April 29: 479 attended our Bible classes yesterday at Fourth and State. Our building was filled for both morning worship services and in the evening. Two were baptized, one restored and one placed membership. Christian A. Lyles begins a meeting with us next Sunday.—Cleon Lyles.

Oak Grove, Arkansas. May 2: For the past year we have enjoyed fair crowds and have had some growth, numerically and spiritually. Beginning June 3, we will have Brother Cleon Lyles of the Fourth and State Streets congregation with us in a meeting which will run ten days. We invite all who can to be with us in that meeting.—Bob Craig.

MISS MINNIE E. GAMMILL

The Gammill family is outstanding in the Salem community, near Bearden, Arkansas. This is one of the oldest congregations in this part of the state. "Miss Minnie," as she was lovingly called by all who knew her, was the most unusual person I ever knew. Her frail and deformed body was never developed, she never walked a step, therefore, she had to depend upon someone to move her a-

bout. She possessed a brilliant mind and was expert with her hands in needlecraft. Like Dorcas of old, she was full of good works and alms-deeds. She loved to sing in the church. Born July 21; 1881, passed away April 26, 1946. She was baptized into Christ at the age of twenty by Brother John A. Cook, by having her little body placed into a chair and lowered beneath the liquid waves and raised to a new life. At her request, we sang: "We Shall Rise,"

read the twenty-third Psalm and other scriptures at her funeral. Her little body was placed in a rose tinted casket, lowered into mother earth and covered with a great profusion of beautiful flowers, in old Salem cemetery. Survived by one brother, Cecil Gammill, and two sisters, Mrs. Ethel Goodwin and Mrs. Rose Barner of Bearden. She was a great example of sunshine, patience and hope. What a challenge to able-bodied Christians. —Hugh R. Hogg.



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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. 6 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

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NUMBER 23

Division

R. A. HARTSELL

There is no word in the English language any more repulsive to a Christian. This is so because of the condemnation pronounced upon dividers, trouble makers, and division itself. And too, there is no good and sufficient reason, even in human relationships for it. When we become as deeply interested in the advancement of the Lord's cause as we are in our own selfish purposes, most of the confusion prevailing will vanish from the church.

Although I have witnessed the results of many divisions. I have yet to see one place where both sides did not do wrong before the rupture was completed. Men and women will do, say or think things they should not during the course of the trouble. It, therefore, behooves each one to make personal settlement with God and each other in order to make the wrongs do right.

CAUSES

There are many causes of division. Many of them come from the fact that "Dad and mother used these methods, and they are essentially the only safe ones." Or, "Our congregation practiced doing the work this way, and it is wrong to use any other method." When brethren assume such an attitude, they are condemning themselves; for they insist that sectarians are wrong for being what they are because dad and mother were so-and-so. Our ancestors plowed with crude implements using oxen to pull the plows. Are we unwilling to consider advancement along legitimate lines just because such was not the custom in our day?

Another causes confusion in the church when he finds that some method being used to carry on the Lord's work is also being used by some sect. He vows that it should not be done that way because a certain sect practices it that way. Brother,

I am not going to cease preaching that there is one body just because the Catholic church preaches it. Nor am I going to stop immersing people just because the Baptist contend for immersion. I shall not cease contending that children of God can so far fall away as to be lost just because the Methodist teach it. Sects teaching a thing or not teaching it does not make it true or false. The devil has always tried to compare much of his teaching to that which is true.

A good brother becomes warped and wants preachers to cease standing at the door, shaking hands with people as they enter or leave. We ought to quit, thinks he, because sectarian preachers greet their flock at the door. My Bible teaches me to be courteous and kind. Furthermore to entertain strangers. I shall continue to do so regardless of this good brother's pet law. If he does not feel that he should be courteous and kind that is his business. I shall not insist that he do so.

Then we have the group that thinks there is but one way (method) by which we can teach God's word; but when pressed cannot name the one way it should be done. If they say preaching only, that eliminates all other methods. They then become like the "Faith Only" people. When they contend that preaching is the only method of teaching they make a preacher of Priscilla. Furthermore, when Paul said for the women to be teachers of good things, it would force the rendering: "Be preachers of good things." It would also render Eph. 4:11, meaningless. This passage names both evangelists and teachers. On the other hand, if we say the "teachers" are the elders, then we have the same difficulty for it also names "pastors" (feeders), which indicates elders. In other words, there are three distinct classes of teachers in

the verse. "Evangelists, pastors, teachers."

Giving more consideration to the statement we would find that elders are not the only ones to do the teaching. If so, then preachers would be guilty of sin when they teach the church. Moreover, it would make the Lord guilty of creating a position of work which was useless. If the Lord knew that the elders were to do all the teaching, then Paul misinformed Timothy when he "Besought him to abide still at Ephesus, that he might warn some that they teach no other doctrine." Here he had a man teaching the church, who had been instructed to "do the work of an evangelist."

Some people never study the meaning of words. Doctrine means one thing and method another. Doctrine is the thing taught, while method is the way of teaching. "Go" is doctrine, while "car, train etc.," is the method or means of going. What one teaches is doctrine but teaching privately, publicly, by writing etc., is the method of doing it. How one teaches has nothing to do with doctrine..... Any verse, or verses used to condemn ways of teaching, which condemns false doctrine, is used out of place.

Comes now the brother who decides that a minister of the gospel may not stay with a congregation over an indefinite period of time and still remain on the "loyal" side. But they cannot tell you just how long one may stay with one congregation before his sojourn becomes a sin. Some of these preachers will conduct three and four meetings of from two to four weeks duration for a church. Does a man have to interrupt his services every so often then return not earlier, say, than six or eight months—you know, kinda on the installment plan—before he becomes a sinner? Really, any man who does not think more of the Body of our Christ than to divide it over the duration of time a gospel preacher may serve a congregation lacks the elements of a Christian.

Paul must have made a sad mistake in asking Timothy to remain at

Ephesus. Instead, he should have said, "Son Timothy, you must not remain there; for you will be disloyal if you do." And too, if the contentions be true Paul made mistakes, for instead of remaining at some places as long as eighteen months, he should have been there for two weeks only, and that during the moonlight nights in July or August. Now if my statements seem a bit sarcastic I feel that way for I grew up under just such foolishness, in a congregation that felt it had done its duty when it conducted one meeting a year and met for one hour's worship and one hour's gossip on the Lord's day.

There are, perhaps, preachers who are not sincere, and who make a profession out of preaching, looking only for a job and a place to stop. But because there are such men, if there should be, it does not lessen our responsibility. There were those who "made merchandise of the gospel" in Paul's day, but he went on preaching the gospel, remaining at a place as long as he saw a necessity existing. I shall do this also, regardless of hobbyists.

Let us turn to the preacher "divider" for a moment. They are easy to locate, for their records show divisions wherever they have gone. Some may have a pet theory that they want to force on the congregation. Others may be just job hunters, who will sacrifice the Lord and his cause for the sake of a job. These are no better than Judas, who betrayed his Lord for thirty pieces of silver. They may be cheaper men doing the job for less money, but the effect is the same.

But, we also have the leader "divider." He is the fellow who is going to be in the eldership (?) regardless of what happens. I remember an incident a number of years ago, when a man said to me: "If they don't make me an elder, I'm going to move to another state." He had two qualifications. He "desired" the office, and was the "husband of one wife." He was not interested in the Lord, but in position. When men are interested in self-advancement rather than the Cause of Christ, they should find other fields; for their efforts in the church are worthless.

We then have the "guessers," who want to formulate fanciful theories about the future. They don't want to be disfellowshipped, but they want you to accept their guesses as genuine fountains of unrevealed truth. You must not challenge what they guess, but let them pray upon the unsuspecting souls of men and women, who are among the masses of untaught in

the fundamentals of God's truth.

Brethren, for the sake of the souls of lost millions, let us carry in our hearts the fact that "Revealed things belong to man and unrevealed things

belong to God." Let us think more of Christ's body then we do our "pet peeves." If we do this, divisions will soon have vanished in the main from within us.

The Godhead

GEO. B. CURTIS

(Number 3)

(Note: This is the third article in a series on the Godhead. These arguments were used on this subject with the Oneness Holiness.)

ARGUMENT SEVENTEEN:

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, they are life." (John 6:63).

1. The spirit quickens—gives life.
2. There is no profit in the flesh.
3. But the Son of God is all flesh according to this doctrine.
4. Therefore, there is no profit in the Son of God.

ARGUMENT EIGHTEEN:

"What and if ye shall see the Son of man ascend up where he was before." (John 6:62).

1. The Son of man is to ascend into heaven.
2. He was there before.
3. But the Son is all flesh according to this doctrine.
4. Therefore the fleshly body of the Lord came from heaven.
5. But his fleshly body was born of woman.
6. Hence, those advocating the doctrine of one person in the Godhead is wrong.

ARGUMENT NINETEEN:

"Then said the Jews unto him? Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (John 8:57, 58).

1. Jews could not believe Jesus saw Abraham's day.
2. But he was before Abraham.
3. He came in the flesh at birth in Bethlehem.
4. Therefore he existed before he came in the flesh.
5. Hence, the Son was not flesh only as contended.

ARGUMENT TWENTY:

"Father, glorify thy name. Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said

it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes."

1. Christ prayed that the Father's name be glorified.
2. He prayed to the Father in heaven.
3. A voice answered him from heaven.
4. It was the Father's voice from heaven.
5. The people heard it.
6. It came for the benefit of those hearing it.
7. Some Oneness folks who did not believe in the Father said, "It thundered."
8. This was recorded for our benefit.
9. I believe the voice of the Father in heaven said to the Son on earth, "I have both glorified it and will glorify it again."
10. Oneness Holiness still think that it thundered.
11. "O, ye of little faith!"

ARGUMENT TWENTY-ONE:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

1. Jesus was in the world.
2. He was to depart out of the world.
3. He was to go to the Father.
4. The Father was not in the flesh.
5. The Father was in heaven.
6. The Son died and went to him.
7. Therefore, those who contend that there is only one person are wrong.

ARGUMENT TWENTY-TWO:

"Jesus knowing that the Father had given all things into his hands, and that he came from God, and went to God." (John 13:3.)

1. Jesus came from God. He knew this.
2. He went to God. He knew this also.
3. Oneness Holiness think there is only one person.
4. That theory would make this

language of the Lord foolish.

ARGUMENT TWENTY-THREE:

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28).

1. Jesus thought that he came from the Father.

2. He thought he came into the world.

3. He thought that he would leave the world.

4. He thought when he left the world he would return to the Father.

5. Oneness Holiness think he is mistaken.

6. They think that Jesus is the only person in the Godhead.

ARGUMENT TWENTY-FOUR:

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. (John 1:32-34).

1. The Spirit descended from heaven on Christ.

2. The Spirit and Christ here were distinct.

3. The one who sent John to baptize—God—gave him the sign of the descending and abiding Spirit.

4. The one giving the sign was distinct from the one to be thus identified.

5. Here we have the Father, the Son and the Holy Spirit distinctly taught as being distinct persons in these passages.

ARGUMENT TWENTY-FIVE:

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the

book out of the right hand of him that sat on the throne." (Rev. 5:1-7).

1. God sat on the throne.

2. Had book in right hand.

3. No man worthy to open seal and read book.

4. John wept.

5. Lion of the tribe of Juda—Christ—to open book.

6. Christ, the Son, came and took the book out of the hand of God, the Father.

7. God and Christ were both together and distinct persons.

(Note: One of the challenges that this group make is to find any two of these persons together. Here is the example.)

The Tongue

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:8)

Among the deadly instruments of destruction are guns, cannons, submarines, aircraft and poisonous gases. But greater than any of these as a destructive agency is the human tongue. The former destroys the soul. Contemplate upon the countless millions who have been slain dispatched and annihilated by the multitudinous instruments of warfare. Yet this number would appear microscopic compared to those who have experienced distress, sorrow, pain and eventually death, through the crimes of the tongue. Eventually death because many timid, sensitive and loving beings have gone to premature graves caused by malicious and insidious attacks upon their reputation or character.

The crimes of the tongue are principally words of criticism, unkindness, envy, jealousy, gossip and lying.

Who is free from criticism? Even our friends are guilty of this crime. Possibly they do not mean to be untrue, nevertheless words once uttered can never be recalled. In this age of sensationalism news travels like wildfire. The greatest distributor of criticism is not the printing press but the human tongue.

Then each informer consciously or unconsciously utilizes his vivid imagination in order to make the scandal more picturesque and impressive, so that ere long the speck of dust has become a mountain. In view of these facts would it not be expedient to demand, "Who then can judge the inward motives of his brother?" In the majority of cases the criticism was false and even if it were true, why not go directly to the offender and

counsel with him as explicitly taught by the Holy Scriptures.

The men who are most criticized are generally the ones who are doing the most for mankind. As one ascends the ladder of success hundreds are ready to criticize him and the criticism increases in proportion to the height to which he climbs. However, the so-called critics always remain little beings. "Man" is too good an appellation for them. In due time this envy and jealousy with which they nourish their souls will destroy their usefulness in this life and their chance in the life that is to be hereafter. Such attributes as criticism, jealousy and envy cannot be tolerated by the God of love.

How cruel are the judgments of this world! If a wealthy man donates some large sum of money to a charitable institution, people say, "He is seeking some public office," or "He just wants to get his name in the newspaper and to be praised." If he does not give at all, they say, "He is an old miser!" Thus one is criticized whatever he may do or whatever his motive may be.

The ninth commandment is broken more frequently than any of the others. Apparently some people today prefer to tell a falsehood than to tell the truth. Indeed many think it to be intelligent to thus deceive their fellowmen. The injunction of their Creator has become null and void to them. In John 9:44 we read, "When he (Satan) speaketh of his own: for he is a liar and the father of it." The logical conclusion is that everyone who deals in lies is the adopted son of Satan. And when one criticizes and gossips, is that not frequently telling falsehoods? Only God can read the motives of the heart. What then is the excuse for harsh criticism or scandalous gossip?

The tongue, the most deadly of all instruments of sorrow, has caused untold misery. Friends have been separated forever, families broken up never to meet again, reputations killed, characters ruined and innumerable hearts crushed to the sod, with laughter and hope and joy gone, and the soul casting a fleeting look at the rapidly setting sun.

Surely it is the desire of everyone to bring peace and contentment to relatives friends and acquaintances. This can only be accomplished by controlling the tongue. James says, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Then let us go to the fountain of love—Jesus Christ. Only through him can we conquer our great enemy—the tongue.

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The Church That Jesus Built

Number 3

J. A. COPELAND

The next phase of the above named subject that we shall investigate is the Head of the Church. Who is the Head of the "Church that Jesus Built?" Read Eph. 1:22, 23. "Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in heavenly places, far above principalities, and powers, and might, 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 head over all things to the Church, which is his body, the fullness of Him that filleth all in all." This tells us that God gave Christ to be head of the church. Again in Col. 1:18 we read, "And he is the head of the body, the church." Eph. 5:23. "For the husband is the head of the wife, even so as Christ is the head of the church and he is the savior of the body." These scriptures are sufficient to convince any one, who believes the Bible, that Christ is the head of the church. Then Christ is the rightful ruler, and every member should submit to him. Then neither Martin Luther, John Calvin, John Wesley, Joseph Smyth, nor any other man, is the head of the church that Jesus built.

God gave Christ to be the head of the church, and gave him all power or authority, in Heaven and in earth. Matt. 28:18. Therefore Christ was fully able to give the laws, rules, and regulations of the church, and does not need man to legislate in that divine institution.

Next the church is represented as a building, and therefore must have a foundation. What is the foundation of the Church of our Lord? In Isa. 28:16, we read, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Who is

that stone? We find the answer in 1 Pet. 2:3-7, "If so be ye have tasted that the "Lord" is gracious. To whom coming as unto a lively stone, disallowed indeed of men, but chosen of God, and precious, 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. Wherefore also it is contained in the Scriptures: Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." This shows that Christ is that stone, the sure foundation. In Eph. 2:20 Paul said, "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." Then Christ is the chief foundation, the tried stone, the precious corner stone, and the apostles and prophets, are also in the foundation. They worked under the commission given by the Lord who had power in Heaven and in earth, so he said to them,

"Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:23.) When the apostles went out under that commission, they preached Christ as the chief foundation. "For other foundation can no man lay, than that is laid, which is Jesus Christ." (1 Cor. 3:11). Then let us get back to our first text on this subject.

"But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood has not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:15-18). "Upon this rock"—what rock? Upon the truth that Peter had confessed, upon the fact that Jesus is the Christ the Son of the living God.

Then a foundation laid by Martin Luther, John Calvin, John Wesley, Joseph Smith, or any other man, is not the foundation of the "Church that Jesus Built."

Christian Giving

DOUGLAS H. PERKINS

Perhaps there is no Bible subject overlooked and neglected more than the one on giving. Many teachers and preachers say little, if anything, about giving for fear they will be criticized as seekers of personal advantage. No one should be criticized for teaching the truth about any Bible subject. Every teacher of God's word will be condemned for not teaching the whole truth relating to any scriptural subject. (Gal. 1:7-10)

Why should we preachers and teachers hesitate to teach on giving any more than we do on baptism, or the Lord's Supper? There is as much said on giving in the word of God as there is on many other divine injunc-

tions. No Christian will criticize any other Christian for saying what the New Testament says on giving. Those who criticize have *not* the spirit that is characteristic of Christians.

It is wrong to not teach children of God to give. The apostle Paul was once guilty of this wrong, but he asked the church which he had wronged in this particular to forgive him. (II Cor. 12:13). When Paul realized he had done wrong in failing to teach the Corinthian church to give, he then gave definite instructions and commandments respecting giving. Paul not only commanded the Christians in Corinth to give, and how to give, but he also commanded the churches in

Galatia (I Cor. 16:1-2), and the church in Ephesus to give. (Acts 20:35) The instructions given to those churches are applicable to every loyal church of Christ today.

We are taught to give; to give personally, to give proportionately, and to give willingly or cheerfully, on the first day of every week. (I Cor. 6:1-2; II Cor. 9:6-7).

A story relates that an elder of a certain congregation was commenting at a Lord's day service on the scriptures which set forth the how and when to give, and in concluding his comments, he said, "Now we want every Christian to give, to give as he has been prospered, and to give cheerfully." Then the collection basket was passed through the audience. All the members, except one man, were poor in this world's goods, but each gave proportionate to his financial ability. The one man who was reasonably well off financially gave a dollar. The elder knowing that this man had not given portionally to his income, said: "Now Brother Givelittle, you have obeyed the command to give, and the command to give cheerfully, but you have not obeyed the command to give as you have been prospered. We cannot accept your contribution until you comply with all three of these commands." This rather provoked the man, and he with a frown handed a five dollar bill to the elder. The elder then said: "Now you have obeyed the Lord's command to give, and to give as you have been prospered, but you have violated the command to give cheerfully, and we cannot accept this money." The man then got the idea that he should not only give, but give proportionate to his financial ability and give with a willing and cheerful mind. So he stepped forward and smilingly laid a ten dollar bill on the table. Then the elder said: "Now brother you have obeyed the Lord's teaching to give, to give proportionate to your ability, and to give cheerfully; and the Lord will accept your offering and bless you for your obedience." This incident made a lasting impression for good upon all who were present on that occasion.

People are never impoverished by giving. God promised to richly bless the Israelites if they would give as they were commanded to give. (Mal. 3:10). "It is more blessed to give than to receive." (Acts 20:35) Don't be like the man who said: "It may be more blessed to give than to receive, but receiving is good enough for me."

Some witty person once said: "There are three kinds of givers—the flint, the sponge and the honey-comb." To

get anything out of the flint you must hammer it, and then you can get only chips and sparks. To get anything out of the sponge you must squeeze or press it. But the honey-comb just overflows with its own sweetness. The application is, that some people are stingy, selfish and hard—they give nothing away if they can help it. Others are good natured—they yield to pressure and the more they are pressed the more they give. A few delight in giving without being asked at all, and of these the Bible says, "The Lord loveth a cheerful giver." Are you a flint, a sponge or a honey-comb?

If it is wrong, as Paul said it was, not to teach giving (II Cor. 12:13) then it is wrong not to give. It is a sin for Christians to refuse to give. It is a sin to refuse to do anything God says to do. God teaches us to give, hence it is sinful to not give. Giving is a Christian grace in which we are told to abound. (II Cor. 8:7).

Every Christian should give everything he has to give, which will help promote the cause of Christianity. Some Christians have but little money to give, but they have other things they can give which may be worth more than dollars and cents. Peter and John gave all they had, and it was worth more than any amount of money. They would have given silver and gold, if they had possessed such,

but not having it, and even if they had, they could give something worth far more. In healing the crippled man (Acts 3), they gave what money could not buy. In this miracle they caused Christ to be glorified. We cannot perform miracles, but we can give to the world a Godly life and Christian influence which will help most in spreading Christianity.

If you have money you are required to give a liberal amount of it to carry on the greatest of all works—that of saving souls. But if you give money, or if you have no money to give, you are obligated to give your talent, your time (much of it), your influence for good and whatever you may have, or be able to do, to further the Lord's kingdom.

Every Christian has an individual and personal responsibility. We can not expect others to give for us any more than we can expect others to be baptized for us or to observe the Lord's Supper for us. We are not to be eased while others are burdened, because of our neglect or refusal to give. (II Cor. 3:13)

Therefore, "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." (II Cor. 9:7) "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." (I Cor. 16:2).

Hebrews, Chapter One

J. H. BREWER

The apostle begins this most learned epistle with the proposition the subject of which he is about to discover. He gives four important facts on which the authority of the gospel as a revelation from God is built, and which if well established, should make unbelievers, whether Jews or Gentiles, renounce their infidelity and embrace the gospel.

Of these facts the first is: the same God who spoke the former revelation to the fathers of the Jewish nation, in these last days spoke the gospel to all mankind. This states the apostle first of all to show the agreement of the gospel with the former revelation, for if there were any real opposition between the Jewish and Christian revelation, the authority of one of them or both would be destroyed. Whereas these revelations agreeing in all things, they mutually explain and support each other.

The second fact of which the apostle proposed to discourse is that the per-

son by whom God hath spoken the gospel is his Son, who is the image of God's glory and a true image of his substance by whom he also made the worlds. Hence, it follows that the author of the gospel is far superior in nature to angels by whose ministry God spoke the law, also that the revelation which he made to mankind is more perfect than the revelation made to the Jews by angels, and the dispensation founded thereon is a better and more permanent dispensation than the law.

The third fact is that the author of the gospel, in consequence of his having made the worlds, is heir or lord and governor of all, and although after becoming man he died yet being raised from the dead he had the government of the world restored to him. To the faithful this is a source of the greatest consolation because if the world is governed by their master he certainly hath the power to protect and bless them, and everything befalling them

will issue in good to them. Besides being the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have suffered on his account.

The fourth fact is that the author of the gospel laid down his life a ransom for sin, and by that sacrifice made an atonement, of which when offered God declared his acceptance by setting him at his own right hand. The gospel, therefore, hath a priesthood and sacrifices of the Son of God himself. A sacrifice made by a person so great in himself and so dear to God as his own Son, and made by appointment of God could but he accepted to him. Consequently, it must be a sure foundation that hope of pardon by which the gospel encourages sinners to repent.

The authority of the gospel supported by these four facts, the apostle judged it necessary to establish a solid foundation and for that purpose wrote this letter to the Hebrews because being the keepers of the former revelations, they were fitted judges both of the facts themselves and of the proofs brought from the ancient revelations to support them.

OBITUARY

MRS. JOHN F. REESE

Sister John F. Reese, of Nashville, Arkansas, passed on to her reward May 7. If she had lived thirteen days longer she would have reached her seventy-fifth year. Sister Reese has not been in good health for several years. About two years ago she underwent a major operation, and from that time she had not been well and strong. Her change for the worse came on May 6, and on the seventh her life in this world closed. Sister Reese's life was a long and useful one. Since Brother Reese was away from home so much, she had a heavy load in "keeping the home fires burning", but this she did and that cheerfully. Many a weary servant of God has found her home a cheerful place to stay while engaged in gospel work. Her kind, cheerful, Christian disposition was truly an inspiration to all that knew her. We sorrow in her passing, but not as those who have no hope. She has been a member of the congregation at Nashville since its beginning, and we shall truly miss her. We feel our loss, but we believe our loss is heaven's gain, and in this we take courage and press on. Our heartfelt sympathy goes out to Brother Reese and every member of his family. We pray God's rich blessings on them all. Heaven is made richer for them in the passing of this companion and mother, and may the sacrifice that she made be seen in her children to the advancement of the church of our Lord. May Brother Reese find comfort in his declining years, and as he reflects back to the great good that

he and sister Reese have wrought together, may his faith in the living God be real as he lives for that "City whose builder and maker is God."—Gilbert Copeland.

STATE SANATORIUM NOTES HOWARD CASADA

Another of the patients has been baptized since last report. She had formerly been a member of the Lutheran church. And one of the employees was restored back to duty. She had also drifted off to the Luth-

We have recently had two visiting ministers to preach in the Sunday evening service in the Brown Shibley building. They were brethren Emmett Brown and Leroy Alexander of Searcy,

Arkansas. The patients thoroughly enjoyed the sermons presented by these fine young men.

I recently had the pleasure of hearing Brother Joe H. Blue in a gospel meeting in Coal Hill, Arkansas.

I have married two more couples recently. This makes eleven couples I have married among the Sanatorium folk.

Several patients admitted to the Sanatorium the past few weeks are members of the church. We are always glad to contact members of the church who come here as soon as possible.

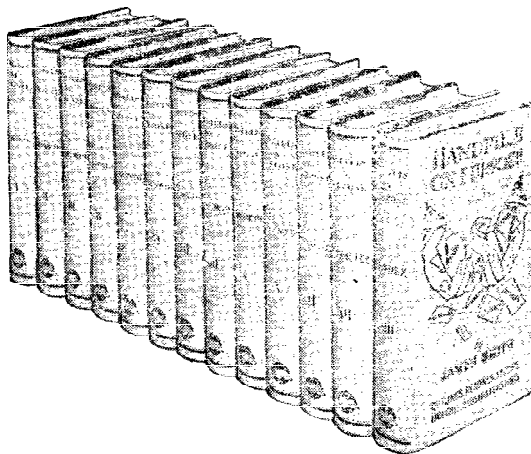
Several members of the church have been dismissed from the Sanatorium recently who have been granted their arrests. Among these are Sister Ruby Wilson, Sister Wincel Sandefur of near Batesville, Arkansas; Brother Karl

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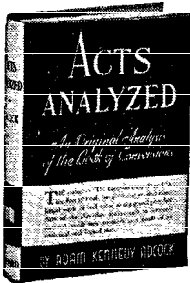
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"THE WHITE HORSE" is the name of a fine publication printed in Atlanta, Georgia by Brother J. A. Dennis. This publication is a monthly and is devoted chiefly to exposing the teachings of the Roman Catholic church. Some congregation could certainly do us a favor by furnishing us several hundred copies per month of this paper to distribute among the patients here. The Catholics are certainly sowing the Sanatorium down with their pernicious literature and we ought to do all we can to counteract it.

Send your financial contributions to this work to Harbert Hooker, Poplar Bluff, Mo. Send all literature for distribution direct to me. Let us hear from you if you are interested in this great work.

Notes - Reports

Pixley, California. May 8, 1946: I have been with the church here since March. During that time 25 have been restored, two placed membership and two baptized. I have time for two fall meetings. May the Lord bless all the faithful.—Thurman V. Easom, Box 104.

Available For Meetings
A recent communication from Brother W. E. Morgan of Benton, Kentucky states that he has some time available for meetings this summer. He will be glad to hear from any congregation desiring a meeting any time from the first of June to the first of September. He will gladly furnish any references desired.

Camden, Arkansas. May 13: Four were baptized, one came from the Christian church—renouncing their errors, and one confessed wrongs, in a week's meeting at Fordyce, closing last evening. Brother Ulrich R. Beeson of Little Rock did the preaching. I directed the singing. Our home was with brother and sister Paul Bright. All the brethren were very kind to us.—Hugh R. Hogg, 228 Madison.

Little Rock, Arkansas, May 13: The Fourth and State church closed an eighth day meeting last night in which my brother C. A. Lyles did the preaching. Four were baptized, three restored and four placed membership. The elders say it was one of the best meetings Fourth and State has had. Floyd Sharp, our local song director, directed the singing. Both the singing and preaching were all any church could desire. Our building was filled for every service except Saturday night, and the church has been lifted up. All of the Lord's people here

seem happy in His work.—Cleon Lyles.

Waskom, Texas, May 2: Our work here seems to take on new life. More non-members are in attendance at each service. I am to preach the Baccalaureate sermon May 19th in the school auditorium. Will begin a meeting at Clarksville, Arkansas the 26th to run through June 2nd.—A. E. Findley, P. O. Box 405.

Corning, Arkansas. May 8: I began a singing class May 6 near Sylvia, Kansas with the Peace Creek church with 54 taking part. It looks as if we might be able to do some good in the way of reviving song interest. I will go to Holdenville, Oklahoma beginning May 27. I have some fall time not taken yet. Why not arrange to have the singing interest revived and have me for a song revival.—Earl E. McCord.

Tulsa 1, Oklahoma. May 13: The meeting with the Fourth and State Streets church came to a close last night with four baptized. There were about 550 present every night. For several months it has been necessary that the congregation have two services each Sunday morning to accommodate the people. At both services each Sunday morning while I was there the building was filled. Brother Floyd Sharp directed the singing.—C. A. Lyles, Box 1095.

Gladewater, Texas. May 5: Our work here moves along nicely. Hulén

Jackson, of Dallas, recently closed a good meeting with us. Five baptized, two restored and one placed membership. His work was done well and fully appreciated by the church here. Our crowds continue to fill the house and two have been baptized the last two Lord's days.—Foy L. Smith.

Silver City, New Mexico. May 7: I closed a good meeting with the church at Visalia, California on Sunday night of April 28. Brother Joe F. Coppinger is the efficient minister there. A letter from him today informs me that he has resigned work with the Visalia congregation effective June 15, 1946. He plans to work with the Woodlake congregation near Visalia. Woodlake is a new work, and we confidently expect Brother Coppinger to do a good piece of work there. This is his chosen field and he has been eminently successful in mission work. We need more men who are willing and anxious to carry the gospel into destitute fields. During the meeting with the Visalia congregation eleven were baptized, four restored and one placed membership with the Visalia church. One has been baptized since I left. During a meeting with this congregation last November, nine were baptized and there were three restorations. This is a fine group of people and we pray their continued growth. In the eleven months since Brother Coppinger took over the work there thirty-three have obeyed the gospel. I return to this section for two meetings in the fall.—Geo. B. Curtis, Box 326.

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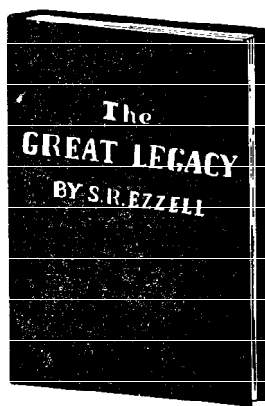
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Lubbock, Texas, May 8: Our work with the Walnut Street church has gotten off to a splendid start. Two have been baptized the last two Lord's days, which is a total of four since our coming here a month ago. Last Sunday one hundred thirty-three attended Bible classes, which is the largest number to attend these classes in recent times. We are having a filled auditorium for the morning services, and also splendid attendance for the evening services. Beautiful new pews have recently been installed in the auditorium, the auditorium has been re-papered, and a lovely drape installed to cover the baptistery opening. A new addition to the building has just been completed, which provides more class rooms, and a very nice church office. Two lots adjoining the present church property were purchased this week. Brethren here are alert and ambitious, and are laying plans to move forward in a fine way. My younger brother, Orlan, preached for us last Sunday night on the religions of the Orient. He was recently discharged from the air corps, after serving fifteen months in the Orient.—Waymon D. Miller, 2503 30th St.

Bro Rue Porter is to be in a meeting at Republic, Mo., June 30 to July 12. July 4 is to be the biggest day in all history there. Take your lunch and vacation at Republic, Mo., July 4.—James L. Neal.

Junction, Texas, May 8: Three large audiences here at all-day meeting last Sunday. We are now excavating second half of our basement to provide more class rooms. My meetings in Texas will begin as follows: Houston (West End), May 19; Austin (East Second Street), June 14; London, July 7; Millersview, August 11.—Walter W. Leamons.

Springdale, Arkansas, May 7: Lord's day, May 5, 1946 is now an always-to-be remembered day for Springdale South Thompson Street Church of Christ. Had all-day preaching, singing and worship. And what a day we had! The afternoon service was dedicated to God's wonderful providence in bringing our soldier boys home and protecting our own nation. Visiting saints came from about fourteen different points, far and near. Brother and Sister James E. Luttrell came the farthest from Tulsa, Oklahoma. Speakers of the day—Geo. L. Dockery, Jady W. Copeland, John Stevens, Howard Thomas and Meryl McConaughy, discussed and stressed "The Christian Army," from all of its angles. Extra seals were moved in for the afternoon and still some had to stand. God bless all who came, and oh Lord help us all to enlist and fight in the great army of thine divine until we die! (Eph. 6:10-20; Rev. 2:10).—James L. Neal.

Waskom, Texas, May 6: Interest continues to grow here. Many people from the outside are attending our services. One Baptist came forward for baptism into Christ at our evening service yesterday.—A. E. Findley, P. O. Box 405.

Subscription Blanks

We are placing a subscription blank in each copy of this week's Gospel Light. It is for your convenience in renewing or in sending in new subscriptions. The blank in your paper does not necessarily mean that your subscription has expired, however we would appreciate very much your checking the date which appears opposite your name. If it shows a date that is past, your subscription has expired and we would appreciate very much your renewal.

It is an added expense for us to

send expiration notices and in view of the high cost of everything that enters into the publication of the paper and the extremely low price of \$1.00 per year for the subscription we hope you will send in your renewal promptly. We are glad to say that our quota of paper, although higher in price, is improved and we would like to add a few hundred names to our list. Seems to us that to send The Gospel Light to a few of your friends would be a fine work. Many are doing this and great results are being had. Thanks for your cooperation.



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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 [he 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 live 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, MAY 23, 1946

NUMBER 24

Faith In Its Relation To The Future and The Unseen

GLENN A. PARKS

Nothing is to be more desired than a hopeful outlook toward the future. The future may be regarded doubtfully, fearfully, or even despairingly; *on the other hand the question rises* if it be not possible to regard the future with a hope which shall become a duty. So diligently does the Christian hope for that which is unseen as a natural result of his faith in Him who is able and will provide it for him. Doubtless there are many who look hopefully forward, but they are hopeful simply because of a disposition, constitutionally sanguine. They may even make a brightness where there is nothing in the circumstances to warrant it. *They think it* is quite as likely chance will bring to them success as failure. But this sort of hope can never become a duty, an attitude a Christian must possess, potent and governing within him. We do not want a future dependent on chance, or natural endowments, or merely favorable circumstances.

The bright outlook toward the future is secured by Christian faith. "Faith is the substance of things hoped for." The things hoped for will never come into existence for us unless they become related to us by a present, practical, and Scriptural faith. Suppose to each of two men a quantity of seed is given. One of them sows his portion, and then to him a harvest is among the things hoped for, his hope being reasonable and based upon an act of faith when he put the seed into the ground. The other, not sowing, if he hopes for a harvest, is clearly under a delusion. The thing he hopes for has no substance; he has done nothing indicative of real faith. The thing indicated by the word "faith" is something practical; not a man merely saying he believes, but

showing his faith by his works (James 2:14-26). Jesus talked about the folly of a man addressing him as "Lord, Lord" and doing nothing else (Luke 6:46). In the *last day millions* will stand before the Great Judge as subjects of a very disappointing sentence because they failed to couple with their acts of devotion and labor the governing principle of correctly directed faith. (Matt. 7:21-28). He that labors toward the future with only a mental assent toward God and His plans is compared to the man that built his house upon the sand. Faith that reaches into the future with an availing strength must be practical and *abiding to the point of obedience* to God in all that he has said for Him to do. This avails where all arguments fail; it is logical, consistent, and fully Scriptural. This course may not satisfy others, may provoke their laughter, their wonder, their pity; but after all the one thing needful is not that our course should always be clearly acceptable to others but definitely acceptable to God. If we go wrong in our course through neglect of the expressed will of God in the *Scriptures, it is we who suffer the most*. Looking into the will of God then is truly an important thing as our happiness in an eternal future is involved, and when we know our course we shall not drift through life, but rather speed onward with a definite aim, concerning which, in our best moments, we shall have a full assurance that God has fully provided for our eternal relationship to Him and with Him in the home of our spirits. These heavenly certainties are not revealed by flesh and blood, but through an understanding of our duty and obligation to God as He has revealed them in His word. Faith in

the future! How far yet so near! What a grand and glorious anticipation!

The unseen things of God exists whether we believe them or not. And faith in these may become to our hearts evidence of these things. Certainly there can be no other evidence. There is an outward man, perceptible to the senses, feeling through the senses a like pleasure and pain; but there is also an inward man, a deep, invisible existence, to which God and Christ appeal, as having the proper sphere of its life in the great invisible outside of it. It is by faith that the unseen in us is to profit by the invisible of us.

Prayer is a recognition of the invisible. The human eye never looked upon Him who is the good listener to our petitions, yet we pray as seeing Him who is invisible and approach Him with our needs and thanksgivings as if he walked by our side. We are not asked to explain how he can hear us and grant our needs in accordance to His will and in keeping with our ability to receive that for which we pray, but at the same time are assured that He who is unseen to us is as attentive to our needs as he is to the "Lily of the Field," and to the birds of the heaven. How faithful so often we find ourselves to be and fail of the riches of God's grace because our faith does not reach into the unseen to grasp the might and riches of the character and storehouse of God. The trouble with our world today is that we have put our strength within the Atomic bomb, standing armies and navies, and confederations of nations who have neither confidence in themselves nor God. When the world comes to the point of relying more upon Him and less upon themselves and strength that is visible then we shall get somewhere. With all the money and talent that is presently being poured into great international movements, men are still faithless in one another, and are constantly forgetting the invisible God who is ever challenging the nations to rely upon His principles as a solution to all of the problems of His

world. When the time comes that man wakes up to the stubborn fact that God and His truth are not to be set aside, but that He demands recognition in all the visible displays and demonstrations of man's might and discoveries then the world will get somewhere. Until that is learned men may pray as an expression of their inability and insufficiencies, but those prayers are only the utterances of unbelieving men and women who are grasping at a straw in their feeble strugglings for an existence without God. Prayer reaches into the unseen but it must be supported by an active, submissive faith in God.

Faith gives a purpose to endurance and steadfastness. Jesus "endured the cross..... for the joy that was set before Him....." He had a definite goal in mind that was supported and inspired by the confidence He had in His Father. In the garden before His betrayal He endured the sufferings of the cross by anticipation, and yet there we see His will being made that of His Father's so much so as to hear

Him say in all earnestness, "Not my will but thine be done." He knew in whom he had believed and for what purpose He was being called on to endure. Suppose He had lost faith? Can you imagine the eternal results? The apostles and early Christians suffered untold agony, ridicule, shame, and temporal loss and deprivation because their faith led them to so live. See Paul at Ephesus, Troas, Jerusalem, on the high seas, before Felix, Festus, Agrippa, and others equally as wicked and ungodly, suffering, dying, yet contending in faith for the eternal things of God. They loved material life, that which is seen, but they loved more that which is later to be revealed to those who through faith in God endure every hardship, face every storm, win every race, and overcome every obstacle in their path. Some of our day fail to endure as Christians because their faith is so insufficiently placed in the things that are future and unseen. Brother, what about your faith? Where is it placed?

inspired writer says, "Ye are come unto mount Zion to the general assembly and church of the firstborn who are enrolled in heaven." Who is the firstborn? In Col. 1:15, 18 is the apostolic answer: "Who (referring to the Son of his love in verse 14) is the image of the invisible God, the firstborn of all creation And he is the head of the body, the church: who is the beginning, the firstborn from the dead." So the church of the firstborn in the church of Christ.

2. I am a member of the church of Christ because it is the only institution on earth that has been purchased with Christ's own blood according to Acts 20:28. Now turn to Ephesians 5:23, 25, 26. Here the apostle declares, "the husband is the head of the wife, as Christ also is the head of the church, being himself the Savior of the body." He here admonishes husbands to love their wives "even as Christ also loved the church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word." Let us note that Christ is the Savior of the body or church—he gave himself up for his church and he sanctifies and cleanses it with "the washing of water and the word." Of *no* other institution on earth can these things be said. To no other organization did Jesus give the promise, "the gates of Hades shall not prevail against it." By this figurative expression "gates of Hades" is meant the powers of evil or forces of sin with which Satan assails Christ's church. Today, in the midst of war's commotion, we see more vividly than ever before in earth's history how literally true are the lines of Baring-Gould's noted hymn:

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the church of Jesus
Constant will remain;
Gates of Hell can never
'Gainst that church prevail;
We have Christ's own promise,
And that cannot fail."

3. I am a member of the church of Christ because it declares "the whole counsel of God" as did the inspired apostles, and "keeps back nothing profitable" from saint or sinner (See Acts 20:20, 27). This church speaks where the Bible speaks, and her ministers carry out literally what the apostle admonishes them to do, namely, "speak as the oracles of God" (See 1 Peter 4:11). They add nothing to the Bible, take nothing from it, and offer no human substitute or expedient for what the Bible teaches. They answer the unbeliever's question, "What must I do to be saved?" as did the apostle Paul: "Believe on the

Seven Reasons Why I Am A Member The Church of Christ

GUS WINTER

First and foremost, I am a member of the church of Christ because it honors the divine Head and Founder by wearing his name. In Acts 4:8-12 the apostle Peter affirms, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." If there is no other name wherein there is salvation, how can we be saved in a human organization that refuses to wear the divine name? At Caesarea Philippi our Lord Jesus addressed these words to Simon Peter: "And I say unto thee, that thou art Peter, and upon this rock I will build my (mou in the Greek) church; and the gates of Hades shall not prevail against it." "Mou" is the genitive case of the personal pronoun "ego," denoting possession or ownership. How would you convey the idea of Christ's ownership in language other than to call what he designates "my church," "the church of Christ?"

In Eph. 1:22 the apostle Paul informs us that God "hath put all things in subjection under Christ's feet, and gave him to be head over all things to the church, which is his body." Why should the body of Christ have a different name from its divine head? For

over fifty years I have been known to my family, friends and associates as Gus Winter. What would an intelligent audience think if, on being introduced to an Arkansas congregation by the editor of the Gospel Light, he said, "Brethren, I have the honor of introducing a distinguished visitor to you, the Hebrew Christian Bible scholar and teacher—whose head is named Gus Winter—and whether you believe it or not—he has a body bearing the name of Abe Summer!" I ask in all kindness why should the church which is Christ's body, wear a different name than that of its divine Head? Is there a scriptural or a logical reason that anyone can offer?

Let us note some of the other symbols by which the church is set forth. It is Christ's bride (Rev. 22:17). It is his household (Matt. 25:1-13; Eph. 3:15). It is his sheepfold and also his flock (John 10:1-16). It is his kingdom (Matt. 16:19). It is his temple (Eph. 2:19-22). What other title so fitly accords with every symbol used to designate his church as the church of Christ? Local congregations of Christians were called churches of Christ in the days of the apostles (Rom. 16:16), and why not so speak of them today? In Heb. 12:22, 23 the

Lord Jesus, and thou shalt be saved, thou and thy house." However, by leading the rest of the paragraph (Acts 16:34) it will be seen that more was required than just to believe. To the believers question, "Brethren, what shall we do?" ministers of the church of Christ give the apostle Peter's answer, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:37, 38). They are not forgetful of the word of faith as Paul preached it in Romans 10:9, 10, showing that confession of the risen Jesus as the Lord-Messiah, the Son of God, is also essential to salvation before the penitent believer is baptized. The church of Christ refuses to make void the word of God by offering in its stead the traditions of men (Matthew 15:6-9). It rejects sprinkling of infants, the creeds and disciplines of uninspired men, the human authority of the councils that endorse them, all sectarian names and labels, and bows to no sectarian bosses who "lord it over the heritage of God"—whether a Catholic pope, cardinal, or prelate, or their Protestant imitations known as bishops, superintendents and secretaries!

4. I am a member of the church of Christ because it insists on rightly dividing the word of truth as Paul directs in II Timothy 2:15. Its ministers do not apply the things belonging to the Patriarchal age to later dispensations. Nor do they apply what belongs to the Jews of the Mosaic age to Christian dispensation. Furthermore they do not insist upon adding 1,000 years, or 365,000 days to the last days. On the day of Pentecost, recorded in the second chapter of Acts, the apostle Peter quotes Joel's sublime prophecy (Joel 2:28), "And it shall be in the last days, saith God. . . ." and affirms, "this is that which hath been spoken through the prophet Joel" (Acts 2:16, 17). There are some who insist that after Jesus' return the descendants of Israel then living are to be restored to Palestine, converted, and exalted above all other nations; that our Lord Jesus is to rule on a literal throne in earthly Jerusalem during a thousand-year (millennial) reign on this present earth. But I read in Matthew 25:10 that after Jesus' return "the door is shut." How can anyone open it then? Even the foolish virgins who cry, "Lord, Lord, open to us," are told, "Verily I say unto you, I know you not." The apostle Peter assures us, "God is no respecter of persons" in Acts 10:34. Then why should the Jews be accorded any special preference not accorded to Gentiles after Jesus' return?

Why should the unbelieving Jews living at the time of Christ's return be given preference over all the generations of that race which have lived and died between the first and second advent? I Cor. 15:51-55 and I Thess. 4:13-18 tell us of the same event, the catching up of Jesus' holy bride, his church, to meet him upon the clouds of heaven in the air and to "ever be with the Lord." In I Cor. 15:52 the apostle tells us that this glorious event occurs "at the last trump, for the trumpet shall sound!" In I Thess. 1:7-10 the inspired writer informs us that Jesus' second advent is not only ushered in by the catching up of his church, but by the day of "vengeance on them that know not God and that obey not the gospel." How reconcile these plain truths with the theory of a thousand years or 365,000 more days after the last trump sounds? The last trump also brings in the day of doom which God has pronounced upon a blood-drenched, sin-cursed, Christ-rejecting, church-despising world.

5. I am a member of the church of Christ because it is the only religious body claiming to be Christian that really respects the silence of the Scriptures, first with regard to musical instruments in public worship. As there is a very definite admonition to sing, Eph. 5:19 and Col. 3:16, but not one command or example can be found showing that this singing is to be accompanied by the playing of musical instruments, all congregations comprising the body of Christ, insist on singing. In Hebrews 2:12 we discover that this singing of praise is in the midst of the church. The playing of a mechanical instrument in worship is rejected on the ground that the silence of the Scriptures should be revered, and not presumed upon. What is not even mentioned is not permitted. We hold that no man has a right to speak where the Scriptures are silent.

Second, the church of Christ respects the silence of the Scriptures with regard to societies, boards and other human organizations. Ladies Aid Societies, Women's Missionary Societies, and Young People's Societies of Christian Endeavor within and in addition to the local congregation are rejected on the ground that the entire congregation is the only society of human beings divinely authorized to give benevolent aid to the needy and to do missionary work in line with Jesus' great commission. The church of Christ refuses to sponsor human organizations known as district, state or national boards through which to carry on the work assigned to the church. The church of Christ believes

in direct action of each local congregation in furthering its benevolent, evangelistic and missionary program. By such direct action one hundred cents of every dollar contributed goes into actual Christian benevolence, evangelism and missions, and not one cent is wasted on the professional promoters, secretaries, and a drove of hirelings who manipulate these unscriptural boards and other organizations; for they usurp authority over God's heritage and rob Christ and his church of the glory that is their due.

The church of Christ rejects all unscriptural schemes of financing its work such as plays, pageants, theatrical performances, socials, suppers, bake sales, bazaars and others too sordid and too numerous to mention. They are all without a shred of authority from the Scriptures.

In like manner the church of Christ rejects those who demand Jewish tithes and make tithe paying a test of fellowship in the church. It believes in voluntary, free-will offerings from generous redeemed souls, as God has prospered them and as each one has purposed in his heart. (I Cor. 9:7-14; 16:2 and II Cor., entire 8th and 9th chapters should be read on this point.)

6. I believe in the church of Christ because it is the only institution on earth in which all members are united in Christ on the sole basis of his word as the apostles record it in the New Testament. For this oneness Jesus prayed in the upper room in old Jerusalem, under the somber shadows of Calvary. Read his prayer in John 17 especially verses 20 and 21. This church adds nothing to the apostles' teaching in the form of a human creed or discipline. It adds nothing to the apostolic method of work in the form of a board, society, or other organization. It pleads that "unto God be the glory in the church and in Christ" (Eph. 3:21). It adds nothing to the apostolic mode of worship. Its worship is in spirit and in truth, or as God's word directs by apostolic precept and example (John 4:23). Hence no harps or horns, fiddles or organs accompany the singing, no banging of a piano while the Lord's supper is being served, no resort to any unscriptural scheme or finance is permitted. The church of Christ does not substitute fun for faith, plays for prayer, worldly schemes of entertainment for spiritual worship!

7. Last, but by no means least, I belong to the church of Christ as set forth in the New Testament because this church is infallibly safe for time and for eternity. It is true to the divine pattern. The last voice to speak

(Continued On Page Six)

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The Church That Jesus Built

Number 4

J. A. COPELAND

We closed our last article on this subject by showing that Christ is the chief foundation of the church that He built.

We will next discuss the creed. What is the creed of the "Church that Jesus Built?" One primary meaning of the word creed, is, "What we believe." In that sense Christ is the creed of the church. To believe that Jesus is Christ is so important that there can be no church without it. Everything hinges here.

If he is the Christ, then all that he said is true, and all he has revealed about the church is true. But if he is not the Christ, then he is the greatest impostor that ever lived upon the earth, and the church is human and has no salvation in it.

In Matthew 16:15 we find the Lord's question to the apostles. "But whom say ye that I am?" And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, "Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee, Thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

What did Jesus mean by saying, "Upon this rock I will build my church?" What rock? Upon the truth that "Jesus is the Christ the Son of the living God." If Jesus is not the Christ, our faith is vain, and we are yet in our sins.

But that is not the commonly accepted idea of the word "Creed." Webster gives this definition of the word: "An authoritative formula of the essential articles of Christian faith." Then, what is the creed of the church in that sense? It is the New Testament. The New Testament contains the formula of Christian faith, and is a perfect creed. "But whoso

looketh into the perfect law of liberty, and continueth therein, he is being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds." (James 1:25).

And Paul said the Scriptures, "Thoroughly furnish the man of God unto every good work." Then the "Church that Jesus built," has a perfect creed.

Then next we shall discuss its "Purpose." What purpose did God have in mind when He originated that great system, and sent Christ to the earth to establish his church among men? My answer is, The salvation of mankind. But some one says, The church doesn't save anyone. Well Christ saves, but the church is the thing that He saves.

Let us read Eph. 5:23. "For the husband is the head of the wife, even as Christ is the head of the church, and He is the savior of the body." Christ is the savior of the body but what is the body? In Eph. 1:23 Paul tells us that God gave Christ, "To be head over all things, to the church, which is his body." Since the "Body is the church, and Christ is the Savior of the body, then he is the Savior of the church. But again, salvation is in Christ. Acts 4:12). "This is the stone that was set at naught of you builders, and the same has become head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." This tells us that salvation is in Christ. And again in 1 Tim. 2:10 "Therefore I endure all things for the elect's sake that they may also obtain the salvation in Christ Jesus with eternal glory." Salvation is in Christ. To be in Christ is to be in his body. The body is the church. See Romans 12:4, 5. "For as we have many members in one body and all members have not the same office: So being many, are one body in Christ, and members one of

another."

Then these scriptures teach that salvation is in the church.

Now let us go to Acts 20:28. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the flock of God, which he has purchased with his own blood." There is a rule that says, The purchased price equals the thing purchased. The blood of Christ is the purchased price. The church is the thing purchased. Then the church equals the blood. In 1 John 1:7 we read, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And in Heb. 9:22, "Without shedding of blood is no remission." So there is no forgiveness of sin without the blood of Christ, and the church equals the blood so there is no forgiveness of sins without the church. In fact the church is the "Called out" or the "redeemed." When men say there is no salvation in the church, if they mean human or denominational churches, they state the truth, but if they refer to the Church of Christ, they are wrong. But some say that if there is no salvation out of the church, then babies and small children would have to be members or be lost. No, the Lord ordained the church to save the lost. Babies are not in a lost condition, and therefore need no salvation. Jesus came to "Seek and save that which was lost." Of little children Jesus said, "Of such is the Kingdom of Heaven." (Matt. 19:14). And to adult people he said, "Except ye be converted, and become as a little child ye shall not enter the Kingdom of Heaven." John said, "Sin is the transgression of the law." (1 John 3:4). The little child is not a subject of law, therefore he has transgressed no law. Since he has transgressed no law, he has not sinned and needs no salvation.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor" (Heb. 2:9.)

What Wilt Thou Have Me To Do?

W. E. McWha

We have these three questions recorded in the New Testament".

1. Sirs, what must I do to be saved?
2. Men and brethren, what shall we do?
3. Lord, what wilt thou have me to do?

These questions were uttered by men seeking to know what to do to be freed from their guilt of sin. It is sad, but however true, men are divided as to how man is freed from his guilt of sin. Since we have three sinners or groups of sinners asking what to do to be freed from their guilt of sin; and three men of God telling them what to do, it seems if we would accept the answers given, there would be no trouble in understanding just what we must do to be freed from our guilt of sin.

In the first, the jailer ask Paul and Silas what he must do to be saved. In the second, the great multitude ask the apostles what to do to be saved. In the third, Saul ask Jesus what he must do to be saved. There is not a doubt in the mind of any, but that the jailer, this great multitude, and Saul of Tarsus were indeed sinners, and were seeking to be freed from their sins. Also, there is not a shadow of a doubt in their mind but what God spake through the apostle Peter, Paul, Silas and Ananias when they answered each of these questions. This being true, which one of these men are we going to believe?

But says one, "Going to believe! I thought God had one way of saving man. Surely they told them to do the same things." You are right. God has only one way of saving man. All are saved exactly alike. We must do the same things, and do them in the same way.

First, the jailer is speaking to Paul and Silas: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). Second, the great multitude was speaking to the apostles: "Men and brethren, what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye will receive the gift of the Holy Ghost" (Acts 2:37, 38). Third, Saul of Tarsus is speaking to Jesus the Christ: "Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou

must do" (Acts 9:6).

We see Jesus would not tell Saul what to do but sent him into Damascus and said it would be told him what he must do. In Acts the 22nd chapter, Paul, while a prisoner, rehearsed his conversion. "And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts 22:6-16).

We see Paul and Silas told the jailer to BELIEVE. Peter told this great multitude to REPENT and be BAPTIZED. Ananias told Saul to be BAPTIZED. All Bible scholars will tell you that Paul, Silas, Peter and Ananias were speaking as God directed. But, the question is, why did they tell some to BELIEVE, others to REPENT and be BAPTIZED, and Saul was only told to be BAPTIZED? Here is the BIG QUESTION, must we obey all three? The answer is Y-E-S yes. Well, how is it to be done? As you remember the record says, without faith it is impossible to please God (Hebrews 11:6). Also that faith comes by hearing the word of God (Romans 10:17). That was why Jesus told his apostles to go teach all nations (Matt.

28:19). Preach the gospel to every creature (Mark 16:15). That FAITH might be produced.

The jailer knew very little, if anything about Christ and his kingdom. On the account of the happenings at the jail at midnight, the jailer knew that Paul and Silas were men of God. He believes the doctrine they are preaching must be God's way of saving man from sin. He believes in God, but knows nothing about Jesus the Christ. So this is why Paul and Silas preached the word of the Lord unto them, that faith might be produced. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:31-33).

Paul and Silas preached the word of the Lord, or the gospel of Christ unto them. They know now that Jesus Christ is God's only Son. They learn that except they repent, they perish; they must confess the name of Christ; they must be baptized. The jailer, after hearing what he must do, lost no time in obeying the Lord. Hence, "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:34).

Why didn't Peter tell this great multitude to believe in Christ? Because they had already BELIEVED. Peter proved unto them that they had indeed crucified the Christ. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37) "Pricked In Their Heart," yes, there was a remorse of a guilty conscience for wrongs done; sorrow for sins; broken hearted for sin. Yes indeed, they now believe with all their heart that the man Jesus they crucified, was the Son of God.

The saying of the rich young ruler fits in very nicely just here. This young ruler ask Jesus what he must do to have eternal life? Jesus listed several commands he should obey. "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" (Matthew 19:20).

There is no question but what the jailer believed in God. He could have said when he asked what he must do to be saved, I believe in God, What lack I yet? As Christ was unknown to him, the gospel was preached to him. He believed and obeyed it.

This great multitude that Peter

preached to, when they said, Men and brethren, what must we do? the same as said unto Peter, We believe in Christ, What lack we yet? Peter told them to repent and be baptized.

Saul of Tarsus was only told to be baptized and wash away his sins. Why was he not told to BELIEVE or to REPENT? He already believed. He saw Jesus in heaven in all his matchless glory. He had confessed his name, when he said, Lord, what wilt thou have me to do? He had repented of his sins, He prayed in Damascus for three days and nights. So when Ananias appears to him, he could have said, I have believed, repented, and confessed, What lack I yet? We find Ananias tells him to be baptized and wash away his sins, or be baptized and your sins will be remitted.

It is as plain as A, B, C, why Ananias only told Saul to be BAPTIZED, because he had already believed, repented, and confessed the Lord. Also just as plain, why they told the jailer to believe in Jesus Christ, because he had no faith in him. This faith comes by hearing the word of God. They preached it unto him, he believed and obeyed it.

Dear reader, in all three questions that were asked, they were all seeking for the same thing, "forgiveness of sins." In each conversion, Christ was presented unto them. To Saul, by sight; unto the others, by faith, through the gospel. They all had faith in Christ; all confessed his name; all repented of their sins; all were baptized.

Ananias told Saul to be baptized and wash away his sins. Then, if Saul's sins were not washed away, forgiven, until after he was baptized, neither were the sins of this great multitude nor the jailer's. Then, the only way to be freed from our guilt of sin, is to hear the gospel preached, believe it, repent of our sins, confess the Christ and be baptized, then God will wash away or forgive our sins.—Glenwood, Arkansas.

Let Us Think

MRS. PERRY EVANS

Which would you miss more, your Bible or your daily paper, if both were taken away from you? Which do you get through with sooner, your paper reading, or you daily (?) Bible reading?

Do you usually hasten to meet your close friends (club members to be exact) or to meet some stranger or new member after the service is over?

Do you feel that no one likes you, no one speaks to you, no one visits

you etc.? Turn that around—do you like anyone, do you ever speak to many, do you ever visit anyone except "me and my wife, my son John and his wife?"

Studying the Bible is like attending the meetings of the church the more you do it, the more you will want to do so.

Do you want your children to attend prayer meeting or any other meeting except Sunday school when they grow older? If so, it would be wisdom to TAKE them while they are little and on and on, there is no place to stop.

What did you INTEND to do BUTwhere did you INTEND to go BUT..... Well, what did you do, where did you go?

Did you ever notice what church Paul persecuted? (I Cor. 15:9; Gal. 1:13).

Some people, even some church members, seem to think young folk must "sow wild oats." Why sow something you do not care to reap?

Oh that women, mothers would be true women of whom God approves! Too many do not know or do not care about what God teaches us to do, to be keepers at home, guide the house, bear children, love and obey their husbands, love their children more than themselves, to be chaste, to teach young women etc. Some seem to say "That is old fashioned" but God is its author.

What is wrong with the expression "Everyone ought to belong to SOME church?" At least it is not a scriptural expression. Who has ever read in the New Testament about SOME church?

How many people do you know, that you can truly believe every word they say? Do we always tell the truth, do we use a little hypocrisy?

Was Paul a "Dignitary of the Church" or was Peter one? The New Testament writers must have failed to mention all the Cardinals and other dignitaries of the church, even forgot to address Peter as the pope (or did they?)

When God speaks, gives us a command, there is no choice.

SEVEN REASONS WHY I AM A MEMBER THE CHURCH OF CHRIST

(Continued from page three)

from heaven (Rev. 18:4) summons God's people to come out of the harlot church of Rome. But this apostate church, this spiritual harlot, has daughters, for she is "a member of harlots." (See Rev. 17:5) Who are these daughters save the denominations that came out of the Protestant

Reformation and which have imitated Rome's worldly ways and perpetuated here erroneous doctrines and practices. In all earnestness I plead with God-fearing men and women belonging to these unscriptural sects to come out of spiritual Babylon (meaning confusion) and to come into the church of Christ. If your own sectarian preachers are right in assuming that one church is as good as another, then you will surely be safe in the church of Christ. On the other hand, if their assumption is wrong, as the apostles teach us, and you must stand condemned before his great white judgment throne in that great and terrible day, when it is eternally too late to make amends, what then?

"I love Thy kingdom, Lord,
The house of Thine abode;
The church our blest Redeemer saved
With his own precious blood.

I love Thy church, O God!
Her wails before Thee stand
Dear as the apple of Thine eye,
And graven on Thy hand. . . .

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise. . . .

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

—Timothy Dwight.

THE SADDEST THING

Like bread without the spreadin',
Like pudding without the sauce;
Like a mattress without stuffin'
Like a cart without a hoss;
Like a door without a latch-string,
Like a fence without a stile,
Like a dry and barren creek bed,
Is the face without a smile.

Like a house without a dooryard,
Like a yard without a flower,
Like a clock without a mainspring
That will never tell the hour;
A thing that always makes you feel
A hunger, all the while
The saddest thing that ever was
Is a face without a smile.

—Unknown.

GOSPEL PILOT

A 16 page magazine devoted almost exclusively to the first principles of the gospel. For sample copy send name and address to Gospel Pilot, Box 1095, Tulsa 1, Oklahoma.

Notes - Reports

El Dorado, Arkansas. May 14: The Smackover church closed a good meeting Sunday, May 12. I preached the opening and closing sermons of the meeting. Following preachers assisted us in the meeting: Brother C. C. McQuiddy, O. O. Hartsell, F. D. McNutt, W. M. Grooms, C. C. Jones and V. E. Howard. We are grateful to each of them for their fine lessons. Our crowds were good throughout the meeting. The Smackover work is looking much better than it did seven months ago when I began work with the church. Our Lord's day Bible study has about doubled. We have more than doubled our mid-week Bible study. One young man baptized into Christ and two restored. We have as large a crowd for the evening service as we do for the morning service. This is remarkable. As we press onward we give God the honor and the praise, realizing without him we can do nothing.—J. B. Priddy.

Wellington, Texas. May 13: Yesterday a young mother acknowledged her solemn duties by throwing aside the Baptist cloak of perfidy and becoming a New Testament Christian. A sturdier foundation cannot be laid by those who cherish the sacred responsibility of educating their children in the righteousness of God.—Vaughn D. Shofnrr, Box 622.

Kilbourne, La., May 14: I just want to let you know I appreciate getting The Gospel Light papers each week to read. I get lot of good out of the sermons each time. My husband, myself and four children are members of the church. We have a small crowd but we are a faithful crowd. We have Bible study each Lord's day. We don't have a minister now? but Brother Jack Hawkins is to hold our meeting starting July 21 at the church of Christ three quarters of a mile west of Chickasaw.—Bernice Sanderson.

Silver City, New Mexico: The annual camp meeting of the church of Christ at Sheffield, Texas begins July 5 and continues through the 14. This is the third encampment at this place. Brother W. D. Black of Austin did the preaching in the first and third meetings. Brother James F. Black of Sheffield did the preaching in the second. Brother Dillard Thurman of Frederick, Oklahoma is scheduled to do the preaching in the one for this year. Brother J. G. Hufstедler of Lubbock, Texas has conducted the singing in each meeting and will again lead the song service in the meeting this year. The churches of Christ at Sanderson, Ira Ann, and Ozona are assisting in this work. The camp site is located one hundred twenty miles south west of San Angelo on the state highway between San Angelo and Ft. Stockton. Two meals each day will be served. There are ample cabins provided free of charge to those coming from a distance. Abundance of good water is available, good fishing on the Pecos, good singing to be en-

joyed, properly chaperoned activities for young people, and Texas hospitality for all. This meeting is being widely advertised this year. Pictures of the camp ground are to be mailed all over Texas and adjoining states. Personally, I expect to spend a day or two at this encampment. Plan to be there. Brother Thurman is an outstanding young preacher and Brother Hufstедler a splendid song director. A good vacation coupled with good preaching, singing and some fishing and visiting on the side is a hard combination to beat.—Geo. B. Curtis.

Abilene, Texas: Brother Fred McClung has just closed a good meeting with us at Highland. We had good crowds, 14 additions, and the largest audience in the history of the church

was present the last Sunday. I spoke on Wednesday night and had two to respond, one by baptism the other restored. Baptized two the following Thursday night in private meeting. Brother McClung is a fine man and loves and preaches the truth. We have had since November more than 150 additions; an increase in Bible study of 140; and the first four months of this year our contributions have been \$17,000.00. Our budget for this year was set at \$28,000.00. Plans are being made for a \$50,000.00 annex to our main building. I will be in Memphis last two Sundays in May and Baltimore, Md., second and third Sundays in June.—E. R. Harper.

Greenville, Texas. May 14: I am now associated with L. R. Wilson in a

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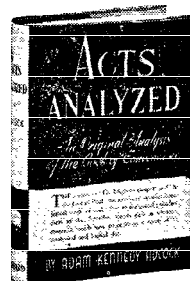
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fine gospel meeting with the Madison Street church in Camden, Arkansas. The meeting has just begun with good crowds, very good interest, and one addition by baptism. It is indeed a pleasure to direct the singing in such a meeting and hear the gospel so ably and forcefully presented by Brother Wilson. I go from here to Kellerville, Texas to begin a meeting May 31. Our radio work continues with increasing interest. Since the change of time, our 30 minute broadcast is heard over KWKH, 1130 k.c., Shreveport, La., each Sunday 8:00 to 8:30 a. m. Listeners in more than twenty States hear the broadcast on this station. The broadcast is also heard on WKRO, Cairo, Ill., 8:30 to 9:00 a. m. each Sunday. Beginning June 2, the full 30 minute broadcast will be heard over KPDN, Pampa, Texas, each Sunday, 8:00 to 8:30 a. m. It is a busy time for preachers of the gospel, and the responsibility is great, but we are proud of the honor of being Christians and gospel ministers. I know of congregations desiring to secure the regular services of gospel preachers. Do you know of anyone desirable available? Imagine advertising for preachers of the gospel! Surely the churches arc doing more than in years gone by.—V. E. Howard, 3720 Washington.

Visalia, California. May 14: Brother A. C. Williams of Wichita Kansas, will begin a series of gospel meetings here, June 16 to last through June 30. This will be our fourth meeting in ten months, the three already past have averaged eleven baptisms each and we are looking forward to a great meeting with Brother Williams. The close of this meeting will bring my work to an end here. I am moving to Woodlake, California, about seventeen miles from Visalia, to work with the new congregation that we started there first Sunday in January this year. The church here in Visalia will continue to help in my support while there. We arc looking forward to a great work in Woodlake. Brethren, remember us in your prayers in this new field.—Joe F. Coppinger, Box 1519.

STATE SANATORIUM NOTES HOWARD CASADA

Another fine lady was baptized into Christ today. She is an employee in the Sanatorium and works in Dr. J. D. Riley's office. One sister who is a patient here was restored back to duty last week.

I was present at the Sanatorium last week when a hard wind and rainstorm descended upon the place. You should see the patients help each other out in such emergencies. They recognize a shortage of help prevails in the Sanatorium and do what they can to assist each other. With hundreds of windows to be let down, what is done must be done quickly. Some of the patients were so calm about the affair that it even helped the preacher from being too frightened.

One good brother who received his arrest here not long ago returned to his home and went to work for the Lord. The congregation there had quit meeting. So this good brother got busy, made some benches and persuaded the brethren to try again. He is a splendid Bible teacher. So another

congregation has been resurrected from the dead.

It is quite encouraging to see the growth on the part of many of the new converts to Christ in the Sanatorium work here. We have several fine men whom I have baptized who are very capable. These good brethren can direct public prayer, serve at the Lord's table or do most anything called upon to do. And their willingness to serve is an inspiration. Many of the members have a good influence among the other patients and are leading others to Christ. I have baptized

a number as a result of their labors.

We have noted with interest that many of the patients we have baptized have come out of denominations. It seems that these people who are afflicted with the dreaded disease of T. B. are indeed serious minded. They want to be sure they are doing right in their religious efforts. Hence, it gives us a splendid opportunity to reason with them from God's word, show them the errors of denominationalism. And the results thus far are at least encouraging.



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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, 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,

a Rom. 14: 21; 15: 1-3; 2 Cor. 6:3. 6 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

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NUMBER 25

The Sinner's Prayer

WAYMON D. MILLER

A question most commonly asked and most carelessly answered is whether God will hear a sinner's prayer. The frequency with which people ask this question is indicative of their interest in this matter. Though one's salvation cannot be involved in the question, it is nevertheless one worthy of careful study. A careless consideration of this subject has resulted in misapplication of the Scriptures and an incorrect answer.

Skill is required to properly state a question so as to receive the desired answer. Ambiguity in questions is difficult to avoid, and so many questions might properly be answered in many ways. For instance, a question was once asked a group of painters as to how to mix paint. Among the answers received were: With paint thinner, in a bucket, with a stick, with linseed oil, by stirring thoroughly, and with turpentine. These answers varied widely, but were all in a sense correct.

If we are to properly answer the query concerning God's hearing the sinner's prayer the terms of the question must be carefully defined. We must know what the querist means by God's "hearing" the prayer, and what all he might include in that term. That must be understood before the question can be answered. We must also know in what sense the querist uses the term "sinner." Bible students know that the term "sinner" can be scripturally used in a general sense to apply to anyone who sins. The term can also be used properly and scripturally in a specific sense to apply to an unconverted person, one who is yet complying with the terms of pardon, and an erring Christian. We use the term "alien sinner" to refer to the unregenerate. The term "penitent believer" applies to one in process of becoming a Christian, and technically that person may still be classified as a sinner in that he is not yet a

child of God and his past sins are not forgiven. So the querist should indicate in which sense he employs the term before we can give him a Bible answer as to whether God hears sinner's prayers.

I do not believe God will hear and answer the prayer of an unregenerate person so long as he is disposed to continue in sin. Would the nature and policy of God permit him to bless the bootlegger, gambler, or prostitute who prays for a prosperous business? Could he be expected to answer, the prayer of the calloused sinner who prays for health that he may continue to expend his energies in sinful pursuits? It is very unlikely, however, that any such persons would engage in prayer. The holiness of conversing with God would be profaned by such frivolous use. Prayer should be constantly used by all who love God and endeavor to serve him, though few professed Christians pray as they ought.

Many scriptures teach that it is futile for one who continues in sin to pray. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Proverbs 28:9) "If I regard iniquity in my heart, the Lord will not hear me." (Psalms 66:18) "Behold, the Lord'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, that he will not hear." Isaiah 59:1-2) "They are turned back to the iniquities of their forefathers, which refused to hear my words—therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them." (Jeremiah 11:10-11) Since that point is not here in question, it is therefore needless to quote the many passages that assure a reward of blessings, courage and comfort for the

prayers of one complying with the Lord's will.

When asked if God hears sinner's prayers, brethren often answer negatively, and quote, and usually misapply, John 9:31 as proof. The verse reads: "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." Usually brethren try to make the verse teach the very thing that it does not say! They apply it as though it says "God heareth not alien sinners," while it says, neither infers, no such thing! So far as we know there was not a single alien sinner present when the blind man, whom Jesus healed, made this statement. Some one well stated: "Any text drawn out of its context becomes a pretext." I'm afraid many preachers, and others as well, have made a pretext of this verse! When Baptists insert the word "only" in verses that teach salvation by faith, we loudly protest their misuse of scriptures. Why then should we insert a word in John 9:31 that is not there in any form or suggestion?

The Bible teaches that God has in this age recognized the prayers of an "alien sinner," or a "penitent believer." I do not contend, neither does the Bible teach, that God will save the penitent unconverted person through prayer alone. But to contend that God will in no manner recognize his prayer is also just as contrary to the scriptures! When we apply John 9:31 so as to teach that God will in no manner recognize the penitent alien sinner's prayers we not only contradict the Bible, but involve ourself in a very embarrassing difficulty when we consider that God did recognize the prayers of Cornelius before his conversion. In appearing to Cornelius, the angel said, "Thy prayers and thine alms are come up for a memorial before God." (Acts 10:4 We may not understand all that is meant by this, but neither can we so dilute this expression to make it mean anything less than that God did recognize his prayers.

Possibly the reason why some have been led to misconstrue John 9:31 is

in their opposition to the doctrine of the mourner's bench, which certainly is erroneous and unscriptural. But are we so hard pressed that we are compelled to misapply the scriptures to expose an error? Is it not sufficient to cite the facts that God has not commanded alien sinners to pray, neither has he offered pardon to them through prayer. Repentance and prayer are the means of pardon to the erring Christian, and not to the unconverted. (Acts 8:13, 18-22) And since there is no principle involved that limits John 9:31 to the unconverted, impenitent sinner, it therefore applies to any impenitent sinner. The point we too often forget is that it also applies forcefully to the impenitent, sinful child of God! It is also an abomination to God for the sinful, impenitent child of God to offer a prayer unto Him!

Many arguments are made against God's hearing the prayer, of a sinner (penitent unconverted person). None that I have ever seen, however, accounts for God hearing Cornelius before his conversion. It is urged that the unconverted cannot pray to God in that he cannot rightly address God as "Father." But could he not address him as "God," as do many Christians? Is God not God to the unconverted? It is true that the unconverted does not sustain covenant relationship with God, but in another sense God is the Father of all in that all "are the offspring of God." (Acts 17:29) Though logic may render it unreasonable for the sinner to properly address God, yet logic cannot set aside fact. It still remains a fact that Cornelius while an unconverted man did pray to God, and that God did recognize his prayers. How do we presume Cornelius addressed God? Did he speak to Him as "Father," "God," or how? When we contend that the unconverted cannot properly address God we might try our hand at determining how Cornelius addressed Him!

In reasoning against the sinner's prayer, it is often urged that there is nothing for which a sinner can pray that God has not otherwise offered already. It is said that the sinner cannot pray for God to love him, for He already has. (John 3:16) He cannot pray for light or understanding, for the entrance of God's word gives light and understanding. (Psalms 119:130) He cannot pray for grace, for God's grace "hath appeared to all men." (Titus 2:11) He cannot pray for faith, for faith comes by hearing the word of God. (Romans 10:17) He cannot pray for God to accept him, for "he that feareth him, and worketh righteousness, is accepted with him." (Acts

10:35) He cannot pray to be made clean, because Jesus said, "Now ye are clean through the word I have spoken unto you." (John 15:3) He cannot pray for mercy, for God promises mercy to all who confesses and forsakes sin. (Proverbs 28:13) He cannot pray for sanctification, for God's word sanctifies. (John 17:17) Now, examine this list again. I ask, do not Christians pray for these same things continually? If it is useless for the unconverted person to pray for these things because God has already promised them otherwise, is it not just as useless also for the Children to pray for them? If not, why not? Every one of these arguments can be applied to the child of God just as they are applied to the unconverted person. They are therefore founded upon a false premise! There is in fact nothing for which even a Christian could pray

that God has not already promised! Shall we therefore reduce the spiritual aspects of Christianity to sheer materialism in arguing that neither the penitent unconverted person nor the child of God should pray for anything that God has already promised?

What then of the question, "Will God hear a sinner's prayer?" It may be correctly answered in four ways. If by "sinner" we mean an impenitent, unconverted person, then the answer is, "No." If a penitent, truth-seeking unconverted person is meant, the answer is "yes." We have given the inspired example of Cornelius as Biblical proof. If by the question we mean an impenitent, sinful child of God, the answer is again "No." If our question means a penitent, sorrowful child of God, our answer is "Yes, God will hear him."—2503 30th St., Lubbock, Texas.

Holding Our Young People

MRS. JOHN W. WILSON

When one is young he is in that early stage of life fresh or vigorous, possessing that energy that older people do not possess. Youth ever seeks something new, different, and above all, interesting. We call that which youth seeks, ENTERTAINMENT. One of the definitions of the word entertainment is, amusement or diversion.

Young people, because of their energy, are the easiest people in the world to stir, arouse and direct. Our institutions of learning have always known this and so did the Great Preacher, when he said, "Remember thy Creator in the days of thy youth." (Ecc. 12:1). The Apostle Paul knew it too when he instructed Titus to teach the young men and young women. (Titus 2:4). And when Paul was preparing the young evangelist, Timothy, for the battle ahead, he reminded him that from a child, he had known the scriptures. Young people are capable of being entertained by instruction. And, to many young people in the church today, simple instruction, would be a diversion.

Many churches today are losing their young people. And when this happens, we know that they have gone where they might find entertainment in one form or another. They might have gone out after the kind of entertainment that would do them no good at all spiritually, and then on the other hand, they might have gone after the kind that would do them good spiritually. Many churches gain many young people. And, sad to say, in

many cases, these young people can name more of the movie actors than books of the Bible. The ignorance of these young people, who have gone to church most of their lives, is appalling. One church offers her young people no entertainment and loses them. The other offers them only social entertainment, gains them, but what for?

I believe that this has all come about because we have judged our young people incapable of enjoyment and entertainment by instruction. We seem to think that their God-given energy calls for something far different from a busy battle for the truth. We ourselves, though we have not realized it, have caused our young people to have a disrespectful attitude toward entertainment in instruction. We have said, "It isn't enough." They have believed us. Have you ever seen a church that was fighting for the truth in her community? (I know it's almost a thing of the past). Did you ever notice how the young people became stirred and ready to meet false doctrines among those with whom they were associated? Yes, they do follow older people in the church.

They'll love the church, they'll love the truth, they'll enjoy the church if there's anything in the church to enjoy. And they might be Bible-commanded entertainment as well as social entertainment.

Certainly there can be NO harm in socials for the young people in the church. Though it is not the business of the church to spend her time in

planning them, it is good for young people to come together and enjoy one another just as it is good for older people to enjoy such get-togethers. God wishes us all to be happy one with another. But there is as much sense in trying to hold our older people with parties, outings, and other socials as the young. . Love for the Truth HOLDS the older. Young people cannot love that about which they have not been taught. We're always busy with and ready to fight for that which we love, and when we're busy, we're entertained, whether we be young or old.

We have made no secret of the fact that our church socials are to hold our young people. Our young people have learned about the hold that we have on them and if the time ever comes when it is necessary to leave off some of the socials, we have lost the one hold, we had on them, and it's never far over there where they do have social entertainment for their young people.

I have thought a lot about our soldiers, who volunteered for service in the battle for our country. These boys did not have to be given social after social to keep them in the service for which they had volunteered. Though they were entertained some in such ways, it certainly was not for the purpose of HOLDING them because the army itself spent no time nor money in this entertainment. The army was busy giving these boys instruction that would prepare them for the battle ahead. Do young people enlist in the army of the Lord for the many socials that are given them? Did they not volunteer for service? If not they volunteered for the wrong purpose. Have they not been told of the battle ahead, and do they not need to learn of the weapons needed to fight a busy battle for the truth, have they not been taught that the winning of such a battle means victory for the truth and eternity in heaven? (II Tim. 4:7).

Denominational churches have sought to keep their young people out of worldly places by bringing worldly entertainment into the church. Frankly, I'd as soon my child have his worldly entertainment one place as another, but it doesn't work anyhow. These young people go to a church party one night and to the movies or a school dance the next. Neither the scriptures nor any famous writer has ever said that social entertainment will keep young people or anyone else away from social entertainment. That is true in the church of Christ the same as anywhere else.

One church had every night in the

week except Sunday and Wednesday taken up with socials for the young people. One young lady, who was a member of the church, went to the movies on Wednesday evening, which of course was Bible study evening. When asked why she did such a thing, she answered, "It's the only night in the week I have off." She had been appointed to help with much of the entertainment. This, of course is an extreme case, but proves that a church striving to HOLD her young people, can miss teaching the one important principal of love for the Truth over pleasure.

Churches that fail to supply the God-given entertainment for their young people and then try to make up to them with socials or parties to HOLD them, will find, though they might hold the individual for awhile, they will not HOLD their devotion to the truth and to the church of the Lord Jesus Christ.—Albuquerque, New Mexico.

Shameful Neglect

J. C. NOBLITT

In the May 8 issue of the Christian Chronicle published at Abilene Texas, Brother Olan Hicks has a very timely article with the above title. The writer feels sure that every congregation should use this editorial as a measuring reed, and give themselves a self-examination. I am personally acquainted with one of the largest congregations in the south, which has an average attendance of 400 every Lord's Day and the contribution well exceeds the \$300.00 mark and is sending approximately \$45.00 to a mission point. I can say "Amen" to Brother Hicks' timely article "SHAMEFUL NEGLECT"

"A shameful inequality exists in our ranks. Certainly this is true when many of the preachers in the states are holding easy positions, drawing three hundred to four hundred dollars per month while men in the difficult fields are having to work at strenuous labor to such an extent that they have very little or no time to spend in study and in the work of preaching.

"In Alaska Brother Dow Wilson is forced to work in this fashion. In Cuba some of the workers are in much the same position. In Mexico the story is repeated. There are other instances of the same thing.

"We quarrel with the missionary societies rightly, but at least they have virtue of being able to overcome such inequalities as this. As we do our work, it may be some free-lance goes off to a new field and begins crying

for help and gets more than two or three like him are worth, while some fine, hardworking, but quiet fellow is getting what he works for with his own hands. Reports have come of cases where fellows sent their appeals for help broadcast. Not being under any eldership, there is no way of knowing how much money went to them. But some of the estimates are a bit startling.

"Here are two vicious extremes. Every worker should let the public know what he is receiving. He should be under the oversight of some responsible eldership, to insure adequate support and proper administration. This would eliminate the one that is getting more than is needed and the other suffering want or his good work being neglected while he is forced to struggle most of his time for a living.

"It is not fair or right for the preachers at home or a few in the field to get extra large salaries while those in most trying places and in the most demanding tasks have to wonder where their support will come from."

Shreveport. La., May 27: Foy E. Wallace Jr., closed a short but good meeting here April 28. We had an afternoon service on the 28th and Brother Wallace spoke on the music question. The house was well filled and we had visitors from about ten congregations. One was restored and two placed membership during the meeting. Also a new record was set in Bible school attendance on the closing day of the meeting. Yesterday was a good day with the church here. Two baptized, one restored, and three placed membership. From June 3-10 we will conduct a vacation Bible school with classes for all ages from pre-school to adults. Classes will meet from 8:30 to 10:30 a. m. and 7:30 to 8:30 p. m. The last half of June we will conduct a meeting in another part of the city in an effort to start another congregation here.—Gussie Lambert, 3537 Lakeshore Dr.

Fort Smith, Arkansas, May 27: I was with the church in Checotah, Oklahoma yesterday. Five were baptized. We had a big singing in afternoon. Seventeen congregations were represented. A great day indeed. We have about 15 members meeting in a garage building in Warner, Oklahoma. They are building a house, have the lot paid for, the walls, concrete blocks, up, but they need some help to finish the work. There is a state College at Warner, and some of the students are members of the church. Brethren, if there ever was a place that needs a working congregation, it is Warner, Oklahoma. Won't you send them a contribution? Brother D. C. Hamilton, Principal of the school there, and Bro. H. B. Pitchford, a Telephone Company worker are the leaders. These men are worthy. Let us help them now. I have supplied them with song books.—Will W. Slater, Station A, Box 1025.

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The Church That Jesus Built

Number 5
J. A. COPELAND

In this issue I resume my writing on the above named subject.

In former articles we have learned that the church that Jesus built, is the church we read about in the New Testament and the only one by the authority of the Lord. (Matt. 16:18; Eph. 1:4, 5; I Cor. 12:20; Eph. 1:23). That Christ is the head of the Church. (Col. 1:18; Eph. 5:23). That it is "Built upon the foundation of apostles and prophets, Jesus being the chief corner stone." (Eph. 2:20). That Christ is the creed of the church, for He is the one in whom the church believes. (Matt. 16:16). That the inspired Scriptures are a sufficient guide. (II Tim. 3:16). That the purpose of the church is to save mankind. (Eph. 5:23; Col. 1:13, 14).

Now we will try to show when the church was established.

Scholars tell us the word church came from a word which mean "called out of." The church is the "Body of Christ." (Eph. 1:23). Therefore the church is that body of people called out of the world by the Lord Jesus Christ. Christ is the head of the "Body". (Col. 1:18). But when did he become head of the "Body?" (Eph. 1:20-23). "Which he wrought in Christ, when He raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, 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 head over all things, to the church, which is his body, the fulness of him that filleth all in all."

When did God give him to be head of the church? "When he raised him from the dead, and set him at his own right hand in heavenly places." (Eph. 1:20). Then if the church was established before Christ was raised from the dead and ascended to Heaven

it was a body without a head.

While Jesus was on earth he said, "Upon this rock (that is upon the truth that Jesus is the Christ, the Son of God) I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:18). "I will build my church," can only refer to the future and that statement was uttered about a year before Jesus was crucified. About thirty years later, Paul wrote to the church at Ephesus, and said: "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 apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20).

Paul said the Ephesian brethren were of the "Household of God," that is they belonged to the "House of God." And in I Tim. 3:15 he said the "House of God" is the church of God. Then Jesus said, "I will build," and Paul said, "ye are built." The building is between these two statements. The only time between these two statements, that even looks like the establishment of the church, is on the day of Pentecost.

Jesus said, "I will build my church." (Matt. 16:18) Luke said, "The Lord added to the church daily, such as should be saved." (Acts 2:47. That was from the day of Pentecost on, the Lord added to the church.

In Col. 1:13-14 we read: "Who hath delivered us from the power of darkness, and translated us into the Kingdom of God's dear son. In whom we have redemption through his blood, the forgiveness of sins." We learn from this that forgiveness of sins is in Christ or in his kingdom. To be in Christ, is to be in his body. (Rom. 12:4-5). The body is the church. (Eph. 1:23). Therefore forgiveness of sins is in the church. The church is the "called out," therefore the called out

of the world, out of sin. Then when were men first saved in the name of Christ? "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 beginning at Jerusalem." (Luke 24:46, 47). This tells us that remission of sins in the name of Christ was to begin at Jerusalem. But when was it to begin? The next verse says, "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 are endued with power from on high."

When did the apostles receive power from on high?

Just before Jesus ascended to Heaven He said to them, "Ye shall receive power after the Holy Ghost is come upon you." (Acts 1:8).

Now let us sum up:

Repentance and remission of sins, should be preached in the name of Christ beginning at Jerusalem when the apostles received power from on high. They were to receive power from on high after the Holy Spirit had come upon them. The Holy Spirit came upon them on the day of Pentecost. (Acts 2:1-4) The apostles did preach, "Repentance and remission of sins in the name of Christ." And Jesus said, that it would be the beginning. It was the beginning of salvation in the name of Christ, and from that time on "The Lord added to the church daily such as should be saved." (Acts 2:47).

"Rejoice in the Lord alway; and again I say, Rejoice" (Phil. 4:4).

GOSPEL PILOT

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The Three Sides of Christianity

LINDSAY ALLEN

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." (John 3:16). This is, beyond doubt, the most familiar passage in all the Bible. Practically every child, who has had any contact with the Bible whatsoever, can quote this passage from memory. It contains so much in so little, that some have spoken of it as the "little Bible." It is familiarly spoken of as the "golden text of the Bible". Whether these titles applied to this passage are altogether applicable or not, it is safe to say that the entire scheme or plan of salvation is couched or hidden in these few words. It is indeed marvelous how much God has revealed in so few words, not only here, but in other passages as well. In this respect the Bible occupies a place peculiar and unique with respect to other writings.

When we read this passage of scripture, there are a number of things that stand out with a great deal of prominence. First of all, the love of God for fallen man evidenced by the gift of his Son. Secondly, this passage shows God's hatred for sin. So intense was that hatred that he was willing to give his only begotten Son that man might be released from his bondage to sin. Thirdly, the wonderful and far-reaching sacrifice that was made for man's redemption. Surely, my friends, such great and marvelous themes ought to bring us to a deep realization of how much has been done FOR us that we might enjoy the blessings of an eternal inheritance!

Three Sides

A somewhat closer study of this passage will reveal that the Christian system of redemption is three-sided. First, one side is WHOLLY divine, second, one side is partly human and partly divine, third, one side is WHOLLY human. Presented in another way we have the love of God as the divine part, the mediation of Jesus Christ as the human-divine part, and the faith of the whosoever will have eternal life, as the human part portrayed in the redemption of man. In order for the salvation of man to be perfected and consummated it became necessary in the divine providence of God for all three of these factors to be included. All three were, and are, essential to man's eternal redemption, else God would not have included them. Let us now look at these three elements separately.

The Love Of God—The Divine Element

It is evident to all that the love of God for fallen man is the prime or moving cause for man's salvation. Indeed, it is the first or primary cause and is behind every other cause and instrumentality in man's salvation. It is well to note that without the love of God and the manifestation of that love for man, that the great scheme of redemption would never have been conceived or enacted. It is clear then, that God did not love the world BECAUSE Jesus died for it. Rather, Jesus died for the world BECAUSE God loved it. The love of God, then, is the eternal spring from which all spiritual blessings flow. Without that eternal spring of love, how poor, wretched and miserable would humanity be! Even though it is not the portion of the human intellect to fully understand and comprehend this matchless and eternal love, yet we can enjoy its blessings and partake of its wonderful opportunities. The fact that this love is without limit is seen in the expression "the world"—the whole world. When Jesus gave his

last and final commission to his disciples, he told them to "go into all the world and preach the gospel to every creature." The salvation made possible through the love of God was not to be confined to any particular class or race of men, but was to embrace all responsible mankind. The matchless love of God has made it possible for all men to be saved. None are to be excluded because of race or caste.

The Atonement—The Human—Divine Element

The mediation of Jesus Christ, the second member of the Godhead, for the redemption of the human race involves many questions and problems that we cannot hope to fathom or understand. Throughout the centuries, following the death of Jesus, innumerable volumes have been written by the philosophers and theologians, representing the various schools, endeavoring to set forth and explain WHY it was necessary for Jesus to die. Very few, if any, of the many theories set forth are satisfactory. They only leave the mind the more confused and bewildered. No amount of theorizing and speculating will explain the atonement. Just why it was necessary that Jesus, the Son of God, die to save man, we will never know this side of eternity. The finite mind cannot conceive or understand why it becomes necessary for the innocent to suffer and die for the guilty. Yet that is something that is evidenced and seen in nature. All nature suffers, bleeds and dies for man. We can see it on every hand. The very bosom of the earth must be ripped open that man may receive material blessings. The seed must die before it can reproduce. Even the beasts of the field, the fowls of the air and the fishes of the sea must continually bleed and die that man might live. Many times the innocent must suffer for the misdeeds and crimes of others. In fact all good things come to us through suffering, toil and labor. All life comes out of death. These things being so, though we may not be able to adequately explain everything involved in the vicarious suffering of Jesus, we can accept it simply because it is God's will and purpose that it be so. SOMEHOW it became necessary that Jesus Christ be manifested in human flesh, "humble himself and become obedient unto death, yea, the death of the cross." Even though I cannot understand it, I can rejoice that Jesus condescended to come to this earth, suffer, bleed and die "for our sins according to the scriptures." Jesus died that I might live. That is enough.

Faith—The Human Element

"That whosoever believeth in him" introduces the human side of the plan of salvation. The identical thought is presented in another passage thus: "For by grace have ye been saved, THROUGH FAITH, and that not of yourselves: it is the gift of God." (Eph. 2:8) These passages are alike in teaching that the love and grace of God have made salvation possible for man. "For the grace of God that bringeth salvation hath appeared unto all men." (Titus 2:11) Salvation and eternal life have been provided through the love of God, but in order for that salvation to be a reality it must be ACCEPTED by man. It is, indeed, "the gift of God." It is not something to be paid for, merited or earned. No amount of working will PAY for salvation. It can never be merited. It is something to be accepted, by believing in Jesus. God offers salvation; man accepts by faith. But we do not understand "Believeth" in the text to mean simply a conviction of

the mind or heart. Faith in Christ must be faithfulness to him. The kind of faith that receives and appropriates salvation must be a real, living, working faith. "Faith without works is dead, being alone." "Not everyone that sayeth unto me Lord, Lord, shall enter the kingdom of heaven, but he that DOETH the will of my Father which is in heaven." (Matt. 7:21) It is worthy of note that no man in all the word of God was ever blessed by his faith until that faith manifests itself in some kind of bodily act. The faith that saves and takes hold of the salvation offered by God is the faith that moves in obedience to the will of God. In giving the great commission Jesus commanded that the gospel be preached to every creature, then, "he that believeth and is baptized shall be saved." Being baptized at the command of Jesus is nothing more than an exercise of ones faith in Him. It is evident that one who refuses to be baptized or to follow any other commandment given by Jesus through his apostles, does not have the faith necessary in order to be saved. Let us accept, by faith the salvation so freely given by God.

In The Evangelist, Sheffield, Alabama.

Changing Religions

TED W. MCELROY

Sectarians have sought to discourage people from making any change in their religious affiliation by stigmatizing those who change, calling them "traitors", "turn coats," and those who encourage changes are accused of "proselyting." The proverbial axiom, "a wise man changes his mind, but a fool never does" is appropriate here.

This is not written to encourage fickleness. A man should be firm for the truth, Paul said, "That we be no longer children tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14). A man should be sure that his position is true and then stand immovable, this is different from being stubborn in error. It is the depth of folly to stubbornly hold known error.

For an example of what a man ought to do when he learns that he is in error, look to Apollos. (Acts 18:24-28). Apollos was "eloquent", "mighty in the scriptures," and "taught accurately" concerning Jesus; but he was in error on baptism, "knowing only the baptism of John." Priscilla and Aquila took Apollos unto them and they "expounded unto him the way of the Lord more perfectly." Apollos did not rebuke them and tell them it was wrong to try to get anyone to change religions. They convinced him of his error and he changed to get right before God. Apollos next went to Achaia, he was a changed man; and he used his talents to change other folks, "for he powerfully confuted the Jews."

While we have time and opportunity we should examine ourselves, study the Bible, and correct our errors; just like Apollos did. After this life ends it is too late to make any changes. Be not afraid of change from wrong to right, from error to truth—but rather fear to continue stubbornly in religious error.

WHAT WE NEED

JAMES L. NEAL

The greatest need of the Church is faithfulness, honesty and purity of life among all its members. Many are far short on zeal. Their faith is weak. We need to be up and at work for the Lord now! The day is far spent. Night is coming! Some members lack honesty. They owe

debts of long standing. They owe to the Church and do not contribute. The Lord requires strict honesty in service. Still others are guilty of ugly words, dirty deeds and shameful, immoral conduct. They say words unbecoming to a Christian. They do little things that bring reproach upon the fair name of the church. And sometimes their very character is questioned! What a pity! The Lord sees all these things. He knows the secret things of the heart. Idle words are noted, misdeeds are counted and the life itself is recorded. The Judgment! God bless your dear souls—let's live righteously, godly and soberly in this present world. Soon we'll pass over death's river and be known on earth no more! Lets make our calling and election sure.

The Living Word

CECIL B. DOUTHITT

The Bible contains the most striking illustrations and the most piquant phrases of all literature. The public speeches of the greatest force, whether religious or otherwise, are adorned with Bible quotations and references.

There is something about the Living Word that touches an immortal chord in the human soul, and great men know it. Lawyers, statesmen and politicians use Bible phrases freely in their public addresses. They do not believe the old Book is either out of date or ineffective.

The good neighbor (Luke 10:30-37), the prodigal son (Luke 15:11-32), the voice of Jacob and the hands of Esau (Gen. 27:22), Belshazzar's feast (Dan. 5), the thirty pieces of silver (Matt. 26:15), the temple and money changers (John 2:14-16), and many other Bible references have been utilized with telling force by public men. Sometimes the applications do not exactly fit the Scriptures used, but it attracts attention anyway.

The men who wrote the Bible "spake from God, being moved by the Holy Spirit" (II Peter 1:21). Then we would expect that word to be "living and active, and sharper than any two-edged sword" (Heb. 4:12). Theodore Roosevelt said: "To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people."

Read your Bible carefully and prayerfully. When you come to a difficult passage, compare it with other versions. Every one should have a copy of the King James or Authorized Version, the American Standard Version, and the new 1946 Revised Standard Version of the New Testament. A comparison of these different versions is better than a commentary.—In Louisville Christian.

To live a righteous life, one must have confidence in the Lord's ability to fulfil all his promises; in his sufficiency to meet every need of man, and and in his faithfulness.

"The great commission, 'Go into all the world,' does not apply exclusively to foreign missions, for the world begins where your front yard ends. When you leave your own doorstep you are in the world."—LTnknown.

"Let your light so shine before men that they may see your good works, and glorify your father which is in heaven. (Matt. 5:16)

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

Notes - Reports

Alma, Arkansas, May 20: The meeting at the County Line Church of Christ, near Woodward, Oklahoma, closed with a full house. Six were baptized. I am now at Okay, Arkansas. I shall close here May 26. Next to Clark Ridge, Arkansas,—Tillman B. Pope.

Corning, Arkansas, May 18: The singing class came to a close last night (near Sylvia, Kansas). Interest increased from the beginning. Had an average attendance of 47. I go from here to Holdenville, Oklahoma for a class beginning May 27. I have some time not promised.—Earl E. McCord.

Barnesville, Ohio, May 25: I am doing some work for the East Main Street Church while Brother Halley Smith is away. Lawrence Reed works for the West Main Street Church. Great interest in Bible study here. Bro. Fred E. Dennis preached four good sermons for the home congregation in Stubenville, Ohio.—A. E. Wickham, 1729 W. Marked St.

Mobile 20, Alabama, May 23: The joint-meeting conducted in Mobile with Lindsay Allen as speaker resulted in six responses and much good done otherwise. April 21 to May 1, I conducted a meeting at Dade City, Fla. Brethren said best attendance in years. Three by primary obedience. I begin meeting at Mitchell, Indiana, June 10, at Pascagoula, Miss., July 8. Oakdale work continue with fair interest manifested. More of our families are leaving town.—O. E. Moss, 1005 Baltimore St.

Freer, Texas, May 20: We enjoy The Gospel Light very much. Have been passing it around, as you can see. I think we will have some more subscriptions later. Brother Raney is away in mission work in Washington state. We miss him very much. The church at Price and Freer are sponsoring this work. Give our love to sister Copeland. Your sister in Christ.—Mrs. A. O. Raney.

(Sister Raney sent in five subscriptions with this letter, for which we thank her very much.)

Fort Smith, Arkansas, May 21: The meeting in Brownwood, Texas, resulted in two being baptized and we feel that good was done otherwise. We have four churches in Brownwood. The other ministers co-operated in a fine way. I was glad to meet them, and associate with them. I was asked to return for another meeting. I am to begin next Monday in Miami, Oklahoma.—Will W. Slater, Station A, Box 1025.

Broken Arrow, Oklahoma, May 21: Our work for the Lord at Claremore, Oklahoma goes well into its fourth year now. We have progressed from a discouraged few to a happy group of God fearing, hard working disciples. One of the well known evangelist of

the church recently commended the church at Claremore as being the most progressive, fastest growing congregation of its size that he knew anything about. For this we are not boastful but do thank God and take courage all the more. In view of Claremore's past record, I am sure this will be great news to many in the brotherhood. Last Lord's Day two fine ladies past middle age were baptized into Christ. Brethren let us work while it is day.—D. P. Watson.

Monette, Arkansas, May 25. I am now in a meeting with the Capitol Hill Church in Oklahoma City, Okla. The meeting will close tomorrow night. Then I shall go home for a rest. I find that I have too full a schedule of meeting work. My physical

condition will not allow me to go through with what I have promised. I am therefore having to call off some of my meeting work for the summer. Hereafter I shall not undertake so many meetings. I have many calls for debate. Some of these I have not been able to reach because I had promised too many meetings already. In the future I shall keep my meeting work to a minimum that I might be able to answer the calls for religious discussions. As the discussions do not usually last more than four or five days I can conduct them with less strain than I can meetings that continue for two weeks. The longer periods of work put me under a strain that I am not able to cope with because of a condition that accompanies my blood malady. I shall therefore

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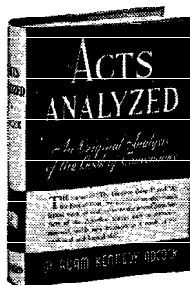
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try to answer all calls for discussions but will have to arrange them so that they will not be too close together. If brethren will keep this in mind and help me work to that end, I believe it will be possible for me to assist you in the discussions you may ask for.—W. Curtis Porter.

MI. View, Mo., May 21: The meeting in Wauneta, Nebraska lasted from April 28 to May 4. On May 5th I preached at Elmore near Wauneta in the morning and at Elsie at night. They really enjoy good singing and the preaching of the gospel. Many places are hungry for the gospel. From May 7th to 10th I attended debate between Brother Curtis Porter, a reliable defender of the truth of God, and D. N. Jackson, a Baptist. Brethren will never regret the job that Brother Curtis will do when you are bothered with gainsayers that are trying to wreck the churches of Christ. I was at Corinth near Wilkinson, Miss., the 12. Started meeting here the 19th. Interest is increasing each night in singing and preaching. Sorry to read of the death of Brother C. C. Houston. He preached my father's funeral and baptized most of my brothers and all my sisters. He preached for the churches of Christ in Union County, Morganfield, Ky., and Webster County near Poole and Dixon, Ky., His works as far as I know was a success. The old preachers are dying fast. The Pauls, elderly preachers are about gone. What will we young Timothys do? We must build on the same foundation Paul built on. (I Cor. 11:1) Be ye followers of me as I also am of Christ.—David M. Owens.

Collinsville, Oklahoma: On July 1, we will leave the small, and zealous congregation located at Collinsville. This work has been one of the most pleasant periods of labor I have experienced. After moving here from Jonesboro, La., last July and commencing the labor with this congregation in August, there has been nine additions, five by baptism, three restorations, and one to place membership. This work has been under the directions of the N. Main St. Congregation in Tulsa, with elders Curtis Whisman, J. C. Florence, Claude Green, and Jay Wright, having the oversight. These brethren are to be commended for the far-sightedness in looking out to the fields that are ripe for the harvesting. This congregation has sent a total of \$1,000.00 toward the support of a preacher in this needy field, besides this work they have sent \$50.00 a month toward the support of a preacher in Coffeyville. The writer truly believes that these brethren are to be commended for their zeal in spreading the gospel, in needy places. The writer claims no credit for the increase in membership, but if any credit were to be given to those other than our Lord, it would be to the small group, that has labored here so diligently for the cause of Christ. June 9 there is to be a dinner on the ground, and an old fashioned singing in the afternoon, with representatives from five congregations participating. If you are in this vicinity you will find a hearty welcome to worship with us.—J. C. Noblitt.

Camden, Arkansas. May 23: We closed our annual spring meeting last night with seventeen new members to the Madison Street congregation. This was the best meeting in many ways, this congregation has ever had. The preaching was done in a masterful way by L. R. Wilson, president of Florida Christian College, Tampa, Florida. Visitors from more than a score of congregations heard brother Wilson. A dozen preachers were inspired and rendered valuable help in the meeting. Brother V. E. Howard of Greenville, Texas, who has done

much work here for the past two years, directed the singing in a most valuable way. It was pronounced the best ever heard in Camden. Brother Howard is a very fine preacher, his sermons over Radio, KWKH, Shreveport, at 8:00 a. m. each Sunday, is reaching more than twenty states. Tell your neighbors to hear this. Fifteen of the above number were baptized, eight the last night of the meeting. To God be all the praise. Worship with us when in Camden.—Hugh R. Hogg, 228 Madison.



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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. 6 Mark6: 33; Luke 9: 4G, &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

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NUMBER 26

Personal Evangelism

GEO. B. CURTIS

Every local congregation has its local problems. These problems must be met and solved in the locality where they exist. God recognized this and made the local congregation of His church independent of every other congregation. The autonomy of the local church must be recognized and respected. The existence of synods, associations, conferences, assemblies, etc., is evidence irrefutable that those adhering to the system are not grounded on New Testament truth.

There are certain problems of the church that are universal. Just as the church is both local and universal, so the problems also take on that nature. One of the problems that is common to all the churches of Christ is that of evangelism. The preaching of the gospel is the work of every congregation everywhere. It is also the work of every individual Christian. It is of the matter of personal evangelism to which your attention is directed.

"Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8:4).

"I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." (Acts 20:20).

Now Testament evangelism lost no opportunities. Under the stress of persecutions, the gospel was preached. From the pulpit and from house to house it was proclaimed. One heard it, believed it, received it, and hastened to toll the good news to others. Racial lines, national boundaries, social castes were unknown and unheeded. The field was the world and the harvest was ripe. The reapers could not afford to stand idly by. The Lord's granary must be filled.

There were certain requirements that these men and women of necessity possessed. One of these requirements speaks so loudly from the two

scriptures given that it cannot be ignored. That requirement is zeal. Zeal is sadly lacking in the church of Christ today. Give us the zeal for Christ that manifested itself in the early church, and the world can be won for Christ in this generation. This is not a wild dream. It can become a beautiful reality.

As necessary as is zeal there is a requisite that must be coupled with zeal to make it efficacious. Knowledge is required. Knowledge must of necessity be of two kinds: first, a knowledge of God's word; second, a knowledge of human nature. Nothing can take the place of God's word. The preacher, or other Christian, who undertakes the work of reaching the lost, and who does not possess a working knowledge of divine truth, will harm the cause for which he strives. On the other hand he may possess a knowledge of the Bible to a high degree and mar his work by a lack of knowledge as to time, place, and manner of presenting it. Preach the

word, yes; but, preach it in wisdom.

There is another requirement that is of first importance. That is the manner of life. "Ye know..... after what manner I have been with you at all seasons." (Acts 20:18). Ungodliness has been the hindering cause of the effectiveness of more preaching than any thing else. A man may possess zeal, knowledge and faith to a superlative degree, and fail signally on account of sin. No one would like to drink water from a filthy pitcher. The spring from which the water is dipped may be as pure as the snows on the mountain tops, but the filth of the container makes it unpalatable. The word of God is pure. Its source is pure. The earthen vessel bringing it to thirsty souls must be clean.

The Great Commission commands, "GO!" The preacher who fails to heed the command will be lost. The congregation that lets the command go unheeded will be lost. The individual Christian who turns a deaf ear to this command, will be lost. If all fail, the whole world is lost. The challenge is great. Can we meet it? Yes. Will we? That is the big problem. A dying world awaits the answer.

Division

R. A. HARTSELL

(Article Two)

The sinfulness of division is pointed out in so many places in the word of God that one cannot be acquainted with it without recognizing the fact. Dividers have been so pointedly rebuked that God's people should certainly shun them. I would be imposing upon the readers if I should assume that they were not informed, at least to some degree, with certain basic facts pertaining to our proposition. However, we must keep constantly before us the facts of the Bible in order to be on guard. I, therefore, devote myself to renewing our acquaintance with old facts.

There is no better place to start than with STRIFE. "Better is a dry morsel, and quietness therewith, than an house full of sacrifice with strife." (Prov. 17:1) Comment is not needed for us to see the force with which this statement strikes. All the sacrifice in the world might be offered to God in the midst of strife; and yet be unacceptable to Him.

In the same chapter (verse 19) we have this statement: "He loveth transgression that loveth strife." That certainly puts one in a very bad position, don't you think? What shall we do with one who causes strife? "Cast out the scorner, and contention shall go

out; yea, strife and reproach shall cease." (Prov. 22:10).

Just here you will note the position one is placed in who causes strife. He is, first, a lover of transgression. Secondly, he is a scorner. But let us here add some other descriptive statements. In Prov. 26:17 he is called a meddler. Verse 20 presents him as a talebearer. Verse 21, a contentious man. And chapter 28:25 tells us that he is one possessed of a proud heart. Other statements could be cited, but these sufficiently point out what is really on the inside of such persons.

Where there is strife there is always division. It is well, therefore, that we consider the state of the divider of God's people. You will find Solomon giving information along this line also. He says: "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." Look, reader, where the sower of discord is placed. He is as bad as one who sheds innocent blood, liar, etc. We count nothing worse than a murderer, yet God has said He not only considers a divider of his people to be as bad but he hates and abominates one who does so.

"A house divided against itself cannot stand." There is always a question in my mind when I read this, and reflect upon the many divisions I see and know of. The question is: "Do we believe what Jesus said?" Or, do we believe that after division the house goes on standing? Many actually practice as though they believed the latter. The house that cannot stand is the "house built upon the sand." Since the divided house cannot stand, it is built upon the sand: Or did I need call attention to this fact?

Let us here consider another angle of the subject. "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15) I witnessed a living proof of this statement. In 1921 a congregation divided. In 1934 and 1935 I lived and worked in this city. During the two years I was able to baptize only two persons and they were children of members of the church. Why? Because they had engaged in a law suit for possession Of a "bird's nest" meeting house that wasn't worth the price of court costs and lawyer fees. They had bitten and consumed one another. The people of the town considered them unworthy of confidence and respect. After

twenty-five years they are just beginning to overcome the awful effects. This proves to me beyond doubt that congregations that divide over trivial matters are the laughing stocks of the communities where they are located.

The infidel enjoys seeking the divided condition of denominationalism. The Catholic uses the club to a telling advantage. He points to the unity and strength of this "mother of harlots," laughing our efforts to scorn. And yet, preachers, as well as others, thank God for the divisions that prevail and insist that you turn to the way of your choice. This would be well if the way of man's choice was God's way.

Further pointing out the sinfulness of division, Paul informs us that it is a work of the flesh. He classifies it with murder, adultery, fornication and idolatry. Finally concluding that "They that do such things shall not inherit the kingdom of God." (Gal. 5: 19-21).

It is a known fact that divided homes are producing a large percent of our "youth delinquency." The child's love is torn between two strong loves—father and mother. Neither have a strong hold on the child of advice and training; and yet, both have a binding obligation in these matters. What is true of the home is likewise true of the family of God. Many persons have related to me that they were young in the Cause of Christ when the congregation divided, and they quit, rather than be in strife, and especially so when they were not sure which way to turn. Others, not religious, have said that they would like to be Christians, but they did not know what to believe because of the division in the field of religion. Yes, the final picture in such cases points to lost souls; all because someone was too firmly joined to his idols.

In the village where I was born there are two groups with buildings so close to each other that you can stand in the yard of one, and easily toss a rock into the yard of the other. I have been there for two meetings, and each time have had the matter pointed out to me in a sneering way. You ask, what were the results of the meetings? What do you think?

Let us now have a look at the unity side. Jesus in the shadow of the cross prayed, "Father, that they all may be one." Do you believe that he prayed for the impossible? Do you think he knew his Father had willed division, and his own heart was set against it? No, a person who believes in Christ, and appreciates his prayer, will be

working for unity, rather than division.

It might be in place to say just here that one who works for division belies the spirit and teachings of the Master.

Now consider the language of Paul to the divided Corinthians. Says he, "I hear that there are divisions among you, and I partly believe it." What is your wish in the matter, Paul? "That ye all speak the same things, be of the same mind, and of the same judgment." One of you, he informs us, follows Paul, another Apollos, another Peter, and yet another Christ." Isn't that the way to do it? we ask. That is the way people do today. Some follow Luther, Smith, Wesley, et al. Paul thought differently about the matter; in fact, he was directed by the Spirit of God to write. "Ye are carnal and walk as men." If I have faith in the Spirit of God, in Jesus Christ, in God himself, I will accept it.

In line with our previous article, it is evident that the world is not divided over what the Bible teaches; but it is over what the Bible does not teach. Checking up on the divisions at Corinth, Paul makes this matter clear. His words are: "For first of all when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest." (1 Cor. 11:18, 19). Note the fact that "there must be also heresies among you." How did Paul know? The very fact that there were divisions proved it. These divisions were not from the facts of the gospel, but their own hardness of heart in having their pet ideas, and riding them over the rest of the church.

These could be eliminated by the church if it would follow the admonition of Romans 16:17 which reads: "Now I beseech you, brethren, Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." But, wanting to be kind to all, the church in the past has allowed just anyone to enter, teaching just whatever heresy they desired to teach. The price paid has been great in souls that have been lost.

Finally, there are commandments and incidents in the word of God. God's commandments must be respected to the letter. The incidents do not matter. The chariot in which the eunuch was riding was only incidental to his conversion. He could have been walking, riding a mule, or traveling by boat on the river, and still have

been converted. But one thing is certain, he could not have been converted and at the same time refused the plain commandments of God.

We are commanded to observe the Lord's Supper, the elements of that institution are specifically named. To use anything else is sinful. But it makes no difference if we stand, sit down, assemble around the table, have the elements passed to us, or use any other manner of convenience. These are incidental to the supper. When I select one of these methods, and bind it on the congregation, I am legislating where the Lord has not legislated. I am guilty of any division that may result.

We are commanded to give of our means, and the when is stated, but I may lay it on a table, take it up in a hat, pass a basket or collection plate. These are only incidentals to doing what the Lord requires. If I make laying the contribution on the table mandatory, I have legislated where the Lord has not spoken. This is heresy. This is directly responsible for

any division that may result from my attitude.

Too many persons want to set up their own rule and make the church comply with it. And then because it will not meet the demands of human rules, they want to classify it as disloyal.

The word of God remains the same whether it is between black or yellow bindings. I am not afraid to teach it regardless of its being on blue paper or white. However some are so inconsistent that they will use literature to condemn literature. Every so often I receive an envelope full of mimeographed and printed material—literature, written to condemn its use. When men are that small and inconsistent they are too small for words.

Let us arise and be men and women of God. Large enough to forget our personal rules and regulations, loving the cause of the Lord well enough to advance its borders, instead of winding around over trivial things of no profit.

One Thing I Do

C. C. STONE

(Philippians 3:13)

"This one thing I do." Five words. Fifteen letters. Few and simple are the words, yet they have a positive force which literally compels the mind to think. Many a hard-headed business man has adopted them as a practical motto. They urge him to concentration of attention and energy. They shape his method with the task in hand as if he consciously thought: "I will attack it immediately. I will prosecute it diligently. I will explore it thoroughly and finish it completely."

"This one thing" excludes all extraneous things for as long as the doing of it requires. It may be a detail, as making an inventory or composing a letter. It may be a more comprehensive thing, as the over all management of a business involving many details. The one may require an hour or the other a year, but the principles of isolation, concentration, diligence and thoroughness are constant.

The apostle pictures himself as running a race. "I press toward the mark for the prize." In verse 12, "I follow after if that I may apprehend." (I pursue that I may lay hold on). The prize—that which he would apprehend or lay hold on, he names in verse 11. "If by any means I might attain unto the resurrection of the dead." So

long as he has not attained (v. 12); has not apprehended (v. 13); he will pursue. He will follow after. He will run till the mark is reached and the prize is won. For the rest of his life, the great teacher will be doing this one thing.

"Forgetting those things which are behind." What things? Verse 7: "What things were gain to me, those I counted loss." In this we may see the greatness of the man, and a Hebrew should be, above all others, able to appraise it as true greatness. "A Hebrew of the Hebrews." Not a gentile proselyte, but "Of the stock of Israel, of the tribe of Benjamin," with the loyalty of a Pharisee and the zeal of a persecutor. "Touching the righteousness which is in the law, blameless." Such he knew himself to be and so to have gained all that was promised to a faithful Israelite. (Isa. 58:14) "I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob, thy father." If it be objected that Jacob's heritage was in Palestine and Paul was a citizen of Tarsus, my answer is that if his family found a greater prosperity in Cilicia, he had, by so much, gained more. Consider the faith of the man who could put all this behind as worthless; could forget it and set his face toward something which

would require the rest of his lifetime to attain!

And yet, what is a lifetime for? I can labor for the wage of an hour or a day and afterward enjoy what I earn. I can apply myself for a month or a year to the making of a thing the use of which I can enjoy—later. The wage I earn or the thing I make will be the prize and I will enjoy it after the end of such a time. But a lifetime! What may I have at the end of that?

When I consider the words, "This one thing I do," and the apostle's treatment of them, one question invariably challenges my attention. It is this: "After all, what else have we to do?"

Lubbock, Texas. 2511 Walnut St.—Last Friday I performed a most unusual baptism. A member asked me to go with her to talk to a friend about obeying the gospel, whom this member had been teaching the truth for several years. The woman had for years been a Presbyterian, and for the past eight years had been an invalid. After talking with her, she evidenced that she understood the truth, and requested baptism immediately. We then helped her to a bed improvised in the rear seat of a car, drove her to the church building, where we were assisted by three other brethren. We then placed the lady in a cane bottom chair, and assisted by a brother in the baptistry, the lady was baptized into Christ in the chair. I had heard several times of baptizing like this, but this was my first such experience. Sister Nora L. Granbury is still confined to her bed, and from her severe illness she may never recover. But she is happy in that she is now a Christian, and rejoices in her newborn hope. She was led to Christ by the personal efforts of a faithful sister. —Waymond D. Miller.

C. R. Nichol of Clifton, Texas will be with Washington Street church in Camden for a series of meetings, beginning June 23rd and continuing to July 7th. There will be two services daily and plans are being made to have all day service on Thursday, July 4th. Many visitors are expected to be present for this meeting and especially for the all day service. I will begin a meeting with the Two Bayou church on July 13th. We have 30 minutes time each Sunday morning from 8:30 to 9:00 on the local radio station which will be in operation in a few days. If you live near enough to get this station, we will be glad to have you listen in. It will be station KAMD, 1450 on your dial.—W. M. Grooms.

Clarksville, Arkansas—Meeting has started off here with fine interest. We will continue through June 2. Clarksville is a beautiful town and we have some fine people here. Hope to get some new subscribers here.—A. E. Findley.

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The Church That Jesus Built

Number 6

J. A. COPELAND

In the last article on this subject, we learned that the church was established on the first Pentecost after the resurrection of Christ. In this one we shall discuss the "Law of Induction," or how people become members of the "Church that Jesus built." In a former article, we stated that the Greek words from which we have the word church mean, "called out of."

The church then is that body of people, who have been called out of the world, called from the service of Satan to the service of God. We also learned in our last article that "Repentance and remission of sins should be preached in his name, beginning at Jerusalem." And also that the apostles should tarry in the city of Jerusalem until they received power from on high. (Luke 24:46-48). And in Acts 1:8, they would receive power after the Holy Spirit had come upon them. In Acts 2 we learn that the Holy Spirit came upon the apostles, on the day of Pentecost, and they did receive power from on high, and did preach "Repentance and remission of sins in the name of Christ," so the Lord said that would be the beginning.

Now as that was the beginning of salvation in the name of Christ, what were the people required to do to be saved, or called out of sin?

Peter, guided by the Holy Spirit, preached to that great multitude and the great theme was, "That the people had taken Jesus Christ and with wicked hand, Him they had crucified and slain,"....."This Jesus hath God raised up, whereof we are His 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 learn. (Acts 2:32, 33). Then the 36th verse, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ." This shows

that the people must believe that Jesus is Christ. It also shows that they did believe that Jesus is the Christ for the next verse says, "Now when they heard this they were pricked in their hearts and said unto Peter and the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." 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."

Now read the 47th verse, "And the Lord added to the church daily such as should be saved." Then what did the three thousand do to become members of the church? They believed in Christ, Acts 2:36, 37; Repented, Acts 2:38 and were baptized, Acts 2:38, 41, 47. And in this way were added to the church.

You do not have to do one thing, not authorized by the word of the Lord, to become a member of the church that Jesus built. But on the other hand, you will have to do something not authorized by the Lord, or go through some form not found in the Bible to become a member of the Catholic Church, the Episcopal Church, the Presbyterian Church, the Baptist Church, the Methodist Church, or any other man-made church.

Much has been said about which is the right church or which church men should join. This ought to be easily settled. Just go to the New Testament and find out what people were required to do to become members of the church, and do that and you will be a member of the right church.

If one wants to become a member of the Roman Catholic Church, but goes to a Presbyterian preacher and tells him he wants to be a member of the church, and the Presbyterian

tells him what they require of the people to become members of his church, and he submits to it and the Presbyterians receive him, would he be a member of the Catholic Church? No, he would be a member of the Presbyterian Church because he did what Presbyterians require.

If a man wants to become a member of the Methodist Church, but he goes to a Baptist meeting, hears a Baptist preacher and the preacher opens the doors of his church, and this man presents himself for membership, and they receive him; will he be a member of the Methodist Church? No, he will be a member of the Baptist Church, because he did what Baptists require.

But if a man wants to be a member of the church that Jesus built would he have to go to a Roman Catholic and ask how to become a member of the Catholic Church, then go to a Presbyterian and ask how to become a member of the Presbyterian Church, and then go to a Baptist and ask how to become a member of the Baptist Church, then go to a Methodist and ask how to become a member of the Methodist Church? Would they all give him the same answer? If so what are the distinctive differences between these churches? And if they all require the same, how could he know which church he was becoming a member of? But since each one of them would give a different answer to the rest, then it is certain that all of them would not give the answer given in the Bible.

But one wants to be a Christian, a member of the Church he reads about in the Bible, he meets a gospel preacher and asks him what to do to become a Christian and a member of the New Testament Church. That preacher would say, just do what the word of the Lord requires. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). 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). If he did those things what would be the results? He would be saved, or have

the remission of sins, would be added to the disciples or Body of Christ. (Acts 2:41) And a member of the "Church that Jesus Built." (Acts 2:47). Would he be a Catholic? No, he would have to go through other forms to become a Catholic. Would he be a Methodist? No, Methodists have other ceremonies to perform to make one a Methodist. Would he be a Baptist? No, no Baptist Church is there to receive him.

What would he be? A Christian (Acts 11:26; I Peter 4:16), a member of the church that Jesus built (Acts 2:36-47).

Porter-Jackson Debate

GUSSIE LAMBERT

From May 7 to 10 W. Curtis Porter of the church of Christ met D. N. Jackson, Baptist, in debate at Poplar Bluff, Missouri. This was their fourth debate in nearly 30 years and from the maneuvers pulled by Jackson to dodge a proposed debate in Oklahoma City it looks as if it will be their last one for some time. The discussion was held in the high school auditorium and from five to seven hundred people attended each session. From 20 to 30 gospel preachers were present each night.

Four propositions were discussed covering two issues, baptism and apostasy. Jackson opened and closed the debate. He will not debate unless he can have the first and last speech. At least he will not debate with Porter unless these conditions prevail.

The first night Jackson affirmed that the believer is saved before and without water baptism. He introduced a group of scriptures such as John 5:24; 3:16 etc., that mention believers but which say nothing about believers being saved before or without baptism. After introducing the scriptures he concluded that the blessings to saved people belong to believers. We believe before we are baptized, therefore, we are saved before we are baptized. In answer to this folly Porter quickly pointed out that according to this reasoning, we love God before we believe, therefore, we are saved before we believe. We love God before we repent, therefore, we are saved without repentance. To this answer Jackson's only reply was a rehearsal of his misapplied scriptures.

In an effort to prove that we believe into Christ, and are not baptized into Him, Jackson introduced Wilson's translation of John 3:16 as found in the Emphatic Diaglott which says we believe into Christ. Porter called his attention to the fact that

Wilson also says the believers in John 12:31-43 believed into Christ and asked Jackson if they were saved. Also the believers in John 8:30-44 believed into Christ accord to Wilson but Jesus said they were of the devil. Porter pressed Jackson to tell whether they were saved or not but Jackson could never find an answer.

Trying to evade the force of I Cor. 10 where Paul likens the children of Israel crossing the Red Sea to baptism Jackson argued that the children of Israel were freed from Egyptian bondage the night that the passover Lamb was slain and used Ex. 12:27 as his proof. Porter called his attention to the fact that this was deliverance from the death angel and not from Egyptian bondage and asked "If the children of Israel were freed from Egyptian bondage on the night of the passover, where were they during the three days between the passover and the Red Sea?" When it come time to answer this question Jackson allowed silence to prevail for he had no answer to get him out of this hole.

On apostasy Jackson introduced his usual argument on Col. 3 and used his usual slander on II Peter 2:22. The only difference being he waxed a little hotter in his slander on II Pet. 2:22 by saying "You take a half hog and half dog down to the creek, baptize him and make a Campbellite out of him." This is a fair example of many slanderous statements he made when he was in a tight and had nothing else to say. On Colossians 3, Jackson's perpetual speech is that the Christian life is hid with Christ in God. So for the devil to get a child of God he would have to get into Christ, then into God. For him to get into Christ he would have to get into Christ just like the sinner does, that is by being converted and becoming a Christian and when he gets into Christ by becoming a Christian then he does not want the child of God.

Porter showed that if this reasoning is true then the only way that Christ could get a child of the devil is to get down in sin like the sinner does. But when Christ gets down in sin by sinning like the sinner does then Christ does not want the sinner and no one is saved according to Jackson. It is a poor law that will not work both ways.

Porter introduced Heb. 3:12 showing that children of God can depart from God by unbelief. Jackson replied by saying that the writer here was talking to fleshly people. Porter turned back to Heb. 3:1 to show that these people were "holy brethren, partakers of the heavenly calling". Then

Jackson said that Paul was talking to saved people about fleshly people. Porter then quoted the verse again which says, "Take heed brethren, lest there be in any of YOU an evil heart of unbelief, in departing from the living God." From this he showed that the pronoun you is second person, not third person, therefore, Paul was talking to these people and not about someone else. Jackson's grammar is getting as bad as his religion.

In Ezek. 18:24-32 the Bible says the ways of God are equal. If the righteous turn from their righteousness they shall die but if the sinner turns from his wickedness he shall live. Porter showed from this that if Baptist doctrine is true the ways of God are not equal for the Baptist say God will send the sinner to hell for his sins but if the child of God sins and dies in his sins he will go to heaven. This makes the ways of God unequal for according to this God sends the sinner to hell for his sins but sends the child of God to heaven for his. No answer was given and the silence of Jackson testified to the force of this argument. These are but examples of the many unanswerable arguments Porter used to upset Baptist theology.

Brother Harbert D. Hooker, who lives in Poplar Bluff and conducts a daily broadcast over the local radio station there, is doing a fine work. The many slanderous remarks Jackson made about the broadcast showed that the Baptist are feeling the effects of it. In fact Jackson made the threat in his last speech that the broadcast would be stopped. What tactics they will use to carry out this threat we know not but the very fact that they are conniving to stop it is evidence that they feel defeat. If Baptist doctrine would stand the test they would come out in the open instead of resorting to this underhanded method.

The debate was well attended and eternity alone will reveal the good accomplished.

SPECIAL NOTICE—I plan to reprint as a tract my radio sermon, "The One Body or Church of the Bible", also my sermons, "The One Apostolic Faith" and "The One Baptism of Eph. 4:5". They will make good tracts in any field. A blank space left on each for local announcement. Brethren, let me know how many you can use at 1½ cents for the first two and two cents each for the last one. — Gus Winter, Evangelist, 826 Sixth Street, North Braddock, Pa.

Government Expert: What time do you go to work?

Farmer: Son, I don't go to work, I wake up surrounded by it.—Pathfinder.

Simon, The Great Magician

J. A. McNUTT

"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, this man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also: and when he was baptized, he continued with Phillip, and wondered, beholding the miracles and signs which were done....." And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." (Acts 8:9-13, 18-24).

In these versos we have the conversation and restoration, or at least the terms of salvation and restoration, of men under the gospel dispensation. Simon the sorcerer was a great man in Samaria. The people spoke of him as the great "Power of God." He was a magician, fortune teller, or sorcerer as Luke describes him, who held sway in Samaria and "To whom all gave heed from the least to the greatest." His influence in Samaria rested upon trickery, deception, and the superstition of the multitudes.

Here is a case where the power of the gospel of Christ and the miracles wrought by an apostle are thrown in contrast with the "lying wonders" of Simon the sorcerer. The truth never shines more brightly than it does when it is contrasted with error. Place the truth of God in contrast with the teachings of men and the difference is always apparent. The truth will shine forth like the sun at its zenith in contrast with the feeble light of the twilight hour. The people of Samaria had been deceived and deluded but they could plainly see the great distinction between human trickery and miracles of divine power, soon as the two were placed side by side. Let the people have the facts and they will discover the truth. As long as we have freedom of the press and freedom of speech, God's word will be victorious over every form of error known to man. There are forces in America that would like to suppress and prevent freedom of speech. These forces are not only the enemies of democracy but the enemies of Christianity as well. They are anxious to ban every radio program that they cannot control and to ostracize every newspaper that they cannot dominate. If they should succeed, it would mean an age of intellectual and spiritual darkness for the world.

The Conversion Of The Samaritans

Here is a case of conversion as simple in its consummation as the great commission under which Phillip was preaching. There is no mystery connected with this simple story of their obedience to the Gospel of Christ. Jesus had said, "Go preach the gospel to every creature. He that believeth and is baptized shall be saved; but he

that believeth not shall be damned." (Mark 16). Phillip went down to Samaria and by the power of God, wrought miracles that men like Simon were powerless to duplicate, preached the things "Concerning the kingdom of God and the name of Jesus Christ," and broke the bonds of ignorance and superstition that had enslaved the people of Samaria. The people heard the word with gladness, cast off the influence of Simon's sorcery, and believed Phillip's preaching. Their faith was an active faith, because "When they believed" it is said that "They were baptized both men and women." Were they saved? Yes, Jesus had promised that "He that believeth and is baptized shall be saved" and this they had done, therefore they were saved or the promise of Christ was made in vain and the world is without hope.

The Conversion Of Simon

Some may say, "Simon was never truly converted," but to my mind the greatest triumph of Phillip's work in Samaria was the conversion of the famous magician who had so completely deluded the citizens of this city. Luke gives this victory over a false teacher, who also became a believer in Christ the proper emphasis by giving a separate account of his conversion. "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." (Vs. 13). The word "also" suggests that he believed in the same manner that all the Samaritans had believed. Furthermore, this record was written by Luke under the guidance of the Holy Spirit, and when he says Simon also believed and was baptized, to deny that he did is to deny the Word of God. Finally, all who accept the words of the Spirit that he believed and was baptized, must also accept the conclusion that Simon was saved, because Jesus said, "He that believeth and is baptized shall be saved." Simon did believe and was baptized therefore only those who question the accuracy of God's word will question the validity of his faith, his baptism, or his salvation from past sins.

Simon's Sin Against God

Simon's salvation from his past sins and the mistake that he made later on are two different things altogether. It is a common practice to try to discount the sincerity of a man's obedience to the gospel when he falls into sin later on in life. Some religious teachers seem to have peculiar ideas relative to salvation from sin, because they tell the world:

"If you seek it, you can't find it,
If you find it you can't get it,
If you get it, you can't lose it,
If you lose it, you never had it."

Well friends, there are hundreds of expressions in the word of God that indicate man's tendency to stray from the path of duty. He is said to "depart from the faith," "turn aside," "leave his first love," "draw back," "walk no more with the Lord," "forsake the covenant," "forget God," "fall from grace" and be broken off like a branch and cast into the fire. Why all these expressions in the Bible? Why all the solemn warnings against departing from the faith? Why did Paul say, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12). There must be a dangerous possibility of such departures or else the major portion of the New Testament is wasted in useless warnings against things that cannot endanger the final destiny of a single saint of God. Those who deny the possibility of apostasy must either close their eyes to the holy scriptures, to their own weakness, and to universal experience, or else maintain that the child of God cannot

be barred from the home in heaven by the vilest sin he might commit in the flesh. One quotation from Paul's letter to the saints in Rome ought to be sufficient to show every child of God the fatal result of living after the flesh. "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." (Rom. 8:13).

As to the nature of Simon's sin, turn to a good dictionary and look up the word "simony" and you will find that it has to do with the barter of sacred things, or making merchandise of holy objects. This word was derived from "Simon Magus," and his sinful proposal to purchase with money the power to perform miracles. Read (Acts 8:18, 19) and see his sac-religious attitude in trying to buy with his money the powers that God had granted to the apostles. Simon's example is proof of the fact that conversion does not remove man's natural mental habits, nor eradicate his human weaknesses through which he can be led to sin. If all inclination to sin was removed in the act of conversion, no man could even be tempted to sin any more, but such is not the case. Both the Scriptures and human experience attest the fact that man's power to sin is not removed in conversion. He is given higher ideals in life and has a motive for Christian living, but the old desires to sin must be controlled or sin will result.

People who have lived a wicked life seem to have a harder struggle in overcoming sin and living the Christian life. The old desires and associations can be overcome with determination but it requires effort. It must have been hard for Simon to live down the past. He had been popular with the multitudes. He had enjoyed great influence in Samaria and his sorcery had brought him fame and money. The old desire for notoriety, wealth and power must have entered his heart again and caused him to do what he did. No one can condone his sin but the reasons for his downfall seem apparent.

Peter's Stinging Rebuke

From Peter's viewpoint Simon's proposal was base and degrading and Peter's impulsive spirit was deeply aroused. It was a reflection on the apostles that Simon should think that he could bribe them into bestowing a gift of God upon him. It also betrayed the condition of Simon's heart and mind. Peter worded his stern rebuke with the usual fervor and directness that was common to all his utterances. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Any comment on this burning indictment would be wholly unnecessary. The rebuke was effective enough to provoke Simon to ask for the prayers of the apostle, but the record does not indicate whether he was fully repentant or not.

The Law Of Pardon To An Erring Child

When Peter said "Repent and pray God" for forgiveness he was not talking to alien sinners, such as the ones on Pentecost to whom he said, "Repent and be baptized for the remission of sins" (Acts 2:38). This command to repent and pray was addressed to an erring child of God and not an alien sinner. One of the gravest errors among denominational preachers today is that they confuse the two laws of pardon and teach the alien sinner that all he needs to do in order to become a Christian is merely to repent and pray. The "Mourner's bench" or "altar" system of praying for pardon has grown out of the misap-

plication of these two laws of pardon. Don't you believe that a repentant sinner should be in a prayerful attitude of mind and heart? Certainly he should but he should never be taught to expect remission of sins on the grounds of repentance and prayer when God promises forgiveness on the grounds of faith, repentance, and baptism. (Acts 2:38; Mark 16:16).

Peter didn't tell Simon to repent and be baptized because that isn't God's law to an erring child, and Simon had already been baptized. Baptism is an act of obedience that is never repeated. The Christian will often need to pray to his God. IN THE EVANGELIST, SHEFFIELD, ALA.

"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6).

"My God shall supply all your need according to His riches in Glory by Christ Jesus" (Phil. 4:19).

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Notes - Reports

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Braddock, Pa.—Closed a two weeks meeting at Baird street church in Akron, Ohio on April 7 with one lady baptized and two placing membership. The interest was good and sustained through the entire meeting. Preacher W. A. Burcher of Barberton and some members of this and other congregations attended.—Gus Winter, 826 Sixth Street.

Little Rock, Arkansas, June 3—Two were baptized, one restored and three placed membership at Fourth and State yesterday. Our Vacation Bible School begins today.—Cleon Lyles.

Corning, Arkansas—At this writing I am in Holdenville, Oklahoma in the midst of a Bible vacation school with a singing class. Will be here until the 7th of June, then to Allen, Oklahoma with the same work. I have some time not taken yet. Write me at my home address.—Earl E. McCord.

Damascus, Arkansas, May 29—The first of June rounds out a year's work with the congregation at Clinton, Arkansas. The work has gone on in a good way. We now have stone on ground for an addition to our building and we hope to finish four class rooms before winter. Thus far this year, I have baptized eight and have had four restorations. I am now in a meeting at Gravette, Arkansas. While I am here Brother Peebles will conduct the meeting at Clinton which will begin May 31.—Roy Henderson.

Saratoga, Arkansas, June 1—Fifteen were baptized and three restored in the meeting at Choctaw, Arkansas. I am now in a meeting at Clinton, Arkansas to continue through June 9.—M. H. Peebles.

North Little Rock, Arkansas — The work here at Sixth and Olive is moving along in a fine way. We have had eight additions in the last two Lord's Days, five by transfer and three baptized. Our Bible school attendance for the month of April averaged 267 per Sunday. We have received several expressions of appreciation relative to our new radio broadcast. This program is on KXLR, 1450 kc, North Little Rock, from 9:30 to 10:00 a. m. every Sunday morning and is broadcast by remote control from our church building.—J. A. McNutt.

Huntington, Arkansas, May 29—It was with genuine pleasure that I listened to the discussion in Poplar Bluff, Missouri between W. Curtis Porter and D. N. Jackson. Propositions discussed were the conditions of salvation and the possibility of apostasy. I had not had the privilege of hearing Brother Porter before. Had heard much of his ability and pleasant demeanor. In this discussion he did not fall behind his reputation in any way.

I had heard Mr. Jackson before and was somewhat disappointed in him. However, I am confident that he did his best. This debate was of nights only beginning the 7th of May and closing the 10th. I began a meeting in Jane, Missouri the 13th and closed the 26th. Came to Johnson, Arkansas last evening and am to be here to and including the 9th of June. Go next to Mena, Arkansas, beginning there the 13th of June.—H. H. Dunn.



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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 live 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 16

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NUMBER 27

Paul's Counsel To Preachers

WAYMON D. MILLER

Few articles are written especially for preachers. But we, like brethren in general, need to be reminded of the gravity of our responsibilities. I do not consider myself qualified to dispense invaluable counsel to preachers, but just such advice is given by Paul. Your attention is therefore invited to this inspired advice. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." (I Tim. 4:12-13) Here Paul enumerates principles that are indispensable to the conscientious preacher of the gospel. Let us briefly analyze each item or principle suggested.

"Lei No Man Despise Thy Youth."

Youth, to a minister, is in many cases, embarrassing, and in other cases it is a decided disadvantage. Members of the church are not prone to accept a young preacher's lessons with the same seriousness with which the older and more experienced preacher's exhortations are received. Some older members resent a younger preacher advising them. Many Christians are expressly impatient with the imperfection of delivery and arrangement of materials offered by the younger preacher. These conditions should not exist, but since they do we younger preachers must work to overcome them. Young preachers are some times responsible, to some extent at least, for these unfavorable receptions. Adam Clarke says of the young preacher, that he should "act with all the gravity and decorum which becomes his situation in the church." Also that, "boyish playfulness ill becomes a minister of the gospel, whatever his age may be." Samuel Miller, in "Miller's Clerical Manners," says, "Be not ostentatious, but dignified enough as is becoming of one who occupies the

pulpit—avoid frivolity." Brethren should encourage young preachers, as well as the aged ones, and the younger preacher should strive to conduct himself so as to demand the respect of the brethren.

"An Example of the Believers"

By virtue of his place among Christians, the preacher should be an example to them. He should preach and exhort members to live more faithful, consecrated lives, but he must first live the example before them. Unless we "practice what we preach" what we preach will have little influence on the hearers. The preacher has no reason for not living better than the average church member, since he has a broader acquaintance with God's will through a continuous and concerted study of His word. James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17) This verse teaches that one is to live in harmony with the extent of his knowledge of God's will. One might say, "This is an incentive for studying less, if the more I know the more I am obligated to do." If we attempt thusly to evade our duty, we still commit sin by **not studying**, as we are to "study to **show thyself approved unto God**—." (II Tim. 2:15) I have heard some preachers say, "Don't do as I do, but do as I tell you." I wonder if they honestly expect their hearers to believe such hypocrisy? This is a far cry from Paul's teaching along this line, for he said, "**Be ye followers of me**, even as I am also of Christ." (I Cor. 11:1) The minister who does not believe what he's preaching enough to practice it himself has no business preaching at all! We preachers, therefore, should strive to be a good "example of the believers."

Examples in Soundness of Doctrine

We are also to be examples "in word." from the Greek "en logo,"

which Clarke translates "in doctrine." Clarke further says that we should "teach nothing but the truth." We should refrain from hobbies and speculations. As Samuel Miller said, "Let the testimony of the Scriptures hold first place." One is not, therefore, to distort, pervert, or force improper conclusions on the Scriptures, but rather to accept them for their innate meaning. Of this, John A. Broadus fittingly said, "To interpret and apply his text in accordance with its real meaning, is one of the preacher's most sacred duties." (from **Preparation and Delivery of Sermons**, page 32) To this Phillips Brooks added, "That is a distorted ministry which deals in any large proportion with subjects which are not logically presented in the Scriptures. It is not a biblical ministry." (**Yale Lectures**, page 103) These quotations are in harmony with Paul's commanding Titus to "speak thou the things which become sound doctrine." (Titus 2:1) Other Scriptures bearing on this subject command us to "hold fast the form of sound words." (II Tim. 1:13); to "rebuke them sharply" which are not "sound in the faith." (Titus 1:13); and finally, "If any man teach otherwise, and consent not to wholesome words. . . from such withdraw thyself." (I Tim. 6:3-5).

Example in Manner of Life

The minister is also to be an example "in conversation"—"**en anastrophe**," which literally means "in conduct." The Revised Version expresses the thought well—"in manner of life." The preacher's life is carefully scrutinized by the general public. Many seem eager for a cause for which to criticize the minister, and for many things that would not gain attention were they done by anyone else besides the preacher. For these reasons the preacher should manifest careful and cautious regard for the whole of his conduct, "in every department which thou fillest in all thy domestic as well as public relations, **behave** thyself well," says Clarke.

Some very sensible advice is given in this connection in "**Miller's Clerical**

Manners." by Samuel Miller. (If you ever have access to this book it will be worth your careful study) In a chapter entitled "The Minister's Style of Living," Miller suggests the following points: "1. Wherever your lot be cast, whether in the country or city, let your dress always be **plain**, but at the same time, **whole, neat, and clean**. 2. If you live in a house of your own, let your furniture and all equipage be of the plain and simple kind. 3. Never allow yourself to live beyond your income. 4. Manage all expenses with a wise economy. 5. Carefully guard against everything approaching to meanness in the management of your pecuniary affairs. 6. Conscientiously avoid everything crooked, or even questionable, in your pecuniary transactions. 7. Persons of small financial means, as ministers are, should make a point of paying ready money for everything they buy. 8. Do you not indulge a habit of undue solicitude, and especially of frequent complaint, respecting your temporal support. 9. Do not propose to your congregation to make subscriptions or donations for your support, besides your salary. 10. Never leave a congregation on account of the smallness of support, if you can possibly help it. 11. If you should ever be compelled to resort to any secular employment, for the purpose of supplying the deficiency of a small salary, let it be an employment as much as possible in harmony with the ministerial character. 12. If you should be able to lay up any portion of property, for the comfort of your family, never allow it to engross your thoughts, or to be the frequent subject of your conversation in company. 13. Guard with the utmost vigilance against the encroachments of a grasping, mercenary spirit."

An Example in "Charity"

Love is the greatest influence known to man. Love is the foundation of character; it should be the principle and motive of Christian conduct. Christianity is built on love; it expresses God's love for man, (John 3: 16) Christ's love for man, (Gal. 2:20) man's love for the divine, (John 14:15) and man's love for the children of God. (I John 4:12) Love is of God—it is a divine attribute. "Beloved, let us love one another: **for love is of God**; and everyone that loveth is born of God, and knoweth God." (I John 4:7) To exercise love but expresses our living 'in harmony with God's will, and verifies that we "knoweth God." He that does not exercise love does not "walk in the light," for "**he that loveth not knoweth not God**: for God is love." (I John 4:8) "If we love one

another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he is in us____" (I John 4:12-13) The minister should be an example of how one should manifest charity toward God, his fellow man, and his brethren.

Example in Spirit

This expression, **en pneumatē**—in spirit, is omitted in many of the older manuscripts, and is not translated in the Revised Version. This expression may have been added by a copyist, but it is however, a timely suggestion. It is suggestive that a preacher's disposition should be of the proper nature, and that he have not an offensive or peevish disposition. He should consider his brethren in the proper spirit, regarding them as God's children, and he should be grateful for the measure of support given him by the brethren. He should also entertain proper regard for preaching brethren, avoiding jealousy and ill-will.

An Example in Faith

Of this Clarke offers the following comment; "This word, **pistis**, is probably taken here for **fidelity**, a sense which it often bears in the New Testament. It cannot mean **doctrine**, for that has been referred to before. Be **faithful to thy trust, to thy flock**, to thy **domestics**, to the **public**, and to God. **Fidelity** consists in honesty keeping, preserving, and delivering up when required whatever is entrusted to our care; as also in improving whatever is delivered in our trust for that purpose. Lose nothing that God gives, and improve every gift he bestows."

An Example in Purity

Every minister should be careful to exercise chastity of both body and mind. Nothing will so render void his influence as the violation of this principle. The congregation will tend to accept the minister's life as a standard which they should follow. A preach-

er should also be an example as to purity of speech. I have heard some preachers condescend to engage in vulgar, suggestive jokes. This is inconsistent with the type of life he should live. He should neither indulge in such vulgarity and impurity, nor should he permit such profane jokes to be related in his presence. No church member should indulge in such, nor should they impose it on other members, or the preacher, by insisting on telling them in their presence. Ye, therefore, should be pure in mind, body, and speech.

"Give Attendance to Reading"

One cannot be successful in the ministry without not only reading but **study**, and much of it. Someone said, "Never imagine any valuable amount of knowledge, and especially accurate knowledge, is to be obtained without labor—and **much labor**." Dr. Philip Doddridge attributes many of his great literary attainments to "the difference between rising at five and **seven** o'clock in the morning." He further reasons that should a man practice this for forty years that "it nearly is the equivalent to adding ten years to a man's life, of which eight hours a day should be spent in study and devotion." Ministers should seek as broad a knowledge as possible, developing taste and appreciation for fine works of literature, non-fiction, and scientific writings. It is never to be forgotten, however, that the Bible should furnish the chief subject matter of his study. Nothing can be substituted for a thorough knowledge of the Scriptures, and the minister should develop an urgent passion for the refreshing knowledge found therein. Sermons, especially, should be carefully studied; there is no pardon for the carelessly prepared sermon.

Preaching brethren, may we fully realize our responsibilities, and "make full proof" of our ministry.

Are There Any Reasons?

R. A. HARTSELL

Since my first article on "Divisions" appeared, a number of letters have come to me; some commending, others chiding. All of them have been appreciated and given due consideration. I am always glad to consider any honest suggestions and efforts on the part of anyone; for, quiet often thoughts are suggested to me which prove to be very helpful. If, therefore, I can in turn be helpful to others, I am happy to do so.

Various questions and points were called to my attention. Our heading suggests the main question. However, there is one I want to notice before giving consideration to the question for discussion.

A good brother asks me if I did not know that I could not find any record of Paul's running back to the door at the close of services to shake hands with all who came in? Usually I would not give consideration to such

small matters, but I believe it possible to teach a valuable lesson on the weakness of such tactics. In answering, allow me to say that I cannot find such record: but, brother, I can find where Paul went further than that. He even went so far as to command the church to greet one another with an holy kiss. In the face of this, I believe if I were this brother that I'd climb down off of the "no-hand-shake" hobby and never ride it again.

Are there any reasons for a congregation dividing? If we take the words divide and division in their commonly accepted usage, I will readily say yes. But in the sense in which it was used in the article, no. I believe there is a difference in division and apostasy. Apostasy is to depart from given principles of truth, or even one basic truth. When this is the case, there is in reality not a division, but a stuffing off of corruption.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed." This forms a ground for non-fellowship. However this division is only a natural; for it already exists. It was created when the doctrine of Christ was established. It is the division between the devil and Christ.

Another fact for consideration is given in Paul's address. (Acts 20). "Of your own selves shall men arise, teaching perverse things, and shall draw away disciples after them." In this case the division is justified. Or should we say non-fellowship is necessary? When men teach contrary to the Word of God, we are commanded to turn away from such. But too many are the times when men want to force their own laws upon the church, and claim that division is essential.

It might be well just here to discuss "perverse things" a bit more, so that we may be able to better understand the difference. To do this your attention is called to Gal. 1:7, and it reads: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Perverse things equal or result in a perverted gospel. A changed gospel. Mens ideas never constitute gospel; that is, the gospel of Christ, so, in crossing them we do not clash with the word of God. But when men try to make the gospel mean something else, they pervert it.

In this connection it is well to observe a statement from John. "Who-soever goeth onward and abideth not in the doctrine of Christ, hath not

God." Note the fact that the statement is qualified by the expression "abideth not in the doctrine of Christ." God has never condemned "going on," but man's invention of his own doctrine, substituting for the doctrine of Christ. (Remember that method and doctrine are not the same. We do not cease to abide in the doctrine of Christ on account of methods. We can use any method of presenting the doctrine of Christ that we can find at our command.)

When discipline has been administered to a group of erring Christians, and they go away to themselves, we do not have division in a Biblical sense, but a turning "again to the weak and beggarly elements of the world." (Gal. 4:9) In such a case the church is not divided. When men stand, contending for the truth, and people go away, refusing to stand sound doctrine, they cease to be in the favor of God. They therefore should not be recognized as a part of the church, gone out to establish another congregation, but as rebels against God.

Paul, in teaching Timothy, pointed out the condition in the best of words, when he said: "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. 4:1-2) When people depart from the faith, they are no longer in the faith; hence, could not be called a "branch of the church." They are apostates, until such time as they return to God through repentance and prayer. In this case God's people are justified in refusing fellowship, until they do return to the faith.

Another case is presented in these words: "One that is an heretic after the first and second admonition reject." This gives reason for refusing fellowship to one or more. Such is not the kind of division condemned by Paul. Rather, the church is justified in its action in the case.

Just here I would like to depart to answer a question from one of the leaders of the article to which I refer-

red in the beginning. He suggests a case of withdrawal, and asks if the offending party should be fellowshiped. It so happens that I am acquainted with most of the circumstances in the suggested case. I shall relate them briefly.

The leaders of that congregation wanted to dispose of the preacher. Upon finding him gone from town for two weeks in a meeting, they prepared their charges, and without notifying the man, had a trial (?), convicted him and announced that fellowship had been withdrawn. Should their action be recognized? is the question. My answer is No. In the first place the leaders were out of order in their trial. Every man has a right to be heard, regardless of the nature of the charges. Secondly, to slip around undercover and withdraw, shows the wrong spirit upon the part of the church and its leaders. Even though the charges may have been true, the leaders were just as guilty as the minister. In fact, men who haven't nerve enough to be open and above board in their action, are not fit to be called leaders in the church of God.

The action of sister congregations should be respected as long as they are upon a sound scriptural basis. Any action otherwise should be openly reprobated. The sooner we come to this practice, the better we will be equipped to handle divisions and church dividers. But to over step our bounds in our fellowship actions is a source of division.

There is an old saying, which is very wise. "The best time to kill a thing is to nip it in the bud." If dividers were openly reprobated the moment they appear on the scene the church would have less grief and strife.

Finally may I say that if contending for the faith causes division in the congregation, better the division than to sacrifice truth. But let us be sure that we distinguish between truth and human hobbies.

Death of The Christ

BOB CRAIG

The death of Christ was foretold by the prophets several hundred years before the time of his birth, in various ways and by sundry means. Moses first wrote of the reasons for Christ's persecution which eventually led to his death. In Gen. 3:15 it is said: "And I will put enmity between thee and the woman; and between thy seed and

her seed; it shall bruise thy head and thou shalt bruise his heel." Now of whom is he speaking? Of course we understand the serpent to be Satan, the old Devil. And who is the seed of the woman? It evidently refers to the righteous person.

Here we have the first prediction

(Continued On Page Six)

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The Church That Jesus Built

Number 7

J. A. COPELAND

In our last article on this subject we gave the Law of Induction into the church. We shall now discuss the "Government of the church."

What kind of government does the church of Christ have? It is a kingdom and Jesus Christ is the king, the supreme ruler. Matthew speaks of the church as the Kingdom of Heaven. (Matt. 3:2: 4:17; 10:7; 16:18, 19.) Mark speaks of it as the Kingdom of God. (Mark 1:15; 4:26, 30; 9:1). It is the Kingdom of Heaven because Christ, the King, is in Heaven and the law which governs it came from Heaven. Now let us read Peter's language spoken on the day of Pentecost. "Men and brethren, let me freely speak unto you of the patriarch David, that is both dead and buried and his sepulchre is with us unto 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 did his flesh see corruption. This Jesus hath God raised up whereas we all are 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 ascended into the Heaven: but he sayeth himself, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:29-36). The church is the Kingdom of God, because the entire plan originated in the mind of God and "God hath made that same Jesus both Lord and Christ." By reading Col. 1:13-14 we learn Christ has a kingdom, and Paul and the Colossians were in it. But Christ's kingdom is God's kingdom and the kingdom of Heaven.

It is not a temporal kingdom, but a spiritual kingdom. Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36).

Inasmuch as the church is a kingdom, and Christ is her king, then Christ is the rightful ruler, and no man has any authority to legislate in the kingdom of Christ. But the kingdom while on earth is divided into local congregations, or in other words the citizens of the kingdom of Christ, live in different communities, towns and cities. So the Lord has ordained that these citizens of the kingdom, in these different communities, unite their efforts to advance his kingdom and assemble themselves together to worship God. (I Cor. 3:9; Acts 20:7; 2:42; Heb. 10:25). In that sense we have "churches of Christ." (Rom. 16: 16, Rev. 1:4). That does not mean that they had churches in the denominational sense, but in the sense of local congregations of the church of Christ. Christ the king, has ordained that a plurality of elderly men should be appointed to be overseers of the local church. These were called "Bishops" or "Elders." (Titus 1:5; Acts 14:23; 20:17-28; I Peter 5:1-4; I Tim. 3:1-7).

You will learn from the above scriptures that the duties of the elders are to teach and oversee the congregation, but it is not their duty to legislate or make laws to govern the citizens of the kingdom.

In the days of the apostles we find also that there was a plurality of men appointed as "Deacons" in the local churches. (Acts 6:1-8; I Tim. 3:8-13). It seems that the work of the deacon is to look after the temporal or financial interest of the church.

Another important class in the church is the evangelist or gospel preacher. We find that he is to preach the word. (II Tim. 4:1, 2). He is also to be an example. (I Tim. 4:12, 16). And set in order congregations. (Titus 1:5). In order to do these things he must study to be approved of God, and handle aright the word of truth. (II Tim. 2:15).

But in all that is required of elders, deacons and evangelists, they are not to legislate but be in subjection to Christ the king.

I one time heard a preacher boast that his church met the demands of this age because it had a democratic form of government. I knew then it was not the church that Jesus built for Christ's church is ruled by a King.

Under all ages when men tried to improve upon the Lord's way by changing anything that God ordained they met with failure, and suffered the consequences. The prophet Jeremiah said: "O Lord I know that the way of man is not in himself, for it is not in man that walketh to direct his steps." Since man has not the wisdom to direct his own steps, why should he try to legislate in the Kingdom of Christ? Christ has told us what to do -how to live. It is revealed to us in his law book, which is the New Testament. Then let us submit to the government of the king.

Parable of The Tobacco Seed,

Arranged By Frank J. Dunn

(Note: The following article first appeared in print some thirty or forty years ago. I have been unable to learn the author. After revising it and bringing it up to dale, I submit it for the earnest consideration of every man, woman and child who desires to please the Lord.)

Then shall the kingdom of Satan be

likened unto a grain of tobacco seed, which is exceedingly small, but being cast into the ground, it grew and became a great plant and spread its leaves rank and broad so that huge and vile worms formed a habitation thereon. And it came to pass in the course of time that the sons of men looked upon it and thought it beautiful to behold and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly and said, "We are enslaved and cannot cease from chewing it." And the mouths of all that were enslaved became foul: and they were seized with violent spitting, and they did spit even in the parlors and in the house of the Lord. And the Saints of the Most High were greatly plagued thereby.

And in the course of time it came to pass also that others snuffed it, they were taken suddenly with fits, and they did sneeze insomuch that their eyes were filled with tears, and they did look exceedingly silly. And others cunningly wrought the leaves into rolls and set fire to one end thereof and did suck vehemently at the other end thereof, and did look very grave and calf-like; and the smoke of their torment did ascend up like a fog.

Moreover, it came to pass in later times that still others crumbled the leaves, and small quantities cleverly rolled in paper became very popular among the dudes and simpletons, who delighted in the smoke and aroma given off therefrom, and the practice did also become fashionable among the women of our land. Mothers and grandmothers, daughters, sisters, wives and sweethearts became so incensed with the stupeficient pastime that they were unashamed to puff their smoke even in the market place and to exhale the nauseating vapors in the face of friends and family and strangers alike. The strange fire did render them insensible to the disastrous effects of the filth and poison which crept into their bodies with every puff therefrom, until their lungs, and hearts, and minds, their stomachs, intestines and nerves were of little use to them except to torment them by day and night and cause them to spend many hours in doctors offices and operating rooms and hospitals. They did cry out from their misery, but in vain did they seek it. Moreover both men and women became immodest and immoral; their dispositions waxed irritable, and their children did

cease to bless them. The condition of their souls and bodies did show forth in their countenance; the dullness of their eyes, the pallor of their faces, the blackness of their teeth and the repulsiveness of their breath did betray them. Some became yellow about the hands and finger-nails, and some were taken with violent fits of coughing, others were packed with divers diseases, so that every year hundreds are robbed not only of their physical, mental, and moral powers, but even of life itself. And the folly of their way became a great blight upon the manhood and womanhood of our beloved country even to this day.

And the cultivation thereof became a great and mighty business in the earth; and the merchants waxed rich by the commerce thereof; and the manufacturers thereof built a mighty industry upon the foolishness of the people and the deceitfulness of their own lies and hypocrisy. And it came to pass that the professed saints of the Most High defiled themselves therewith; even the poor who could

not buy themselves shoes, or bread or books for their little ones, spent money for it. And the Lord was greatly displeased therewith and said, "Be ye clean that bear the vessels of the Lord." "Let us cleanse ourselves from all filthiness of the flesh." "Wherefore come ye out from among them and be ye clean." But they with one accord began to make excuse and say, "We cannot cease from chewing and snuffing and puffing."

So go to it ye sons of iniquity and princes of filthiness, and render your Satanic vice as repulsive in the eyes of mankind as it is possible for it to be; for you are determined to deliver your own selves into the grasp of its tyrannic power, and perchance by the sickening spectacle presented before the young people of this age, some may be turned thereby away from the slimy paths of filth and degradation and delivered from the clutches of so vile and hideous a monster as the tyrant that holds you in his merciless claws and bids defiance to whatever purity and manhood you may chance to have remaining.

Are We Abounding In The Work of The Lord?

MRS. J. L. ROBERTS

In the 15th chapter of I Corinthians Paul discusses the resurrection of the dead, and concludes the chapter with these timely words: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, 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: 57, 58). Is there not a work to be done now? Can we meet for worship once a week, and do nothing the rest of the week (except for ourselves), and obey Paul's command to "abound in the work of the Lord?" Many people would do well to look up the meaning of the word "abound," and then measure their lives with the admonition to "abound in the work of the Lord." There is much work to be done. Only a blind person can fail to see much work that must be done by those who have named the name of Christ. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10: 2). We are all laborers together with Christ (I Cor. 3:9). In temporal things it is God's law that if one will not work, he cannot eat (II Thess. 3:

10), and I have no doubt but that it will apply in a spiritual sense. We must work while it is day for the night is coming when we cannot work. But are we working? Are we abounding in the work of the Lord? Many worthy calls come through the gospel papers, and congregations that are plenty able to help turn a deaf ear. Many never think of helping needy places and worthy works that are outlined by other congregations, and yet they do nothing at home. The gospel needs to be preached to our home town, but we have little preaching.

There are many members in our midst who are weak and need encouragement, or the question may be in the minds of many people, "Are they weaker than are we?" I am afraid that the Lord is going to spue many congregations out of His mouth for being lukewarm (Rev. 3:16). It is a serious thing to become lukewarm about the work of the Lord. Perhaps we do so because the work of the Lord takes our time and money. This is certainly true, and when one spends all of his time and money for self, and selfish ends, he becomes lukewarm about the Lord's affairs. Paul commanded us to give as we are prospered (I Cor. 16:2), but some who are well blessed with this world's goods give

twenty-five cents per week. Jesus said, "What doth it profit a man if he gain the whole world and lose his own soul or what will a man give in exchange for his soul." Let us all ask ourselves this question, "Am I selling my self for earthly treasures by ignoring this plain command and holding on to my money?"

Are we abounding in the work of the Lord when we treat his word and work any such way? In the light of such actions as these mentioned above are we worthy to be called by the name of the blessed Son of God who suffered so much for 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). "Therefore, my beloved brethren be ye steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."—Delight, Arkansas.

DEATH OF THE CHRIST

(Continued from page three)

of the conflict which eventually led to the persecution and death of the Savior. Ever since the beginning when Adam and Eve were ejected from the garden, there has been strife between good and evil and this strife finally led the evil forces to destroy the physical being of the Master of all that is right.

We find in Isaiah 53:4-5, this quotation: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Then we go to the 12th verse of the same chapter and read: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors." Here we find the prophecy that directly points to the crucifixion of Christ—"borne our griefs—carried our sorrows—smitten of God and afflicted—wounded for our transgressions—bruised for our iniquities—with his stripes we are healed." Who else could have and would have done all this for us.

Isaiah has shown all these things so that he might help prepare Israel for the Christ, his death, and his resurrection. Of course, it was not told how he would do all this for they and

us, but any intelligent Jew of that period of time should have been able, from these prophecies, to help future generations understand that the Savior would come and die for all the sins and transgressions of the world. But the Jews, because of ignorant superstitions and traditions handed down through the ages, were prejudiced against a spiritual king and a heavenly kingdom, and had prepared their sons and daughters for a great temporal king who should come and restore the earthly kingdom to Israel.

Next in the line of circumstances leading up to the death of Christ was his betrayal by Judas Iscariot. This had also been foretold by the prophets. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." (Isa. 53:7) He was being led to his death by cruel and evil men. He knew their intentions and he knew who would betray him, and if he had so spoken many stood ready and willing to defend him with the sword, if necessary, to keep him from what to them seemed like an untimely death. But he went and submitted unto them without raising his voice in protest," without defending himself in any way. You or I, had we been warned that we were to be executed, would have tried to run away or when the time came and we were taken, we would have fought savagely to prevent this thing that we knew must take place. Not so with the Lord. The Father had so willed that His only begotten Son should die for the sins of the world and His Father's will was the uppermost thing in the mind of Christ. If we, today, would follow the Father's will only a portion of the way our Savior did, we would surely be more abundantly blessed in eternity, but we, weak creatures that we are, turn and flee at the first test we are called on to stand.

After the betrayal in the garden, Jesus was taken before Caiaphas, the high priest, to find a charge whereby he could be taken before the courts. After much talk among themselves and very little from Jesus, he was accused by the high priest, of blasphemy. He was led before Pilate, bound like a common thief; he who had no desire to escape the fate that was impending. Pilate could not find anything against the man, Jesus, and so told the Jews. However, they were so enraged with prejudice and clamored so loudly for his life, Pilate, politician that he was, gave them their choice of releasing Jesus, the Lord and Savior, or Barabbas, a common prisoner. Barabbas was released and Jesus was scourged and delivered to

the soldiers to be crucified.

What was the charge? Nothing. What had they against him? Just this: he had gone about the land healing the sick, raising the dead, making the blind to see, curing the lepers, causing the lame to walk, casting out all manner of demons, and trying to prepare them for the blessings which was meant to be theirs when the kingdom was established. Pilate himself took water and washed his hands saying, "I am innocent of the blood of this just person: see ye to it." Pilate knew that in the eyes of the law this man did not deserve death.

We speak of and have heard spoken of many times about Jesus bearing his cross, but we find this in Matt. 27:32: "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." Yes, truly did Simon of Cyrene bear the cross for Jesus from Jerusalem to Golgotha. But on Jesus rested the weight of the sins of many centuries past and of all the years yet to come. He was carrying such a burden that Simon, had he known, would never have dreamed that any man would be able to stand under such a load. If bearing the cross had only amounted to carrying the actual timbers to their final resting place, I am sure that most any of us mortal people would have been glad to share his burden.

They took him then, the Lord and Master, Jesus the Christ, and crucified him on the mount of Calvary, between two malefactors. And there was a darkness over all the land, yet it was only the sixth hour, or in our time, 12 noon. Here find the fulfillment of one verse spoken by the prophet Amos. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (Amos 8:9) And the veil in the temple was rent in twain. That is the veil separating the holy place from the Holy of Holies, the place where only the high priest was allowed to go and him only to offer blood for the atonement of the sins of the people. The old temple or law was destroyed at this time and in its place a new and greater covenant, a finer and more elaborate temple, was built by the Lord Jesus. He took away the earthly high priest and his atoning blood of bulls and rams and in its stead he became our high priest, offering His blood as a living sacrifice of atonement for the sins of the whole world, not for one year, as the Jews had been accustomed, but for always. An eternity.

For whosoever would request the

atoning blood of Jesus it is still available in vast quantities. He died once that we might have life eternally. To partake of this cleansing blood we are to do only as he directed. He gave to the apostles this instruction: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Peter, preaching on the day of Pentecost, said to the Jews when asked the question "What shall we do?", "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." Now does this seem hard to understand? Is this a difficult and figurative passage of scripture? Do we need an interpreter or a D.D., L.L.D., or other nightly educated commentator to explain to us what to do in case we have been touched in the heart by hearing the gospel of Christ and desiring to partake of the heavenly gifts offered us through the atoning blood of Christ; the same blood that was poured out on Calvary 1900 years ago. No, all we need to do after hearing the gospel preached, is to repent of all our past sins, go with some person to where there is much water, be buried with Christ in baptism, as is mentioned in Romans 6:4, and then be resurrected from the watery grave to walk in newness of life. What shall we do then? Continue as we have in the past or begin today to walk a new life.

Sin In The Camp

J. C. NOBLITT

Joshua, a servant of God, who through obedience to God's commands had gone to the land of milk and honey, had a phenomenal success in every venture that he and the Israelites had undertook until they had the battle with the Amorites, and were defeated. "So that the men of Aismote of them about thirty and six men. Joshua rent his clothes and fell to the earth upon his face before the Lord until the eventide, he and the elders of Israel and put dust upon their heads" (Joshua 7:6).

"And the Lord said unto Joshua, get thee up: wherefore liest thou thus upon thy face?" ISRAEL HATH SINNED and they have also transgressed my covenant which I commanded them". In these thoughts we have a large group, in fact the whole congregation suffered because of the sin that Achan committed. This battle was lost because of the transgression of just one family.

"The accursed thing" referred to here is a portion of the spoils of Jericho, hence we can well understand why the Apostle Paul says "The Love of money, is the root of all kinds of evil" This sin is prevalent throughout our land, whole congregations are suffering because of the sin (or sins) of just one family, and the elders (and sometimes even the elder (?) is bring-

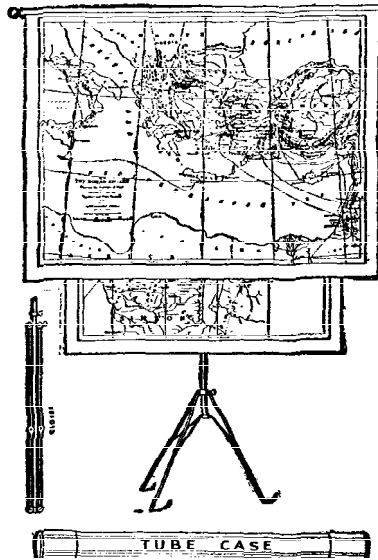
ing reproach on the body of Christ) and the preachers are too backward about exposing them as such. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should SHOW forth the praises of him, who hath brought you out of darkness into his marvelous light." Congregations that persist in continuing in sin when it is prevalent,

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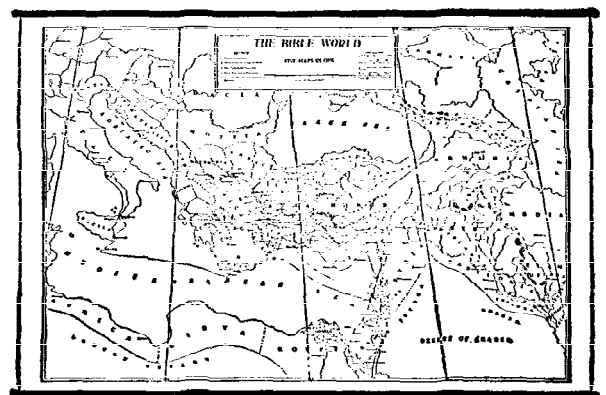
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are doing more bodily harm to the body of Christ, than any other sin known unto mankind. One reason the "Holiness" groups are growing so fast, is because they are openly condemning sin, such as adultery, tobacco, shows, and such like. We are drifting toward an end, which I am sure will end in destruction.

"Israel hath sinned," this phrase is the whole thought that God has placed in front of Joshua when he rent his clothes and poured ashes upon his head. God did not single Achan and say that the individual had sinned, but that the whole group, and we know that the whole group sinned because of one's transgressions.

"My son give—glory to the Lord God," when Achan was first detected, he was to "Make confession unto him;" and tell me now what thou hast done. "If we confess our sins, he is faithful and just to forgive us of all unrighteousness."

The one example that we should follow, is that, Achan was made a public example, along with his family, for the edification of the congregation, and a vindication of the righteous judgment of God. With this example, it behooves, every preacher, and elder to make an example of those who bring reproach on the body of Christ, when there is sin in the camp.

Notes - Reports

Little Rock, Arkansas. June 11: We are closing a vacation Bible school at Fourth and State this week. 237 were enrolled in the school and were about all present each day. We feel encouraged with having this number, since the church has not been conducting schools each year. Sunday was our best day thus far in attendance for worship services and the contributions. Our house was filled for both morning services and at night. Bible study was off some. Two placed membership. We continue to enjoy working with these good people.—Cleon Lyles.

Clarksville, Arkansas. June 3: Bro. A. E. Findley of Waskom, Texas has just closed a good meeting with us. We had good crowds. Two additions, and people came who never came before. Brother Findley is a fine man who loves and preaches the truth.—T. H. Warren.

Wellington, Texas. June 10: Attendance at Bible study Sunday morning and Wednesday night has more than doubled in last few months. Two baptized and one restored last two Lord's days.—Vaughn D. Shofner, Box 622.

Johnson, Arkansas. June 9: Our meeting here at Johnson came to a close today. Brother H. H. Dunn of

Huntington, Arkansas did the preaching and did his part well. There were no visible results, but I am sure much good will come from the preaching. We had good crowds all through the two weeks meeting. Brother Guy Couch of Fayetteville is doing a fine work with the church here. Brother Dunn will be with us in another meeting in 1948, the Lord willing. Let us all do more for the Lord.—John Richardson.

Fort Smith, Arkansas, June 10: I closed a meeting in Miami, Oklahoma last night. One was baptized and good accomplished. Will be with them again in 1948, so far as we know now. Begin a meeting tonight in Van Buren, Arkansas. Brother Tillman B. Pope and I held meeting there in June 1944. Got about 18 together. Have a house now, about 40 meeting.—Will W. Slater, Station A, Box 1025.



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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} 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 live 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 16

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NUMBER 28

"For This Hour I Have Lived"

GEO. B. CURTIS

The shades were drawn. Attendants moved softly. Tears flowed down the cheeks of the little group gathered around his bed. The family physician shook his head at the inquiring glances bestowed upon him. The death rattle could be heard throughout the silent house.

A stalwart son approached the bed upon which the dying father lay. Anxious days and nights had passed while the aged sufferer had tossed and moaned in pain. A look of peace and tranquillity now settled upon a brow upon which the dews of death were gathering. The son took the hand of the dying father and tenderly inquired, "How are you, father?" With the faint suggestion of a smile upon his pallid lips, the answer came: "Son, for this hour I have lived." The soul took its flight back to its maker. The father was dead.

"Blessed are the dead who die in the Lord." To the weeping family gathered around their dying father, the price of living in the Lord did not now seem too high. Time had been when to them it seemed that their father was paying too high a price for Christianity.

Wealth he had passed up for the sake of the cross. Fame was ignored to follow in the footsteps of the Galilean. Political power had been counted as dross to win the cherished reward of a Christian. Sensual pleasures were disdained in his godly pilgrimage. Now all that was mortal lay cold and still in death. For this hour—the hour of death—he had lived.

"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are give to it." (Ecclesiastes 8:8). All the medical science of all the world cannot withhold the

hand of death. No man has power over his spirit to keep it. He cannot be discharged from the necessity of physical death. "It is appointed unto man once to die; and after death the judgment."

If physical death ended it all, death would not be so terrible. There is the second death—eternal separation from life with God—in a region of eternal misery and woe. How shallow and insignificant are the baubles of wealth, power, fame and pleasure when measured in terms of eternity. The wealth of the millionaire cannot reach one second beyond the last heartbeat. The power of a king is powerless to cross the borderline of the grave. The fame of the greatest actress must, like her ermine robes, be left at the river's crossing. The sensual pleasures of life must be left as bitter dregs in the cup of life. They cannot cross into the silent realm of the grave. All is vain in the light of man's last hour on earth.

Giving or Grudging?

GUSSIE LAMBERT

Every institution or organization that promotes worthwhile programs must be confronted with the problem of financing its work. In the business world this seems to be an easy task since they use the method of assessment. For example, if you hold a policy in an insurance company you must pay your premiums or your policy will lapse. If you are a member of a secret society you must pay your dues and attend lodge, or you will be deprived of its benefits. If you are a citizen of a government, you must pay your taxes and be loyal to its constitution.

Though the church does not use the

method of assessment, still that does not free its members from the responsibility of supporting its work. In the government we vote bonds and bills to provide funds and the work goes along nicely. But in the church progress is not so easily made when people quote I Cor. 16:2 to escape giving a definite amount and misunderstand what it means to give as you are prospered. It is alarming to know the number of people 'who go to church without any thought in mind as to what they will give to the Lord's work, then w they hastily check their pocket or purse and find only a buffalo nickel,

toss it in, feeling assured that if they give more they could not give it cheerfully. These same people never give one thought as to whether or not their offering will be acceptable with the Lord. Some are content to believe that anything given will be acceptable and with this thought in mind let us take a birds-eye view of the Bible on the subject of giving.

In Gen. 4:3-5 we read of the first offering made by man to God. Here Cain brought forth his offering to

great and your supplies so few, would you have anything to spare? Today we have the natural resources developed, the land in cultivation, cities built, homes constructed and a world full of fellowmen, still we do not think we have anything to give the Lord, quite a contrast, isn't it?

I was once working with a congregation whose offering would not meet expenses. One of the elders and I had quite a conversation on doing personal work among the members in view of building up the contribution. He stated publicly to the church that he was giving ten dollars per month. One night after the contribution had been posted and I saw that it had not increased any, I turned to this elder and said, "I am going to work on that contribution tomorrow and I am going to put you down for two dollars per Sunday." He was insulted, thought I was trying to put all the load on him and got mad and refused to give it. Yet, he owns a good farm, nice home in town well furnished and draws one hundred dollars per month.

Latter I met another member of the church who seems to be very conscientious about the Lord's work. I told him what I was doing, asked him to consider it and let me know what he would give and to this good day he has not mentioned it. Such stunts stop the mouths of some preachers and check the interest of those who would be loyal but do not solve our problem.

In I Sam. 15, God told Saul to go and utterly destroy the Amalekites. Saul went, had success but instead of UTTERLY destroying them, he brought the best of the sheep and oxen to sacrifice to the Lord and was rejected. Why was he rejected? First, God did not command that offering; second, the offering cost Saul nothing and third, it was taking material from people of the world to supply an offering for the people of God. This is comparable to people today giving pie suppers, box suppers and cake walks to raise money to carry on the Lord's work. It is taking money from people of the world to make our offering; just exactly what Saul did and was rejected. I Sam. 15 forever outlaws such procedure.

From Ex. 22:29, 30, we learn that Israel was to give the first of their fruits; the first of their sheep, the first of their cattle and even present the first of their sons to the Lord. And in Neh. 10:37, 38 they not only gave the first fruits but gave also a tithe or tenth of the remainder.

As long as this was observed all went well, but many times the people

departed from the Lord. Among the last things that we learn about Israel in the Old Testament was their variance concerning this matter. In Malachi, first chapter God reproved them saying, "And if ye offer the blind for sacrifice is it not evil? And if ye offer the lame and sick is it not evil," verse 8. And in verse 13, "and ye brought that which was torn, and the lame and sick thus ye brought an offering, should I accept this of your hand saith the Lord?" Again we read in Chapter 3:8, "Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me even this whole nation." This is just another example of man's offerings being rejected. Why? They were making offerings but not the kind the Lord wanted. The law said offer the first of the flock, Ex. 22:29-30, but they were offering only the lame and blind. But why did they offer the lame and blind? Well it was ruined so it did not cost them anything. They must lose it any way so they would not miss it, and it would not interfere with their other plans. How easy, but alas, God would not accept it.

This is comparable today to people who give that buffalo nickel and thin dime when they are able to give more, but who is able to give more? People who drive automobiles, go to town, wear nice clothes, have nice homes well furnished, smoke and chew tobacco and celebrate Christmas. No doubt those Israelites thought they did not have it to spare but they had it to be cursed. (Mal. 3:9). And today my brother if you have it to do any of the afore mentioned things you have it to spare or it will be cursed.

One may reason that all this is in the Old Testament and does not apply to us, but Paul said, "Now these things happened to them for ensamples and they are written for our admonition upon whom the ends of the world are come" (I Cor. 10:11). And we dare not examine ourselves by the examples of the New Testament for they gave it all.

The Pharisees gave a tenth, of his possessions. (Luke 18:12) Jesus said "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in NO case enter into the kingdom of heaven" (Matt. 5:20). Some object to giving a tenth because it is not specifically commanded in the New Testament, but don't you think we should do at least as well as the Pharisees; if not, Jesus said we could

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Time went on, the world grew desperately wicked; God destroyed it, but offered a way of escape. He told Noah to build an ark; take two of every kind of unclean beasts and seven of every kind of clean beasts into it. Noah did all God commanded, (Gen. 6:22). The flood came; after one hundred and fifty days of waters were abated, the ark opened and in a new world Noah started out to multiply and again replenish the earth. But the first thing he did was to make an offering to the Lord. (Gen. 8:20). People today say they do not have it. Just think of Noah, with the entire world before him and all its natural resources to develop, land to till, homes to build, cities to build and though the task was so great, yet Noah found time to worship God and plenty to make an offering. If your task was so

not enter the kingdom of heaven and remember they gave a tenth.

What law shall govern our giving? Surely the New Testament is sufficient for every thing. In I Cor. 16:2 we find this, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." If we give as we are prospered we simply give in proportion to our ability. But what proportion of our gains, shall we give? Surely not less than a tenth for the Pharisee gave that much and Jesus said if we did not beat the Pharisees we could not even get in the kingdom of heaven: Again in II Cor. 9:7, "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity for God loveth a cheerful giver." Webster says purpose means, plan; so our contribution must be purposed or planned. But what shall determine the plan? Our willingness and surely we are not willing to give LESS to the promotion of the gospel of Christ that was initiated at the expense of his blood than the Pharisee gave to uphold the tradition of his fathers and then sit on the front seat and sing I am bound for the promised land, and Oh, how I love Jesus.

David proposed to build God a house but God refused to let him do it. (II Sam. 7). But though David could not build it himself he made preparation for it when it was to be built. (I Chron. 22:14.) His own personal contribution to the temple was 3,000 talents of gold and 7,000 talents of silver. (I Chron. 29:5). Thus, by his example he moved the people to give willingly. (29:6). Does your gift to the Lord move people to give willingly or does it offend you for someone to ask how much you give?

We have a greater example than this, for Jesus Christ gave not silver and gold that perished, but gave his own perfect life and shed his blood that you and I might be saved and truly understand what it means to give. The early church seemed to have the same spirit for they sold their possessions and laid the price at the apostles' feet. Ananias and Sapphira sold a possession, kept back part of it and gave the remainder as if it were all; thus they died for lying to the Holy Ghost, as is recorded in Acts 5. What is the difference in their saying that they gave it all when they had not and our saying we give all we can when we do not. Certainly we do not give all we can when any item of our living cost us more than our contribution.

But all this, says one, does not set an amount or command a tenth. May I ask you, why should God command

those early Christian to give one tenth when they were already giving ten tenths. (Acts 4:34, 35). Their sacrifice and willingness should be an inspiration to us to give regularly, bountifully and cheerfully.

To sum it all up we must give as we are prospered, in proportion to our ability, (I Cor. 16:2); according as we purpose or plan in our hearts. (II Cor. 9:7). I defy the world to plan an offering in proportion to their ability

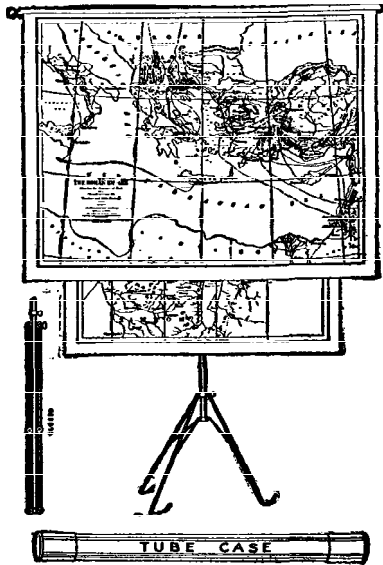
without setting an amount. Abraham offered his son. (Gen. 22). Jephthae gave his daughter. (Judges 11:39). Jacob gave a tenth. (Gen. 28:22.) The poor widow gave her living. (Luke 21:4). The early disciples sold their possession, (Acts 4:34-5), and Jesus gave his life, (Matt. 20:28). Then since the need is so great today, the charge so serious and the responsibility so grave let us abound in this grace also.

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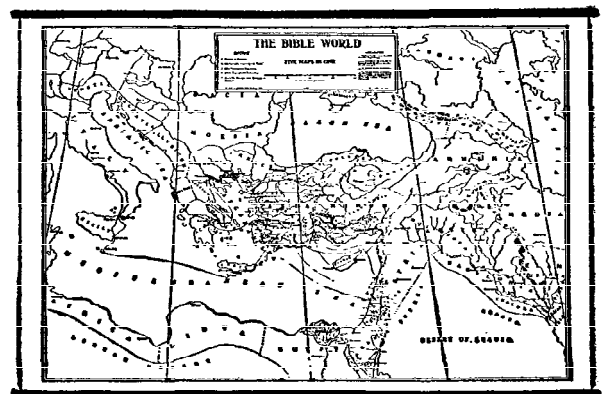
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The Church That Jesus Built

Number 8

J. A. COPELAND

In this article we shall discuss the worship of the church of the Lord.

In the second chapter of Ephesians, Paul tells us that Christ is our peace, and hath made the Jews and Gentiles one and by the Lord's death, he blot- ted out the enmity between them, and prepared the way that both Jew and Gentile can be reconciled to God in one body. And also both have access by one Spirit unto the Father.

Then by the death of Christ He made provisions that all can come into the "Body" or "Church" and all may worship God, or have "access by one Spirit unto the Father." The last verse says, "In whom ye also are builded to- gether for an habitation of God through the Spirit." Then the church is composed of Jews and Gentiles, who are builded together in Christ, with Christ as head, and God inhabits it by dwelling in its head and members. See Eph. 2:14-22.

But how should we worship God? Jesus said, "God is a spirit; and they that worship him must worship him in Spirit and in truth." (John 4:24).

To worship him in "Spirit" no doubt means to worship him with the heart or inward man, and to worship him in "Truth" is to worship him as the truth directs.

We should worship God every day. Prayer is worship and we should pray daily. (I Thess. 5:17). But we under- stand also, that God has ordained public worship or worship when the church assembles. In I Cor. 14, Paul speaks of acts of worship when the church is gathered together. In the 15th and 16th verses he said, "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. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understand- eth not what thou sayest?"

This shows that the singing and praying was to be done in the as- sembly, and was to be done in a know tongue, so those that heard it could endorse the same by saying Amen.

But what are the acts of worship in which we should engage when the church assembles?

With reference to the church at Jerusalem Luke said, "And they con- tinued steadfastly in the apostles doc- trine and fellowship, in breaking bread, and prayers." The apostles' doctrine as used here, no doubt, meant that they continued to teach, study and practice the doctrine taught by the apostles. We learn that early dis- ciples did teach, and were to teach in a way that the church will be edified. (I Cor. 14).

The "Fellowship" spoken of in Acts 2:42, I think referred to their mutual agreement and concord one with the other, and perhaps embraced the con- tribution, for I feel sure they had fel- lowship in that way. Paul gives these instructions in I Cor. 16:1, 2: "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come."

If all members of the Church would follow the Apostles' instruction here, we would have sufficient means to carry on the work of the church.

"Breaking of bread" in Acts 2:42, no doubt referred to the Lord's sup- per. They continued steadfastly in the breaking of bread.

When did early disciples break bread? "And upon the first day of the week when the disciples came to- gether to break bread, Paul preached unto them ready to depart on the morrow." (Acts 20:7.)

The Lord's supper is an institution given by the Lord himself. We find

the record in the 26th chapter of Mat- thew. The disciples as well as many other Jews had assembled at Jerusalem for the Passover, which was a Jewish feast. The Lord being present with his disciples, and knowing that the law of Moses with its feasts and cere- monies was almost ready to pass out and the time for the new and living way was approaching, Jesus gave them a new feast. "And as they were eating, Jesus took the bread and blessed it, and break 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 Testa- ment which is shed for many for the remission of sins." (Matt. 26:26-28). Jesus also said to the disciples, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom." (Luke 22:20-30). Then the Lord's table was to be in the king- dom.

And Paul wrote to the churches at Corinth a few years after the kingdom was established and said, "For I have received of the Lord that which also I 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 re- membrance of me. (I Cor. 11:23-26). So Jesus said, "Do this in remembrance of me," and the disciples in apostolic days did it on the first day of the week.

Then back to Luke's statement, "And they continued steadfastly in the apostles' doctrine and fellowship; In the breaking of bread and in prayer."

We see from Paul's statement in I Cor. 14:15-16, that God approves of prayer in the public assembly.

There is another act of worship re- quired in the public assembly although not mentioned in Acts 2:42. That is singing.

After Jesus had given his disciples the supper, the record says, "And when they had sung an hymn, they

went out into Mount of Olives." (Matt. 26:30).

Paul said to the church at Ephesus, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5:19).

And again, "Let the word of Christ dwell in you richly. Teaching and admonishing one another in psalms, and hymns and spiritual songs; singing

with grace in your hearts to the Lord." (Col. 3:16).

When a church of the Lord assembles on the first day of the week, sings praises to God, reads, teaches and studies God's word, offer their prayers to God, commemorate the death of Christ, and in mutual fellowship they contribute as they have been prospered; If all of the acts of service come from the heart, they worship God, "In Spirit and in Truth."

The Decline In Godly Leadership

A. W. TOZER

(The following article appeared in a recent issue of "The Alliance Weekly", a denominational publication. In our opinion the writer has touched on a number of vital points that are worthy of our consideration. We make no apologies for re-printing it here. Could it be that some of these "modernistic" trends, that even the denominationalist abhors, are finding refuge in our ranks? Are we endeavoring to seek out the "old paths" and walk therein; or, are we saying to the Lord, "we will not walk therein?" Are we guilty of forsaking the commandments of God and instituting ways and means of our own for carrying on His (?) work? Read the article.—F. A.)

The active leadership of the church in America has in recent years largely passed out of the hands of men of solid Christian character, and has gone over into the control of those men who are remarkable neither for their learning nor their Godliness, but who possess a flair for publicity, boundless ambition, and a pretty fair talent for successful promotion. Gravity has been pushed aside to make place for cleverness, and the novice is now in the saddle in direct violation of the solemn warning of the Apostle Paul.

No Spiritual Giants

The giants of the Kingdom who lived and wrought a generation or two ago are now gone home. While they lived among us, they led the church by the sheer power of their gifts and the admitted superiority of their personal characters. But, strange as it may be, while they themselves were mighty men and men of renown, they were not able to sire a spiritual progeny equal to themselves, so that, as they left us one after one, their mantels fell upon men very much inferior to them in ability, learning, and piety. The generation now in charge consists of the sons and grandsons of the old spiritual heroes, and great has been the decline from year to year.

Though it may seem a gloomy conclusion, we must assume either that

the race of spiritual giants is now extinct within the borders of evangelical orthodoxy, or that, if some do exist, they are for some reason strangely inarticulate, for it is hardly an uncharitable deduction that spiritual greatness is not discoverable in the lives and labors of our modern Gospel propagandists.

One of the woes pronounced upon Israel at one time was that their princes should be children. God said that He would take away from Jerusalem and from Judah the mighty man, the judge, the prophet, the prudent and the ancient, the honorable man and the counsellor, and would give children to be their princes and make babes to rule over them. However much it may be deplored, it is yet not a singular nor uncommon thing for the more worthy to be led by the less worthy, for it is often true that the mighty in a given field are silent while the quasi-great are loud in their outcries. Of course, the public, being neutral, will usually follow the most persistent voice. Plato said that the penalty good men pay for failure to take part in politics is to be ruled over by bad men. Sound, God-honoring Christians in our day have to a large degree surrendered their leadership to lesser men who are not their equal in Godliness but who are hungry for power and so are ready to take over at the first opportunity.

Unworthy Programs

Many of our latter day Gospel programs bear a disturbing similarity to the familiar radio show. All the elements are there: The sponsor, the product, the artists, the show, and the commercials. The sponsor who is assumed to be back of it all is the Lord; the product is the Gospel; the "artists" are the various stars of the evangelistic firmament—both speakers and singers; the show is the demonstration these stars put on for the amusement of the public, and the commercial is

the dutiful plug which is introduced every so often in favor of the Lord and the Gospel. The whole thing is a fair imitation of a soap opera. The discriminating listener is left with the feeling that the artist has a following altogether apart from his sponsor, and that if he were to switch sponsors, his fans would simply switch with him and go right on enjoying the program.

Brethren, these things ought not so to be. The true witness has no "act" apart from his Lord. His act is to reveal his Lord. He will have no acceptance where his Lord is rejected, and he is accepted only as and where his Lord is welcomed. Samuel was rejected from ruling over Israel, but only after Israel had first rejected God.

Uncompromising Leaders

The need today is for leaders identified so fully with the Cross-carrying Jesus that they have no life apart from Him, no ambition except to make Him appear glorious in the sight of men. Such as these will seek no place, no reputation. Christ Himself will be their glory and their all.

He is a poor and wretched example of a Christian who will accept a seat at a banquet where his Lord is not welcome, who will bask in the sunshine of a friendship which his Lord cannot share. The true servant will ask nothing better than to be where Jesus is, to stand or fall with Him in the favor of men, to suffer or rejoice with Him at all times.

At a time like this every real Christian must make his decision, whether he shall drift along with the religious time, weakly going wherever the noisy promoters take him, or whether he shall stand to resist the movements which tend away from the sound and solid things of spiritual religion. The Christian with spiritual vision and courage to follow it will not long hesitate which course to take. He will set his house in order and prepare to bear his cross along with his Savior.

Unproved Movements

Right here is the place to discuss the matter of the various movements and organizations which are springing up these days like grass in the back pasture. What should be the attitude of the God-honoring Christian toward these many clamorous bidders for his support and loyalty? The answer cannot be given in one sentence, and yet it is not hard to find our bearings if we but have a little independence of judgment and courage to stand alone.

A few such organizations there are

which can command the respect of the Christian public and are for that reason worthy of our support. But for the most part the many organizations which are springing into bloom here and there are no more than visible evidence of fear on the part of some and ambition on the part of others. The ambitious will lead and the timid will follow. The result is a multiplicity of overlapping groups consuming millions of dollars each year to keep up offices and pay salaries for the carrying on of projects which it is morally certain God never stated. From all such we are in duty bound to turn away.

Every movement that solicits our support should be put to the test of sound Christian Godliness. We have a perfect right to ask to see its credentials before we cast in our lot with it. We are, in fact, commanded in the inspired Word so to do, and we disobey God when we fail. We should ask first: Who is the hero of the piece, Christ or some star of the religious firmament? Next, are they who guide the project saintly and self-denying men whose records show them to be wholly concerned with the honor of God? Is there evidence of the travail of the Holy Spirit in the movement, or was it born painlessly at a get-together luncheon somewhere? Is there any real need for the organization, or is it a duplication of already existing means of accomplishing the same thing? Will our money, if we pay it into their treasuries, be used to spread the message of dying love and to encourage men to become Christians? Will we be assisting men and women to live in all meekness of humility, to study to mind their own business, to live Godly at home and attend to their duties as pilgrims of eternity, or will we be giving to the support of overpaid men who know not what sacrifice means? Will we be promoting the personal glory of publicity-hungry men or truly supporting the work of the Holy Spirit in this generation?

Before we join any religious parades we had better pause and find out where they are going. We must all appear before the judgment seat of Christ soon or late to receive the things done in the body. Now we have opportunity to call our shots. It will be too late then.

The Appeal of the Christlike

It may be justly said that the writer of these lines is of all men the least worthy to call Jesus Lord or to speak in His sinless Name. So be it. Nevertheless I have a soul to save, a God to glorify, and no one can stand sponsor for me before the great assize. There

I must stand alone; and if it should be necessary that I stand alone for a little while here, I shall not wish it had been otherwise when the day comes. If my fellowship is worth asking then it will be given to the saintly man, the humble man and the holy. He who would call me to his side must have garments that smell of myrrh and aloes and cassia out of the ivory

palaces. Let him show me his scars and then command my service. I shall not withhold it. Gladly will I toil beside the man who reminds me of my Savior. As for the others, let them not trouble me. I am trying to show forth the glory of Him who called me out of darkness into His marvelous light: It is a great work and I cannot come down.

Strife, Contention, Debate—Forbidden

F. L. PAISLEY

These are three very bad words in the Bible—they express vile ruinous characteristics. These same words are very good words, as used in the Bible—expressing lasting obligations of all Christians. This contrast is informative. This lesson has to do with the evil things the words express. We shall follow with the good.

These words are synonymous for all practical uses in this lesson, but we shall study a few verses dealing with each one. They generally mean, quarreling, fussing, unpleasant, disagreement, unrighteous discord. Even physical fighting might be included (Ex. 2:13). They are classed with works of the flesh (Gal. 5:10-21).

Strife

"Woe unto him who striveth with his Maker" (Isa. 45:5.) This woe, whatever retribution or calamity it might mean, is for all who oppose the way of Jehovah. This was true in the long ago. The principle has not changed. It is still a very serious thing to oppose the way of the Lord. God so defended the Israelites that so long as they were faithful and true to him he said that those who strive with Israel shall perish (Isa. 41:11). Abraham pleaded that there should be no strife between himself and Lot, or between their servants. He assigned two reasons for his plea. "We are brethren" and "the Canaanite is in the land"—the enemy is watching us! This principle respected by Christians, there is left no room for any church disturbance. What a shame that whenever any strife is begun, then and there the ones involved do not stop and think! If being "brethren" in Abrahamic blood was good reason that there should be no strife then, how greater that none should exist between "brethren" who are such by the holy blood of the Lord! The enemy is ever ready to criticise. Many are driven from accepting the truth by strife among brethren. Who has not seen some precious souls being persuaded to accept the Lord, by long tedious work—private and public—but turned away

in disgust because of strife that could be easily eliminated by a desire to let peace dwell in and rule the congregation. Paul told Timothy to avoid such questions (issues) that gender strife (II Tim. 2:23). Think of the many sad disturbances caused by violation of this sacred admonition. The book of Revelation is a very sacred part of the Bible. It should be read carefully, believed implicitly—that part not understood as well as the simpler. But there are many issues that arise from our desire to look into the future further than God has lifted the curtain. One of the simpler illustrations is found in Rev. 12:1. There a woman, clothed with the sun having the moon for her footstool is pictured. Anyone can raise strife-generating issues over such a verse. The verse is all right, but the unnecessary issues one can create about it are worse than folly.

What one may claim the woman, sun, moon represented, or the determination to make them literal, might be the basis for a question that would cause a church untold misery. Whatever they represented in the vision will not effect the salvation of any soul now living if it believes and obeys the gospel of the Lord and is faithful in his worship and service as a plain Christian. A class I was visiting one Lord's day morning in a rural church was struggling to get some meaning out of that verse. Several had been asked what it meant, but no answer. In seeming assurance that I (as a preacher well known to them) would be able to unfold the mysteries of the woman clothed with the moon, the teacher asked me what I had to say. I said, "Brethren, I can tell you exactly what I believe about that verse." I read it aloud carefully and slowly. Without comment I said, "Brethren, that is exactly what I believe about that verse." I could have easily introduced an issue that might not have been settled there after these six years. Suppose the things I might have said were true. None could ever

know it. If what I could have said about it had been wrong, and I am sure it would have been, it would have been justified as easily as the foolish things brethren say about other parts of the same book. These issues gender strife. Paul said avoid them. We must teach the truth opposing them. This forces gospel preachers not to leave them alone when they have been caused to create strife in the churches. The truth against those foolish questions must be preached to preserve peace in any churches where the issues have come or might come.

In Luke 22:24 we read of men, the Lord's apostles, who had for a time become the smallest of boys! They were striving one with another as to which of them should be the greatest in the kingdom. Brethren today will not admit that such is their issue, but it is just that—often. Churches are disturbed and torn asunder just to give place to the same spirit of selfish pride the apostles then demonstrated. When this is forced upon the church it suffers. Often some innocent victim is destroyed in the holocaust. I observed long ago that a church strife miles away is always misrepresented more than correctly stated. A church in Kentucky has been the victim of strife among brethren. In any given case the preacher may plead for peace. If he has enough sense to preach and common judgment to stay sober, he knows that his personal interests (if he forgot the church) depends upon the peace of the church in truth. But he will eventually get the chief blame for all results. Honest brethren tell me this happened in the Kentucky case.

Contention

It is better to dwell in the corner of the housetop than with a contentious woman in the whole house." (Prov. 21:9). "As wood is to a fire so is a contentious man to kindle strife." (Prov. 26:21). A sad scene it is when a contentious man or woman sets head to destroy the church or some one in it. I knew a man kindly reproved (not in my presence) for a serious blunder he had made. He set his heart on the destruction of the whole congregation, though a former elder in it. He did all but blaspheme the church, predicting that the bats and owls would soon take the building. The church suffered much for weeks. Its worship was reduced to a form while gossip raged like a prairie fire. Thank the Lord, he saw his error eventually and acknowledged his sin. But the church continued to suffer effects. Long after the case had been settled to the satisfaction of all, the dwarfed condition of the church

resulting from those days of strife was charged to the preacher's account. Men as small in spirit, but as large in ambition, as the apostles were in Luke 22:24, tried as hard to ruin the preacher as the contentious man had to blast the church. Thanks be to God, such unholy missions usually fail, eventually.

Paul and Barnabas had a very sharp contention of difference in personal judgment. Inspiration did not then, nor does it now, settle such issues. Brethren must be sane and keep feet on the ground. Both men of God must have suffered in the strife. The church did not escape. But they did not allow it to continue. A decision was made that led to good results. Wrongs are never right, but good can and does come out of them. Mark was the guilty-innocent center of the contention. Paul blamed him, but did not hold malice against him. In after years he found Mark profitable to him.

Contentious Over Human Judgment

We cannot know at this distance whether Paul or Barnabas was right in judgment in Mark's going on the second trip. Paul said he shall not go; Barnabas said he shall go. Paul won out; great good resulted. Brethren today cause much greater confusion and strife by pressing issues of human judgment. One set will use human institutions for the secular side of the spread of the gospel. They will use papers and companies or organizations of men in business capacity to that end. They will use the United States mails, the greatest human organization in the world. These are not in any sense church institutions, they concede. But they would split the church wide open before they will allow other brethren to use a school in the secular side of Christian activities while they teach the truth herein. All his contention with no effort to show why they have right to use one kind of human organization but refuse to grant others right to use exact parallels. We agree that no human organization has right to become a church institution.

Brother Srygley used to press the Sommer brethren to tell why they could use the secular business of publishing a paper and teach truth therein but objected to others using the secular business of teaching school and while doing so teach truth to those in it. I do not remember seeing any effort to answer.

Those who are contentious and do not obey the truth will be eternally punished (Rom. 2:8). The contentious for error does not obey the truth so long as he contends for it. It is a ser-

ious thing to continue to be "contentious" for any thing not of itself right in fact or principle.

Debate

Some uninformed brethren have always opposed debates—the truth in pitched battle against false doctrine, because they do not know the truth about the meaning of "debate," and because they (sometimes) do not have enough convictions to defend the truth. But in the sense here used, debates are always wrong. This meaning of the word is useless wrangles among brethren. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not proper; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity (this word means an eating sore—cancerous); whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents," (Rom. 1:28-30). Paul feared the same trouble at Corinth (II Cor. 12:20).

A Christian should shun strife, contention, debate, as here used as a den of rattlers. Rattlers can kill the body but not hurt the soul. The things compared can ruin the body, mind, soul and spirit. They will stifle growth in any church or individual. Watch the worship of God dwindle into a farce and form when they run riot in the members. The souls striving to maintain the true spirit find the place cold and clammy. To lift the voice in real praise in such an atmosphere is next to impossible. When evil strife will not yield to many efforts, pleading and prayers, should we be surprised when some fall by the wayside? Should we wonder when the spiritual leave the den of vice for the realms where God can be seen; where the prayer of the Lord for unity is respected?—In Firm Foundation.

Notes - Reports

Little Rock, Arkansas. June 17: Nine were added to Fourth and State over the week end. Six were baptized. Paul Epps and I will begin in Muskogee, Okla., tonight.—Cleon Lyles.

Corning, Arkansas, June 12: Began a singing school at Allen, Oklahoma Monday night, June 10 with 63 in class. Also teaching in a children's class at 9 o'clock each morning. We have 58 in that class. Will go from here to Stillwell, Oklahoma for a class. If you are interested in building up the song service in the congregation then write me.—Earl E. McCord,

Visalia, California—We are enjoying and being edified by every issue of The Gospel Light since Brother Curtis was here in a meeting in November, 1945. Now he has just closed another meeting with us with 16 additions to the Lord's family. We are happy indeed and feel greatly inspired by his teaching from the word of God and the association of the true Christian Brother Curtis is.—Mrs Chester Speak, 620 S. Garden Street.

Caldwell, Idaho. June 9: The work here is growing. Attendance is up at all services. Three have been baptized and one restoration since last report. Our Daily Vacation Bible School was above our expectations. All brethren in reach are invited to attend our Lectureship Thanksgiving week.—Hugh Boydston, 1507 Cleveland.

Little Rock, Arkansas, June 12: We closed Sunday night at Warren, Arkansas with a congregation much strengthened in every way. This is the second meeting this spring in the county seat cities of Arkansas. Central at 13th and Wolfe Sts. in Little Rock is making great consistent gains in recent months. Our plant will be one of the nicest in the brotherhood when fully completed.—U. R. Beeson, 1622 Battery.

Albuquerque, New Mexico, June 11: Just returned from Winslow, Arizona, where we had an enjoyable meeting and vacation Bible school. Work here with Southside is progressing nicely. Had a new record in Bible School attendance last Sunday. Work on our new building is slow, but still moving on. Worship with us when passing through.—J. W. Wilson, 3205 Campus Blvd.

Little Rock, Arkansas: Pittman Sisco directed the singing and I did the preaching in two short meetings here in Little Rock which closed last night. The first was with the South Highland church where Geo. T. Toland is the minister. The second was at Oak Grove where Bob Craig is the minister. Eight were baptized in the two meetings. It was a pleasure to work with these good men.—Cleon Lyles.

Cotton Valley, La., June 17: The work in Cotton Valley is very encouraging. We completed our auditorium a few weeks ago and began our first meeting in it May 27 with Brother Flavil R. Yeakley doing the preaching. Brother Wilkin Bacon was with us the first week directing the singing. Brother Yeakley and Bacon were sent to us by the Sunset Church of Christ in Dallas, Texas, where they labor. The Sunset church is supporting me here. Our meeting resulted in 13 additions; eight baptisms, five restorations and one placed membership. On the following Lord's day after the meeting closed a man came forward confessing sins. The total membership of the congregation is now 33. We thank God and press on.—J. Rodney Colvin.

Huntington. Arkansas, June 17: The

meeting at Johnson, Arkansas closed the ninth with a full house. Brother Guy Couch who is their regular minister directed the singing. A good congregation at Johnson and doing good work. Planning to do more. Among the preachers who visited and gave their assistance in the meeting were James L. Neal, Guy T. Cosand, Leerie Ball (this is the home of Brethren Cosand and Ball) Allen B. Harper, Ted Malone, Paul Wallace and others whose names I have forgotten. It was a very enjoyable meeting. The brethren

ren there asked me to return for another meeting with them in 1948. Am now in Mena, Arkansas. Having a number of visitors with us from other towns around. A very small congregation here with a hard fight before them. Go to Booneville, Arkansas next. Begin there the 24 of this month. And then to Ellmore, Okla., beginning there the 10th of July. If you have need for a preacher for a meeting, after the first of October, I shall be glad to help you.—H. H. Dunn.



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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.

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 Mark6: 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 16

DELIGHT, ARKANSAS, JUNE 27, 1946

NUMBER 29

In Many Things We All Stumble

J. CLARENCE DAWSON

In James the third chapter we have this information. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body". In the Standard Version the same text reads as follows, "For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." In the Revised Standard Version the same passage reads in this way. "For we all make many mistakes, and if any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also." I have quoted all three of these versions in order that we may be sure the thought given in the Authorized version, which I gave first, is the correct idea God had in mind when by inspiration he had the original written. In these readings we have it said, in many things we offend, that in many things we all stumble, and that in many things we all make mistakes. These three words all have a kindred meaning and from them we learn that in offending we do something we should not do, and that in stumbling we do something we should not do, and that in making mistakes we also do something we should not do. Thus all three agree in this one thought. May we learn from James just who he is talking to when he says, "In many things we all stumble." In James the first chapter and the first verse we read as follows, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren count it joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." From this we learn James was writing to the brethren, thus the children of God. And therefore, when he says, For in many things we all stumble, he was saying this of the children of God.

From Paul's writings to the Corinthians we learn the Christian life is a life of activity, for says, he, We walk by faith. And again we are raised to walk in newness of life, and again, we walk in newness of life, and again, we we are going some where, over a new path, and are in a hurry. So, you can see why in many things we stumble, offend, or make mistakes. Anything we undertake to do in a hurry, or anything we try to do that is new for us, we are apt to make mistakes. I am sure you remember when we were young, oftimes when we were playing or were sent on an errand, and were in a hurry, we would stumble and fall. We did not stumble because it could not have been avoided, nor because we had to stumble. Neither did we stumble because we wanted to. And always when we stumbled, we either got up or was helped up by some one else. If an injury was incurred in the fall, we always ran to Mother for her help in dressing and giving first aid to the wound. We wanted to be healed so we could go again. It is also true we would watch out for the cause of our fall and try and not strike it again. Evidently the apostle had just this example in mind when he said. For in many things we all stumble.

For a Christian to stumble means for one to make a mistake, to offend, to blunder or to fail. It is possible

for us to err in judgment, in conduct, or in our effort to walk in newness of life. The Jews erred greatly in judgment in their opposition to Jesus. They thought they were putting to death a blasphemer, but they were very very wrong. Paul declared the whole counsel of God, but who lives up to this advise in every detail? Our conduct should be new, thus ground for error. A very common and popular way to stumble is to conclude that a statement of facts is true because many people believe them, or practice them. Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Thus you can see a position or a practice is true and right, not because many folk accept it, but because God indorses it through his word. May we now make the application of the apostle's statement, That in many things we all stumble.

First, we do not stumble because it had to be, nor because there was no other way around. Paul said to the Romans, What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Thus you see God does not condone sin but rather condemns it. We can not stumble then and feel justified because God has forbid us doing that very thing. But God is gracious and where sin did abound, grace did much more abound. So in I John 2:1, 2 we find God, not only recognizing the fact we stumble but arranging to take care of the situation when it happens. Listen, "My little children these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." Don't you see, folk, God forbids our stumbling, then writes to keep us from stumbling, or sinning, and then goes on and tells

SPECIAL NOTICE!

No Gospel Light Next Week

The Yearly Volume of The Gospel Light is composed of 50 issues. It is therefore necessary that we omit publication during the first week in July and the last week in December each year.

The next Gospel Light to come to you will be dated July 11, 1946.

Remember This, Please!

Thank You!

us that in the event we do sin he has arranged an advocate with the father, that is some one to plead our cause for us to God, and that this very advocate is the one whom God has selected to be the propitiation for our sins. Thus arranging to take care of our stumbling, so we can get up and go again. God being our helper.

We should never sin because we want to. No one ever stumbled and fell, injuring themselves, because they wanted to thus stumble and fall. So in the Hebrew letter the divine writer declares, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Thus we are to receive the knowledge of the truth, and that is just what we are not trying to do, and are not to go ahead and sin regardless of what God says. I am sure mother with all of her patience in bestowing upon us her tender loving care, would not have continued to take us in her sweetness close to her breast and press upon our cheek the sweetness of a mother's kiss, then dress our wound and send us out again to play, if we went right back and did the same thing again, that is stumbled over the same object repeatedly. Even her patience would have tired. That is just what God is trying to tell us concerning his love, mercy and grace, as he endeavors to guide us through this life. Still our heavenly Father considers our stumbling or making errors, and in the letter written by James we are told, "Brethren if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." You remember, some times we would fall and the injury would be of such nature, we would not feel like getting right up, and some one would run to *our aid* and help us up. So it is my brethren and friends, some times we sin, that is stumble, and the remorse is so great, we do not feel like getting up and starting out again. Then it is, God has called upon the one who did not stumble, to run to the aid of the one who has erred, help him in his unfortunate condition, and save him.

When we stumbled, we went limping to mother so our injury could be dressed, given medical care, all this to ease the pain, cure the wound, and make us sound again. God in recognizing the fact we will all stumble, continues in his effort to restore us by helping in the curing of the injury to our soul in the fall we had when we stumbled, and thus the apostle says,

"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." Thus his bid for us to pull ourselves together, allowing repentance to lead us to him in order that we may receive his treatment for an injured soul. And just as mother had her favorite remedy for such accidents, so God has a very fine treatment for us when we stumble.

May I tell you what this remedy is as I read from the word of God. John was the beloved disciple. He must have received this cure from the Savior first hand, and then in his lovable disposition passes the remedy on to us. Here it is, If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." There is God's cure but with a penitent heart we must go to God, confess our sin to him, and he will apply the blood of Christ to our wound, thus healing, or cleansing us from all sin. You know, we never did run to mother and say we were not hurt or that we did not stumble, but with tears in our eyes we told her just what had happened. That is just what God wants us to do and has promised us the cure then.

This method helps us to avoid the rough places in life, keeps us from stumbling over the same object again. It is God's plan and it is not only a workable plan but one that will help us here and save us finally. Let us remember the Lord does not encourage sin in saying we all stumble, he simply recognized our weakness and the difficulty we will have in living the Christian life, and in making this fact known to us he is not lending aid in any way or contributing towards our stumbling in any sense, but on the other hand is warning us and trying to help us every way he can and at the same time grant us our free moral agency, that is allow us the right of choice. And in making arrangement to take care of us when we do stumble he is not, in any way, making arrangement for us to stumble but rather making arrangement to take care of us when we do stumble. The arrangement, that is repentance and confession, is the best arrangement possible to help us overcome and to create an unwillingness to stumble, development

of strength to overcome, and a gradual growth in grace and the Lord. May we be awakened to the danger of stumbling, and may the warning thus given us, be the help that will bring us closer to the Lord and more like his manner of living.

God calls upon us to watch (I Cor. 16:13). We are asked to give heed. (Heb. 2:1, 2). To take heed how we practice our religion. (Matt. 6:1). To take heed no man deceive us. (Mark 13:5). To take heed how we hear. (Luke 8:18) And finally, to take heed lest we consume on another. (Gal. 5:15). Let us all pray for a better understanding of God and a better manner of living on our part, and God will bless us. Remember I love you and bye.

Truths In Short

TOMMY McCLURE

Denominations say they get their doctrine out of the Bible. That must be right, for most of it surely isn't in the Bible.

The word of God is the finest food for the soul that can be had, but to some "True (?) Story Magazines" taste better. I guess the trouble is just with their "taster."

Not long ago I heard of a Wednesday night service where every song was sung by one quartet. I couldn't understand why that everyone wasn't permitted to sing until I learned that there were only four there. Shame!

If the preacher, song leader, and all members were as late and irregular to worship as some, I wonder how strong the church would be in ten years from now. There probably wouldn't be such a thing.

Some who own fine houses have very poor homes.

What will you say if you get to the judgment and find that the church of Christ is right???

Baptists say that baptism is not essential to salvation, but people are baptized into the Baptist Church. Therefore the Baptist Church is not essential to salvation. Yeah! That's what I thought!

I think nearly every denomination sings the song "Take The Name of Jesus With You," but instead of doing that they take along such names as Baptist, Methodist, Holiness, Presbyterian, Adventist, etc.

Ten Commandments For Teachers.

WAYMON D. MILLER

1. Prepare your lesson well. A lack of proper preparation is the unpardonable sin of a Bible teacher. Nothing will so inspire the confidence of your class as much as a well prepared lesson, and none loses the confidence of his class so quickly as the teacher who does not make adequate preparation of his lesson.
2. Be present whenever possible. Unnecessary absences will not teach your students to be punctual in their attendance, and will hinder interest and progress in your class. When it is necessary to be absent, always advise your assistant in sufficient time for him to make necessary preparation.
3. Be on time. Negligence and indifference on the part of the teacher will soon be absorbed by the class. Be present several minutes before the time set for the class to begin.
4. Be personally interested, in each member of your class. Call members by their names. Be interested in the limitations and problems of each member of your class, and willingly give such attention or assistance to those problems as you can.
5. Be attentive of the physical conditions of your class room. Before beginning the lesson make necessary adjustments of lights, ventilation, window shades, seating arrangement, maps, charts, blackboard, etc.
6. Begin and close promptly. Do not wait for late comers, and do not extend the lesson beyond the time set to end the class. A violation of either of these points will detract interest from your class. Your promptness will beget promptness in your pupils.
7. Do not do all the talking. Do not make your lesson a lecture, as it takes genius to give an interesting lecture. Encourage class discussion. Never tell anything you can get your class to tell.
8. Do not permit arguments in your class. Nothing will kill interest more quickly. Permit discussions of differences, but when they turn

into arguments, pass on to the next question or point of discussion.

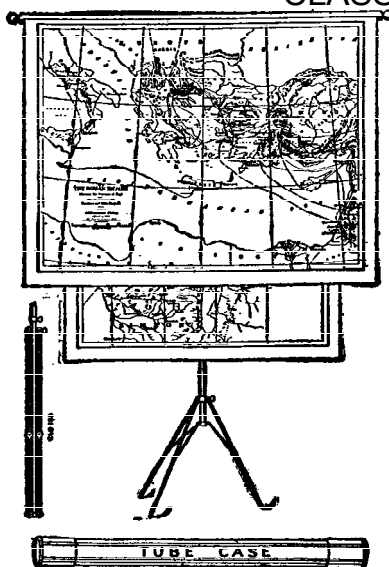
9. Realize your serious responsibilities. Be as serious as possible about your Bible teaching. Realize that what and how you teach may lead your pupils to the Lord, or
10. Be prayerfully interested in your class. Pray for your students, and for wisdom in your teaching. A good slogan and practice for Bible teachers is: "Go from your knees to your class."

Teach Through the Eye With Maps

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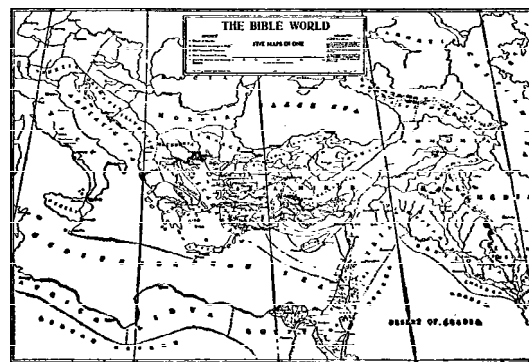
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The Church That Jesus Built

Number 9

J. A. COPELAND

Our last article on this subject was church worship. This time it will be Church Discipline.

Some one may say the church has quit using any discipline. That does not prove that it is not necessary nor does it prove that the Bible has no teaching on the subject.

Paul addressed the church at Corinth as the "Church of God, called to be the Saints, Sanctified in Christ." (I Cor. 1:1, 2).

Then further on in the letter he said to them, "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16).

This shows the kind of life children of God should live. But mankind is weak in the flesh, and subject to many errors. So before Paul closes the letter to the church at Corinth, he rebukes them for division, for fornication, for going to law with each other, for idolatry, and for their abuse of the Lord's Supper.

But notwithstanding the weakness of man and the fact that the church at Corinth did many wrongs, it does not justify us to do wrong. But if a member of the church does such wrongs, what should the church do in such cases?

Paul said to the Galatian churches, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1) This shows the duty of each individual member.

While it is the duty of the elders to oversee the work of the church. Yet Paul said, "Ye which are 'spiritual' restore such a one." Every member should live a spiritual life, and that is the class that have the command to restore the erring. Again, the apostle said, "Considering thyself lest thou also be tempted." We should first

look at self. Am I living in a way that I will have an influence over that erring brother? If so then I am duty bound to restore him.

However if the individual members fail to restore those overtaken in a fault, then it becomes the duty of the elders to see that it is done.

We should have a great interest in every member of the church, and should use every spiritual means to restore them when gone astray.

Jesus said, "What man of you, having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it. And when he hath found it, he layeth it on his shoulders rejoicing, and when he cometh home he calleth together his friends and neighbors saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." (Luke 15:3-11). Surely we should be more interested in a brother or sister who has wandered off than a man would in his sheep.

But some time the wrong committed is of a personal nature, or one brother has offended another. Does the Bible tell us what to do in a matter like that? Yes, while Jesus was here laying down rules and regulations to govern the church after its establishment, he said, "Moreover if thy brother shall trespass against thee, go and tell him of his faults between thee and him alone: if he will hear thee, thou has gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto you

as a heathen man and a publican." (Matt. 18:15-17).

Many times instead of doing just as the Lord said, we go and tell everybody else about the brother trespassing against us and instead of settling the difficulty we make matters worse. Then if the members of the church who are faithful discharge their duty in trying to restore those who have been overtaken in faults, and toward those who have trespassed against someone, but fail to restore them, then what is the next step for the church to take?

Paul to the Thessalonian brethren said: "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." (II Thess. 3:6).

Much care should be used in trying to restore the erring, but if they will not repent, confess their wrongs, and ask for forgiveness, the last resort is to withdraw from them.

Hear Paul again, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (II Thess. 3:14, 15). This shows we should not seek the company of erring brethren who will not repent, but we should admonish them to do right.

I understand that such work of discipline should not be neglected or put off as we so often do, but should be looked after all along. Too long have we neglected these duties until the church gets in a bad condition, and then call a church meeting to try to straighten up the church. But it has grown so crooked that many times it is hard to straighten.

As I have said, it is the duty of the elders to look after the spiritual welfare of the local church and to discipline the churches as the Book of God directs, individual members also should feel a responsibility along that line, and if they see some one overtaken in a fault, they should try to restore him.

Where and When Saved

J. O. JONES

To know where one is saved, and when one is saved, is to know how one is saved. One therefore, cannot know how to be saved unless it is known **where and when saved**.

Some have said one thing, and some have said another, about this very important matter of when and where salvation is received. So, dear friends, it is my purpose to take what God has said, and not what some man might say, as men differ in their answers. Let us consider prayerfully just what God has said, since he gives the same answer to all.

Salvation in Christ

God is our Savior (Titus 3:4) as all will agree. **But, where** does God save? Paul tell us " . . . that they may also obtain the **salvation which is in Christ Jesus** . . . " (II Tim. 2:10). Although many say Christ is not our Savior, the Word of God still says one is saved in Christ. So, this is **Where God Saves**. It must follow, then, all not in Christ are lost.

Now since we have learned from God's Word the place **where** God saves, it must also follow, one cannot be saved until he enters that place (Christ), where God saves. Therefore, **when** one enters Christ, is when one is Saved. Now, to know how to enter Christ is to know how to be saved. Man has said one is saved before he believes, and cannot believe until he is saved. Thus, one would enter Christ before he believed, since one is saved in Christ. But, God's Word tells us "For with the heart man **believeth unto** (not because of) righteousness." (Rom. 10:10). And, the "righteousness of God is in Him (Christ)." (II Cor. 5:21) So, man must believe with his heart **unto**, or in order to enter Christ and be saved (not because he has already been saved, and believes because of salvation). Then, too, we read in Heb. 11:6, "Without faith it is impossible to please him (God). . . ." Hence, impossible to be saved without first believing.

Others say the eighth part of a second (when one believes) he is saved. Thus, he enters Christ (since one must be in Christ to be saved) the eight part of a second—when he believes. If this be true, then the devils would have entered Christ, and been saved, as they believed. (James 2:19) The modern doctrine of faith only cannot put one in Christ. The only time "Faith only" is mentioned in the New Testament James says, "Ye see then how that by works a man is justified, and **not by faith only**." (James 2:24) Also, in verse 20 He says, " . . . that faith without works is dead." So, it takes "Obedience of Faith" (Rom. 16:26) to save or put one in Christ. One must by faith repent or perish. (Luke 13:3). In Acts 11:18 we read, "Repentance **unto** life." Then in I John 5:11, "and this life is in his Son." Then, one must repent **unto** (not because of) life which is in Christ. Also, " . . . with the mouth confession is made **unto** salvation." (Rom. 10:10) The confession is "I believe that Jesus Christ is the Son of God." (Acts 8:37) The Eunuch did not say I feel like God for Christ sake hath pardoned my sins. His confession then was **unto** salvation and not because of salvation. Then, **when** by Faith one repents **unto**, and confesses **unto**, he can be baptized **into** Christ, as stated by Paul in Gal. 3:27. "For as many of you as have been baptized **into** Christ have put on Christ." This is God's way of entering Christ. When one enters Christ is **when** one is saved. But, as we have just read in Gal. 3:27, one is "Baptized **into** Christ", and one is saved when he enters Christ, it

must follow, then, that all are saved **when** baptized. Our Lord himself said, "He that believeth and is baptized shall be saved." (Mark 16). He did not say, "he that believeth and is saved may be baptized if he wants to." Neither did he say, "he that is saved may believe and be baptized." He just plainly said, "He that (No. 1) believeth, (No. 2) and is baptized (No. 3) shall be saved."

Salvation in The Blood

"Wherefore Jesus also, that he might sanctify the people with his own **blood**." (Heb 13:12) " . . . And without the shedding of blood is no remission." (Heb. 9:22) "That he by the grace of God should taste death for every man." (Heb. 2:9) So, we see salvation is in the blood, and the blood was shed in His death. One must enter His death to be saved by the blood. This is where God saves, in the blood of Christ. But, **when** does God save in the blood? It must be, as stated when one enters the death, where the blood was shed. Well, when does one enter the death of (or receive the benefit of his death) Christ? Paul tells us in Rom. 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his **death**." Therefore, one enters the death of Christ the same way one enters Christ, and this is **when** one is saved.

Salvation in The Name

"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) God saves in the **name** of Christ. But, when does one enter the name of Christ? Our Lord in giving the great commission 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." (Matt. 28:19) Then in Acts 2:38 Peter told them to be baptized in the **name** of Jesus Christ. One is to be baptized into the Name of Christ in the same manner one is baptized into Christ, and into his death. One cannot be baptized into Christ, therefore, without being baptized in the name of Christ, or by his authority. In Acts 19:1 we have certain disciples of Ephesus that had been baptized unto John's baptism, then Paul shows them that they were baptized by the wrong name or authority (John's), and "When they heard this, they were baptized in the **name of the Lord Jesus**." (verse 5). It was to these disciples of Ephesus that 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). These disciples, then, were baptized again so they could be baptized in the right **name**, and thereby were saved by Grace through faith. Hence, salvation by grace through faith is when one is baptized by the right name, into Christ, where one is saved by the blood of Christ.

Salvation in The Body

Christ is the Savior of the body. (Eph. 5:23) "There is **one** body" (Eph. 4:4) "He is the head of the body the church." (Col. 1:18) He purchased the church with His own blood. (Acts 20:28) From these passages and many others we see one must be in the body **where God saves**. If one could be saved out of the body or church he could be saved without a Savior, since Christ is the Savior of the body. Also, if saved out of the body, he would be saved without the blood, since, as stated, the body is purchased by the blood. Therefore, God saves **when one enters the Body**. But, when does one enter the body?

Let us read I Cor. 12:13, "For by one spirit (the instruction of the spirit through his word) are we all baptized (in water) into one Body." My dear friends, it is easy to see from God's Word where, and when one is saved. As we have shown, the same things that puts one into Christ, puts one into His blood, name, and body. So, by grace this is where God saves; and through faith one is to repent unto, Confess unto, then is Baptized into Christ is when God saves by the blood, in the Name or authority of Christ. Then, sinner friend, will you not accept our Savior's invitation? He says, "Come unto me all ye that labor, and are heavy laden and I will give you rest." (Matt. 11:28). IN THE EVANGELIST, SHEFFIELD, ALA.

Development

LLOYD E. ELLIS

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by its fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh." (Luke 6:43-45).

We, each of us, can understand this simple illustration. We are familiar with the fruits of the field. Even the youngest of us knows that we do not go out among the brambles and thorn bushes to obtain something good to eat. But we seek our food and good things from the plants of the field that bear them, and we know where to look for them. So it is among men. "By their fruits ye shall know them." We know people by the things that they do.

Wherever your treasure happens to be, there will be your heart also. Whatsoever you desire to do more than anything else, that will you do. You will put your heart into the thing you want to do and like to do. You will use all your energy and time and every means at your command in seeking the treasure dear to you. Everyone is known by the fruit that he bears; by the good deeds performed, kind words said, or he is known because his character is not so good.

Someone has said, "So to conduct one's life as to realize ones self—this seems to me the highest attainment possible to a human being. It is the task of one and all of us, but most of us bungle it." To reach the highest achievement of which we are capable to live to the fullest of our capacity—to have a fully developed soul and body, should be the goal toward which we strive. One cannot reach the highest point of the development unless he caters to the best that is in him. To fully realize oneself, one must have subdued tendencies toward evil, and to have used every means to develop to the highest extent all his good traits.

We, as children, or learners, whether young or old, are not like open vessels into which knowledge and information may be poured, but each of us is a person, and we must grow and develop. We grow from within. Out of the abundance of the heart; from the mind; from the innermost recesses of our being come forth the things which make us what we are.

All that your teachers and friends can do is to assist in placing around you such influences that you will be aided in developing in the right way, and blossoming forth into the full grown person that you should be.

In life there are two roads to go. In the end there are two goals that may be attained.

One of these goals is darkness and sorrow, and the other is all that is bright and joyous, where one may be happy. The place that you shall go will be determined by the road that you have traveled.

The road that leads to darkness and sorrow looks very inviting. It seems to be filled with many pleasures and shady places, and a boy or girl may start to go that way by being lazy, careless and indifferent in his work. If one continues to live that way his life will be wrecked.

The other way, the road that leads to happiness and joy, is one that begins in doing one's work well. One should live industriously—work hard and play hard; do everything that he does in the best possible way.

If you will travel this road, though it means work, and being careful how you talk and act, you cannot fail to reap a rich reward, and out of the good treasures of your heart you will bring forth fruits worthy of acceptance.

Prove Your Religion

TED W. MCELROY

(I Thess. 5:21,22) "Prove all things; hold fast that which is good; abstain from every form of evil." The text commands three things: (1) prove all things, (2) hold fast to what proves good, and (3) abstain from that which is proved evil.

First, "Prove all things" means to examine and test; put things to the proof. Check the church you are in. Who started it? What is its creed-book? Does the Bible authorize its organization and doctrine? What is the standard by which the church today is to be proved? (I John 4:1-6) "Beloved, believe not every spirit, but prove the spirits. . . . Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: 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." The apostle suggested a double test: any religion that does not acknowledge the divinity of Christ is false, and any doctrine not proved by hearing the apostles erroneous. You can either prove your religion by the Bible, or else your religion is false.

Second, "Hold fast to that which is good." When a thing is proved true by the Bible, it is the Christian's duty to hold to that doctrine and to scrupulously practice it. Opposition will come, and contrary circumstances will arise; but the Christian must hold fast. This lesson of firmness is stated again. (Eph. 4:14) "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine." After due consideration a Christian should be firmly established in the truth, and be unshaken by the winds of false doctrine.

Third, "Abstain from every form of evil." This means that to please the Lord a person must have the courage to renounce that which is evil, both moral evil and doctrinal evil. If in the test by God's word, it proves to be evil, it must be abstained from. Whatever cannot be proved by the Bible, should be deserted.

"We know that, when He shall appear, we shall be like Him" (I John 3:2).

"If God so clothe the grass of the field * * shall He not much more clothe you, O ye of little faith"? (Matt. 6:30).

Good Soldiers of Jesus Christ

FRED E. DENNIS

Paul lived in an age of soldiers. He came in frequent contact with Roman soldiers. From these soldiers and their soldiering he drew lessons of spiritual significance. To some of these lessons we want to direct attention in this article.

In becoming a soldier there are two things to think of: first, the very act of becoming a soldier; and, second, the army of the Lord. What are the conditions of entrance? What is expected of the soldier? We enlist in the army of the Lord by faith in Christ, repentance of our sins, a confession of our faith, and by being buried by baptism. These are the Lord's terms. In no other way can we get into the army. There are two classes of individuals in the world today who make sad mistakes. One class goes through this life without ever enlisting; the other class enlists, but never does the work of a soldier. Both classes will be lost in the great consummation of all things.

In becoming a soldier it is only natural that we should think about the cause in which we are to struggle. What are we to fight? We find the answer in Eph. 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places?" Thanks be to God, the Christian is not fighting a flesh and blood war, but he is fighting sin in all of its heinousness. There is so much spiritual wickedness in high places. May God forbid that any Christian should take up the weapons

of carnal warfare. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)." (II Cor. 10:3, 4) Christians are in the flesh, but they do not war after the flesh. We do not use carnal weapons.

Who will lead the Christian in his warfare? "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:10) We have a perfect Commander. He has never lost a battle. Neither shall we if we obey his commands. Not one soldier will be lost if he obeys the Captain of his salvation. He will lead every one to a happy and glorious victory. "Wherefore the rather, brethren, give diligence to make your calling and e-

lection sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Peter 1:10, 11).

There is no such thing as being neutral relative to the Lord's cause. Jesus himself has said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30) We are either actively for Jesus or passively against him.

There are no conscripts in the army of the Lord. They are all volunteers. They are all soldiers because they want to be. They have heard the gracious invitation and have accepted it: "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). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17). "Then they that gladly received his word were baptized." (Acts 2:41).

How long is the term of enlistment? We are in for the duration of the war! Our Leader puts it this way: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62) We must be faithful until mustered out of service, even if being faithful would bring us into death. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). The first Christian soldier to lay down his life rather than to desert was Stephen. How did he die? "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:59, 60). Sleep! Peace! Rest! Heaven!

The good soldier must be well equipped. The Roman soldier was well armored. The Christian soldier is well armored if he will wear the armor. We read about this in Eph. 6:10-17. His loins must be girt about with truth. "Thy word is truth." Jesus said the truth would make us free. (John 8:32). Our breastplate must be righteousness. This breastplate will protect us from the fiery

darts of the wicked. Nothing is more important than the footgear. Our feet must be shod with the preparation of the gospel of peace. How badly we need the shield of faith above all! The helmet is the hope of salvation.

With what shall we fight? "The sword of the Spirit, which is the word of God." We need to be drilled in the proper use of this armor and how to wield the sword most effectively.

It is expected of soldiers that they will be present at roll call. God expects no less of his children. When the church meets to worship, we should be there. "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25).

We are now in the heat of the battle, but, thanks be to God, it will not be long until the battle will be over. What rejoicing for the faithful soldier when the battles all are fought and he can go home, sweet home! One of the most valiant soldiers ever enlisted under King Jesus was the apostle Paul. For thirty-odd years he was in the thickest of the fight. Hear him when the war was over for him: "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 righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:6-8).

My beloved brethren, my fellow soldiers in the army of the Lord, it will be worth ten thousand worlds like this to us if we can so finish our fight. May God grant it. And to think of the grand reunions on the eternal plains!—In Gospel Advocate.

Notes - Reports

Brother Dunn in Car Wreck

On the 26th of May I closed a good meeting with the Church in Jane, Missouri. Immediately after the closing service (at noon), I started home that I might have one night to visit with my family and go the next day to Johnson, Arkansas and begin a meeting there. About a mile south of Bentonville, Arkansas some of my books that were stacked on the car seat slipped over on my knee and I picked one of them up to lay it up behind the seat and my car veered to the right. Whether caused from my turning or from the right front tire going down I shall perhaps never know; the right wheels leaving the

pavement on to the gravel and the right front of my car struck the left rear of another car which was parked just off the pavement. The car which I struck was pushed forward into the rear of a third car, parked just in front of the one that I struck. Both of those cars were damaged to some extent. Amount for repairs \$386.14. My car overturned and how I escaped with no other injuries than a few abrasions of the face I cannot understand. The people of the other cars reported no one injured but more than a week later one of the boys persuaded a girl who was sitting in his car to go to a hospital in Joplin for a check up and that cost was \$267.85 including four weeks that she is supposed to be not able to work. I did not check on these claims, just paid them. I have written this as an introduction for the letter that is here given.

Church of Christ, Jane, Missouri
June 10, 1946

Dear Bro. Dunn:

We hope this finds you well. The congregation here wishes to help you with the June 9th contribution. It was a larger contribution than usual. Write to us how you are getting along. If other congregations where you have preached do not help you, we wish to send another contribution.

Sincerely yours in Christ,
Clifford Slinkard,
For the Congregation.

As soon as those brethren heard of the accident a number of them came over to Johnson where I then was to see how I was getting along. They sent this contribution to me (\$105.00) without request. I do not print this asking for help but because of the fullness of thanksgiving in my heart for the manifestation of love to me on the part of those brethren. How it cheers one along the way to know that there are those who love and care. One of those brethren from Jane came to Bentonville and sold my wrecked car for \$300.00 and that helped me to pay the expenses. The Church at Johnson, Arkansas gave me \$100.00 to repay what I had at that time borrowed to help meet the payment. May God bless them all. I am so thankful that I am uninjured and can still preach the great theme of the riches of the everlasting Gospel of our Lord.—Lovingly, H. H. Dunn, Huntington, Arkansas.

Dierks, Arkansas, June 19: Interest continues to grow here. Brother Milton Peebles of Saratoga, Arkansas, came last Lord's Day and preached two great gospel sermons at 11:00 a. m. and 8:00 p. m. Seven were baptized and three restored. Thanks to everyone who had a part in building our new church building at this place. It is going to mean much to the advancement of the Cause of Christ here.—W. C. McCullough, Box 175.

Abilene, Texas, June 17: Send me some sample copies of the paper to put in our track rack. I wish they got the paper here in Abilene. I have just closed a good meeting here in Baltimore. They are moving on here but need help. Our work at Highland in Abilene still goes on. We had 11 added the last Sunday I was there.

Four of these were baptisms. Our contribution last month was \$6,000.00. They have averaged over \$1,100.00 per Sunday for the past three months. We have started our \$50,000.00 annex. I am to be there another year.—E. R. Harper.

Los Angeles 43, California, June 16: Beginning July 1 I am to begin working with the congregation in Culver City. During the past ten months I have been doing graduate work in George Pepperdine College and preaching at Sichel Street Church on Sunday. This is the oldest congregation in this section. We leave many fine friends at Sichel, and I am indebted to their kindness in allowing me to use practically all of my time—both day and night—for study. The young congregation in Culver City has been served by Brother "Bud" Irvine and Brother Tom Harris, and an enjoyable and profitable association is anticipated with the members there. If you know of friends who should be attending in Culver City (3835 Wateka Ave., in the Woman's Club Bldg.), please send me name and address. My home address remains the same as now.—Lloyd E. Ellis, 2328 West 74th St.

Vivian, Louisiana, June 19: Buford Holt of Cleveland, Tennessee closed a meeting with the church here June 13. The attendance was good at all services, the visible results was, two placed membership. July 1 will close two years labor with the church here. The past year there have been 20 baptisms and 14 confessions of faults. We were asked to remain for another year but declined to do so, we are leaving Vivian for work elsewhere. Peace and harmony prevails in the church. If you are interested in the work here contact L. C. Butler, Vivian, La.—Otis L. Rowe, Box 529.

Hope, Arkansas, June 19: The work at Hope is encouraging. The church has made plans for their fall meeting in September. The meeting is to begin the last Thursday in August and continue through the second Sunday in September. Brother B. G. Hope is to do the preaching. The brethren are also attempting to secure the services of a well able colored minister, so an evangelistic meeting can be held in the colored section of this city. I am laboring with this congregation only for the summer months. The church, since losing Brother Miller, has secured Brother Otis L. Rowe, at present of Vivian, La., to be their regular minister. He will start work at the Hope congregation in the fall. Next fall I will teach school at Blevins, Arkansas and continue to carry on my ministerial work at various places.—Neal Watson.

Alachua, Florida, June 14: Enclosed find one dollar to keep those good papers coming. Many express their appreciation and say they have read their Bibles more in the last two years, or since they have been receiving these papers, than they have in all their life. One was 80 years old, so I am still hoping to lead some to obey the Gospel.—R. A. Palmer.

Damascus, Arkansas, June 15: The

meeting at Gravette, Arkansas, closed June 5. One was baptized and one restored. The brethren will soon have a new building finished and I am sure the work will go forward in a good way. We enjoyed a fine meeting with large crowds at all the services at Hiwassee, Arkansas; which closed June 14. Six accepted the invitation, three were baptized and three restored to their first love. A great interest was manifested by all. The Lord willing I will be with these brethren again next spring.—Roy Henderson.

Lubbock, Texas, June 11: Two have been restored, and two have placed membership with us in the past two Lord's days. Guy V. Caskey of Ft. Worth is to preach in our meeting during the first half of July. John Payne, our local song leader, will direct the singing.—Waymon D. Miller, 2503 13th St.

Call, Texas, June 12: Brother Jack Meyer held a mission meeting here May 26 to June 6. The meeting was in a tent and was well attended. There were one baptized, one restored and two placed membership. But this does not tell the story. Brother Meyer did much and lasting good. He sowed seed that will bear fruit for a long time. Every one in this community owes him and the brethren at Heights of Houston a debt of gratitude for their labor of Love here. We also enjoyed a wonderful song service Sunday, June 2. Many congregations were represented. This is something new in these parts. Brother Charles Whitt, local minister at Kirbyville, led our song services in the meeting. Bro. Whitt is indeed an excellent singer as well as a gospel preacher and Christian gentleman. We are grateful to him and Kirbyville for their cooperation. I shall continue to labor here indefinitely as we propose to assist in building a church house if possible. Will appreciate your attention to our appeal sent you.—L. B. McCleney.

Finley, Oklahoma: The congregation at Finley, Oklahoma has been meeting in the school building. We have bought a lot to start building a church but need more funds. Any help will be appreciated.—A. L. Copeland.

Fort Smith, Arkansas, June 24: The meeting in Van Buren, Arkansas resulted in one placing membership, and much good done otherwise. A greater program will be carried out and the prospects are for much good to be done. I will begin tomorrow night in Muncie, Indiana. This will be my third effort there. May we "work while 'tis day."—Will W. Slater, Sta. A, Box 1025.

C. E. McCord, Little Rock, Ark.: Brother Z. D. Barber and I began a meeting May 26th at Dover, Arkansas, he doing the preaching and I conducting the song service. Despite the fact that it was an outdoor meeting and weather conditions very unfavorable we had fair crowds and good interest throughout. Visible results was one restored.

Wellington, Texas, June 17: Two were baptized and one restored yesterday.—Vaughn D. Shofner, Box 622.



The Gospel Light

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

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Exploits and Endurances Of Faith

GLENN A. PARKS

It is our hope to write a series of articles under the above heading. The eleventh chapter of Hebrews abounds with material for such a series. It is believed by the most acceptable Bible scholars that Paul is the author of the epistle, and as he writes this eleventh chapter, he looks through all the records of God's people and finds faith everywhere. As he comes near the end of this memorable treatise, time would fail him were he to continue as he began. Although the galleries of Hebrew History are crowded with portraits of spiritua heroes, our inspired guide tells us that he may not linger any longer over individual pictures. He will permit us only a very hurried walk through the exhibition, for he is anxious to introduce us to the masterpiece of the whole—the portrait of "Jesus the Author and Perfecter of our faith" (ch. 12:2).

Faith Of The Antediluvian Saints

The apostle having the very first part of the Bible for the doctrine of faith and its power has only to turn the first leaf to find his first historical illustrations. In the fourth verse of the chapter before us he presents to us the man Abel, a son of Adam, and the first martyr of the patriarchal dispensation. The apostle relates that Abel offered a sacrifice unto God "by faith," and that God looked upon it as more excellent than the one offered by his brother, Cain. Though Abel died at the hands of his own physical brother, his sacrifice yet speaks. The record contained in Genesis simply presents two young men offering what each had in accordance with his occupation and pursuits, the only difference being that Abel offered his "by faith." Then, in the account of the result, we are only told that unto one the Lord had respect, and not to the other, without the reason why.

However, it is usual to find a reason in the nature of Abel's offering as signifying atonement by the belief that he made his offering by Divine command. In the Roman letter the same writer states that "Faith comes by hearing, and hearing by the word of God." When viewed in the light of subsequent sacrificial history it is, to say the least of it, harmonious with the many other examples. One can hardly imagine that Abel would have ever conceived of offering an innocent lamb as a covering for his sins without Divine direction. How did he know that God wanted an offering containing blood? Since he did not know positively, that God would accept his offering how could he have offered it in faith? Hence, through the faith of Abel, though dead long ago, he still speaks.

There is a good lesson here for us now. Regardless of what we have at our disposal we must make the proper use of it if our lives are to bear acceptable testimony to our faith. So many make the improper use of their possessions, that which God has given them to use. Sacrifice is a strange word to so many of our time. They want to use all that comes into their hands for the satisfaction of their own lusts and pleasures. They forget that in reality they own nothing by right of title, but that God has given them all they have to use, and expects them to use a portion of it for the glory of His Cause and in its use by testimony to the righteous intents of the heart obtain the blessings that can come in having done our duty to God. Abel's offering no doubt came from the firstlings of his flock, and since it was a type of Christ, as all offerings of its kind were, it was a perfect animal. He could have kept it for his own use, or traded with it for a profit, but he

understood that the use he made of it as a sacrifice to his God was of more worth to him. In his act God bore testimony not only to the offering of the man but to the man himself. He looked upon the heart of the offerer. It is not the amount so much that one uses in God's service but the state of heart that prompts it. Formality and hypocrisy, show, shame, and veneer entered not into the offering of this sacrifice by Abel. The widow who gave the "two mites" gave more out of her poverty than the others who gave out of their abundance. The difference was in the fifth of the person who gave all "her living." Man must come to believe in the judgment of God and the decisions of Him as being real and just before he sees the blessing that comes by yielding of his fruits toward the glory of his Maker. True is it that what we are is reflected in what sacrifices we make.

That Enoch should immediately succeed Abel in this record of the ancient heroes of faith is not a little significant. How remarkable is the contrast between the fate of Abel and Enoch! The one was crushed to earth by the hand of a brutal and ferocious murderer, the other conveyed to heaven without death. "Before his translation he had this testimony that he pleased God." It is a great and blessed thing that man can so live as to please God. We know that we have grieved Him by our many and heinous sins; and it is a fact that we can so live as to yield Him positive satisfaction. That man should please God implies:

1. A revelation of His will: Enoch had no portion to the Sacred Scriptures. His revelation of God was small and dim as compared with ours. But evidently revelation had been granted sufficiently to create belief in the existence of the Supreme Being and to instruct in His will. Had revelation never made it clear to Enoch that God is and that He made certain definite requirements of Enoch he could have never so walked as to please God. His life would have been a life without direction; the voyage of a mariner without a compass; the

journey of a pilgrim without his staff. We live in the sun light of God's revelation. He has given us His law in clear and unmistakable terms through his Son (Heb. 1:1, 2); we can know without any uncertainty what to do and what to leave off to please God. Faith in His revelation must possess our souls in conforming our lives to his requirements and in our abstinence from that which would invite His displeasure.

2. **Personal sympathy with Him:** The consciousness of God's presence was not painful to Enoch, but blessed. They were in mutual accord. "Enoch walked with God." I doubt that the will of God appeared tyrannical or harsh to this good man, but reasonable and gracious; for otherwise his life could not have been brought into such relations with it as to please God.

While we regard God with distrust and suspicion, while we esteem His commandments as grievous, our lives cannot be viewed by Him with complacency. Man must come to confide in God before he can mutually walk with Him; this is faith.

3. **Sincere effort to do His will:** To know and approve the will of God without cordial and continuous effort to conform to it cannot be pleasing to Him. Enoch embodied his religious faith and knowledge in his practical life; he translated his convictions into actions. And so must everyone who would please God. It was by faith that Enoch pleased God. He walked by faith and not by sight. Let us imbibe his spirit; may we exemplify his faith in our devotions and service to God.—Waldo, Arkansas.

The Misused Treasure

HOYT BAILEY

The treasure under consideration in this article is not silver or gold or something that can be exchanged for either of these. Attention is directed to the treasure (gospel) referred to by the apostle Paul. (II Cor. 4:7) This treasure was not given as a medium of exchange, but it was given by the Son of God to be shared by the spiritual natures of all upon the footstool of God. No person or persons who have access to this treasure have any right to withhold it from anyone else. It was given by Christ as freely for one person as another or just as freely for one community, state or nation as for any other. If one person finds this treasure that person should not rest until others are sharing it. Since this treasure is in earthen vessels or to be shared by human instrumentality it follows that neither Christ, the Holy Spirit, nor angels are commissioned to preach it. (Acts 9:1-16. 8:26-36, 10:1-4, 11:13-14) When Saul asked the Lord what he would have him do the Lord sent him to an earthen vessel in the person of Ananias for the answer to his question. When the Holy Spirit acted it acted upon the earthen vessel (preacher) instead of the alien. When the angel spake to the unsaved he commanded him to send for Peter (the earthen vessel) who spoke unto him words whereby he and all of his house were saved.

If church members really believe that Christ tasted death for every man and that his gospel is to be preached to every creature, why is it that millions in America are grouping in

darkness? It is not because the membership of the church is too small to contact every person in its community. One member who is a politician can, in a period of a few weeks, contact every home of a community in the interest of his political campaign. The politician does not surmise that some will not be interested in voting for him or that he will not know just how to approach everyone to obtain his or her vote, but he goes enthusiastically assuming that in some way he can interest the stranger in helping him with his undertaking. Even though an insurance salesman has never met his prospect he goes with the expectation of selling the insurance else he is a poor salesman. If insurance salesmen and politicians can contact every home in a city or community then surely the church can do the same when it has desire to do so. No community or city, should be classed as hopeless until faithful Christians have tried persistently for a period of time to teach the truth there.

The church is commissioned to GO. (Isa. 2:3; Eph. 3:9-11; I Tim. 3:15) In many instances where communities and cities are considered hopeless places it is because the church has not obeyed this injunction. The world is called the field by Christ and he said to his disciples, "Lift up your eyes and look on the fields for they are white already unto harvest." (John 4:35) "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he

send forth laborers into his harvest." (Matt. 9:38, 38) In the world there are many fields white unto harvest and the pressing need is laborers to send or laborers who will go into these fields. We must go into the field for this going is the duty of the followers of Christ. When congregations employ a preacher to give all of his time to that group who are already members of the church; never permitting the preacher to go into places where the church is not known while they continue his support, they show themselves unwilling to share the treasure with others. Such is not fulfilling the command to go and no congregation of Christians or individual Christian can please Christ without doing his commandments. (Rev. 22:14) If a preacher permits himself to be tied by a congregation with the "preach at home" attitude or permits himself to preach only for well established congregations such a preacher and such congregations are coming close to misusing the sacred treasure. How often we hear preachers and members say, "There should be a congregation at A and B, but they are such hard places." The work of the Lord is work as same as any other work so every individual who enters the kingdom of God should be taught there is real work to do. Disciples are to be fishers of men, but much of our failure is due to our fishing where most of the fish have been caught. If we would "launch out a little way from land" getting away from the established congregations for more meetings and personal work then more people might be converted to the truth. We must go out into the highways and byways if the church fulfills its mission in the world. Men are drowned in sin and they must have the gospel to have "spiritual artificial resuscitation" or to have eternal life. When a drowned man has been restored to life the life guard does not continue his efforts with him but seeks to revive those others who have been engulfed by the surging waves. When sinners are saved from the swift tides of wickedness they should be ready to help save others who are in need of salvation.

We cannot have a harvest where the harvest is finished. It is hard to catch fish where most of them have been caught. How much larger membership would the church of Christ have two years from now if each congregation would send its preacher into a good town where the church is unknown and support him there for two whole years? When the church in this age takes the attitude toward

preaching the gospel that it did in the beginning then and not until then will the gospel be preached unto every

creature and the number of disciples be multiplied exceedingly. (Col. 1:6, 23; Acts 6:7).

Work In The Northwest

R. A. HARTSELL

Having worked in meetings in the northwest area before, I have had opportunity to observe conditions generally in that section of our nation. I have just finished a meeting for the church at Madison and Baker Streets, Salem, Oregon. It was a mission meeting conducted at Monmouth, about fourteen miles out from Salem. I am now in a meeting with the small congregation at Jerome, Idaho.

During the meeting for the above mentioned congregation in Salem, we were able to iron out the difficulties between the two groups there. These differences had prevailed for five years. They had been widely publicized and for that reason had affected other places. Brethren L. L. Freeman and James A. Scott are ministering the word for these two congregations.

Brother Freeman has been in the work there for five years, and there is no stronger contender for the faith than he. It has been my pleasure to know and work with him and his family for over twenty years. Brother Scott is in his second year there, and is working with Cottage and Shipping Streets congregation. He was with the Ninth and Lime church in Long Beach before coming to Salem. It has been my good pleasure to know him for some ten years. Together, these men will be able to do much for the church, not only in Salem, but throughout the state.

Conditions in this great area need to be considered with good judgment. In the Oregon, Washington area, Catholicism is strong, and what denominations are represented are deeply rooted, having had over one hundred years to fasten themselves firmly into the lives of people. Worldliness, which is even stronger than all of these put together, is rooted even more deeply. In the Idaho-Utah area Mormonism and Catholicism are the leading foes to truth and they have a strangle hold on the people.

Most of the congregations of the Lord's body are weak; many of them too weak to stand alone. And, in many cases do not get along among themselves because of silly, personal differences. In some cases preachers have a kind of clan, which wants to sit as a police court to tell congregations who they can have as their

ministers, preachers where they can preach, and members where they can attend. I mention all of these things because strong churches in the mid-west and other sections are supporting work in some of these places.

The very fact that false religions have been so deeply rooted should be enough to cause supporting congregations to select strong, experienced gospel preachers to send into this area.

"A Step Higher"

JESSE M. KELLEY

Many of those who heard Jesus and became His disciples went back and walked no more with him. Jesus asked those remaining if they also would go away. Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." (John 6:68).

Every life has an alternative and every person has the privilege of choosing what that alternative shall be. We can choose the worldly path, live just as do those about us, and "get out of life all we can." This may seem to be pleasure and may give some sort of satisfaction, but it will only last for a day. Christians must step up just a little higher than those about them and by their words and acts show to those about them that there is a plane of living which not only leads to a higher life but gives more genuine satisfaction in this life. Christians who never "draw the line," are found anywhere and everywhere others go, doing anything and everything others do, cannot expect their claims to the Christian religion to be taken very seriously. We shall make our mistakes, have made them, and I suppose will continue to make them; but our constant aim should be to live soberly, righteously and godly in this present world.

Jesus is our great Teacher. He is our great example. There is no other to whom we may go in time of sorrow, weakness and temptation. We need him in life, and without him in death we simply leap into the darkness, and have no way of knowing what shall be hereafter.

While we live Christ makes a great offer, and he throws upon us the responsibility of accepting or declining

What the northwest needs is experience and good judgment. Much money is otherwise being wasted.

It would be well for the eldership in congregations supporting work in the Washington-Oregon Area, to have one of its elders stop in Salem, contact either Brother L. L. Freeman, whose phone number is 85-F-6, or Brother James A. Scott, who lives at 1610 N. Church Street, and investigate the work in general. They will be able to furnish any information you need, or put you in contact with the proper sources. They have been on the ground long enough to know conditions. You who are supporting work need to know, first hand, what working conditions are. You would not invest in a business without it. Why the business of the Lord?

it. Peter's reason for staying with the Christ is a sufficient and reasonable one. "Thou hast the words of eternal life. The man who hears these words and does them is a wise man whose house will stand when the floods come. Hearing the words of this great teacher and doing them is the greatest privilege ever extended to man. "Whoso heareth these words and doeth them" applies to the disciple of the Lord as much as it does to him who has never become a disciple. Doing these words will put the child of God a little higher than the world, but the church member who will hear these words and do them not will remain among the small actualities of a sinful world, there fluctuating between a state of indifference and coolness, and what he knows is his duty to God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Church member, Step up!—Fifth and Broadway, Henryetta, Oklahoma.

Cleon Lyles, Little Rock, Arkansas, June 29: The West Side church in Muskogee, Oklahoma closed a meeting the 27th in which I preached and Paul Epps directed the singing. Twenty-two were added to the church, sixteen baptized. A. C. Grimes is minister of this church and is doing a great work. The West Side church is rapidly taking its place among the strongest. J. C. Dawson preached at Fourth and State while I was gone. In order to relieve the crowded condition at Fourth and State, construction has begun on a new building at Kavanaugh and Spruce. It is being constructed of beautiful Tennessee stone at a cost of about \$60,000. About two hundred good people from Fourth and State will begin this new work.

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The Future of The Church

TOMMY McCLURE

The "Future Of The Church" is a very important subject. By "future" I mean the future welfare and stability of the church. By "the church" I do not mean a denomination but I mean the church that one can read of in the Bible. I mean the body of Christ which is the church (Eph. 1:22, 23; Col. 1:18).

The reason that I am interested in the future welfare and stability of the church is because of its importance. This is shown by the fact that the church was purchased with the blood of Christ (Acts 20:28). Anything that is purchased with Christ's blood must be vitally important in the plan of salvation. Also the importance of the church is shown by the fact that God gave Christ to be head over all things to the church. If Christ is its head, and that by the appointment of God, its importance cannot be denied. Thus, all should be concerned about the church in future years.

The future of the church depends on several things but I will mention only four as I think they cover the subject in a general way. Many pages could be written on this great topic but this must suffice for the present.

First, the future of the church depends upon a fight against denominationalism. With all of the denominational people and with many of my brethren, this is a very unpopular idea, nevertheless, it is the right one. They tell me that I should "preach the gospel and leave others alone." They say, "just preach Christ and him crucified and don't oppose the doctrines of others." Many of my brethren, I say, have this abominable idea.

I deny that one can preach the gospel of Christ and leave others alone. I have often said that when a man ceases to preach against error, he ceases to preach the gospel of Christ. Here is the proof. When I

preach that men must hear Christ and Christ only in matters of religion as it is revealed in his word, there are some who do not like it. They have a creed, manual, discipline or some confession of faith written by man. Maybe some of them hear the Pope instead of Christ. I can't leave these alone and preach that, so I will try again. I preach faith in Christ but there are the Jews and infidels who do not like this. Paul said there was one faith (Eph. 4:5), but there are those who say that there are different faiths such as my faith, your faith, the Jew's faith, Adventists faith, etc. They don't like for one to preach "one faith." When one preaches about repentance he cannot leave all others alone for there are some who have not repented. When the confession is preached there are those who have confessed that "God for Christ's sake hath pardoned my sins" and they don't like the preaching on the confession. It is against **their** doctrine. When baptism is preached many contend that it is not essential to salvation and that sprinkling and pouring will do just as well. When the one way is proclaimed and the words of Christ stated in John 14:6 are emphasized, there are those who don't like that and declare, "any way will be all-right." They say that if one is sincere it doesn't make any difference what he believes. When one preaches about the one name that all should wear, which is the name of Christ, there are those who protest, saying, "there is nothing in a name." When one preaches on singing in the worship of God and declares that it is sinful and dangerous to add to God's word, some protest and argue that instrumental music can be used to the pleasure of God. So, you see that one **CANNOT** preach the gospel of Christ and leave others alone, and that when one ceases to preach against error, he ceases to preach the gospel of Em-

manuel.

Don't think that I am saying that one should act ugly in presenting the truth, and try to make someone mad. No, that is not it; but one must not become soft but stand firmly for the faith that was once delivered to the saints (Jude 3). This gospel is the only remedy for all of our troubles, so let us not give it up. This was Paul's idea. He fought for Christ and encouraged others to do so (II Tim. 4:7, 8; Eph. 6:17). He was not like some, compromising, soft-soaping, money-loving, praise-seeking, hell-worthy and **HELL-BOUND** preachers among us who are bringing reproach upon the church of the Lord!!! Paul fought and I must fight also because the future of the church depends upon a fight against denominationalism.

Another thing on which the future of the church depends is a strong opposition to all innovations within its own ranks. Every time a departure from the divine pattern is introduced the welfare and influence of the church is impaired. It brings division which weakens the house of God. It causes wrath, strife, hatred and tears among God's children where unity, love and peace ought to abound.

The importance of unity was expressed when the Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalms 133:1), and when Christ prayed, "That they may all 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" (John 17:21). The folly of division was announced when Paul asked, "Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" See I Cor. 1:10-13. It was further emphasized when Paul said, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). Unity is commended; division is condemned.

However, with all this plain teaching before them, some introduced changes that have rent asunder the Lord's united band and made his

blood-stained banner to trail in the dust. Notice some of the innovations.

Some decided that it would be all-right to use instrumental music in worship to God. The New Testament never once authorized or sanctioned it!! However, that mattered not with them because **THEY** could see no harm in it, the Bible didn't say **not** to use it, **THEY** liked it, and most everyone else was doing it. Those four points constitute **all** the authority (?) under heaven for the introduction of such into God's worship!!! Paul said to sing (Eph. 5:19), but **NO** New Testament command hints that we are to play. Some have argued that it was practiced in the Old Testament. So was animal sacrifice, burning of incense, polygamy, keeping the sabbath, and other things practiced under the law. Why don't they do these? They are inconsistent! Christ had all power in heaven and in earth but never commanded it. Therefore, its users usurp authority over him who has **All** authority—our King of kings and Lord of lords. I speak it to their shame!

Another innovation was premillennialism. In the Neal-Wallace debate it was affirmed that "the Bible clearly teaches that after the second coming of Christ and before the final resurrection and judgment, there will be an age or dispensation of one thousand years during which Christ will reign on the earth." Brother Wallace showed this to be false in every way. In Zech. 6:13 it was prophesied that the Lord "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." Notice. He was to sit, to rule and to be a priest while on the throne. His priesthood and kingship were to be simultaneous. Heb. 3:1 says that Christ is our High Priest. If he is a priest, he is a king. If he is a king, the Premillennial theory is not true! Furthermore, Heb. 8:4 says, "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law." A.R.V. If he were on earth he **would not** be a priest at all. But he was to be a priest and a king at the same time. Therefore, if he were on earth he **would not** be a king. Thus, the Premillennial theory will **NEVER** be true!!!

Another departure from the truth that has caused much trouble in many congregations is the "No-Judgment heresy." I think this is the newest and by far the silliest one that has been introduced. In John 6:39, 40, 44, 54 Christ teaches that the righteous will be raised at the "**last day**." In John 5:28, 29 he teaches that the

righteous and the wicked will be resurrected in the same hour or at the same time. Therefore, **all** will be resurrected at the "**last day**." In John 12:48 he teaches that the wicked will be judged in the "**last day**." In Matt. 25:31-46 Christ pictures the judgment of the righteous and the wicked at the same time. Therefore, **all** will be judged at the "**last day**." The resurrection will be at the "**last day**." The judgment will be at the "**last day**." Therefore, the resurrection and judgment will be at the **same day**. So, if there is a future resurrection, there is a future judgment. Paul affirms a future resurrection in I Cor. 15: therefore, a future judgment! This cannot be successfully denied.

There are many other innovations but these are enough to show that everyone of them should be opposed. Some have charged that because I and my brethren have opposed these that **we** caused the split. This is not true! If a man were to come into a disreputable assembly and insist on burning incense in the worship and making them worship with him, they oppose it and a division is caused, who would be to blame? The man who wanted to burn incense, of course.

I say that these innovations **must** be opposed. They are detrimental to the cause of Christ and the influence of his church. The only way that they can be eliminated is for everyone to just take the Bible. See II Tim. 3: 16, 17. Let us do that!

Another thing upon which the future influence, welfare and stability of the church depend is mission work. In Matt. 28:19, 20 Jesus 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: 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." This command is just as applicable to us as it was to the apostles. That principle is taught throughout the New Testament. It is the work and duty of the **CHURCH OF CHRIST** to carry the gospel to those who have never heard it. The church of Christ is the only missionary organization that God has. Therefore, the spreading of the gospel depends upon **US**, members of the church!

Many congregations are not doing their duty along this line. They have the idea that "we have a good building, comfortable seats and good preaching and if the people want the gospel, let them come and get it." But Jesus said, "**GO**!" Many congregations say that they are "holding their own." I

have known of congregations that have been "holding their own" for thirty or forty years, around which, in a radius of ten miles, there are communities in which a gospel sermon was never preached. That is bad. **That is the very way to NOT do mission work!!!**

The importance of spreading the gospel is shown by the fact that it is God's power unto salvation (Rom. 1: 16). It is God's medium through which He reaches the heart of the sinner. If members are interested in the salvation of souls, they will want to spread the glad tidings of the cross.

Let us notice Paul's attitude. In I Cor. 9:16 he said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; **yea, woe is unto me. if I preach not the gospel!**" That was his attitude. Is that my attitude? Is that **your** attitude? Hear him further! "I am **DEBTOR** both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15). Some church members and **SOME CHURCHES** need to learn that they are no better than Paul! That **they** are debtors also! If some don't beat what they are doing now, they will not have started to paying this debt when the Lord comes. **THEY WILL BE WEIGHED IN THE BALANCES AND FOUND WANTING!!!** One need not think of going to heaven if he hasn't tried to get someone to go with him!!!

Another thing upon which the future influence, welfare and stability of the church depend is Christian living. This is a very important factor in the influence of the church for good. It matters not how doctrinally sound the church may be if Christian living is not evidenced.

By their lives some bring reproach upon the church. Many have been turned from the church because of the life of some ungodly member. This ought not to be. God loves the church, Christ died for it, and saints are interested in it. Yet, some low-down, ungodly rascal who claims to be a Christian will bring shame and reproach upon this great institution! I can think of no meaner act.

Some members are professional gossipers. If only people would let the unpleasant things they hear about others go in one ear and out the other, it would not be so bad. However, with these people it goes in both ears and out their mouths!!! Gossip never has given and never will give the solution to any problem. Therefore, people ought to quit it. I think the

poet has well expressed it in "Gossip Town:"

Have you ever heard of 'Gossip Town?'
On the shores of "Falsehood Bay."
Where "Old Dame Rumor" in a rustling gown,
Is going the live long day.

It isn't far to "Gossip Town"
For those who want to go.
And "Idleness" is the train that will take you down
In just an hour or so.

The "Thoughtless Road" is the popular route,
And most folk start that way.
But it is steep down grade and if you don't watch out,
You will land on "Falsehood Bay."

The principle street is called "They Say",
And "I've Heard" is the public well.
And the breeze that blows from "Falsehood Bay"
Is ladened with "Now Don't You Tell."

Just back of the park is "Slander Row";
T'was there a good name died.
Pierced by a shaft from "Jealousy's" bow,
In the hand of "Envious Pride."

The people that live in "Gossip Town"
All reap the seed they sow.
And you will find as they have found,
If ever you chance to go.

Another class that is bringing reproach upon the church is the jealous hearted. Like gossip, jealousy never makes things better but always makes them worse. It seems that some members are jealous when another has some good fortune. They should be glad. However, they don't want to see others succeed but want all the success themselves. They are continually trying to get ahead of their fellows by hook, crook or otherwise. Jealousy is very common among preachers. Preachers of the church of Christ, mind you! Some of them are forever fussing with one another. They use our gospel papers, which should be used to the glory of God, Christ and his church, to air their petty quarrels. Some have done more harm to the cause of Christ this way than will ever be remedied. The fundamental cause of it all is jealousy.

Others are bringing reproach upon the church by their worldly living. They think nothing of going to the dance hall on Saturday night and coming to the service with that pious and holy look on Sunday morning. They seem to think that is all right. They think nothing of attending the mixed bathing pools with all of the modern

"undress" on Sunday afternoon or of going to the modern movies where drunkenness, fornication, murder and all other sorts of sin and vice are displayed. They argue that "everyone else is doing it." Others think nothing of lying, meddling, forsaking the assembly etc. These people, I say, are bringing reproach upon the church for which Christ died.

I think that it is easy to see that the future influence, welfare and stability of the church depend greatly

upon these four points: a fight against denominationalism; a strong opposition to all innovations within its own ranks; mission work; and Christian living. If these were faithfully carried out by all members of the church, the glad tidings of Calvary would soon cover the earth as the waters cover the sea. Let us, therefore, resolve to ever fight for Christ on every hand, to carry his gospel to all men, and live, so as to be accepted of him when he comes again.—Memphis, Tennessee.

"To Whom Shall We Go?"

VAUGHN D. SHOFNER

On the eastern shores of the beautiful lake of Galilee the grassy earth spreads an inclined plain to contact the feet of towering mountains that push their rugged peaks upward to kiss the soft cerulean sky. Here on the lush bosom of these verdant slopes the Christ orderly seated a multitude of five thousand, lifted his voice to heaven in thanksgiving to God for five barley loaves and two small fishes, fed this host of people with the meager amount of food and gathered twelve baskets of remaining fragments. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." Jesus perceived they were planning to take him by force and make an earthly king of him and retired into the mountain alone.

At eventide his disciples entered into a ship alone and sailed westward into a sea colored red and gold by the shooting rays of a setting sun. Soon all this color was cloaked in the dismal drape of night and with it came one of the sudden storms that often lash the silvery surface of this changeable sea. "A great wind blew" and the once placid lake became a roaring, rolling tempest splashing maddened waves of destruction toward the frail humanity that attempted to stem the storm. The apostles pulled at the oars with all the strength they possessed, and when they had rowed twenty-five or thirty-five furloughs in the grip of terrible fear they looked and saw what seemed to them to be a wonderful, a beatific, vision in the likeness of Jesus calmly walking atop the might of the sea. "They were afraid, but Jesus said, It is I; be not afraid." They gladly received him into the ship and immediately the ship anchored safely in Capernaum's har-

bor. What more could a person ask as proof that Christ is Lord of all things temporal and spiritual? Then isn't it a reasonable fiat that decreed "Seek ye first the kingdom of God and his righteousness; and all these (temporal) things shall be added unto you." Why, his power rides the tempests of the sea and calms its swelling tides! What more, O mortal man, what more!

But as a new day dawned beautiful and bright and the bosom of Galilee was again a silvery surface placidly mirroring God's azure bowl, these hosts that had eaten physical food at the hand of God on its eastern slopes calmly rode its liquid depths to the western shores in search of the Lord. There was but one ship there: the one the disciples had left in alone, but to their surprise Christ too was there. Then came the question from puzzled hearts: "Master, when earnest thou hither?" The lesson the Lord then gave in the parlance of today is this: You seek me because you were filled with the physical food I supplied. But labor not for that meat, because it perishes with time. Concern yourselves first about spiritual meat which endureth unto everlasting life. And when they questioned him about the work they might do as the works of God he answered, "Believe on him whom he hath sent." They cried for a sign from him to make them believe; something more than the confirmation according to God's decree. They held the work of Moses greater than his. Then Jesus made known that the true bread from heaven typified by Moses' manna was the Son of God. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I came down from heaven not to do my own will, but the will of the

Father. It is the Father's will which Bent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

The Jews murmured among themselves, saying, "How can this man give us his flesh to eat?" Jesus said, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." Of course we know that he meant we must use the blessings the grace of God gave through his Son's life, death, and atoning sacrifice, but the multitudes turned from him saying, "This is an hard saying; who can hear it?" Christ knew that even the disciples murmured and asked them, "Doth this offend you?" and then added, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." As the multitudes deserted him Christ asked the apostles: "Will ye also go away? Then Simon Peter answered him, Lord, TO WHOM SHALL WE GO? thou hast the words of eternal life." Intellectual assent is not enough, for Christ is "the author of eternal salvation unto all them that obey him." If we will not obey him, "To whom shall we go?"

As the scroll of time unveils its events stamped with sorrows, tears, pillaging blood-shed and the melting of the human stream into the river of death, we can see plainly written between the lines of historical happenings these words: TO WHOM SHALL WE GO?

Beginning with the earliest history of man we go through thirty-one dynasties of the Pharaohs of ancient Egypt, recorded both Biblically and profanely, following a trial of sorrow and bloodshed as the masses departed from God, met the inevitable question, "To whom shall we go?" sought the answer in political power and an array of warring might, but ended their hopes in defeat and death after disgraceful degradation.

The Barbarian Kingdoms made havoc of the church in Medieval times, flouted the laws of God, and motivated by power-crazed incentives walked beneath the banner that carried the question Those powers that were failed to answer the question, succumbed to Monasticism and its train of Monks that fell before the sickle of another political power in the form of the Papacy of Rome with its bishops and arch-bishops, feigning religion to form a monarchy and wrest the Bible from the hands of the people and stamp it into the dust of oblivion for more than a millennium.

The more modern calls "To whom shall we go?" unwritten, but plainly seen in such figures as Napoleon who conquered the world, smote his chest and cried for other worlds to conquer only to nonchalantly march into the arms of the enemy at Waterloo. And later still we see the quest for God-like power as Germany's kaiser plunged the whole globe into war, fell at the hands of those he persecuted and peace was again ushered in. But alas! 'Twas but a farce, and in the prophetic language of Jeremiah and Ezekiel they have cried, "Peace, peace; when there is no peace." Still the question stood, "To whom shall we go?"

The ties that bound peace upon men were shattered into bits; the League of Nations crumbled; the World Court held no power over the desires of men, and in two short decades the world was again deluged with the carnage of war. Billions were spent, homes were torn asunder, the red blood of American youth flowed rampant on foreign soils; morality toppled as the cruel sickle of war left in its wake a trail of starving millions; deranged derelicts; corruption untold. But finally, the cry of "Peace, Peace!" was formed by lips of hopeful millions, but don't kid yourself, "There is no peace." God is forgotten. We are reaching for apparitions envisaged by power-crazed delusion!

Make countless volumes replete with verbose peace pacts, Leagues of Nations and UNO orders; build Community buildings at the cost of billions and revel in devilry till death calls you; soak the entire world in liquor's anesthesia; try as you desire to frivol your way into the charms of "peace on earth, good will toward men:" it can't be done! Out yonder somewhere is another tide of crimson flowing from Infidelity's war!

Friend, for just a minute stop your ears to the descant of today's drivel and listen to the future. There is no clamor of the voice of man offering enlightenment. Only the voice of the Son of God spilling its tidings from the summit of Golgotha; bursting its way from the depths of Joseph's new tomb; filling the air from the clouds of ascension; echoing its way through sin-laden centuries to speak, "Peace be still" to the swelling tempests of Time's sea and to calm the cold waves of death's turbulent passage. He is the "bread of life, the Prince of peace;" he is "The way, the truth and the life." Back to Christ with every nation, every tongue, is the only peace pact that will endure!

Notes - Reports

Sterl A. Watson, Hot Springs, Arkansas, June 27: I am to begin regular work with Park Hill, in Fort Smith, September 1.

James L. Neal, Springdale, Arkansas, July 6: Brother Granville W. Tyler of Russellville, Alabama is here in a meeting to run over Thursday night of next week. Interest is increasing. He is speaking tomorrow afternoon on "Juvenile Delinquency."

H. R. Hogg, Camden, Arkansas, July 5: Brother V. E. Howard gave us two excellent sermons Sunday; he will be in meeting until November. One was baptized. Brother Ulrich R. Beeson begins at Locust Bayou July 12.

Cleon Lyles, Little Rock, Arkansas, July 8: Two were restored and three placed membership at Fourth and State yesterday. The church at Conway begins a meeting tonight in which I will preach. J. C. Dawson is the minister for this good church.

W. Curtis Porter, Monette, Arkansas, June 25: I am to meet Ervin Waters, anti-Bible-class and one-cup advocate, in a four nights' debate, under a tent, on Buffalo Road, five miles north of Lawrenceburg, Tennessee, beginning Tuesday night, July 16.

Mrs. Bernice Sanderson, Kilbourne, Missouri, July 5: Our meeting with Brother Jack Hawkins will begin July 21. We have prayer services and singing every Sunday night. All visitors passing through are invited to stop and worship with us. The church is located three-quarters of a mile West of Chickasaw.

Brother W. H. Hale of Hinton, Oklahoma writes that the church at that place wants a singing school and a vacation Bible school combined. The singing school to be held in the daytime and the Bible school at night. Anyone interested in helping these brethren in this effort should write either W. H. Hale or George Bird, Hinton, Oklahoma.

Vera Oglesby, Arkinda, Arkansas, July 2: The church at King Rider is doing fine. We have preaching every Sunday evening by W. F. Green of Foreman, Arkansas. We also have our Bible classes each week on Friday night. Have a large crowd and real good singing. Our meeting will begin July 19, with Brother ElRoy doing the preaching.

Iva Mae Holliman, Shatter, California, July 1: We are having nice crowds and good preaching here in Shatter. Brother Monroe and his wife are now on their vacation. They are to be back next Lord's Day, July 7. The young people are doing good and some new boys and girls who have moved in are with us.

Tillman B. Pope, Alma, Arkansas, June 24: The meeting at Okay, Arkansas closed with a full house and fine

interest. Brother Barney Stantion conducted the song service in a very splendid way. Two were baptized. I went from Okay to Clarkridge, Ark. Two were restored and five baptized. I am now at Eldorado Springs, Mo. One baptized here so far. Next to Gore, Oklahoma on July 3rd.

Frank J. Dunn, Box 545, Corsicana, Texas, June 30: I am doing the preaching in a meeting with the congregation where I also do local work. Brother R. J. Stevens is directing the singing. Attendance has been the best in recent years. Nine have responded to the invitation, six for baptism. I am to be in a meeting at Dayton, Arkansas, July 16-28, and at Ola, July 30 to August 6.

L. W. Mayo, Box 431, Winslow, Arizona, June 21: From June 9th to 19th this writer assisted Brother V. D. Love in a Vacation Bible School and a meeting in the congregation at Hutchinson, Kansas. The meeting was very good and the Bible school the best. The crowds ranged from 150 to 250 at the meeting and 100 at the Vacation Bible school. Brother Love is a splendid worker and is doing a fine work in Hutchinson.

John F. Reese, Nashville, Arkansas, July 6: Am now in a good meeting at Hopper, Arkansas. This is my 20th meeting with them in 38 years. I also preached monthly for them when not in my meetings until about five years ago when my health failed. I have recovered and am back telling the good news. The brethren here are very much alive. I go from here to Broken Bow, Oklahoma for a ten days meeting, or longer, if interest demands. My time is not all taken. If you need me let me know.

Voyd N. Ballard, Coalinga, California, July 1: I have now been with the church here in Coalinga two years. The work continues to make progress. Yesterday I baptized a young married lady into Christ. She had been a Baptist most of her life. We plan to be in Arkansas during a part of August and September. I have two meetings arranged there. If some congregation in Arkansas needs a short meeting, and could use me I would be glad to hear from you.

Earl E. McCord, Corning, Arkansas: We closed the Vacation Bible school and singing Friday night, June 21, at Allen, Oklahoma. I have never seen children recite and sing like those children. It was a fine work and the church will grow as a result of such. This writing leaves me near Stillwell, Oklahoma, beginning last night (24) with 53 in class. I go from here to Rivers, Mo., to lead singing in meeting. Yours for better singing in the church.

W. Levi Gentry, Box 27, Brady, Texas, July 2: From June 14 through 23 brethren Luther G. Roberts and Elvin Bost, evangelist and song director, respectively, conducted one of the best meetings Brady church has ever had. Five were baptized, four restored and one placed membership. Another has been baptized since the

meeting closed. The Lord willing, I shall be with the church in Pontotoc, Miss., in a meeting from July 24th through 31st. Thence I shall go to New Albany, Miss., to begin a ten day's meeting with the church there August first.

C. E. McCord, 3015 W. 15th Street, Little Rock, Arkansas: Lord willing I will begin a 10-day singing school at Truman, Arkansas, July 1st. Thence in Evening Shade, Arkansas to sing for a meeting. Brother Clyde Honce doing the preaching. From there to Plunk church near Donaphan, Mo., for a meeting, then to Lilbaun, Mo., August 11th. My Brother Earl will conduct the song service in this meeting. I have some open dates for meetings this fall. Who needs my service?

Hoyt Bailey, Moore, Oklahoma, July 2: On May 27 I received my degree from Abilene Christian College, having, in high school, in special study, and in the regular college courses completed, about six years of training in four different Bible schools under the guidance of twelve Bible instructors. I began work with the congregation here last month, and am to continue work with this congregation while doing graduate study in Oklahoma University, beginning this fall. The brethren have asked me to do the preaching in our meeting here in next month.

Earl E. McCord, Corning, Arkansas, July 5: Closed the singing class at Evening Chapel near Stillwell, Okla. This was my third class in Oklahoma since May 27th also the best attended class. An average of 59 each night. I will return back there next July for another class the Lord willing. This writing leaves me at home for a few days then to Rivers, Mo. I have one engagement call off and therefore have some extra time from August 25th or last Sunday in August until first Sunday in September.

H. H. Dunn, Huntington, Arkansas, July 3: Now in a good meeting in Booneville, Arkansas. One confession of negligence last night. The church here is growing nicely and peace and harmony prevails among the brethren. It is pleasant to work with such congregations. Brother Casada is doing good work both in the congregation and in the State Sanatorium. Had the pleasure of seeing him baptize two fine young people (husband and wife) from the Sanatorium yesterday morning. They had formerly been Baptists. Brethren, this is one of the greatest, if not the greatest, fields for labor in this part of the state. Your contribution to this work is certainly not in vain. There are other preachers on the job there and, if we should allow our work there to stop, those patients would receive none but denominational teaching. Brother Casada's personal work among the patients is well received and it is reported that the audiences in the auditorium when he preaches are about twice as large as when other preachers are in charge. Truly the Gospel of Christ has an urgent appeal to the hearts of men. Let us keep the good work going. Will close here Sunday night and be-

gin in Elmore City, Oklahoma the night of the tenth. Let us all work in the Master's Vineyard, and as we work earnestly pray. The need for laborers is great indeed and there is so much to do.

E. R. Harper Reports An Interesting Trip

May I give a brief report of a meeting and of a journey with some very dear memories they brought back to me. As recently reported, I closed a good meeting at Baltimore, Maryland. Mrs. Harper and I went with Brother and Sister Harvey. The church in Baltimore was started by Brother and Sister Brewer, daughter of Brother and Sister Harvey, together with about two or three others, some ten years ago. They are making progress and have bought one of the nicest lots across from the campus of John Hopkins University. If the brethren will just come to their rescue now and give them the money they need to build in such a city, Baltimore will know the church is there. Brethren, really if you want to do good with your money write me about this congregation. I hope to write more about it soon.

On this trip I was happy to have visited all the places where I have worked as local preacher. I visited the little church building in Bemis, Tenn., where I preached my first sermon. They did not know I was by for it was during the week but my heart went out to them and I am glad to know they are moving along so nicely. I stopped by for prayer meeting at the Highland congregation in Jackson, Tenn., on my way to Baltimore and was glad to see many old friends. The building there, now, was erected during my stay there. Brother Vandyke is the local preacher and they are doing a fine work. These churches hold in my heart a place that shall never be taken away. On my way back I was happy to get to see and talk, by phone, to many friends at Little Rock where for 12 years it was my happy privilege to work. I rejoice in their good work and the progress they are making at Fourth and State. Brother Lyles has and is doing a great work with them. He is truly a great speaker and is blessed with a good voice and a wonderful personality and has his youth. They have passed the fondest dreams of the church there. They have grown from the very first day he was there. The first Sunday they had a few over the best Bible attendance we had, had that year and have now gone to almost 500; the contribution has grown from around \$350.00 to \$400.00 to over \$600.00 and has gone over \$700.00 per Sunday; the crowds have grown to such numbers that they have been forced to have two services on Sunday; and they are well on the way to the erection of the new building in the Heights. This will be one of the best congregations in the city at the beginning.

I am happy to see them continue on in such a great way and I am sure they will continue to grow in the future as in the past. I was happy with them and I am enjoying my work in Abilene. I love them dearly as they know.—Most kindly yours, E. R. Harper, 402 Highland, Abilene, Texas.

The Gospel Light

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

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Breaking The Pitchers

VAUGHN D. SHOFNER

During the rule of the judges, which lasted from the time of Joshua to the anointing of Saul as the first king, the Israelites went through a period of oppression. The great deliverer of Israel at this time was Gideon, the fifth of the judges and the ablest leader from Joshua to David. Up to his time there had been five oppressions, including the Midianite invasion which was still in progress and which was the most severe of history's recording thus far.

The *roving* bands of Midianites, the descendants of Abraham and Keturah, had united with the nomadic Amalekites, descendants of Esau, to rob, pillage and destroy even the fruits that were still in the fields. The Israelites were compelled to hide themselves and their crops in the caves of the mountains. It was while secretly threshing in a winepress that Gideon was called by God to be the deliverer of his people.

The seventh and eighth chapters of Judges relate the merciful deliverance as God wended the way by the hand of Gideon. Gideon, with his army 32,000 strong, pitched camp high on Mount Gilboa beside the spring of Harod to look northward and down upon the verdant valley and the enemy encampment at the foot of Hill Moreh. Sprawled in the ease and comfort that accompanies the false assurance of "strength in numbers," the enemy army could be seen "along the valley like grasshoppers for multitude; and their camels were without number, as the sand of the sea-side for multitude."

We can imagine the sheer shock and fear that surged through the minds of the Israelites as they looked upon the innumerable hosts of the enemy and heard God's decree: "The people that are with thee are too many for me to give the Midianites into their hands." Too many! why they were

outnumbered again and again! But God cannot lie, and he made it clearly understood, for, saith he, "Lest Israel vaunt themselves against me, saying Mine own hand hath saved me."

Yes, too often in egotism, materialism, and intellectual and moral pride men are so busy "going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Too often men forget that the real energy is centered in God; that men are but instruments in his hands; that all blessings *come* wholly from God. Too often men are so wrapped up in their planting and watering they forget the real power: that God gives the increase. That which leads us to magnify man is utter folly. The imposing appearance of large numbers produces negligence toward God and his will, but when we are few in number we bow in his presence as we see the need of him. God's law still demands, "Thou shalt not follow a multitude to do evil." Christ still speaks, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

God says, "Sing," but the multitudes say, "How narrow! we play and sing!" God says there is one body and that body is the church, but the self-righteous say there are many churches as they wallow in tolerance. God says that Christ is the head of all things to the church, which is the body of Christ, but the egotistical followers of Catholicism defy God's word and give the credit to "Pope Pius." God says there is but one Father, and he is in heaven, but the deluded thousands bow to their ruler's demands and name all ecclesiasticism's eccentric robes "Father." God says his name is reverend, but the self-righteous claim the same praise as they sign the registers of man-made reverends. God says, "Every scripture inspired of God . . . furnishes the man of God com-

pletely unto every good work," but the large numbers call for their manuals, disciplines, creed-books and catechisms as they deny faith in God's plan. But according to God, religious success is not dependent on numbers.

In separating the faithful from the unfaithful of Gideon's army, God appealed to their sense of fear. "Who-soever is fearful and afraid, let him depart and return home." Looking down on the might of the army of the enemy we're not surprised that 22 of the 32 thousand went home to evade the persecutions. They were afraid they could not hold out; afraid of the terrible consequences if the enemy won, so they would stay clear and be accepted by the victors when the Midianite army marched triumphantly over them.

The percentage is about the same today. Thousands look to the countless multitudes following their own whims and shake at the fear of social ostracism. The few hours in the flesh means more to them than eternity as they turn with the 22 thousand. Thousands fear the loss of earthly wealth and pleasures and are seen with the multitudes of evil. Others sear their conscience with thoughts of large numbers: "Surely so many are not on the wrong side, God would not, being the just God that he is, destroy so many." But alas, man forgets that God does not need him for strength; for wisdom; for any suggestion in the alteration of his will. He does not need the wavering, faltering, dust-weakened intellect of man to guide him to victory. God is omnipotent and omniscient, and man stands ever in need of him.

With thoughts of blood and battle in mind and the imminent charge to be made, the ten-thousand stalwart veterans viewed the enemy in comparison, and sad it was, for they were scanty indeed as the picture was scanned. But God said, "The people are yet too many; bring them down to water and I will try them for thee there. Everyone that lappeth of the water with his tongue as a dog lappeth, him shalt

thou set by himself; likewise every-one that boweth down upon his knees to drink." That he tried them by appealing to their sense of duty. Only 300 lapped, putting their hand to their mouth, keeping in an alert position, ready to give up the drink for duty at any moment. The rest threw aside their weapons of warfare, flung themselves down and were completely abandoned to the luxury of cool, refreshing water. These were self-indulgent, thinking first of temporal things and exposing themselves to surprise and panic. Of Gideon's thirty-two-thousand only three-hundred were chosen to fight the battle to victory.

Today God is still choosing the few; the three-hundred of the thirty-two-thousand. Those who are afraid they cannot hold out; afraid of the consequences of any power human or infernal; those afraid of social ostracism; afraid of the loss of wealth and pleasure are not on the side of God and the three-hundred. Those that hold, with one hand, to the desires of the flesh and try to serve God with the other are not on God's side. Nothing in the world can be placed before him. God chooses those who follow his commands without fear, without addition or subtraction; he wants the three-hundred soldiers of the cross, soldiers of prayer, of earnest faith whose conversion is in heaven; he wants those who will actually fight the real battle and win the real victory!

To the hands of the faithful three-hundred the Midian army was delivered. Their weapons were a trumpet, and a torch concealed in a pitcher. They were to surround the Midianite camp, sound the trumpets, break the pitchers that concealed their lamps and shout, "The sword of the Lord, and of Gideon!" But first to assuage their fears God sent Gideon and his servant Phurah to hear a confirmation of his promise. A dream had been dreamed and the interpretation was given while Gideon listened. Its meaning was that the Midianites were to fall at the sword of Gideon.

In the hush of midnight stillness the three-hundred separated in three companies and marched on the foe. To the blast of three-hundred trumpets the pitchers were broken and the alternate shouts of "The sword of the Lord, and of Gideon," broke the silence of the midnight air. How great was the effect! Half-awakened eyes blinked at the darting splendor of three-hundred torches and sleep-stupefied ears listened to the deafening blare of three-hundred trumpets mingled with the thunderous shouts of the Israelites. Panic swept the camp and the Midianites wildly ran over each

other spreading death and desolation to their own comrades in their mad rush. Victory for God and the three-hundred!

Friends, God has spoken; through his Son he spoke and confirmed it with the miracles that attended his life. On the pages of Inspiration's Book the Spirit revealed his words and by obeying its plain statements we can see the devil flee from us in panic. Let's break the pitcher of predilection formed by the actions of the multitudes and accept God's word

as it is written! Let's break the pitchers of worldly lusts and put God first in everything! Let's break the pitcher of lethargy with the realization that God has never given anything to man in exchange for indifference! Let us break the pitcher of fear and show complete trust in the Word of God. Let us break all the pitchers of earthly substance and let God's light reflect through our lives, that the world may know we are soldiers of the cross marching into battle with God and the few to conquer the land of Promise!

Scriptures Often Misapplied

WAYMON D. MILLER,

Great care should be exercised in the study and application of God's eternal truths. It is dangerous to misapply or misconstrue the scriptures. Peter spoke of certain ones who wrest the scriptures "unto their own destruction." (II Peter 3:16) Some intentionally pervert the truth to sustain the error they seek to promote, or to serve their own selfish and ungodly ends. Others may honestly misapply the scriptures out of their own awkwardness and failure to perceive the thought inherent in any verse or verses. There is often a vast difference in the apparent meaning and the actual teaching of many scriptures. A number of scriptures have been selected and discussed in this article which are commonly misapplied. May we study them carefully and earnestly, as we would any other of God's truths, that we may be correct in our application of them.

I Corinthians 16:2

This verse reads: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." Brethren often attempt to quote this verse, but misquote the latter expression, saying, "that there be no gatherings when he comes." In this they make it appear that we should give liberally "that there be no gatherings" when the Lord comes. But this construction is both false and absurd. Why should there be a need to take up collections when the Lord comes? Will not His coming terminate all temporal affairs? The truth here is that Paul was taking contributions to relieve the poverty of the Jerusalem church. (Acts 11:28-30; 24:17) He had already "given order to the churches of Galatia" and Corinth (verse 1). They were to make ready their contributions before Paul arrived, so that there would be no unnecessary delay in making

up contributions after he arrived. It seems inferred in these verses that Paul had stipulated an amount for the Corinthian church to have ready, else he would have otherwise taken whatever amount they had on hand. But he instructs them to have the predetermined amount ready, "that there be no gatherings when I come."

Ephesians 3:10

This verse reads: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Brethren often apply this verse so as to teach that the church is "the manifold wisdom of God." But this is untrue. The first nine verses of this chapter must be read to understand what the tenth verse actually teaches. It is the gospel, "the unsearchable riches of Christ," the bringing in of the Gentiles to be "fellow-heirs, and of the same body," "the mystery, which from the beginning of the world hath been hid in God"—all of these expressions are summed up as "the manifold wisdom of God." Verse ten simply teaches that the church is the agency through which God makes known this "manifold wisdom."

Matthew 7:1

This verse is brief, and reads: "Judge not, that ye be not judged." This verse is often applied as though we are not to judge another at all. Again, this is a false application. Jesus also taught that the impenitent brother is to be accounted "unto thee as an heathen man and a publican." (Matt. 18:15-17) If we are to withdraw fellowship from impenitent brethren, how can this be done without judging the brother? In verse fifteen of the same chapter, (Matt. 7) Jesus also warned against false prophets. How are we to recognize false prophets unless we adjudge them as such? No, Jesus did not prohibit judging another

in Matt. 7:1. In fact in verse sixteen he gave us the principle of proper judgment, which is: "Ye shall know them by their fruits." Matthew 7:1 simply teaches that we are not to judge unfairly or hypocritically, as he assures us in the next verse: "For with what judgment ye judge, ye shall be judged." In verses three through five Jesus also shows that the hypocrite is unqualified to judge another.

Romans 6:17-18

These verses read: "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." The expression "that form of doctrine" in these verses has often been misapplied by preachers and other brethren when it is applied as meaning baptism. The verses are used to teach that the Romans were once sinners, but when they were baptized they were made free from sin, and became the servants of righteousness. Though these things are true, I deny that these verses teach this conclusion. To say the least we would use a doubtful scripture to prove an otherwise plain point. There are too many other plain scriptures that teach these things without appealing to this doubtful passage. Why not use Rom. 6:3-6; Gal. 3:25, 26; Acts 2:38; Mark 16:16; 1 Peter 3:21, which **plainly** and **unmistakably** teach these truths? Let us use these passages instead of submitting as a proof text a text that does not prove our point.

What then is meant by the expression "that form of doctrine" in Romans 6:17-18? The Revised Version renders the expression as: "that form of teaching." It seems evident that the expression "that form of doctrine" in this verse means identically the same as "the form of sound words" (II Tim. 1:13), "the faithful word" (Titus 1:9), and "sound doctrine" (Titus 2:1). When therefore Paul wrote that the Romans had obeyed "that form of doctrine" he thereby meant that they had obeyed the **whole system of truth** that had been preached unto them, and not just baptism. James Moffatt renders the passage very plainly in this manner: "Thank God, though you did serve sin, you have rendered wholehearted obedience to what you were taught." -It then seems that Paul meant that the Romans had wholeheartedly obeyed all things they were taught necessary to their becoming Christians. Since baptism is not all necessary to one's becoming a Christian, it is therefore **a mistake to**

confine this passage to baptism alone.

I Corinthians 7:7

This verse reads in part: "For I would that all men were even as I myself." The passage is often taken to mean that Paul advocated that all remain single as he was. This, again, is a perversion of the scriptures. Why would Paul teach "all men" to remain single, when God himself instituted marriage? God at the creation said, "It is not good that the man should be alone; I will make him an help meet for him." (Genesis 2:18) Marriage relationship is sacred; it was ordained of God. Now, why should Paul teach it best for man to disregard this sacred institution of God? He did not. Why would it be "better" to remain single than to comply with God's law of matrimony?

It is granted, however, that under some circumstances it is better for a person, or persons, to remain single, but this is no law for all time to "all men." If you will read the entire seventh chapter of first Corinthians you will see that Paul was writing that church during a time of extreme emergency. His advice for men to remain single applied only to this emergency. Paul taught this himself, for in verse twenty-six he wrote; "I suppose therefore that this is good for **the** present distress." Any effort, therefore, in attempt to prove that Paul always advocated celibacy is absurd and unscriptural.

II Corinthians 6:14

This passage reads in part: "Be ye not unequally yoked together with unbelievers." This is often made to teach that the Christian is not to marry the non-Christian. But this passage has no direct reference to marriage. In fact the subject of marriage is not under consideration in the entire chapter. But rather Paul is exhorting the Corinthians to flee from idolatry. In verse sixteen he asks: "And what agreement hath the temple of God with idols?" In verse seventeen he exhorts: "Wherefore come out from among them." Though it is a mistake for a Christian to marry a non-Christian, such is not sinful. If such were sin, then the Christian companion could not rightfully live with the non-Christian. But rather Paul teaches that "the unbelieving husband is sanctified by the wife." (I Cor. 7:14) That is to say, that the unbelieving husband is often converted by the Christian wife, and vice versa. The New Testament nowhere prohibits the marriage of a Christian with a non-Christian. As already observed, if this were sinful then they would be compelled **to** separate, as God would **not**

recognize such unions. But what if they marry, and the unbeliever later becomes a believer, would they have to be remarried, if God did not recognize their first marriage? Many of the early Christians were married to unbelievers, and none were ever commanded to leave their companions upon these grounds. It is rather to be thought that when Paul commanded that we be "not unequally yoked together with unbelievers" he meant for us not to be so associated with them as to be partakers of their sinful ways.

(More to follow)

Truths In Short

TOMMY McCCLURE

It is more important that we **SHOW** people the Christian life than to just **TELL** them about it.

Heaven is a place prepared for only those who are prepared for heaven.

When Paul had been praying for three days Ananias said, "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Some denominational preachers would have said, "Just keep on praying brother, and the Lord will save you if you only believe."

Some say that picture show attendance is good recreation, but it seems to me that it would be better for people's health to stay at home and get plenty of rest and sleep.

When some people are baptized, they come to the conclusion that that is the end of the race. That is right, but remember that it is the **BEGINNING** end instead of the **FINISHING** end.

Life here is preparation time for eternity!! Are we prepared???

The reason that denominations have to put out manuals and disciplines stating their doctrine is that it isn't stated in the Bible.

If as much was spent for the work of the Lord as is spent for shows, ice cream etc., the cause of Christ would be known in every nook and corner of the earth in a very short time.

Many people, while looking **BACK** with pride and gloating over what **THEY** have done, stomp their toe and go for an awful fall. Better look straight ahead!!!

THE GOSPEL LIGHT

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Acceptable Song Service

GEO. B. CURTIS

The beauty of any church service can be largely made or marred by the singing. God recognized this and provided for the service of singing His praise and gave instructions for it. As the divine mind is infinitely higher than the human mind, so His program of praise is infinitely higher than any that can be devised by man. This, we of the church of Christ, must recognize.

It is the duty of every Christian to know enough of the mechanics of singing to render an acceptable praise service to our heavenly Father. Just as it is necessary for us to understand enough of the mechanics of English to intelligently read his word, so it is necessary for us to understand enough about singing to intelligently sing His praise. I do not believe another man can do the praying the Lord commands me to do. I do not believe another man can do the giving He demands of every Christian. Nor, can another man do godly living for me. Then why except someone else to praise Him in song for me.

"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).

We look at the following in this scripture: (1) Prayer to be acceptable must be "with the spirit and with the understanding also." (2) Singing to be acceptable must be "with the spirit and with the understanding also."

"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 unto the Lord." (Col. 3:16).

In this scripture we note: (1) The word of Christ is the thing to be taught in the singing. (2) That in order to teach it, it must dwell in the singer richly, not sparingly. (3) That psalms and hymns and spiritual songs are the vehicles which carry this word of

Christ in the song service. (4) That the singing is to be performed with grace in the heart and is unto the Lord.

We observe from this that singing has a twofold purpose: (1) to teach the word of Christ to each other; (2) to render with grace in our hearts a praise service to God. Any thing rendered that fails of these two objects cannot be an acceptable service to our Father.

The question of special numbers in the services of the church has been a bone of contention in this section. Quartets, trios, duets and solos can be condemned on exactly the same basis as congregational singing, and vice versa. I have seen harm done by the misuse and the overuse of quartets and other special numbers. I have seen harm done by the wrong kind and poor congregational singing. A quartette that renders a selection for the entertainment of an audience and the gratification of the vanity of the singers, is not acceptable worship in the sight of God. The congregation that conducts their song service for the entertainment of themselves and others, to gratify their vanity, is not acceptable with God. It is the song and its purpose that must constitute its acceptance or its non-acceptance as worship, not the number engaged in the singing. It's the abuse, not the use, of special singers and songs that must be condemned.

Do we have scriptural authority for congregational singing? I think so. "Speaking to one another in psalms and hymns and spiritual songs, singing with making melody with your hearts to the Lord." (Eph. 5:19). Do we have authority for any number less than the entire congregation giving a special selection? I think so. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, etc." (I Cor.

14:26). Here just as the doctrine, the tongue, the revelation was an individual matter, so was the song—an inspired song, I grant. Did Paul condemn the one having a psalm. He condemned the misuse of it along with the misuse of the giving of a doctrine, a tongue, and a revelation. The proper use is recognized and authorized. James says, "Is any cheerful? let him sing praise." (Jas. 5:13)

Should a congregation through its officers and membership condemn all quartets, duets, solos and other special numbers? The congregation must condemn their misuse with the misuse of congregational singing. But to make a blanket application of a rule that de-bars all quartets is to legislate where God has not legislated. It is just as wrong to make a law where God has not made one, and try to enforce that law, as it is to violate a law that God has made.

The matter of Sunday afternoon singings by the churches within reach of any particular meeting place near us have also come up for consideration and sometimes criticism. Can the various local congregations of the church of Christ scripturally meet for an afternoon of singing? Can they scripturally meet for prayer? Can they scripturally meet together to teach, or to hear taught, the word of God? To answer one of these questions is to answer all. Certainly they can meet for every scriptural purpose. Then they can meet to sing.

Can harm come of these meetings? Most assuredly. When any thing enters into the service on this afternoon of singing that is unscriptural, harm will come of it. When jazz and entertainment and frivolity are made the features of the afternoons, God will condemn the participants. Again, it is the abuse not the use that must be condemned.

Can good come of these mutual get-togethers of various congregations for the purpose of singing together? Im-measurable good can and does come from them when properly conducted. Brotherly love is encouraged. Mutual edification in song is imparted. Respect for sister congregations is de-

veloped. Acquaintanceships for kindred souls in Christ are made. Desire for a more pleasing rendition of God's praise is fostered in all congregations engaged. Co-operation is encouraged.

May I close this article with the

plea (1) for a scriptural program of gospel songs in these afternoon singings, (2) for a better understanding and closer co-operation on the part of all the churches of Christ in this profitable work? There is too much

to do in this field for a failure on the part of any. In the language of Paul: "But one thing I do, forgetting the things which are behind, I press on toward the goal," May that be **our** united sentiment.

God's Woman

JAMES WELLS

(Prov. 31:10-31)

Reader, please turn and read Solomon's description of a worthy woman. It would be well for mothers to turn and read this description every week and prayerfully meditate over it. Who can find an honest man—this question indicates that they are scarce. Diogenes, the Greek Cynic philosopher, was once seen walking the streets in broad open daylight with a lighted lantern. Some one asked him what he was looking for. His reply was, "for an honest man." Who then can find a woman of God—they are scarce and getting more so.

How does this description by the wise man compare with the woman of the day. It is apparent that there is a vast chasm between them. Women have been clambering for freedom and liberty. Now they have it—have conditions improved? No! It was said, "The women, if allowed to enter politics, would purify the political world." They have entered—have conditions improved? No! They seem to be growing steadily worse. What have the women done who have entered the political arena? They have, generally speaking, corrupted themselves.

One does not have to travel very far until he notices that chastity is a scarce item among women. Women have been looked upon as the moral fiber of society but what about them now? They curse, drink, lie, and are as vulgar as the lowest of men. It is not unusual to hear a woman, who is supposed to be somebody, use the worse kind of profanity. To the men it is becoming disgusting. Men, quit the ungodly practice of swearing and let the women have it and be damned by it if they want to persist in it. Where is culture and refinement among the modern women? They are saying we want liberty, "don't fence us in," we are not going to be suppressed. And this is the type women who are rearing the boys and girls who are to become the men and women of tomorrow. What can we expect? The trend is definitely downward. But there are a few mothers in Israel who have not bowed to the pernicious ways of the modern woman. More needs to be said about the ways of the modern woman but this is somewhat off our subject. We set out to discuss the woman of God. Let us take three views of this woman of God.

1. As a **Wife**—Prov. 31:11, 12—Women, can it be said of you that, "The heart of your husband doth safely trust in you?" Confidence and trust are the cementing influences of the home. Where there is neither there is discord and unhappiness. Look at the soldier boys who married then went across to fight the gruesome battle—on their return what have they found? Their wives have spent their allotments in riotous living and have proved unfaithful to them.

There are many exceptions and thank God for them. We know enough of what has been going on to give us a pretty dark outlook, but if the veil were lifted we would be shocked beyond description and blush with shame at the ungodliness among the women who call themselves Christians. Women, so live that your husbands can safely trust in you.

The woman of God is to love her husband. (Titus 2:4) Love their own husbands, not some one else's husband. Many times when children come, all the affection of the mother is bestowed on them. The only part that the father has then is to work hard and make the living. What an unhappy condition! It is a beautiful thing to see husband and wife grow in affection as the years pass—all the children gone—they are left alone and they grow closer together in love and affection.

She will do him good all the days of his life says the inspired wise man. Read Prov. 14:1. Yes, in all their endeavors she works for the common interest of the home. To make a happy home should be the joy of any woman. But many times the woman becomes a nagger and torments her husband by her incessant probes. Solomon says: "A continual dropping in a very rainy day and a contentious woman are alike." Prov. 27:15 again, "It is better to dwell in the wilderness, than with a contentious woman." (Prov. 21:19). The wilderness would be a relief to many a poor man whose lot it is to live with a contentious woman.

God's order is for the woman to be obedient to her husband. (Titus 2:5; Eph. 5:22.) One woman was heard to say, "I know that is what it says but I am not going to do it." Do you suppose she is rebelling against God's order? I have an idea that her husband marches to her orders and is what is usually called a hen-pecked man.

Some women in the church are so desirous of power that they try to run the church. If they can not do it any other way they will try to work it through their husbands. They hold the "big stick" over their husband's heads and try to effect their control through him. A woman of such disposition is not worthy of any consideration in the church and the man who is thus controlled should have no influence with the brethren even if he should be one of the "so called" elders. A woman is out of place who tries to run the church and control the preacher and have every thing running exactly as she **says** so. If there be such conditions in any of the churches, a great change needs to take place. She needs to be put in her place—but what man has the courage to do it?

2. As a **Mother**—Read Prov. 31:28. In the background of every great man there is a great woman. Some mothers are a reproach to their children. They bring shame and disgrace upon them. **Napoleon Buonaparte** was once asked, "What is the greatest need of France?" He replied, "Mothers." What about America. Real God-fearing mothers is the greatest asset of a nation. **Robert B. Ingersoll** said, "It takes one hundred men to make a company and just one mother to make a home, and a home is far more important than a company." **J. Edgar Hoover** suggested some time ago that the government pay mothers to stay at home and properly rear their children. Wages! money craving mothers!

The Bible teaches the women to love their children (Titus 2:4) and to be keepers at home (Titus 2:5). But' look at the modern woman—no time for home—keepers of every thing but the home. When the mothers left the

home and went to work, turning the children out to rove the streets and do whatever they wanted to, it was the breaking of the first unit of society, the home. How many homes have you heard of being broken up because the woman left the home and went into a factory or office to work. They are **legion**. I know there are some women who have to work for a livelihood—all power to them may the Lord bless them, but they are the exception.

3. As a Christian—Of course every woman of God is a Christian—a member of the blood-bought New Testament church. As a Christian what are some of the characteristics which should adorn her? She must be pious. But what is piety? Is it just folding ones hands and looking sad and doing nothing? No. Women as well as men too often make a negative checkup. Hold up your watch chain and ask it some questions. Do you curse? No. Do you drink? No. Do you get angry and "bless out" every one? No. Then what do you do? Nothing- nothing. But what can a woman do as a Christian? Everything but

preach publicly and be an elder. Do you know of any other restrictions? Women read the things said about Dorcas (Acts 9:36-42). She was full of good works and alms deeds. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." (Prov. 31:20). She was good because she did good. She was a teacher of good things. (Prov. 31:26; Titus 2:3, 4). She doesn't depend upon fine clothes for her attraction but rather upon her character. Read Prov. 31:25; I Peter 3:3, 4. Fine clothing is about all the modern woman has to attract—her character and disposition is repulsive.

Young man make an investigation before you marry a woman—look not altogether upon her beauty for "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, shall be praised." (Prov. 31:30).

Women, in the light of all this what kind of a woman are you? Are you "God's Woman?"

IN THE EVANGELIST, SHEFFIELD, ALA.

Water Baptism

JAMES L. NEAL

(The following is reply to an article On "Saved By 'Dry' Baptism" which was run as a paid advertisement in the Springdale News, Springdale, Arkansas some time ago. This reply by Brother Neal was likewise run in the News and we are glad to pass it on to readers of The Gospel Light.—Ed.)

One Maurice Johnson comes among us preaching a strange doctrine. He speaks well, is very radical and unchristian with those who oppose him. He consigns all religious institutions other than his own kind to the lower regions, and falsely brands members of the "Churches of Christ" (Rom. 16:16) as "Campbellites."

In his two-thousand word article on "Dry Baptism" (?) he labors in vain to entirely eliminate water baptism from God's plan of salvation. This shows what a false theory in religion will do for an otherwise intelligent man. His reasoning on the subject is appalling.

The inexcusable blunder that Mr. Johnson makes is in claiming that "sinners are saved today exactly like Abraham was saved," and that "the moment the sinner hears and believes the gospel of Jesus Christ, * * * he is baptized in the name of Jesus Christ for the remission of sins." "Christ is the one," he says, "who baptizes him with the Spirit and the Father gives him the indwelling Spirit." His Scriptural references are: I Cor. 12:13; Acts 2:38; John 14:16-17; Acts 10:38-46; John 1:33. He seems to have the baptism of suffering and the baptism of the Holy Spirit confused; for, it takes both to save the sinner, according to him.

Even primary Bible students know that Abraham lived under the Patriarchal dispensation and law, while we

live under the Christian dispensation and law. Sinners today have to believe and obey the gospel of Christ in order to be saved. (Heb. 1:1-2; 5:8-9; I Cor. 15:1-4). The gospel of our salvation is based upon the death, burial and resurrection of Christ. One must believe these facts (John 8:24; Heb. 11:6); must repent (Luke 13:3); must confess Christ with the mouth before men as God's Son (Rom. 10:9, 10; Matt. 10:32-33; Acts 8:37); must be immersed in water for the remission of sins (John 3:5; Acts 2:38; 8:38; 10:47-48; I Peter 3:21; Gal. 3:27). These divine commands of the gospel hinge upon the death, burial and resurrection of Christ, and must be obeyed in order to be "born again" and thus become a member of the "one body," the church.

But, the facts and commands of the gospel of Christ did not exist till nineteen hundred years after Abraham's day. Therefore, he could not have obeyed the gospel of Christ to be saved. But sinners today **must** obey the gospel of Christ in order to be saved, as shown in the above Scriptures. Hence, sinners CANNOT be "saved, today exactly like Abraham was saved." Making the sinner's salvation today exactly like that of Abraham sets aside the death of Christ and makes His resurrection a farce. Shame, shame on a position like that!

The Fire Set To His "Dry" Baptism

In the Bible we have six baptisms mentioned; namely, the baptism of Israel, the baptism of John, the baptism of suffering, the baptism of the Holy Spirit, the baptism of the great commission and the baptism of fire.

In Ephesians 4:5 Paul says there is "ONE baptism." Now, **whatever** this

"one baptism" is, it is **bound** to be **the** one for us **today**. What is it? Is it the baptism of Israel? of John? of suffering? of the Holy Spirit? of the great commission? of fire? And whatever it is, IT IS A CONDITION OF SALVATION. For, when the apostle Peter preached the gospel of Christ (God's power to save, Rom. 1:16) the first time in the world, (Acts 2:14-36) he COMMANDED 3,000 inquiring Jewish sinners (who already believed—had faith—in Christ; verse 36) to "repent and be baptized, * * * into the name of Jesus Christ, unto the remission of your sins." (Acts 2:38). American Standard translation: So, the 3,000 were baptized by the "one baptism" of Eph. 4:5, and were by the Lord added to the church. (Acts 2:41, 42, 47). From this conclusion there can be no escape. They believed Peter's gospel message—that they had crucified the Christ, who had arisen and was then crowned king, ruler and head of the church or kingdom (Acts 2:29-33), they acknowledged Him thus by asking "what must we do?", that they repented and were baptized is evidenced by Luke's statement: "Then they that gladly received his word were baptized." (Verse 41).

The Six Baptisms

Whatever the "ONE baptism" of Ephesians 4:5 is, can only be determined by Scriptural elimination. Let us notice the six baptisms mentioned in the Bible. 1. The baptism of the Israelites in the Red Sea. (Ex. 14; I Cor. 10:1-2). This baptism was an immersion in the cloud and in the sea, and was for the deliverance of the children of Israel from Egyptian bondage—a type of sin's bondage. This baptism WAS fulfilled in 1500 B. C. It is not the "one baptism." 2. The baptism of John (Mark 1:4-5) was by immersion in water for remission of sins. Read the reference. But it was to prepare Jewish backsliders for the

coming Christ (Matt. 3:1-3), and was fulfilled at the cross of Christ. (Acts 19:1-6). So that is not the "one baptism." 3. The baptism of suffering was the awful suffering Jesus had to undergo in his cruel death. (Matt. 20:23). It was for the purpose of purchasing the church. (Acts 20:28). It was fulfilled on the cross. 4. The baptism of the Holy Spirit was by promise to the apostles and was for the purpose of endowing them to speak and write the gospel for our salvation without mistake. (Acts 2:1-4; John 14:26; 16:13). The baptism of the Holy Spirit was fulfilled on the day of Pentecost of Acts 2 and at the household of Cornelius of Acts 10. Only two cases on record. The miraculous power it gave ceased when the New Testament 'was completed. (I Cor. 13:8-10). To be baptized with the Holy Spirit now like the apostles would be to set aside the New Testament and the work of the apostles! 5. The baptism of the great commission was given by our Lord after He arose from the dead and before He ascended back to heaven. It is "world-wide" in its scope, is a condition of salvation and is to last till the end of time. It is by immersion in water for remission of sins. (Rom. 6:3-5; Acts 2:38; Matt. 28:18-20; Acts 8:38; 10:47-48; I Peter 3:21). The fact that this is the "one baptism" of Eph. 4:5 and that it is by immersion in water is doubly proven from two sources: 1. That of Peter; 2. That of Phillip the evangelist.

The same apostle Peter who commanded repentance and baptism as conditions of remission of sins, (Acts 2:38) commanded Cornelius and his household to be baptized in water. See Acts 10:47-48. And this same apostle said a few years later in I Pet. 3:21, that "baptism doth also now save us," just after he said the eight souls in the ark were saved by water. There is no Scriptural way to take this baptism out of the water.

Philip the evangelist, who was one of the seven deacons in the mother church at Jerusalem, went down to Samaria and preached the gospel, and many of the Samaritans, hearing, believed and were baptized." (Mark 16:16). Therefore, the Samaritans were saved. But this same preacher preached the same gospel to the Ethiopian Eunuch, and they both went down into the WATER, and he baptized him. To say that this was not water baptism, or to say that it was some kind of "lapping over" work, is an insult to the Holy Spirit. For indeed, this water baptism began to be operative on the day of Pentecost, at the beginning of the church and the Christian dispen-

sation or law. 6. The baptism of fire is yet future and will be by immersion in hell for all the wicked of earth! (Rev. 20:10-16; 14:11; Matt. 25:31-46). This is "Dry Baptism," but we want none of it. Does Mr. Johnson? There'll be no WATER about this baptism! See Luke 16:24-31; Matt. 3:7-12.

Christ said: "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5). And John the apostle said: "The spirit, the water and the blood" bear witness in earth and agree in one. (I John 5:8) All scholars of note say "born of water" in these verses refer to water baptism. That is just what the Bible teaches. Christ commanded baptism in His world-wide commission, and His apostles baptized in water in executing the command. (Acts 8:38; 10:47-48; I Peter 3:21, etc.) Therefore, water baptism for the remission of sins is the "ONE baptism" of Eph. 4:5; and this eliminates all the other five baptisms. This is God's eternal truth on the question.

Tidbits of Infallibility

GEO. B. CURTIS

The Catholic Church claims infallibility for itself and for the pope. Just as a test we wish to pass along these tidbits of Catholic history:

"Boniface I. (Dec. 28, 418—Sept. 4, 422.) was elected successor of Zosimus by a majority of the clergy; but Eulalius succeeded in obtaining the recognition of the Emperor Honorius. The emperor, however, acknowledging the flaw in the election of Eulalius, referred the matter to a council, and forbade the two rivals, in the mean time, to enter the city of Rome. But Eulalius disobeyed the order, which irritated the emperor to such a degree, that he expelled him by force, and recognized Boniface without awaiting the decision of the council." (See Schaff-Herzog Encyclopedia of Religious Knowledge, p. 310, vol. 1).

"Boniface II. (Sept. 22, 530—October 532.) a Goth, obtained the election by bribery, which occasioned the Roman Senate to issue a decree that no election to the chair of St. Peter should be valid, if the person elected could be proven guilty of influencing the voters by promises. Boniface compelled the Roman clergy to give him the right of choosing his successor, and designated Vigilus as such; but as this privilege involved an infringement of the royal prerogatives, King Athalrich compelled Boniface to cancel the designation, to burn the document on which it was based.

and to declare himself guilty of treason." (Schaff-Herzog Encyclopedia of Religious Knowledge, vol. 1, p. 310).

"Boniface III. (Feb. 18, 607—Nov. 12, 607.) was by Gregory the Great sent as *apokrissarius* to the court of Constantinople in July 603, in order to compel the Constantinopolitan patriarch to renounce the title of *episcopus universalis* (Universal Bishop); and so intimate became his friendship with, and so strong his influence over, the mean and vicious Phokas, that the latter, in 607, was actually induced to transfer the title from the patriarch to the Pope." (Schaff-Herzog Encyclopedia of Religious Knowledge, vol. 1, pp. 310-311).

Notes - Reports

Ira Lee Sanders, 8332 Bonner Drive, Houston 12, Texas, July 10: I am now open for local work with some church, or I could hold some meetings. If any one is interested write me at above address.

George W. Dickson, 15 Dearborn St., San Francisco, Calif., July 11: We have just closed a very successful meeting with Foy E. Wallace, Jr. Brother Wallace preached the truth in love. He is needed in the ministry as a balance wheel. The church constantly needs to be called back to the "simplicity that is in Christ." If you have friends in the city, please write us.

W. Curtis Porter, Monette, Arkansas, July 14: For sometime my blood malady has been out of control, and it became necessary for me to cancel some meetings that had been arranged. The doctor has asked me to return to the University of California at Berkeley for further treatment with atomic energy. I shall go as soon as possible—perhaps about the last of August. The treatment saved my life about three years ago, and I feel confident that it will bring my malady under control again. I solicit your prayers to this end.

E. E. Mitchell, Klingman, Arizona, July 5: We recently left Yakima, where we were successful in building up the church. We had about seventy-five or eighty when we came and the Sunday before we left we had 206. The last Lord's Day we were there we had four responses to the invitation. We were there a month or so over a year and felt that we had been there long enough. The brethren wanted us to stay.

(Note: Brother Mitchell sends along a form letter in which contributions for the work in Klingman are solicited. He states the church there was begun in 1942. A lot has been purchased for the construction of a building. Any one desiring to have fellowship in the work may write J. O. George, Box 281, Klingman, Arizona.)

Blasingame Renounces Heresy

(W. Curtis Porter)

It will be remembered that the list of heretics published sometime ago, who held that there is no judgment after death, contained the name of Lowell Blasingame of Arbyrd, Mo. My debate last year with Thomas L. Conner considerably upset Brother Blasingame, but at the time he would not allow me to render him further aid. However, he decided recently that he wanted my help and has been coming to my home and studying the question with me. As a result he has been convinced that he was wrong and has given up the heresy and taken his stand for the truth. I give herewith a copy of a statement that he has made and signed. The original document I have in my files. But here is a copy of it. It speaks for itself.

July 9, 1946i, Arbyrd, Missouri

To the brethren of the Churches of Christ:

Inasmuch as I formerly held the view that there is no judgment after death, this is to state that I have been personally studying the question with Brother W. Curtis Porter and have become thoroughly convinced that my former views were not in accord with the New Testament teaching, and I hereby publicly renounce those views and take my stand for the position held by the Churches of Christ from the beginning: to-wit: that there will be a judgment for men after death at the second coming of Christ.

I shall spend the rest of my life teaching the truth in an effort to get men prepared for the rewards that Christ offers to men in that day. I wish also to express my appreciation to Brother Porter for the interest he has shown and the work he has done in restoring me to these principles,
Lowell Blasingame

I am very glad to be able to send for publication the above statement by Brother Blasingame. Lowell is a young preacher of ability and is destined to make his mark in the world as a preacher of the gospel. The fight which I made against him and the others who stood with him was made for the sake of the church and in the interest of the truth and of lost souls. There was never any personal matter involved in the fight. And now that he has given up this heresy and taken his stand for the truth I shall fight for him as earnestly as I fought against him; and as before I warned you against using him for any preaching service, until he should return to New Testament truth, I now urge you to call him for your work because he has returned to that truth. Brethren, let us show our appreciation of the stand he has taken by keeping him busy in the Lord's work. Call him for an appointment or for a meeting. I am sure he will do you good, and you will be glad that you called him. I shall be glad at any time to render the same assistance to any of the others who hold to this heresy that I have rendered to Brother Blasingame. But until they show their willingness to return to the truth I shall continue my fight against them. But Lowell no longer stands with them and should now have your encouragement. May you give it unhesitatingly.—W. Curtis Porter, Monette, Arkansas.

Urges Brother Martin To Write Biographical Sketch

We are just in receipt of a letter from Brother J. B. Redd, in which he asks that readers of The Gospel Light write Brother T. Q. Martin, McMinnville, Tennessee and urge him to write a biographical sketch of his life. Brother Redd says, "It was in the fall of 1910 and spring of 1911 that I sat at the feet of Brother T. Q. Martin at Odessa, Missouri when he was president of the Western Bible and Literary College. He recently replied to a letter of mine in which I had asked him whether he had written a biographical sketch of his life. He replied that he was considering doing so if the interest would justify the effort. I am writing this to ask the brethren to write him a letter at once expressing their desires. Recently his article "Little Foxes," published in The Gospel Light was the finest I have ever read. He will be 81 August 17 and his 57th anniversary of preaching the Gospel. A history of his ups and downs would be helpful to many young preachers and thought provoking to congregations as well. Suppose that each one who reads this article write him a letter at once expressing their desire to secure his biography and wishing him health and many more years. He is not well but letters will cheer his old heart to dictate this history of his life. Just address him: T. Q. Martin, McMinnville, Tennessee."—J. B. Redd, P. O. Box 251, Prosser, Washington.

Foy L. Smith, Gladewater, Texas, July 15: "Our work moves along here with increasing interest in every phase. Bible class attendance has almost doubled since January; contributions have shown a steady increase and we are truly trying to do our duty in spreading the gospel. Bro. Paul Rotenberry, of Abilene, Texas, visited with us yesterday at the invitation of the elders, spoke twice and was employed to work as evangelist in Cumberland, Maryland. Brethren Hugo McCord, and C. E. McGaughey have assisted us very much in locating this good mission field and this capable young minister. This church now supports four preachers away from home. Brethren, if you want to see your home work grow then take the responsibility of such work as this—lift up your eyes and look out beyond your own immediate field. One was baptized last evening, the third of his family to obey the gospel. It is good to see the spirit of evangelism that the churches are now manifesting—this is the right spirit, let's keep it going till we fill the earth with the truth."

Albert S. Hall, Benton, Arkansas, July 11: I am at this writing in a good meeting at Parish Chapel, near Stratford, Oklahoma. This is my fourth meeting for this place. I have been continually in gospel meetings since the first of May, and will continue until October. After that date I will be at home and in the work there. I have not reported through the papers for quite some time, but I have never been busier in the Lord's vineyard. Thanks, brethren, for keeping me on the job. Already I am booking time for next year, and some for two years hence. The church

building in Benton is going steadily up. We will soon have it ready for occupancy. In fact our recent meeting was held in the building, but it is far from finished. Brother Harold Sharp, of Steel, Missouri did fine work in the meeting.

Jady W. Copeland, West Fork, Arkansas, July 13: For the past two years I have lived in and near Fayetteville, Arkansas going to school and preaching on Lord's days. In the fall of 1944 I moved up there and attended the University of Arkansas and preached at near-by congregations each Sunday. After finishing school the following spring, I spent the summer in Iowa in meeting work. One of these efforts was a mission meeting in Iowa Falls, Iowa which was sponsored by the church at South Thompson St., in Springdale, Arkansas. The others were for the churches in Toodville, Cedar Rapids and Centerpoint, all in Iowa. In the fall of 1945 I taught school at West Fork, ten miles south of Fayetteville and preached two Sundays each at Springdale and Alma. Later the church in Springdale ask me to preach each Lord's day for them for the rest of the school term, which I did. The South Thompson Street church there was showing steady growth all during the time I was acquainted with the church there. We worked with much pleasure with the church there and my appreciation goes out to them in helping and encouraging me in trying to preach the Gospel of Christ. We shall never forget the many friends there and the pleasant work with them. After my summer meetings, I will begin work with the church at Arp, Texas. I have helped my dad in meetings there for the past two summers and we are looking forward to a good work there with the church. After September 1, my address will be Arp, Texas.

Jesus said, "He that believeth **and** is baptized shall be saved." Some modern denominational preachers say, "He that believeth shall be saved and should be baptized after the congregation has taken a vote on him and decides that he feels like they felt when they felt like they thought a man ought to feel when he feels like he is saved." Which will you take???

Many church members put on their "religion" every Sunday morning, to worship, go home, pull it off and hang it in the clothes closet until the next Sunday.

The Methodist discipline says that one may be justified by faith only. The Bible says, "By works a man is justified and **not** by faith only." A great difference, isn't it?

A kicking horse can't pull and a pulling horse can't kick. The same is true with church members. It seems that some were born in the "objective case" and the "kickitive mood."



The Gospel Light

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

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The More Abundant Life

L. R. WILSON

"Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25.) Jesus made this statement about six months before going to his death. He realized full well that his life of service would end in his own martyrdom upon the cross. Furthermore, he realized that his apostles, and countless numbers of his disciples, would likewise suffer martyrdom as a result of their faith in him. In order that they might know what to expect he told them plainly the impending consequences of following him and serving in his righteous cause. At no time did he seek to hide the truth from those who desired it. Regardless of what men might think, or how fearful the consequences, he spoke plainly and pointedly to those who followed him.

Jesus always exemplified the truths which he presented to others. He never called on anyone to do anything that he himself was not willing to do. On the contrary, he always set the example. His admonition was, "Follow me." Before telling his disciples that following him would cost them their earthly lives, he told them plainly about the cross awaiting him only a few months hence. Before rejecting any command that our Lord has given us, let us remember that he himself exemplified the command in his life; and that in doing so he was elevated to the right hand of God to become our Lord and Savior. If we would attain to a place with him at last, then, we must be subject to his authority.

When Jesus said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it," there was a deeper meaning than appeared on the surface. Losing one's physical life in order to attain an endless life with Christ and all the saints in glory after death is a simple matter. No one should hesitate for one moment in making

such a choice. Jesus came into the world not merely to save man after death but to save him from his own folly in this life. He declared, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). We can only know the more abundant life here through a life of service to God and our fellowman. Paul expressed it thus, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Until we are willing to forget ourselves and think of our duty to God and our fellowman we can never rise above the brute level.

New Testament Christianity is the very embodiment of all that Jesus taught. Only by a complete submission to the will of God and a life of service to our fellowman can we rise above the fleshly desires and weaknesses of the flesh. To the Roman Christians, Paul wrote, "Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10). To the Philipians he said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself" (Phil. 2:3). When we are possessed with this high ideal of service we will rise above the baser nature and really enjoy the abundant life, of which Jesus spoke.

The greatest hindrance to progress and happiness is that of selfishness. It is the mother of greed, envy, malice, hatred and all kinds of evil. As long as we think only of ourselves we will be possessed with a brute nature and strive to live upon the weaknesses and misfortunes of others. This is the law of the jungle. Paul warned the Galatians thus, "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). All history shows that the nations which have been possessed with the spirit of selfishness, greed, envy and

strife have destroyed themselves. On the other hand, where Christianity has gone and men have practiced the principles set forth in the word of God—in any measurable degree—they have risen to greater heights and enjoyed greater blessings and privileges than any other body of people.

The history of the Israelites in their journey to the promised land is a striking example of what selfishness and lust will do for people. They could scarcely think of anything except their appetites and fleshly desires. Regardless of how much they had suffered in the land of Egypt, they were constantly complaining because Moses had led them out and failed to stuff their larders with ready-baked manna fresh from heaven every morning, noon and night. Always they were complaining that they had nothing to eat, and constantly talked about the onions, leeks, cucumbers, and flesh-pots of Egypt. After two years in the wilderness they decided to turn away from Moses and sat them up captains and go back to Egypt. Only the providence of God prevented them from doing so. Because of their whinings and complainings God made them to wander in the wilderness till all who were above twenty years of age died without so much as a glimpse of the promised land.

During the past few years many among us have been so selfish and greedy that it has created a serious problem for us all. In their efforts to obtain what they want they have been willing to pay black market prices for everything and to stuff their storehouses with everything they could buy. Apparently they are afraid they might go hungry, or they might not get everything their fleshly lusts and desires may crave. Such a spirit has brought about many conflicts and difficult problems for all of us. Had we all been willing to deny ourselves and to share with others we would have found plenty for us all and but few problems and difficulties facing us. The world has always had people of this kind. Paul warned the brethren at Rome against such, saying, "For

they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18). Writing to the Philippians, the same writer further spoke of such characters, saying, "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:19).

There is a growing spirit among us today to try to get all we can for as little as possible. Everywhere we turn the tendency is to poorer quality and greater profits, and to shorter hours and higher pay. Such a tendency has brought the whole world to the brink of disaster. We need to learn that it is impossible to get something for nothing. For every debit in life there must be a corresponding credit. We can no more go on prospering as a nation and enjoying the higher standards of living with such a spirit rife in the land than we can go on obtaining milk from a cow without feeding her. If we enjoy the more abundant life we must put more of ourselves into it. If we would all forget about what we expect to get out of life and think about what we can put into it we would enjoy a fuller measure of happiness and success in this world.

As long as people go on trying to get all they can for as little as they can we will continue to have wars, crime, and every known evil. Jesus gave the only solution to the problem of life and death. If we reject the solution which he gave there is no other remedy. If we would save our lives in the higher sense, then, we must give them in the baser sense—we must give up the lusts and cravings of the flesh and give ourselves in service to God and to the human family. If we do not learn this lesson, and learn it pretty soon, we are likely to meet with the same disaster that some of the larger animals did in centuries past—they destroyed one another, leaving only the smaller animals to survive.

If we ever put an end to crime, warfare and other disasters we must eliminate selfishness and greed. As long as people think only of their own interests and fleshly desires we can never rise above the law of the jungle. All our efforts to end crime by force, to outlaw wars, and to punish strikers will avail but little until we remove the basic cause. We must recognize the fact that we cannot destroy a plant by cutting it off at the top of the ground. We must dig it out by the roots. This is a long and tedious process. It will not only require a great deal of time but a great deal of persistence and careful attention. We

all should be aroused to the need of such and seek to accomplish it.

The only way we can change the hearts and lives of men and women is through the right kind of education.

When the home, the school and the church fail in their duty we cannot expect anything of the youth but selfishness, greed, and a determination to serve their own interest regardless of the cost. Florida Christian College is a very small institution, comparatively speaking. At most, it can touch the lives of only a relatively small number. Yet, we are determined to do all within our power to make our boys and girls see the need of rising above the brute level. We hope to create within them an appreciation of the principle which Jesus taught of serving God and mankind. If we fail in this purpose then our work will be

in vain. The only excuse for the existence of any school is to equip boys and girls for living together. Any education that serves only to educate men and women physically and mentally fails to equip them for service in the higher realm. A man whose motives are not properly directed is like a machine running wild. In fact he is more dangerous. He is more like a savage beast destroying another for his own consumption. This is why Florida Christian College intends to make the Bible the fundamental basis of all its teaching. If you are in accord with our efforts we will appreciate hearing from you. We need your moral support and cooperation in this work. Indeed, it is impossible for us to succeed without your help.—In Florida Christian College Bulletin.

Questions On Music

R. A. HARTSELL

A friend, and evidently a reader of the Gospel Light, has some questions he cannot quiet settle in his mind with reference to music in the church. (I referred him to the November-December 1943 issues of The Gospel Light, also January 1944, where a much broader discussion of the question will be found). It is a pleasure to assist people who honestly want to know the truth.

(1) "Where does the New Testament say 'Thou shalt not have mechanical instruments of music in the church?'" (2) "You have them in the home, why not in the church?" (3) "Paul said to sing psalms, and the psalms commanded the use of them, why do you object?"

Taking the questions in order, we must answer that the New Testament no where says "Thou shalt not have mechanical instruments in the church." Neither does it say "Thou shalt not sprinkle infants." Nor, does it say "Thou shalt not kiss the toe of the pope." Or, "Thou shalt not burn incense unto the Lord." We could point out many other things which are wrong, and at the same time show that the New Testament does not condemn them in these words.

No where was Noah told that, "Thou shalt not use oak in building the ark"; but all of us agree that it would have been wrong for him to have used it. Why? Because God told him exactly what to put into it. When God specifies the material to be used, that excludes the use of any other. The very fact that the New Testament

teaches that "Thou shalt worship the Lord thy God, and him only shalt thou serve," forbids my kissing the toe of the pope. Too, in commanding baptism, he has demanded that persons to be baptized shall first be taught. Infants are not subject to being taught; therefore they are not subjects of gospel baptism. The Lord did not have to say thou shalt not sprinkle water on them; for, he knew that man was endowed with ability enough to understand this fact.

Such arguments, as you can see, opens the flood gates to all innovations. When you open the door and allow one to come in, the other fellow wants his to enter by the same door.

But, turning the matter around, we might insist: "Where has God said in the New Testament, 'Thou shalt have mechanical instruments in the church?'" There is as much force in one question as there is in the other. That being true, we have at least stalled the argument. More than that, it falls flat; for the very fact that one must resort to such a question admits that there is no God-given sanction; if there is, then why the question?

But, what are the facts? God has told us what to do in the matter of church music, just as he told Noah what to do about the wood that entered into the construction of the ark. As God's command to him excluded other woods, so, the command to sing excludes the use of mechanical instruments.

The elements entering into acceptable music in expressing praise and

worship are so clearly set forth that one does not have to doubt or even wonder. Taking the statements dealing with this matter, we have first, I Cor. 14:15. "I will sing with the SPIRIT, and with the UNDERSTANDING." In Eph. 5:19, our instruction is clear. "Speaking to yourselves in psalms, hymns, and spiritual songs." Then adding Col. 3:16, we have the last two elements. "Teaching and admonishing one another." Now look at the elements. "Spirit, understanding, spoken, teaching and admonition." Anything that does not have a spirit possesses understanding, cannot speak, cannot teach or admonish, just cannot do what is commanded in the matter of acceptable music. So, God did not have to say, "Thou shalt not have mechanical instruments;" for they cannot do what is herein commanded.

Home and Church

This is one of the favored arguments (?). "In the home, why not in the church?" We have infant membership in the home, why not in the church? There are many things, due to the nature and purpose of the home, that we have in it that could not be in the worship of God.

In the first place the home existed, and was performing its functions four thousand years, at least, before the church of Christ and Christian worship was established. If the home could have performed the functions of the church, then Jesus died in vain. The church cannot take the place of the home, nor the home the church. The very fact that there is a difference, and that the two exist, is proof that not all things that belong to one, belong to the other.

Paul shows this to be true when he rebuked the Corinthians in his first letter, chapter 11, for their abuse of worship privileges. "Have ye not houses to eat and drink in; or despise ye the house of God?" There were things, then, that they could not do in the church, which may have been permissible in the home.

It would be absurd, and even past the question to insist upon the line of argument, if argument it can be called. The home was established that individual human and family relationships might be carried out. The church came into being in order that collective Christian relationships in God's family might be engaged in. The one houses the physical aspects of life, while the other furnishes a workshop for the spiritual life. "Ye are lively stones, built up a spiritual house." (I Peter 2:5). This spiritual house is designed to "offer up SPIRITUAL sacrifice unto the Lord." It was never intended that it should offer carnal things to the Lord; for

the Lord "dwelleth not in temples made with hands; neither is he worshipped with men's hands, as though be needed anything." (Acts 17:25).

Furthermore, "God is a Spirit, and seeketh such to worship him, as worship in spirit and truth." When we learn that God is not interested in the carnal things we might bring him, or invent unto his name; and that he demands a higher plain than that presented by the carnal, we will have come to the genuine spirit of worship.

Another thing to be considered is, "The husband is the head of the home, even as Christ is the head of the church." Christ, therefore, has the sole right to name that which enters into his worship and service. Since by the Spirit he commanded us to sing, that is exactly what he wants us to do, and no more in the matter of music in his praise.

Psalms

On the last question, the matter is so far-fetched that with but very little thinking, one should be able to answer it for himself. First, however, let us consider the fact that Paul directed us to sing psalms; and that, for argument sake, we allow that these are the Psalms of David. They did command the use of instruments, mechanical. But, that which proves too much proves nothing. These same Psalms commanded dancing; why not do it? Too, they demanded the offering of a bullock. Why pick out just what one wants, and exclude the other? I might as well contend that since we are to sing psalms, and the Psalms

command the offering of animal sacrifice; we must offer goats and sheep today. There is as much logic in one as there is in the other. Indeed one is hard pressed for argument that would so contend for instrumental music.

But, open your Bible at Eph. 5:19; Col. 3:16, and read them. Note the fact that Paul said: "Let the word of Christ dwell in you richly." Not the words of David. The psalms commanded by him are, therefore, psalms which contain the words of Christ and not the words of David. Another thing, the psalms commanded by Paul are to be SPOKEN, not played. The melody of these psalms is to be made in the HEART, not on a mechanical instrument. Furthermore, these psalms are to be rendered in such way as to teach and admonish, not jumbled in an UNCERTAIN sound.

I believe this to be sufficient, but if you need more information feel free to call, for I shall be happy to serve.

Exercise is necessary for physical strength and spiritual strength also. Some members are already dead and buried spiritually for the lack of it.

It is true that we can fool some of the people all of the time and all of the people some of the time, but we **can't** fool **GOD** any of the time!!!!

One cannot play in mud without getting muddy and one cannot play in the world without getting worldly.

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(Published Weekly)

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God's Man

JAMES WELLS

In the Bible the word man is used in at least two different senses. In the generic sense and to designate the male of the species. This is not a discussion of him from a biological or philosophical point of view but from a moral and spiritual. Neither is it a discussion of a model ultra-modern man from a social view point with all his unseemly ways but rather a few points on the man of God.

Many references are made in the Bible to such a man. (I Sam. 9:1-10; 1 Kings 13: .1-34), Moses, Elisha, and David were called men of God. These men were not without fault for some of them committed serious sin, but they were striving to serve Jehovah. In the New Testament "man of God" is referred to on two different occasions. (I Tim. 6:11; II Tim. 3:17). In the last passage it is clearly indicated that there are men who are not men of God. There are two classes of men: Men of God and men of the world. The man of the world is not even attempting to serve God but rather lives his life as he sees fit—getting the most out of it by turning loose the passions and lust of the flesh. However, there are some good moral men who are far from serving God.

Let it be clearly understood in discussing this theme that there is no double standard in the word of God—one for the men and one for the women—one for the preacher and one for the members. Who started this double standard anyway? The man and woman are to function differently in God's purpose but with few exceptions they are governed by the same rule of God.

In discussing this man of God in this age and gospel dispensation let us do so from three points of view.

1. As a Christian—No man is a man of God unless he is a Christian. It matters not how good, pious, or charitable he may be, that within itself does not make him a man of God. It may in the sight of men, but not in the sight of God. No one is a Christian who has not become one by virtue of his having been born again. (John 3:3). This talk about a man being on God's side just because he is good is idle talk.

A man of God must have a strong and abiding faith in God. Not only so. he must exercise his faith in whatsoever God tells him to do. A great illustration of this principle, is found in Abraham. "Abraham believed God, and it was accounted unto him for righteousness." (Rom. 4:3). But what did Abraham do when he believed God? He did every thing God told him to do. The man of God today must strive to do likewise. Hence, a man of God must be active in the cause of the gospel—doing all he can to spread it. Surely no one is worthy of the designation just because he partakes of the Lord's Supper once a week and that only.

Society has a standard but seldom can the Christian

man conform to it and remain a Christian. Rough, good curser, tough, he-man, good dancer, social tippler, broad-minded are some of the constituents of a modern man according to the social standard. The word gentleman is, not found in the Bible but words are signs of ideas and the idea is there. Read II Tim. 2:24. The man who engages in the unprofitable, abominable, wicked, and shameful practice of cursing is not a gentleman, much less a Christian. But it has come to the place that it is not any thing unusual to hear a member of the church use obscene language and tell smutty yarns. Man of God flee from these things and follow after righteousness, godliness, etc. Live lives of purity and devotion—always being an honor to Christ in every act.

2. As a Husband—We can not enter into detail but there are some broad principles which we can apply to this relation.

Husbands, practice the golden rule—Matthew 7:12. Let's paraphrase that verse—"Therefore husbands, all things whatsoever ye would that your wives should do unto you do ye even so to them." No man can be a good husband without practicing this all-important rule.

Husbands must be consistent in all things in this relationship. The husband comes in drunk. Is it any worse for the wife to get drunk? The husband flirts with other women—but if my wife flirts, I will leave her. Shame on a man like that! The husband is head of the wife. (Eph. 5:22-24; I Cor. 11:3; Gen. 3:16.) A man who is governed by the whims of his wife in all things is not a man but just a male of the species wearing pants. I don't know which is needed the worse in a case like that—the woman being told where her place is or the man given a good whipping for being such a sissy. No woman who loves her husband will "hen-peck" him.

One of the most miserable conditions brought into the home is jealousy. Confidence defies jealousy. Husbands, can't you have the same confidence in your wife that she has in you. Husbands must dwell with their wives according to knowledge in love looking upon her as the weaker vessel. Read Eph. 5:25; I Peter 3:17. Summing up, the man of God will love, honor, cherish, protect and provide for his wife.

3. As a Father—A man of God must be a good father if he has children. Children are to be obedient to their parents (Eph. 6:1) and fathers are not to provoke their children to wrath. (Eph. 6:4). A child may be provoked to wrath by the Father issuing unreasonable commands, by being needlessly severe, or by the manifestations of anger. A father should never punish a child in a fit of anger. The child is more than likely to get angry

and he has as much right under the circumstance as the father. The child must never feel that he has been wronged or that "he whipped me because he was the strongest." But he must be impressed with the fact that the parent is doing it because it is right and not because of personal animosity. But all of this is unnecessary with many fathers for they never even correct them much less punish them. From the set coming on now it seems that the days of correction are about over. Train that child! (Prov. 22: 6). To turn loose an untrained child is to foist on society a dangerous and untamed animal. Read Prov. 13:24; 19: 18; Eph. 6:4. A rule for rearing righteous children: 1. Train. 2. Restrain. 3. Admonish.

Many times we want to restrain and punish them when we have failed to teach and train them. Here is the order: teach-train-admonish-restrain-punish. Not many children ever amount to much who are allowed to do as they please and are never corrected. Fathers, train your son and daughter so they will be an honor to your name when you have gone on to your reward.

Those little ones are so many times misunderstood and the parents are not patient and longsuffering with them. We think they should act like grown people—we are cross and demanding of them—we make them feel like they are in the way and we have no time for them. Other things press us and they are neglected. Lord! help us to be fathers worthy of the name. Let us be children with them and at the same time act as an advisory council for them.

In conclusion, men, become and be a real Christian and you will have God's help (who is the source of all advise and counsel) in every relationship you sustain in this life.

IN THE EVANGELIST, SHEFFIELD, ALA.

The Bible

A. CAMPBELL

One God, one moral system, one Bible. If nature be a system, religion is no less so. God is "a God of order," and that is the same as to say He is a God of system. Nature and religion, the offspring of the same supreme intelligence, bear the image of one father—twin-sisters of the same parentage. There is an intellectual and moral universe as clearly bounded as the system of material nature. Man belongs to the whole tree. He is an animal, intellectual and moral being. Sense is his guide in nature, faith in religion, reason in both. The Bible contemplates man primarily in his spiritual and eternal relation. It is the history of nature so far only as is necessary to show man his origin and destiny, for it contemplates nature—the universe—only in relation to man's body, soul, and spirit.

The Bible is to the intellectual and moral world of man what the sun is to the planets in our solar system—the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race that is not drawn from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of the one best Book.

The Bible, or the Old and New Testament, in Hebrew and Greek, contains a full and perfect revelation of God and His will, adapted to man as he is now. It speaks of man as he was, and also as he will be hereafter: but it dwells on man as he is, and as he ought to be, as its peculiar and appropriate theme. It is not, then, a treatise on man as he was, nor on man as he will be; but on man as he is and as he ought to be; not as he is politically, or

metaphysically; but as he is and ought to be, morally and religiously.

The words of the Bible contain all the ideas in it. These words, then, rightly understood, and the ideas are clearly perceived. These words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for when God spoke to man in his own language, He spoke as one person converses with another—in the fair, stipulated, and well-established meaning of terms. This is essential to its character as a revelation from God; otherwise it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to man-kind.

He, then, who would interpret the Oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet, and listen to the words which fall from his lips. To such a one there is an assurance of understanding, a certainty, a certainty of knowledge, to which the man of letters alone never attained, and which the mere critic never felt.

The Bible is a book of facts, not of opinions, theories, abstract generalities, nor of verbal definitions. It is a book of awful facts, grand and sublime beyond description. These facts reveal God and man, and contain within them the reasons of all piety and righteousness, or what is commonly called religion and morality.

The Curse of the Comics

V. A. CHISM

This is something every Christian home should guard their children against, and is something that very little thought is given, if any at all. Parents will let their children bring them into their homes and read them over and over until their minds are poisoned with imaginary characters and actions and never place the Bible or any gospel literature in the home or carry them to church services. Naturally the young people will grow up and the only thing they will know about God will be to use his Holy name in vain and the salvation of the soul will mean nothing to them. They read the comics while going to school and put more time and study on them than they do their studies, which often results in a failing grade at the end of school. This is discouraging to parents after spending money for books, clothes, and other essentials in order to keep them in school. Parents will grow angry with the child when they are to blame. Lets get together and fight this curse to the end, for it is demoralizing to the young generation. The jails and prisons all over the land are filled with people. Some who probably would never have gone wrong if it had not been for trashy literature, movies, and such like. The money spent each year for this trash could be spent by writers and publishers of gospel literature, and we would have a much better place to live as a result.

Let us wake up before it is too late and get our children interested in the salvation of their souls, for to be carnally minded is death, but to be spiritually minded is life and peace. (Rom. 8:6). As many as are led by the Spirit of God they are sons of God. (Rom. 8:14). How can one learn about spiritual things without reading spiritual literature? Let us study, think, and attend the services of the church.

The Evangelist, Sheffield, Ala.

What Manner of Person Ought Ye To Be

GEO. B. CURTIS

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversations and godliness." (II Peter 3:11).

The language of the apostle Peter quoted above was used after he had pictured the surety of the visitation of the day of the wrath of God. The apostle tells us that his coming will be as a thief in the night, that the heavens shall pass away with a great noise, the elements shall melt with fervent heat, that the earth and all things therein will be burned up. Just as surely as God's word is true this will take place sooner or later. No man knows when, but it will happen. Then what manner of persons should we always be? To answer briefly, all must be persons as are ready for that great and terrible day. The word rendered conversations in this verse means manner of life. Then the meaning of this particular part of the verse is that our manner of life should be holy, seeing that we shall all be brought to the Day of God.

I wonder if any of us are keeping the certainty of this utter destruction of all things earthly enough in mind. Are we living as we would live if we knew that only a day, or a week, separated us from this day of vengeance? If the Lord should come today would he find us prepared for His coming?

The Lord will come as a thief in the night. Some will be looking for and hasting his coming. (II Peter 3:12) These shall rise above the destruction of the world. With the resurrected

saints of all ages they shall meet the Lord in the air. (I Thess. 4:17) This deluge of ruin will pass beneath them. They shall not be touched thereby.

The Lord will come as a thief in the night. Some who have named His name may be at the tavern, or other cesspools of sin, here, or elsewhere. The harvesting angels of the Great Harvester shall thrust in his sickle and reap them. (Matt. 13:41, 42) They shall be cast into a furnace of fire and suffer eternal burning. I should not relish the idea of the Lord coming and finding me in such a hell hole. Would you?

The Lord will come as a thief in the night. Some may be found with their lips defiled with curse words. A young Christian was heard not many days ago defiling her lips with words unbecoming a young woman, to say nothing of a Christian young woman. Would you like for the Lord to come and find you with your lips defiled with such unbecoming language? Do you suppose that you would be at home in his presence if your lips were accustomed to utter profane babblings? This young woman and others have formed the habit of seeking the wrong company. The Lord may come and find you among the ones who are debarred from his glorious presence. If you have preferred the devil's crowd while on earth, you'll have to be with them in eternity whether you desire it or not. Then shall they be cast into outer darkness. There shall be weeping and gnashing of teeth.


The Lord will come as a thief in the night. Some who have named his name will be found in drunkenness—in some hell hole where drunkards congregate. "No drunkard shall inherit the kingdom of God." (I Cor. 6:10) Men will play with the soul-damning stuff, knowing full well that it will dam their souls, ruin their homes, and blight every good thing about them. Of late they are leading their mates—wives—into such places along by their sides. The wife is sometimes foolish and weak enough to leave her children at home with any one she can, to walk into this dive with her husband, a mother, and stagger out a disgrace to the name of mother. The Lord will find such when he comes to take vengeance on all who have forsaken him. Do you think that these will rise to meet Him in the air? There shall be weeping and gnashing of teeth.

The Lord will come as a thief in the night. God in His wisdom and goodness designed that one man should have one wife and one woman should be the wife of one husband. Yet when the Lord comes he will find some man with another man's wife and some wife with another woman's husband. They will be in adultery and fornication herit the kingdom of God. (Gal. 5:19, 21) Man, woman, are you walking in all holy conduct in this respect? If not, "cast into outer darkness where there is weeping and gnashing of teeth."

The Lord will come as a thief in the night. Some will be found at the dance. Would you like for the last trumpet to sound and find you engaged in the ungodly dance? The story goes that a Christian young woman was persuaded by false friends to attend one of these so-called clean dances. Old Man Booze was there. Old Lady Prostitute was there. Our fine Christian girl rubbed elbows with Booze and Prostitute. She met the friends of Booze. She met Madams Prostitute's friends. They became her friends. As that friendship grew, she became more and more estranged from her greatest friend. The face of the Christ grew indistinct. His sweet voice grew fainter. Her love for him waned. She forgot the value and sanctity of his body. She was lost. No longer did she question the goodness or the badness of the dance. One

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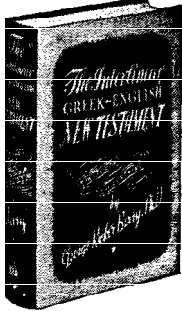


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night she was attending one of these dances. Old Man Booze brought on a brawl. Guns flashed. A stray shot ended the life of the young woman who was once a devoted member of the Lord's church. She was ushered into eternity from the dance floor. She came into the presence of the God of all. The devil appeared on the scene and claimed her. The Lord contended that she was his child. She had heard, believed, been baptized, had lived in the body of his Son. The devil answered, "Yes, but she died on my territory." Do you want to be called into the divine presence from the devil's territory? The dance is definitely his territory.

The Lord will come as a thief in the night. Some will be found in indifference. They may be neither hot

nor cold. Such was the Laodicean church. The Lord said to them, "I will spue you out of my mouth." Literally, "I shall vomit you up." Indifference, figuratively, makes the Lord sick at the stomach—nauseated. Indifference is one of the greatest sins of the church of Christ. Many of us who feel safe may be rejected because we are indifferent. We may find ourselves standing outside the portals when the saints go marching in because we lacked zeal. Remember, outside "there shall be weeping and gnashing of teeth."

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversations and godliness." (II Peter 3:11)

The Blood-Sealed Pattern

For The Body Of Christ

JAMES L. NEAL

There comes a call for further discussion of the above subject. It seems that much plain and positive teaching is needed along this line. Let us all diligently study the question some more with love in our hearts to know the truth.

When it is once fully learned by all the people of earth that the body of Christ IS the church which He purchased with His own blood, and that the church IS the kingdom, everything else will fall in line in proper order and there will be no more "isms", "fads", "theories", etc., to bother us.

The body, the Church, the Kingdom That the kingdom of God, the church of Christ and the "one body" are all one and the same thing is abundantly proven from Matthew 16: 18, 19; John 3:5; Acts 2; Eph. 1:22, 23; 4:4; I Peter 1:1, 22-25.

Christ came to build His church, the gates of hell not to prevail against it! It was built according to divine pattern. He gave to the apostle Peter the keys of the kingdom. Peter used the keys of the kingdom first on the day of Pentecost in A. D. 33, in the city of Jerusalem. It was by the authority of Christ that he did this. This is when the blood-sealed pattern was first laid down by divine revelation and followed. That was when the church was established on earth

But, those who were saved—added to the church on the day of its establishment were "born again"—"born of water and of the Spirit." See Acts 2; John 3:5; I Peter 1:1, 22-25. Peter

addressed a letter to some of those who obeyed the gospel on Pentecost as "being born again." But, those who are born again are "born of water and of the Spirit." And those "born of water and of the Spirit," ENTER THE KINGDOM! (John 3:53). Since 3,000 souls entered the kingdom on Pentecost of A. D. 33, the kingdom of Christ was built according to divine pattern on that day!

That the word "kingdom" is not used by Luke in the building of the church on the day of Pentecost means no more than the fact that he did not use the word "body." Paul says the body IS the church; and Jesus said He gave the keys of the kingdom to Peter; and He used the word "kingdom" and "church" interchangeably. Please read the above cited passages. Relationship of the Church and Kingdom

From the above Scriptures and reasoning, it is plainly seen that the church of our Lord, the kingdom of God and the one body are inseparable. It could not be otherwise and ring true to the Book. One could not live faithful until death in the church and then enter the kingdom, because Paul says in Colossians 1:13 that people are translated from the power of darkness, INTO THE KINGDOM OF HIS DEAR SON, while upon this earth. This takes place when one obeys the gospel of Christ. See Hebrews 5:8, 9.

Hence, when one humbly hears the gospel of Christ preached in its fullness, believes it with all his heart, repents of his sins, confesses the name

of Christ before men and is baptized in the name of Christ for the remission of sins, that one enters the kingdom of our Lord. That is according to the blood-sealed pattern, and we dare not deviate from it one iota!

STATE SANATORIUM NOTES

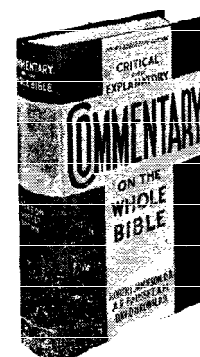
HOWARD CASADA

Two more of the patients were baptized into Christ this week, a fine young man and his wife. I performed their wedding ceremony just a few months back.

July 1 marked the beginning of my third year in the sanatorium work. During our tenure of work here there has been forty-four baptisms and a number of restorations. Have performed wedding ceremonies for eleven couples. The past two years work has been pleasant and profitable. Brethren have cooperated with us in a fine manner and made possible the success of the work. We shall beg a continuation of your loyal support and encouragement as we continue the work.

Brother H. H. Dunn has just concluded a good meeting with the church here at Booneville. While here he spoke at some of the Sanatorium services and his lessons were appreciated. Brother Kyle McElroy of Ozark who directed the song services during the meeting also directed the song services at a number of our sanatorium services. Any congregation desiring the services of a good song director in your meeting will make no mistake in employing Brother

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Notes - Reports

Cleon Lyles, Little Rock, Arkansas, July 22: One was baptized and three placed membership and one restored at Fourth and State yesterday. I will begin with the Twin City Church in Kansas City tonight.

Will W. Slater, Fort Smith, Arkansas, July 20: Closed meeting last night with Gourdneck church, McCrory, Arkansas. Two men were restored. The finest singing I have had in a meeting in years. Had fine singing in Muncie, Indiana, but this is a larger congregation and more took part. I wish every congregation could have such singing. I am to begin meeting Tuesday night with Rock Creek church, Tuscumbia, Alabama. It will be my first work in Alabama. I was invited to be with Gourdneck church next year. I appreciate their kindness.

James L. Neal, Springdale, Arkansas, July 14: Our meeting, with Bro. Granville W. Tyler from Russellville, Alabama, doing the preaching, closed last Thursday night with no visible results. We had to "buck against" a big Rodeo, Fourth of July celebrations, another meeting going here by the Anti-class brethren, etc. But had a good meeting and much good, in spite of all these things! Pray for us.

Cleon Lyles, Little Rock, Arkansas, July 20: The church in Conway closed a meeting last night in which I preached. Twelve were baptized. J. C. Dawson, who has preached at Conway at different times for forty years, is serving as minister of that good church. They love and appreciate him. They are doing a great work together.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, July 16: I have just returned from western Canada. While there I preached at several different places in two provinces. One night I spoke at the Sherbrook Street church in the city of Winnipeg. Some fifteen years ago I did my first located work with this church, and it was a pleasure to see friends there whom I had not

seen since my labors there. I also spoke to the Bernell Street church in Winnipeg, and saw a good many friends there of former days. Winnipeg is a beautiful city of about 300,000 people and is the capitol of the province of Manitoba. It has but the two small churches, but some of the Lord's best people can be found there. While visiting my wife's people in Saskatchewan, I spoke on two occasions to brethren who had gathered from a good many sections of that province. It was good to be in Canada again. I arrived home in time to speak at both services at Southside last Sunday. Three people were added to our membership. The Lord willing, I will begin a meeting at Lamalsemac (near Newbern, Tenn.) on August 7.

Will W. Slater, Station A, Fort Smith, Arkansas, July 10: The meeting with the Central church of Christ in Muncie, Indiana, resulted in one baptism and much good done otherwise. It was my third effort with those good brethren, and I promised to be with them again in 1948. Stanley J. A. McNory is their efficient minister, and he is doing a good work. He spent two years in Freed-Hardeman College, and is well qualified for the work. His good wife is a wonderful helper. The Central church has had a hard fight, and it is not over yet. They have been "cussed, discussed, re-cussed and cussed again," but they have not, neither will they quit. Those good old Tennessee boys, Fred and Gwyn Summers, and my good old Arkansas friend, Harry Roberts, have stood side by side, shoulder to shoulder, fighting for the truth, the whole truth and nothing but the truth. Other good men have lined up with them, and Brethren C. M. Campbell and W. L. Totty, two of our best preachers, have come to their rescue from time to time, and have been a great help in more ways than one. They now have a nice church building in a wonderful location. "Sommerism" has been banished from their midst, and they are not pre-millennialists, and they do not use the Jorgenson song book. No sort of "hobbyism" will be tolerated. They stand firm for the truth and nothing but the truth. Yes, the Central church of Christ in Muncie, Indiana, is destined to become one of the outstanding congregations in Indiana. The "fight" is not yet over, but they will not falter and will succeed. May God bless them in their every effort for good. This leaves me in a meeting with the Gourd Neck church, near McCrory, Arkansas.

I. D. Ames, Cassville, Missouri, July 15: We are now in a meeting here at Lincoln, Arkansas, begun here yesterday, this is a small congregation but believe that they have a desire to work. Our meeting starts off with a splendid attendance and the singing is good being lead by a brother from Fayetteville. Several congregations from around here were represented last night almost filling the house. The drill work starts off good and we believe that much and lasting good will be done here. We don't know how long the meeting will continue as I am just waiting for a call to the hospital at Columbia, Mo., for treat-

ment for cancer. I am hoping and trusting that I will be back into the work shortly. Brethren pray for us that we might continue in the work.

Voyd N. Ballard, P. O. Box 64, Coalinga, California, July 15: I plan to be in the state of Arkansas during the last half of August and the first half of September for some meeting work. I will begin a meeting at Bee Branch, Arkansas Saturday night, August 15. From Bee Branch I will go to Waldron, Arkansas beginning a meeting there Sunday morning, September 1. Arkansas is our home state and we are looking forward to our return for these meetings, and we hope to accomplish good during the same.

Truths In Short

TOMMY McCLURE

When one talks about repentance some surely do get restless. Why do you suppose that is???

Denominational people say THEY are satisfied with their doctrine, but the question is, Is GOD satisfied with it???

If "for" in Acts 2:38 means "because of," it is strange that the translators of both the King James and American Revised Versions never knew about it.

The reason why some talk about other people is because they don't have intelligence enough to talk about something else.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Many have this turned around. They so shine their lights that men may see their good works and glorify **THEM**.

Someone has said, "If preaching the truth will split a congregation, let her burst."

Malachi asked, "Will a man rob God?" From the looks of the Sunday and Wednesday night audiences, I think there is more robbing than at any other time.

It is said that an idle brain is the Devil's workshop. I think that an idle congregation is much more so because there are more idle brains.

The Pope claims to be the head of the church, but Paul said Christ is the head of the body which is the church. (Eph. 1:22, 23; Col. 1:18.) So you see that the Pope exalts himself and lowers the authority of Christ. Shame!!!



The Gospel Light

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

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Some Marks Of Identification Of The New Testament Church

GEO. B. CURTIS

It seems fitting to write about how we may know the church that the Lord built. That he established one church and one only is true to the word of the Lord. To Peter he said, "Upon this rock I will build my church." (Matt. 16:18). Paul refers to the church which he purchased with his blood. (Acts 20:28). He also says there is one body, (Eph. 4:4), and that the body is the church. (Col. 1:18). That all the various denominations do not make up this one body is clearly taught in the word of the Lord. Hence it is of extreme importance that we can be able to identify the church that the Lord built. I do not wish to waste my time here in a man-made church, and lose my chance of the bliss of heaven by living and dying in an institution that the Lord did not establish. I want to know the church of the Lord and I want you to know it also.

The first mark of identification to which I shall call attention is that of the name of the church. Jesus said, "Upon this rock, I will build my church." He said "MY CHURCH." He did not say that he would build a church belonging to A. Campbell, Martin Luther, John the Baptizer, or to any other man, or group. He said, "MY CHURCH." If I should say, "my Bible," all of you would understand that the Bible referred to was the Bible belonging to Curtis. But Christ said, "MY CHURCH," and people infer that he had reference to some two hundred fifty and more sectarians foreign to, and independent of the word of God. Paul in Acts 20:28 speaks of the church of the Lord which he purchased with his own blood. Also in Romans 16:16 Paul gives a salutation in the name of the church of Christ. In Revelation 2:13 and 3:8 two of the seven churches of

Asia are commended for keeping the name of Christ and not denying the name of Christ. The Lord did the commending. It pleased him that the church at Pergamos and Philadelphia had not failed him and become known of some man or institutional name. God help us to learn the lesson that the church belongs to the Lord. In identifying a man one of the first things taken into consideration is the man's name. If I were looking for a man by the name of Jones, I would not spend any time interviewing the Smiths. In looking for a New Testament church you need not waste your time looking among the organizations that do not think enough of the founder of the New Testament institution to be wearing his name. No the church of the New Testament answers to the name of the Lord. Everyone of my friends in various religious institutions, if they were advertising the loss of a dog that answers to the name "Fido," would give the name of the pup. They would not state that he answered to the name, "Dash." Why can't we be just as consistent about matters pertaining to the church as we are to matters pertaining to dogs?

The next mark of identification to which we shall refer is that of creed. The creed of the New Testament church is Christ. Any group that subscribes to a creed other than Christ as God's Son, marks themselves as not being a New Testament institution. If we believe that Jesus Christ is the Son of God, we believe every word uttered by him and by his Spirit-inspired apostles. Why subscribe to some other creed? No one is demanded as an article of faith to confess anything other than their belief that Jesus Christ is the Son of God. If I doubt any statement made by the Christ, or by the inspired men of the

New Testament, I doubt the divinity of Christ. To illustrate: Jesus said in Mark 16:16, "He that believeth and is baptized, shall be saved." That statement is either true or false. If I question the truth of the statement, I question the divinity of Christ, for if he were mistaken, or deliberately falsified in this or in any other instance, he is not the TRUTH. He is not divine. Yet some deny the Lord the right to fix the terms of pardon to lost men and women. The church of which I am a member, the church of Christ, has no creed but Christ. It rejects all man-made creeds. We believe that the God that gave His Son to purchase the church has enough sense to state the truth that frees without the aid of convocations, conventions, synods, and other creed making bodies. We are warned in the last chapter of the Bible neither to add to, nor take from the word of the Lord. We are taught that the plagues written in the word shall be added to all adding to the word, and that their part shall be taken from the holy city, from the tree of life, and from the blessings written in the book of all taking from the words of the book. Do you belong to a creed bound institution? If so, that institution is not the New Testament church.

The next mark of identity of the church of the Lord to which I shall refer is the book of discipline of the church. I read in II Timothy 3:16, 17, "For 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." We are told here that the scriptures furnish us with all our Spiritual needs to perfection. All doctrine needful, all reproof needful, all instruction in righteousness needful, all correction needful, are found in the word of God. Why the necessity then of a manual, hand-book, book of discipline, article of faith, or whatever man may have concocted within the council halls of theology, to take the place of the word

of God? Such things have the curse of heaven's king pronounced against them. We are told in the word of God that the gospel of Christ is God's power to save men and women. It is the seed of the kingdom. (Luke 8:11). It is the perfect law of liberty. We need no other book of discipline. The church of the New Testament had none other than the word of God. The church of Christ today has no book of discipline other than the word of the Lord. Church manuals, books of disciplines, manuals, etc., mark an organization as being not of the New Testament. It marks them as having originated within the councils of men, and not in the council of heaven. In I Corinthians 4:6, Paul tells us that we are not to go beyond the things that are written. Creeds of men are not of the things to which Paul refers as those that are written. This confines us to the word of God, the Bible. In Matthew 15:9 Christ says that when we worship according to the commandments of men, the worship is vain. Creeds of men, books of discipline written by men are doctrines of men. To follow them is vain. It ends in destruction that is everlasting. The New Testament church followed the teaching of the apostles. (Acts 2:42) The church after the New Testament pattern today goes back to all creeds, councils, synods, associations, and every ecclesiastical machinery of men to the Bible, our only book of discipline.

Our next mark of identification of the New Testament church is worship of the institution under consideration. We can worship God only in Spirit and in truth, for God is a spirit. To worship him in truth must be by the direction of truth. Any worship not authorized by high heaven in the name of heaven's king is vain. God has spoken to us in his word and in his word only. The use of rites and ceremonies not found in the Bible in worship mark a denomination as not that of the New Testament. The church of Christ has no worship except that of New Testament authority. Every item of worship practiced by the church of Christ we read in the pages of Holy Writ. We learn from the word of the Lord that in our worship, we are to pray to the Father in heaven, study and meditate on the word of the Lord, to sing the praises of God and Christ, to contribute of our means for the alleviation of human suffering and the spread of the gospel, and to commune. More than this enters the realm of man's doctrine, and is vain. For this reason the church of Christ does not burn incense, offer animal sacrifices, use instrumental

music in the worship. These were no part of the worship of the church of the New Testament.

Another mark of distinction in the worship in distinguishing a church after the New Testament pattern is the communion. The church that the Lord established, the one for which he paid out his life blood, met on the first day of every week, the Lord's Day, and broke the loaf and drank of the fruit of the vine in memory of his death and sufferings. This was to continue until he came again. The churches of Christ today meet on the first day of the week, every first day of the week, to commemorate the tragedy of the cross. We are not content to let man decide that it is just as well with the Lord to commune once a month once every three months or once a year. We know that the church founded by the Lord met once

each week to hold communion with his broken body and his shed blood. This we do. In looking for a church after the pattern of the one purchased by the Lord, you need waste none of your time with the ones that meet only once a month, or three months, or a year to take the communion. They just don't fill the measure. The New Testament church met regularly on the first day of every week for that very purpose.

May I appeal to you, my friends, that you diligently search for the church established by Christ. It is the only church that Christ built. It is the only one that he has promised to save. Why not become a member of it. If you will hear the gospel, believe it, and obey it, the Lord will add you to His church. That is the only way you can become a member.

If Each Member Were Just Like Me

HOYT BAILEY

If each member reached the service the same time as me, what time would that be?

If each one attended Sunday morning Bible study like me, How many would there be?

If each one studied the lesson like me,

If each one were as reverent as me, How much reverence would there be?

If each one developed his talent like me, How much development would there be?

If each one read the Bible like me, How much reading the Bible would there be?

If each one prayed like me, How often would the praying be?

If each one would sing like me, What kind of singing would there be?

If each member worshipped like me, What kind of worship would it be?

If each member gave like me, How much giving would there be?

If each member sacrificed like me, How much sacrifice would there be?

If each one visited the sick like me, How many sick visited would there be?

If each one ministered to orphans like me, How each ministering to orphans would there be?

If each member invited others like me, How many guests would there be?

If each member stayed at home with company like me, How many at worship would there be?

If each member converted others like me, How many conversions would there be?

If each member loved the lost like me, How many of the lost saved could there be?

If each member were as business like in the church as me, What kind of religious business would there be?

If each member complained like me, How much complaining would there be?

If each member were as contrary as me, How contrary would the congregation be?

If each one loved peace like me? How perfect would that peace be?

If each one loved work like me, How much work in the congregation would there be?

If each one loved good attendance on Sunday night and Wednesday night like me, How great would the attendance be?

If each one hated gossip like me, How little gossip would there be?

If each one wanted to see God's righteousness prosper like me, How great would righteous prosperity be?

If each one wanted the gospel given to sinners on the printed page like me, How much passing of tracts and papers would there be?

If each one wanted to see the congregation grow like me, How much work, study, attendance, praying, and inviting others would there be?

If each one in the church were self-willed like me, Where would the harmony be?

If each one loved sleeping and riding on Sunday evening like me, How many would there at the Sunday

night worship service be?

If each one had Sunday morning headaches like me, How many would miss the worship and yet at Monday's work be?

If each one made excuses like me, Where would the faithful workers and worshippers be?

If each one used all the week for earthly gain and missed the worship like me, What would the destiny of

our souls be? (See Luke 12, and 16).

If each one wanted a successful meeting this year, and would drop secular affairs, postpone vacations, and begin earnest work for the meeting like me, How successful would the meeting be?

Inasmuch as each one at judgment is to receive for what he has done, whether good or bad, what will the reward of me be? (II Cor. 5:10)—

The Windows Of Heaven

CLEON LYLES

David Livingston once remarked: "I will place no value upon anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away." After many years he was in the African jungle, far removed from home and friends, with only black men about him for whom he had given his life. Here he spent his last birthday, and it was on this day that he wrote in his diary: "My Jesus, my King, my life, my all, I again dedicate my whole self to Thee." How much Livingston knew about the real Christ we may never know, but of the joy of liberality he knew much. Because of it he was filled with joy when he died. This will always be the mainspring of Christian liberality, for "God loveth a cheerful giver." He does not demand that people be liberal with their goods to enrich God, or because he has need for such, but He demands them that we may be enriched in our own lives with the same spirit of generosity and benevolence that was the life of our Master, who though rich, became poor, that we through his poverty might be rich.

Consider what God has promised. "The liberal soul shall be made fat." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall they barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 11:23; 3:9, 10). At such a time as this, when people are hardly certain of anything. When it seems that many hardships and sacrifices will avail nothing. When it seems there is safety and security in nothing, these words of our Great Teacher become far more valuable than silver and gold: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also." (Matt. 6:20, 21). This is the one safe place in the midst of

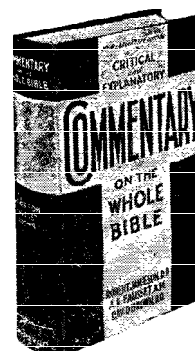
uncertainty, and these treasures will be all we will need when we must finally give up all here and receive our eternal reward.

The last book of the Old Testament has a very vital message for God's people then and now, regarding the joys of liberality. In this book the prophet talks of the judgment to come, God's book of remembrances, jewels for the Master's crown, and in the very heart of such divine teaching, he reproves the Lord's people and appeals to them in this language: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even the whole nation. Bring ye all the tithes into the storehouse,..... and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room

enough to receive it." (Mal. 3:8, 10).

In this earnest entreaty God is still speaking to His children. He still has the windows of heaven. They can open as easily now as in times of old. God had much rather fling them open as to keep them shut, and he still opens them for the liberal souls. Before long the Great Auditor will examine your financial record and mine. I trust we will have conducted our affairs so conscientiously that the charge of robbing God shall never be entered against us.

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An House Not Made With Hands

J. CLARENCE DAWSON

In II Cor. 5:1 the divine record says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Here Paul says, We know, and all of us should know the lesson taught here, and that is, God now does not build with hands. In Acts 17:24, 25 Paul to the Athenians declared, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." Thus we learn God does not build with hands, neither does he dwell in temples that are built by hands. This fact becomes a basic truth in understanding the word of God as addressed to us in this age. It is also true we cannot worship God with our hands.

May we now study God's word and see just how it is he builds without hands. In Matt. 16:18 Jesus declared, "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it." Here the Lord says he will build, and if he does not build with hands, then if we find out how this building was done, we may understand God's manner of building, and if we know how he builds, then it is, we may understand the nature of the building. How was the church built. Not with hands. Then how? In I Peter 2:7 he says, "Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Here the Lord Jesus Christ is said to be the stone which has become the head of the corner. A corner stone not made with hands. And to those of us who believe, he is a stone that is precious.

But to the disobedient, those who will not obey him, he is disallowed. In the erection of this building we learn more from the apostle Paul concerning the part of the building the Lord has become. In I Cor. 3:10 he says, "According to the grace of God which is given unto me, as a wise, masterbuilder, I have laid the foundation, and another buildeth thereupon. For other foundations can no man lay than that is laid, which is Jesus Christ." Thus Jesus Christ the foundation. An house not made with hands. In Eph. 2:20 the same writer says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Thus we have the foundation laid, and no hands have been used. An house not made with hands. May we now learn the material placed on this foundation, and which becomes the building resting thereon. In Eph. 2:21, 22 we get the description. "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." See, folk. A complete building and no hands used in the erection of the building, and yet it becomes the habitation of God through the Spirit. God does not dwell in temples made by hands, and the building thus described is this kind of a building. That is, one not made with hands.

You know, Abraham, had a better conception of God's idea and plan than a lot of us today. In Heb. 11:8-10 it is told of him, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 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 which hath foundation, whose

builder and maker is God." Abraham understood God would be the builder of his how according to the promise, and he must have known that God does not build with hands.

Now let us study God's way of perpetuating a building he builds. In Eph. 4:16 we read, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." See, how the building, with each member fitly joined together, and so compacted, enabling each member, or part, to work effectually, thus building its self up in love. A wonderful building. A building erected by the Lord. A building not made by hands. Now let us study how it is God does this kind of work. In John 1:1-5, 14 God's word tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. The light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Here it is said God made all things by the Word, and that without it he made nothing. How does God make things. By the word. In Heb. 11:2 we learn, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Where do we get our understanding of how God made the worlds? By faith. How do we get faith? So then faith cometh by hearing, and hearing by the word of God. (Rom. 10:17) Thus we have our understanding of how God makes things. He used the word, his word. From Genesis 1:14 we can see just how God's work was carried on." In the beginning God created the heavens and the earth.

And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Building with his word. Building as God builds. Building without hands.

Now with this information we can understand some other scripture. Some more of God's building, and how we may expect the building was done, and how it will be continued in accord with the will of God. In Acts 15:12-18 we have this important lesson. "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet; as it is written, After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." Did you notice that God was to do this building. You have already learned God does not build with hands, and that he does not dwell in temples made by hands, and now he says he has known all this from the beginning of the world.

Let us study the setting for this lesson. Peter had been to the house of Cornelius and preached the gospel to them, the first to the Gentiles. Paul had been converted and was now preaching, and doing many wonders among the Gentiles by the power of God. Some of the Jews raised the question of how the Gentiles should be received and if they should keep any of the law of Moses. A council was called in Jerusalem of the elders and apostles to discuss this question, and the reading a moment gone, was the discussion as carried on. Peter had told of his visit to the Gentiles, how they had received the Holy Spirit as the Jews did at the beginning. Then Barnabas and Paul told of their work, among the Gentiles and the wonders God had wrought among them at their hands. When this was done, James obtained recognition, took the floor, and began his speech, and this is what he said. Men and brethren, hearken unto me: Simon hath declared how

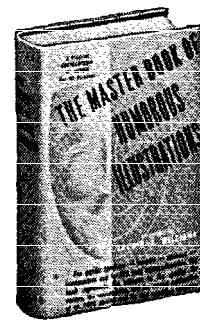
God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet; as it is written, After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek the Lord, and all the Gentiles, upon whom my name is called, saith the Lord. Who doeth all these things.

Now let us go back to the beginning and get the connections. The church had been established on the first Pentecost after the resurrection of the Lord. Starting with Jews only. Then the Gentiles had been given the gospel, and they had come into the church also, thus the gospel being preached to all nations, and the great salvation being heard by all people. The Gentiles had been the ones to be called Christians, first at Antioch, thus were wearing his name. Now all this is what James says the prophet was talking about when he talked of the building the tabernacle of David again. Therefore, when the church was established and the Gentiles came in, the tabernacle of David was built again according to the prophet and the apostles. Not built with hands. God does not dwell in building thus made. The church was not built with hands, and God dwells in the church. It is, therefore, the fulfillment of the prophet's declaration concerning this very thing. May we now get a practical lesson from this same truth. When the Savior was here and delivering the sermon on the Mount, his climax was stated thus, "Therefore whosoever heareth these sayings of mine, and doeth them. I will liken him unto a wise man which built his house upon a rock: And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Friends, you are building. You stand on one of these foundations today. The storms of life, such as trials, tribulations, and disappointments, together with all the effort of Satan in his shrewdness to deceive and to tempt, will be your lot. If you build, by hearing and doing just what the Lord says for you to do, then you are on the rock, and when the storms of life are over, and the calm comes, there you will be in all the greatness

the wisdom of the Lord can provide, and in all the glory of triumph. You will then be in a position to thank and praise the Lord. If on the other hand, you hear and do not, when your storms have wasted their force, you will be found fallen, and great will be your fall. This to is a building not made with hands. It is your building. The one you are building. The Lord calls on you to believe he is the son of the true and living God. To repent of your sins, and to be buried with him in baptism unto death, and to then be raised to walk in newness of life.—Conway, Arkansas.

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Broken Things

FLOYD J. SPIVY

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you." (1 Cor. 11:24).

As we look about us we see broken things upon every hand: Broken homes are indeed on the increase. When we look in the paper we find the divorce rate is alarming. Children are suffering because of broken homes. In fact every one suffers because of this—children, church and nation. As a result of broken homes, we find a multitude of broken hearts, broken spirits; hearts and spirits sinking to the depth of despair. All of this was caused by broken promises, promises that were made when men and women were joined together in matrimony. Many have broken their promises to Jehovah, and then have broken their promises with their fellow men.

Man has a habit of casting aside things that are broken, such as toys, furniture, tools, etc. But this is not God's way, He uses them. In fact, God has no use for a man until he is broken. Hear David: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psa. 34:18). Again we read in Psalms 51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Then we come to the New Testament, and here we find the Master stating the platform upon which the new order must stand. (Matt. 5:3, 4) "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted."

It was no accident that the Master placed these two Beatitudes at the very first in this sermon on the mount. They are the very first things that a man must do, after he has faith in God. Faith moves man to a realization of his weaknesses, his lack of personal strength, a realization that he has no spiritual resources of his own. Then this should lead him to a broken, humble spirit, a readiness to do the will of the Lord.

In the Bible we see many broken things:

1. A Broken Relationship. When we read the book of Genesis we find the account of this broken relationship. We see man created in the image of God, and placed in close relationship with his Creator, but man sinned and that relationship was broken. Sin still separates between God and man. "Behold, the Lord'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, that he will not hear." (Isa. 59:1, 2). It is only through the Lord Jesus Christ that this relationship can be restored. (John 14:6). And this can only be accomplished if we obey Him (Rom. 6:16-18).

2. A Broken Law. In the book of Exodus we read of this broken law. Or -we might say, broken tablets. When Moses saw the sins of the Israelites, his indignation was so aroused that he cast the ten commandments to the ground and the tablets were broken.

3. A Broken Covenant. In the book of Numbers we read how the children of Israel time and again murmured, complained and found fault with their lot. When the spies were sent into the land, and the ten gave an evil report, we see the nation lose faith in God and in their hearts turn back to Egypt.

4. Broken Pitchers. In the book of Judges we read how a battle was won by breaking some pitchers. When the Lord reduced the army of Gideon from thirty-two

thousand to a mere three hundred, then told him to take each man a pitcher with a lamp or torch within it, break the pitcher and shout, "The sword of the Lord, and of Gideon." This seemed like utter foolishness, and seemed so weak, that from a human viewpoint it looked like suicide. But what wonderful works the Lord can perform with a few broken things.

5. Broken Bread and Fish. In Matthew 15:32-38, we find great multitudes following the Master, and they had been fasting for three days; He 'would not send them away for fear they would faint from hunger. The disciples could see no way of feeding the vast multitude. But let us notice the Master: He takes seven loaves of bread and a few little fishes, now let us read verses 36-38, "And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat, were four thousand men, beside women and children." As the Lord could take a few loaves and fishes, break them and increase them to such an amount, just think how He can and will multiply our joys and blessings if we will come to Him with a broken heart and spirit.

6. A Broken Roof. In Mark 2 we read about the man who was sick with palsy, four men brought him to Jesus, but the crowd was so great that they could not reach the Master, but their determination and faith led them to break through the roof to reach the healing hand of the Lord. We may have difficulties in the way of our serving the Lord today; but let us break through all of them to reach him.

7. A Broken Vase. "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." (Mark 14:3). Some of those gathered there were very indignant over this act, they said, "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." There are still those in the world who murmur about the financial phase of the Lord's work. This woman was holding nothing back, she was giving it all to her Lord. May her tribe increase.

8. A Broken Net. In Luke 5, we find the disciples had fished all night and taken nothing. The Lord told them to "Launch out into the deep, and let down your nets for a draught." Peter said: "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." (Luke 5:5). The results were that the nets were so filled that they began to break. When we follow the instructions of the Lord our blessings will be so great that we will not have capacity to hold them, they will fall like great floods. The Lord tells us to launch out today, but far too many times we act like we know more about it than He does. Let us learn to say like Peter, "At thy word I will let down the net."

9. A Broken Ship. In Acts 27, we find Paul on his way to Rome, there was a great shipwreck, but on the pieces of that broken ship the men were able to safely reach the shore. There are rocks along the sea of life that are apt to break up our ship of life, but if we will trust in the Lord and hold to His hand as Paul did, then we will be able to safely reach the shores of eternity.

10. A Broken Body. All the blessings that we enjoy

were made possible by the broken body of the Lord. Our minds turn back over the ages of the past, we see the Master suspended on the cross, his hands torn by the nails, his side riven by the spear, his blood flowing for the sins of the world. By His death, burial and resurrection He opened the way for our redemption. If we will come to Him with a broken heart and a contrite spirit, obeying His will we will be saved.

Forgetting God

L. R. WILSON

At this time I should like to call your attention to some very solemn warnings from the Old Testament against forgetting God; then I want to read some passages of scripture showing how God's people treated these warnings, and the results which followed. Please listen carefully.

1. First let us note these warnings.

In Deut. 4:9 we read, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children." In verses 23, 24 note again: "Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made 'with you, and make you a graven image in the form of anything which Jehovah thy God hath forbidden thee. For Jehovah thy God is a devouring fire, a jealous God." In Deut. 8:11-14 we have this further warning, "Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day: lest, when thou has eaten and art full, and hast built goodly houses, and dwelt therein; and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage." In verses 19, 20 we read once more, "And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that, ye shall surely perish. As the nations that Jehovah maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of Jehovah your God."

These are by no means the only warnings against forgetting God. Indeed, they were multiplied again and again. Yet, despite every possible effort to prevent the people from forgetting God, they did so quickly and repeatedly. And every time they brought disaster upon themselves and

cried to God for help.

2. In a very short lime after the death of Joshua, the Israelites turned away from Jehovah to serve heathen gods. In Judges 3:7, 8 we read, "And the children of Israel did that -which was evil in the sight of Jehovah, and forgot Jehovah their God, and served the Baalim and the Ashtaroth. Therefore the anger of Jehovah was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years." This was but the beginning of Israel's departures from God. During the next 300 years, they were taken captive by six different nations, and were held in servitude almost half this entire period of time.

Samuel, the last of the judges, was one of the best men that ever lived. There is not one single blight upon his character mentioned in all the Word of God. Yet the people grew tired of him, and asked for a king to rule over them. Samuel protested at first, yet God told him to go ahead and give them a king. Before doing so, however, he deposed as follows: "Now therefore stand still, that I may plead with you before Jehovah concerning all the righteous acts of Jehovah, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto Jehovah, then Jehovah sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them to dwell in this place. But they forgot Jehovah their God; and he sold them into the hand of Sisera, captain of the host of Hazor and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them. And they cried unto Jehovah, and said, We have sinned, because we have forsaken Jehovah, and have served the Baalim and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And Jehovah sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and ye

Will you come, will you come, with your poor broken heart, Burdened and sin oppressed? Lay it down at the feet of your Savior and Lord, Jesus will give you rest. Will you come, will you come? you have nothing to pay; Jesus who loves you best, By His death on the cross purchased life for your soul, Jesus will give you rest.

IN THE EVANGELIST, SHEFFIELD, ALA.

dwelt in safety. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us; when Jehovah your God was your king. Now behold the king whom ye have chosen, and whom ye have asked for: and, behold, Jehovah hath sent a king over you. If ye will fear Jehovah, and serve him, and hearken unto his voice, and not rebel against the commandment of Jehovah, and both ye and also the king that reigneth over you be followers of Jehovah your God, well: but if **ye** will not hearken unto the voice of Jehovah, but rebel against the commandment of Jehovah, then will the hand of Jehovah be against you, as it was against your fathers."

3. It would appear that after all the experiences through which God's people passed, they would have learned eventually to keep close to God; yet they never did. In Isaiah 65:11, 12, we have this language, "But ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not." Not only did God's people forget Him for a brief period of time but they did so indefinitely. In Jeremiah 2:32 we read, "Can a virgin forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." In chapter 3:21, 22 the same writer further declares, "A voice is heard upon the bare heights, the weeping and the supplications of the children of Israel; because they have perverted their way they have forgotten Jehovah their God. Return, ye backsliding children, I will heal your backslidings." And finally in chapter 18:15-17 he says, "For my people have forgotten me, they have burned incense to false gods; and they have been made to stumble in the ways, in the ancient paths, to walk in bypaths, in a way not cast up; to make their land an astonishment, and a perpetual hissing; every one that passeth thereby shall be astonished, and shake his

head. I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity."

4. If God's people forgot Him in ancient times and were subjected to severe bondage and national calamity, why should any nation hope for any better results today when it turns away from God? A thousand years before the coming of Christ, David said, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17. This is just as true today as it was in the time of David. All we need to do to be convinced is to look about at the nations that have left God out of their lives. Every nation that has forgotten God for any length of time has been made to suffer severely as a result.

It is time for us to wake up and return to God or we will suffer the same fate that all the pagan nations have suffered since the world began. Solomon well said, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). If we do not profit from the experiences through which we are now passing, then we ought not to complain when calamity overtakes us. Without doubt our achievements as a nation have been attained because of our reverence for God and our respect for His Word. This nation was not founded by a group of selfish, greedy and godless characters. Those who came to this country in the early days came not in search of gold, but God. The basic principles upon which our Constitution rests are justice and righteousness. As a result we have achieved greater material prosperity and greater strength as a nation than any nation has ever achieved since time began. We should not now lose sight of the principles that have made us great. Let us not suppose for a minute that we could never be deprived of our national strength and prosperity. God is no respecter of persons. The evils which have reduced other nations to impotence and disaster will do the same for us when we practice them. Because a certain race or nation of people may be especially favored of God in one age, is no reason to suppose that it will be in another age, unless that race or nation keeps covenant relationship with Him. The same God who cast off his people in ages past because of their unfaithfulness will cast off his people today, whomsoever they may be, for the same reason.

Until a very short time ago drunkenness, gambling, divorce, crime, and, in short, almost every form of evil, was on the increase in this country.

However, during the last year of the war more people turned to religion than for several years preceeding. Many came to realize that without the help of God we would have been at the mercies of a wicked and godless world. Numerous reports came back from the battle fronts about the prayers that went up from the fox holes. On "D-Day" many business houses closed and the people gathered at the churches for special prayer. Nearly everywhere you turned for a year before the war ended there were signs urging people to pause for a minute of prayer. Even our President wrote a special prayer which was broadcast throughout the world. Without doubt, our prayers did much to give us strength, courage and determination in our hour of greatest need. I am glad that we came to recognize God as our supreme source of help and sincerely hope that we do not now forget him. If we keep these facts in mind we can expect God's continued blessings; but if we forget Him now, as it appears we are doing; it will not be long until we will be compelled to face an even greater crisis than we did before.—In Florida Christian College Bulletin.

Truths In Short

TOMMY McCLURE

It's strange that some parents will SEND their children to church but TAKE them to the show.

All will spend eternity in one of two places—heaven or hell. Which will it be for you???

Catholics say that Peter was the Pope of Rome. It is a very queer thing that in all of Paul's greetings in Romans 16 that he never mentioned the name of the Pope!! Do you suppose that Peter was not the Pope neither was in Rome??? It looks very much that way.

Notes - Reports

A. E. Wickham, Cumberland City, Tenn, July 27: Good meeting here. Two have been baptized.

A. E. Findley, Waskom, Texas, July 22: Our work in Waskom continues with interest. One has been baptized and two placed membership since last report. We are planning some mission work in the near future.

Tillman B. Pope, Alma, Arkansas, July 26: The meeting at Eldoroda Springs, Mo., closed with good interest. One was baptized. From there I went to Gore, Oklahoma. We had pretty

fair attendance, but no additions. I am now at Farmersville, La. This is my fifth meeting here. I have baptized 88 people in this congregation over a period of years. We are having large crowds here. I shall close here August fourth. Next to Norfolk, Arkansas on August 7.

Waymon D. Miller, Lubbock, Texas, July 25: Our meeting closed July 17. Guy V. Caskey of Fort Worth did the preaching, and John Payne of this congregation directed the singing. One was restored, three were baptized, and one re-baptized. Attendance did not come up to expectations, but we think that the extremely hot weather hindered much. Guy Caskey is a preacher of unusual ability for a young man. All his lessons during the meeting were delivered splendidly, and were timely in nature. He preaches the truth plainly, kindly, and fervently. A young lady was baptized at the close of the service last night.

HERETICS CHANGE LOCATIONS

W. CURTIS PORTER

Readers of our religious papers are acquainted with the fact that churches in this section were troubled by a group of preachers who preach that there is no judgment after death. It became necessary that I meet their ring-leader, Thomas L. Conner, in a public debate last year. Following that churches in this section published warnings against using these men. As a result these preachers were shut out of places to preach and had nearly all their work, meetings and other appointments, canceled. Their work became almost confined to the church at Boynton, north of Leachville, Arkansas. Brother Conner was the regular minister for this church. But recently the church there terminated his labor with them, not because of his judgment theory but likely from some other reason, and the heretics largely migrated to other parts. They likely thought they would find greener pastures if they went to some place where they were not known, as their grazing ground in this section became very limited. Thomas L. Conner, Marshall Conner (T. L.'s son) and Tracy L. Wheeler are the men who left. As one of the preachers, Lowell Blasingame, has given up this heresy, that, leaves only one of the five heretics now in this section—James F. Brents, Luxora, Arkansas. The three who left—Conner, his son Marshall and Wheeler have gone to the West coast. They have been in the section of Tulare, Visalia and Exeter, California. At this writing Wheeler is still at Tulare, but Conner and his son have likely gone on to Oregon. But all of them are somewhere on the West coast. Churches, therefore, in California and Oregon should be on the alert. They will cause trouble wherever they go by teaching their heresy of no judgment after death. Do as churches in this section have done—give them no opportunity to preach and do not use them in any service of the church. This is your only way to avoid trouble with them. It is better to be safe than to be sorry.—Monette, Arkansas.

The Gospel Light

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

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The One Way

TOMMY McCLURE

Radio sermon preached over KWOC, Poplar Bluff, Missouri.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). This is one of the plainest passages in the New Testament, yet, there are those who say that there are many ways to be saved and that it makes no difference what a person believes if he is sincere. If this is true, the infidel that is sincere in his belief will be saved the same as anyone else. The Mormon, the follower of Mohammed and ALL will be saved if they are sincere.

Friends, I believe that you can readily see that this idea is wrong. Many of those who believe it; are honest but they have been lead astray by the doctrines and commandments of men. They have taken what some preacher has said, believing that he would tell the truth and have not investigated the word of God. If people, would study the Bible, most of the religious confusions would cease. They would readily see that there is only one way to be saved, because Jesus said, "I am the way, the truth, and the life: NO man cometh unto the Father, but by me." CHRIST is the way; there is only ONE Christ; therefore, only ONE way.

I purpose to study with you some of the ways that men follow, then discuss the right way.

Some are following the way of infidelity and atheism. The infidel does not believe in Christianity or the scriptures and the atheist says that there is no God. I and those with whom I am identified believe that there is a God superior to all else; we believe that Jesus Christ is His Son and that the Bible is by inspiration given.

In Psalms 19:1 we are told, "The heavens declare the glory of God, and the firmament showeth his handi-

work." Just as surely as the earth exists I know it has a maker. Those who deny the Bible say that the earth just "happened to be;" that as there is no God He had nothing to do with it. Suppose I would tell you that once there was a pile of scrap iron in the street. A man got drunk, got in his car, came down the street at ninety miles an hour, hit that pile of iron, and by that the iron became a fine watch! Would you believe that? Of course you wouldn't! Yet, those who deny the Bible say that the world just "happened to be," which is the most nonsensical piece of nonsense that I have ever heard. Men have guessed and speculated trying to tell how the earth was made but the most reasonable idea is "In the beginning God created the heavens and the earth" (Gen. 1:1).

Too, the Bible was written in a period of time when there was no fast communication or high education as we now have. They didn't have the radio, the telegraph, airplanes and fast trains. They didn't have the great schools with their D. D.'s and Ph. D.'s that we now have. Yet, with all this great improvement no one, infidel, atheist and ALL, has produced a book better than the Bible! No one has given a better philosophy of life than Jesus gave when he said, "whatsoever ye would that men do to you, do ye even so to them" and "Thou shalt love thy neighbor as thyself." Therefore, I make this challenge to every infidel that lives: "Sir, if the Bible isn't inspired, if it was written by man, you write a book that surpasses it." If one can't do that, let them hold their peace!

Many good people are following the way of Catholicism but I am sure that if they would study the Bible they

could see the error of such. They believe that the Pope of Rome is the representative of Christ on earth, and, thus, has the authority to tell people what to do in matters religious. Jesus said, "ALL power is given unto me in heaven and in earth" (Matt. 28:18). Again, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). God said of Christ, "This is my beloved Son, in whom I am well pleased; hear ye Him" (Matt 17:5). Nowhere did God say this regarding the Pope!!! Christ has ALL authority; He spake to His apostles the words of life; inspired them with the Holy Spirit, thus, bringing to their remembrance all things that He had said unto them; and the apostles speak to us through the New Testament. Therefore, when we hear the words of the New Testament, we hear the words of God and Christ.

Friends, there is not a man, nor a council of men upon the face of the earth that has the right to make laws in matters religious for you and me to obey. God speaks through the WORD and James calls it the perfect law of liberty. (James 1:25) Therefore, study it instead of hearing the Pope for obedience to the Bible will save you; but obedience to the Pope will damn you.

Another way in which many err is by thinking that they can be saved by their moral deeds without obedience to the gospel. They think all that is required of them is to pay their debts, be good citizens, and live upright before their fellows. According to the

In Acts 10:1, 2 we are told, "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." By this we see that Cornelius was a moral man. Get it! He was devout, feared God with all his house, gave much alms to the people, and prayed to God alway!!! Yet, after all this he

was not saved, for the angel told him to send to Joppa for Peter who would tell him what to do. In Peter's account of it he said, "Who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:14). If one could be saved upon moral deeds only, Cornelius would have been saved. The fact that he wasn't saved until he heard and obeyed the word disproves the idea.

The blood of Christ was shed for the sins of men. Coming into contact with the blood is man's only hope of being saved. With this blood Christ purchased the church. (Acts 20:28). Thus, he invested his blood in the church, his spiritual body. (Eph. 1:22, 23). Therefore, one must come into the church of Christ in order to be saved. Just a good life is not enough.

Others err in the way of denominationalism. It is exceedingly hard to get people to see that this is wrong. Most of them believe that one church is as good as another and fail to understand that Christ built only one. (Matt. 16:18). Paul said the body and the church were the same. (Eph. 1:22, 23), and that "There is one body" (Eph. 4:4) Therefore, there is one church.

Some try to justify the many churches with Christ's statement "I am the vine, ye are the branches" (John 15:5). They say the branches are the many churches. The very passage disproves that assertion. It says, "YE are the branches." He was speaking to his disciples, not to the denominations. In verse 6, he said, "If a MAN abide not in me, he is cast forth as a branch and is withered." This shows that men were the branches, not denominations.

It is very common to hear people talk about getting religion. Never was such hinted at in the New Testament. Religion is not something to be gotten but is something to be lived. "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).

Too, many talk about "joining the church." It is true that one can join a denomination but he cannot join the church of the Bible, for the LORD ADDS to the church daily such as should be saved. (Acts 2:47) People cannot be voted into or out of the church by men. The voting business is just denominational nonsense. When one obeys the gospel from the heart he is then a member of the church of Christ. As I became a member of my fleshly father's family at birth, I became a member of my heavenly

Father's family at birth; not a year or two afterward.

Most of the denominations use instrumental music in their worship. Because the church of Christ does not use it we are often called "cranks" and "old foggies." We are not cranks. We only want to do what the Bible says and not go beyond that which is written. Nowhere in the New Testament are we told to use instrumental music in worship to God. Rev. 22:18 teaches that punishment will be rendered to those who add to God's word. II Peter 1:3 teaches that God has given unto us all things that pertain unto life and godliness. He never told us to use instrumental; therefore, it doesn't pertain to life and godliness! Some argue that because it was used in the Old Testament that it will be all right to use it now. Let us test it. The sabbath was kept then, therefore, we may keep it now. Incense was used then, therefore, we may use it now. Thus, you can see that we do not have the right to use a thing in New Testament worship just because it was used in the Old Testament. The old law was taken away at the cross. (Col. 2:14) and we are under the new law, the law, of Christ.

Many denominations teach that baptism isn't essential to salvation. Jesus said, "He that believeth and is baptized shall be saved." Just as surely as 2 and 2 equal 4, belief and baptism equal salvation. Jesus said so! 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). So, the Bible teaches that baptism is essential to salvation.

Friends, if you are holding to any of these ways—Catholicism, morality alone, infidelity; or denominationalism—I hope this will help you to see the light. After you have seen it, I hope that you will be honest enough to give up that which you know to be wrong. Life is too short, eternity too long, heaven too wonderful, and hell too horrible to cling to that which you know to be error. Truly "there is a way that seemeth right unto a man, but the end thereof are the way of death" (Prov. 14:12).

Now, let us study the right way. Christ is that way. To get into that way one must hear the teaching of Christ (Matt. 17:5); he must believe it (Heb. 11:6); he must repent of his sins (Luke 13:3); he must confess Christ (Matt. 10:3, 33); and finally, he must be baptized into Christ (Gal. 3:27). When one is in Christ, he is in his church, his body. There he comes into contact with the blood of Christ and his sins are washed away. He is in the right way: he has the truth; he has the promise of life eternal.

Paul said in II Cor. 5:17. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Before a man came into Christ he was lost; now he is saved. He was a sinner; now his sins are forgiven. He was an enemy to God; now he is God's friend, God's child.

Friend, this is the way that is right and cannot be wrong, because it is the Bible way. Will you not enter it, live faithfully and work prayerfully until death shall call you to leave the walks of men and finally enter into that celestial city on life's other side. —1081 McLemore, Memphis, Tenn.

Almost Persuaded To Be A Christian

JACK MEYER

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." (Acts 26:28-29; King James Version). Paul was here making his defense before Governor Festus and Agrippa.

Agrippa approached the very brink of gospel obedience, and then shrank back. In spite of his being a king the influences that prevented his acceptance of Christ were probably about the same as other men face, at least in principle. What might have stood between Agrippa and Christ? For one

thing, his station in life, as governor of a Roman province, could have influenced him against accepting Christ. Often a high station in life makes it most difficult for one to humble himself before Christ. High worldly positions make it easy for one to become conceited, vain, and to draw back from the humble simplicity of Christianity. Such people can be helped by scriptures such as Luke 18:14: "Everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." Conceit and worldly egotism will not take people to heaven, and you may be prevented from your duty to Christ by this self-exaltation. Think it over, and

don't allow high-headedness to prevent you from accepting Christ or to depress your ardor for Christ if you have accepted him.

Again, Agrippa could have been kept from Christ by the influence of his associates. Naturally, being governor of a province under Roman rule, he would have associates that would throw around him an influence deeply contrary to the spirit of Christ, and he might have been too greatly influenced by them. If that is your case, then won't you seriously consider a statement like this, from the American Standard Version of I Cor. 15:33: "Be not deceived; evil companionships corrupt good morals." Then, think of what Christ said, in Mark 10:29, 30: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children or lands, for my sake, and the gospel's, But he shall receive an hundred-fold now in this time houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come, eternal life." If that teaches anything it says, if you have to break with any sort of worldly influence here to accept Christ, you will receive compensation here and eternal salvation hereafter. Is that not enough to show you that you pay too high a price if you allow the influence of people here to keep you from obeying Christ?

Agrippa could have been prevented from serving Christ by his holding on to some sin. He might have had such a weakness, and have known that it would be useless to go through the form of accepting Christ and then deliberately continue in his sinful life. He might have been living a life of drunkenness, adultery, hatred, revelings, any one of which, if persisted in, would prevent him from going to heaven, according to Galatians 5:19-21. Of course, we admire the one who doesn't want to bring his worldliness into the Church, but we devoutly wish that such a one would be strengthened to overcome his love for such practices that will certainly condemn his soul to eternal torment.

Perhaps a statement from Christ on this point will help you. "Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: for it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire." (Matt. 18:8). His figure of speech, or illustration, is this: a man may have a hand or foot so diseased, let us say with cancer, that he can cut off that hand or foot and destroy the influence of the cancer on the body. But if he stubbornly

holds to the diseased hand or foot, the cancer will go into the body and destroy the man's life. So, if Agrippa was holding to some particular sinful practice from which he could break away, it would be infinitely better to do so, regardless of how much he loved it, and thus save his life hereafter, rather than hold on to it and condemn his soul.

Then, Agrippa might have honestly intended to accept Christ some day, but thought that he could wait a while, having plenty of time. Speaking of the coming of the Son of Man for the final judgment, in Matt. 24:36 Jesus said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." In verse 44 He said: "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." If you are simply postponing acceptance of Christ, that ought to be sufficient to warn you into action now.

Think of the people that have almost accepted Christ, of others that have almost returned to the Church, and then have allowed some earthly influence to prevent them. Agrippa stands as a monument to those who have come so near, and yet who were just as far away as those who never approached the Christ or never even heard of Him. Truly, his was a case of "Almost, but lost." You can avoid that, if you will. This appeal is too late to do Agrippa any good. What about you?—In The Way of Life.

The Acid Test

T. G. CLARK

Have you ever seen a diamond smith pour acid on a newly cut diamond? The object of this process is to see if the diamond can stand the test. If the diamond stands the acid test it is a good diamond. If it does not stand the test it is not a good diamond and is cast out. The same applies to a "supposed to be Christian." Let us refer to some very familiar passages in the Bible and see if we, as Christians, can stand the acid test.

1. Love. How many of us love those whom we think do not love us? Do we love our enemies the same as we love our friends and relatives. If we love God, according to the Bible, we will love our enemies also, for Christ said, "How can you say you love him whom you have not seen and not love him whom you have seen?" While we may know the character of a person and know that he does contrary to the will of God, we must love him just the same.

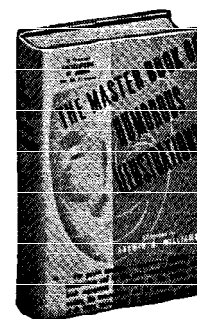
2. **Confession and Forgiveness.** Can we go in humility and contrition straight to the one we have offended and ask for forgiveness? This requires a measure of God's grace that but few possess. It is the only way to get straight with God and with one another. Only those who honestly confess every wrong, every wound, every injury, against another will enter the pearly gates. Any person who is too proud or too stubborn to acknowledge mistakes will never have eternal life. It is impossible to live down an unconfessed wrong done to another. Being particularly kind and loving to the offended one will never pass the inspection of the judgment. Trying to be a Christian without making wrongs right is wasted effort. When we forgive we must also forget, for Christ said, "As a man thinketh in his heart, so is he." Therefore if we think of the matter to the extent that we hold same against the party we are still guilty in the sight of God. All unconfessed sins stand registered in the Book of Heaven and will never be blotted out unless through confession and restitution.

3. **Defending the Church.** Can you say, without fear or favor, without profit or gain, that you are always ready and willing to suffer or sacrifice, if necessary, to defend the church of our Lord against denominationalism? Do you spent more for pleasure than you give to the church? If you do you love pleasure more than God? Do you love the brothers and sisters as you should always ready to help them wherever opportunity presents itself?

Can you stand the acid test? If not you will have no part in the place prepared for those who love the Lord and keep his commandments.—3734 Spottswood, Memphis, Tennessee.

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Our Reasons For Wearing The Name, Church Of Christ

GEO. B. CURTIS

It is my purpose in this article to give the reasons why my brethren insist on calling the church, "the church of Christ." May I make this observation, We do not think of the name in a sense of a denominational or sectarian means of distinguishing one group of Christians from another group of Christians, but as the family of God—the church that belongs to Christ. We use the term to show possession, that the church is the property of the purchaser—Christ.

One of the very plainest of all teachings of the word of God is: There is one body—church. Whether my brethren and I constitute that one body has nothing whatever to do with the truth of this statement. The Bible just says, "There is one body." It says also that this body is the church. To say that the sum of denominationalism is that one body will not stand the light of investigation. The various religious bodies are not one body. They are not one in name, doctrine, purpose, origin, or anything else. Christ prayed that his followers be one. John 17:20-21. They were to be of the same mind and the same judgment. (I Cor. 1:10). They were all to speak the same things. (I Cor. 1:10). Departure from the doctrine of Christ is strictly forbidden. We are not to go beyond the things that are written in the book of God. (I Cor. 4:6). Then somebody is radically wrong. We are not one body. But Christ established only one body or church. The sooner that all of us learn that truth the better it will be for our souls. If we miss heaven, we have missed all that is worth striving for. Let's face the issue fairly to ourselves and to our God.

The first reason that I shall advance for wearing the name of Christ as a religious designation is: It was wrong to wear the name of men as religious names in Bible times. From the first Corinthian letter beginning with the tenth verse we read, "Now I beseech

you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but be ye 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 you baptized in the name of Paul?" Get this picture of the Corinthian church: Some were contending that they were of Paul, others that they were of Apollos, others that they were of Peter, and still others that they were of Christ. If it was wrong to know themselves as of Peter, Paul, and Apollos, would it be right today to know ourselves to be of Wesley, Campbell, John the Baptist, or by any man or institution? Paul condemns this division in the Corinthian church in no uncertain terms. In the third chapter of this Corinthian letter in discussing the same matter of division, he has this to say, "And I, brethren, could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Here Paul alleges the serious charge of carnality against the Corinthian brethren. He bases this charge because they were calling themselves of Paul, Apollos, and Cephas. What is the result of this condition? Paul says, "Ye are carnal." What is the penalty of being carnal? In Romans 8:6 Paul tells us, "For to be carnally minded is death."

If claiming to be of Paul and Apollos marked the Corinthians as being carnal, why would not claiming to be of the various things that men claim to be of today, mark them as being carnal? It would. There is no avoiding that conclusion. Hence to escape the condemnation of high heaven for division and its accompanying carnality, we choose to be known as of Christ.

The next reason that I shall advance for being of the church of Christ is that Christ so speaks of His church. After having heard Peter confess him to be the Christ, the Son of the living God, Christ answered Peter in these words, "Upon this rock I will build my church." If there were no other statements in the Bible concerning what the church is, I would, and you would, be entirely safe in calling the church of the Bible, "The Church of Christ." He says it is my church. Then why not quit being of Paul, Apollos, Cephas, etc., and just be of Christ. Paul also speaks of the church as the church of Christ. In Romans 16:16, he writes, "The churches of Christ salute you." Paul belonged to this church, the church to which he referred to as the church of Christ. And again he speaks of the church as the church of Christ. To the elders of the Ephesian church he gave them the instruction: "Feed the church of the Lord, which he purchased with his own blood." (Acts 20:28, American Revised). There is no chance of misunderstanding this language. If we know who shed the blood, we know who owns the church. As much as I respect the memory of such grand characters as John Wesley, John Calvin, John the Baptist, Martin Luther, Alexander Campbell, I know that neither of these shed their blood on the accursed tree to purchase the church.

Another reason that we know the church as the church of Christ is: The church is the body of Christ. In Colossians 1:18 we read, "And he is

the head of the body, the church." In verse 24 of the same chapter we find this statement, "And fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." In Ephesians 1:22, 23 Paul states that God "hath put all things under Christ's feet, and gave him to be the head over all things to the church, which is his body." And in Ephesians 5:23 we have the assertion that Christ is the head of the church and the savior of the body. Now as Christ is the head and the church is his body, is it reasonable to assume that his body would wear a name other than that worn by the head? My head is Curtis' head; and my body is Curtis' body. It would be strange indeed for me to have the head of Curtis and a body belonging to John Brown or Tom Smith. Do you think Christ's body belongs to Campbell, Luther, Wesley, John the Baptizer, or to any one but Christ. Every one of us knows that the New Testament church belongs to Christ, the head. Don't we? Of course we do. Then let's give honor to whom honor is due. Let's not take the honor from Christ and give it to any man or institution.

Another reason for wearing Christ's name and his alone as a religious designation for the church is, That Christ himself tells us that it is pleasing to him for us to do so. After Christ had arisen from the dead, had ascended to the right hand of the Father, and had received from him the throne of David, he sent to the seven churches of Asia seven separate letters of both commendation and condemnation to these churches by the hand of the apostle John. This teaching is found in the very last revelation that God gave or shall give to men. Just before the pen of inspiration was laid aside for all time, the Son of God placed his approval upon churches that had through all persecutions and tribulations worn his name. To the church at Pergamos, he wrote: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name and hast not denied my faith." Here are two things for which this church of old were commended: They had held fast to the name of Christ; they had not denied his faith. My readers, if you are in a church today that calls itself: The Church of the Six Sides or the Seven Ends, or in fact by any appellation other than that of the Son of God, have you held fast his name? Honest, now, have you? Suppose you are wearing a name that marks a peculiarity, such as your teaching on baptism, or a holy life, or a type of

government under a presbytery, or any other denominational peculiarity, have you held fast the name of Christ, who bought the church at the price of his blood? If you are wearing the name of some man as a religious, or church name, have you held fast to the name of Christ? Could he commend you? To the church at Philadelphia he wrote: "I know thy works:

behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev. 3:8). My dear reader, are you denying the name of the Son of God who died for you and wearing some name other than that of Christ? God help us to get this lesson, is my prayer.

The God - Given Right

J. CLARENCE DAWSON

In Acts 4:19 We find this statement: "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." Please note that the concern of the apostles was in finding out what was right in the sight of God. It is very common for people to possess this attitude, "If I think a thing is right, feel like it is right, and therefore believe it is right, then it is right." This was not the standard the apostles accepted in determining right. They considered what was right with God, and then accepted that as right for themselves. They not only accepted what was right in the sight of God as being right, but they acted accordingly. If God said do what He wanted them to do, and man said to do something else, then to them it was right to do what God said. Don't you think, beloved, that this is not only a good example, but a sure rule for us to go by. In the 17th chapter of Acts Paul to the Athenians said, "The time 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." Here it is said that God will judge the world in righteousness. Whose righteousness do you think this will be?

I feel sure, that as Peter and John sought out what God considered right, thus preparing themselves for the judgment, this will be a safe rule for us to go by. What will this God given right mean to us, and are we justified in seeking for it that we may enjoy, both now and in the end, the things God gives us the right to? Again in Acts the 8th chapter we find the case of Simon, and in the 21st verse it is said, "Thou hast neither part nor lot

in this matter: for thy heart is not right in the sight of God." Here we find a person's heart may be wrong, and this in the sight of God. Will you kindly allow me to ask this question, Is your heart right in the sight of God? This passage gives emphasis to the idea we should consider: are we right in the sight of God? We all know if our heart is wrong, not right, then we are not right in the sight of God at all. Would you like to be right, sure enough right? Then get right in the sight of God. Here is the reason why you should: "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). We have been studying right from the standpoint of our own condition as seen by the Lord. The passage just

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given considers right from the view point of what God thinks we should have. Evidently you will agree with me that God determines what is right and reveals this to us through his commandments, for the last passage quoted says, Blessed are they that do his commandments, that they may have this right. And to this David adds additional confirmation when in Psa. 119:172 he says, "My tongue will speak of thy word: for all thy commandments are righteousness." Now we know, to be right in God's sight, we will have to do his commandments, and since we are to be judged in righteousness, and God's commands are righteousness, then to stand in the judgment, we will have to do God's commands now, and we will be able to stand then.

You remember how that, in the garden of Eden, when Adam and Eve sinned, God drove them from the garden and from the tree of life. Would you like to get back to that tree so you could live forever? I know you would. Well, God gives us the right to this very tree, and does this when we do His commandments. In doing His commandments, when we do them from the heart, our heart becomes right in the sight of God and God gives us the right to the tree of life. This is the God given right. Now for our condition to be right in the sight of God, there would have to be some standard of right by which this could be determined. Here Paul in Rom. 12:1 says, "I beseech you therefore, brethren, by the mercies of God, that ye 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 what is that good and acceptable, and perfect, will of God." Here we are taught that the transformation is brought about by our conforming to the will of God. In James 1:25 James declares, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Here we are given the perfect law of liberty as the standard God had determined for us to go by, and the one promising us the blessing. In this we have the standard approved by the Lord and the condition we are brought into, thus producing the right or good condition of our selves, and also giving us the right to possess and to enjoy God's blessings. A standard to right us morally, a standard to give us the legal privilege of life in all of the glory of the Son of God, and in all the greatness of

his blessings; the more abundant life, life eternal, everlasting. It's the love, the grace, and the mercy of God in all their fullness.

May we now see our selves, not in our own way of seeing, but as God sees us. In Prov. 21:2 we find a very helpful truth. "Every way of a man is right in his own eyes: but the Lord pondereth the heart." Thus you see, a man tries to justify himself, thinking his way is the right way. Sure we all think we are right, and there are a lot of us making lots of right ways according to our way of thinking. God has but one way, and that way makes all right. In Acts 10:34 the apostle Peter said, "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." So you see, God only has one way, respects no one, treats all alike, and calls on all to work his righteousness, this making all of us right, making all of us acceptable to him. Don't you think we had better give up the thought, that if we think we are right, that makes us right, and accept the idea God gives us, that to do what he says is right, will make all of us right alike. Please do not depend on man, on your self, but on the Lord Almighty. You remember that Peter and John rejected what men said and acceded to what God said was right, and that is just what I am pleading with you to do.

If you are a sinner; that is, a sinner who has never obeyed the gospel of Christ, would you enjoy being right in the sight of God, or would you rather trust to what you, or some other one thinks is right? What is God's commandments to the unbeliever? Listen to divine writ, (John 3:23): "And this is his commandment, That ye should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." Here it is said God commands that folk believe. In Acts 16:31 Paul to the Philippian jailer said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The unbeliever commanded to believe. God's commands are right, we are to be judged in righteousness, therefore when we believe with our heart, our heart will be right in the sight of God. It will be pure (Acts 15:7-9). But man is not all heart, for in I Peter 1:22 it is said "Seeing ye have purified your souls in obeying the truth." When we believe with the heart—as the word of God says we do—that purifies our heart. When we obey the truth, that purifies our soul, so says the word of God. God commands

people to repent of their sins. Acts 17:30 says, "And the time of this ignorance God winked at; but now commandeth all men everywhere to repent." What are God's commands? They are righteousness. Then when you repent of your sins, you are right in that respect according to the word of God and if right with his word, then right in the sight of God. We all know—if we will stop to think—repentance of sins does not remove the guilt of sin. Sin is one thing, the guilt of sin another thing. Sin is an act, guilt is the responsibility for the act. The act may be committed in a moment, guilt continues until the sin is settled for. So God commands folk to be baptized. Acts 10:47, 48 Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Here is the command to be baptized in the name of the Lord. It is water baptism, and is different from Holy Spirit baptism, hence water baptism is one of God's commands. God's commands are righteousness. Then to be baptized is to do what God says is right, thus making us right in the sight of God, so far as this command is concerned. You remember the Savior was baptized by John, to fulfill all righteousness. The Lord himself could not be right in the sight of God without baptism. I am sure none of us could expect to be right with any less. But what blessing does all of this entitle one to? Faith gives the right to a pure heart. Repentance the right to a changed life. Baptism the right to the remission of sins. This is the God given right to the unconverted if they are willing to accept the terms. Sinner friend, you can get right with God by obeying these commands, and may I beseech you in the name of the Lord Jesus Christ that you yield yourself unto God in this kind of obedience, and have the right to all these blessings. Remember, blessed are they that do his commandments.

May we now study the right God gives to his children to enjoy. First, the right to be saints. You have often heard the expression, "He is no saint." Well you can have the right to be a saint, a God given right if you care to be one. To the Corinthians Paul said, (I Cor. 1:12), "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon

the name of Jesus Christ our Lord, both theirs and ours." Thus the right to be saints. And entitles to all the privileges and blessings of a saint. You have the right to be called a child of God and entitled to all the blessings of his children, both now and hereafter. In Matt. 5:9 we read, "Blessed are the peacemakers: for they shall be called the children of God." If you are called a child by the Lord, then you are an heir of His, and have the right to all the blessings of the inheritance of His children. That means all the richness of the favors God has promised, and will bestow on all of His house, and the house of God is the church of the living God. (I Tim. 3:14. 15). Want such blessings? I know you do. God says you may have them by doing his commandments, and the final blessing of them all is the right to the tree of life. Folk, let us accept and go. Visit your nearest church of Christ, or call a minister of His church and he will aid you in your obedience.

Our Plea

FANNING Y. TANT

The churches of Christ plead for a restoration of New Testament Christianity in its doctrine, its ordinances and its fruits; and Christian unity by so doing. We believe the divided condition of Christendom is the greatest single hindrance today to the advance of the kingdom of God throughout the earth.

1. The Possibility of Christian Unity. Various ways of bringing about the unity have been suggested. Conferences, compromises, mergers have all been tried. The results have always been disappointing. The unity for which Christ prayed (John 17:20-21) has not been achieved in these ways.

But when all believers are willing to go back beyond the Protestant Reformation, beyond the beginnings of the great Catholic churches, beyond the historic episcopacy, beyond the Nicene Creed, beyond the mis-named Apostolic Creed, right back to the New Testament, to Christ and the things He has authorized, the day of unity will have dawned. When all Christians wear the names the first Christians wore, profess the Creed the first Christians professed, observe the Ordinances the first Christians observed, worship in the way the first Christians worshipped, recognize the ministry the first Christians recognized, preach the gospel the first Christians preached, the work will be

done, the Savior's prayer for unity will be answered. There will be no need for a conference or any other official action for as we harmonize with the New Testament we shall harmonize with one another. And so we cry, "Back to Christ! Back to the New Testament."

2. The Possibility of Converting the World. The appalling indifference of the world toward Christianity can be traced in no small degree to the Divisions existing in Christendom. Sweep away these divisions and internal strifes, and millions now outside the church will flock to the Savior and His Way. Christ prayed that his followers "all may be one . . . that the world may believe that Thou **didst** send Me." If the world does not believe, that disbelief is certainly caused in large part by these divisions. The average man is confused and bewildered by these differences and soon loses interest in the whole idea of Christianity. To save the world those who follow Christ **MUST** cease their sectarianism and become one in the Lord. "Back to Christ." "Back to the New Testament!"

Book Notes

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Notes - Reports

Tommy McClure, Memphis, Tenn., June 19, 1946: I have spent two Lord's Days with the McLemore Avenue Church and I have enjoyed every service. I will continue here with the church this summer while Brother Pate is away in meetings, then I will return to Freed-Hardeman College for two more quarters at least. Brother E. R. Harper's meeting did much good here. He is firm in his stand for the truth as it is revealed. The people surely do appreciate his work. Many say that was the best meeting that McLemore has ever had and I am sure that they are not far from wrong.

H. H. Dunn, Huntington, Arkansas, July 31: Since last report I closed a meeting in Booneville, Arkansas, resulting in three restorations. Then went to Elmore City, Oklahoma. Six restored in that meeting. Had a week with my family during the meeting at Dayton, Arkansas, that is my home congregation. Frank J. Dunn, a nephew of mine from Corsicana, Texas furnished the preaching for that meeting and it was really good. I am proud of Frank and proud for him. He is clean, humble, studious and powerful in his presentation of the truth that makes men free. May the blessings of a benignant heavenly Father be upon him and his family. That meeting resulted in two baptisms. Am now with the Hickory Grove congregation which is five miles from Alton, Missouri. Am to begin with the church in Cove, Arkansas, August 23. Will go from Cove to Lequire, Oklahoma. May God bless the faithful in Christ.

L. W. Mayo, Box 431, Winslow, Arizona, July 31: Beginning on July 14 and ending July 24 I assisted the congregation at Tatum, New Mexico in a very fine meeting. The results were lacking of baptisms or restorations but many of the sectarians came and listened well. The brethren there suggested that the prejudice that the sectarians held against the church of the Lord had been broken. We are to return there next summer for another meeting. I enjoyed working with Brother D. L. Harguess in that meeting.

V. E. Howard, 3720 Washington St., Greenville, Texas, August 1: With the exception of a few days, I have been engaged in meetings the past several months. Just concluded a good meeting sponsored by the church in Lake City, Arkansas. Five baptisms and four restorations. We established this congregation, near Lake City, last year. It was a Baptist community. When I returned this year can you imagine what had happened? Well, one of our brethren, a leader in this new congregation, had VOTED with the Baptist and VOTED their Sunday School out of commission. It was this way. The Baptist met in the same community school house, and after we started this new congregation of Christians the Baptist were undecided about continuing their Sunday

School, with the attendance they had, so they took a vote on the question. Their vote was a tie. They took another vote—our brother was present and voted with them—against continuing the Sunday School. He broke the tie and the Baptist discontinued Sunday School! I am now in a good meeting in Bokchito, Oklahoma. Next, I begin at Clarendon, Texas, August 18. Then to Springtown, Texas, September 1. Then to Louisiana and Arkansas. Exceptionally good interest in our radio broadcasts each Sunday over KWKH, 1130 kc, Shreveport, La., 8:00-8:30 a. m.; KPDN, Pampa, Texas, 8:00-8:30 a. m.; and WKRO, Cairo, Ill., 8:30-9:00 a. m. Abilene Christian College Chorus, Harding College Chorus, and radio Choruses from churches in Dallas assist in these programs. We plan to put the broadcast on one of the most powerful station in North America this fall.

F. O. Howell, 3385 Coleman Ave., Memphis, Tenn., July 31: I closed a splendid meeting at Lacy, Tenn., the 24th with 17 baptized and several rededicated their lives to the service of the Lord. I was born and reared in this community, and it was a great pleasure to me to be among my associates of by-gone years. The denominations attended in great numbers and the auditorium would nothing like accommodate the crowds. This is a small congregation started by my brother L. A. Howell, some five or six years ago. My son James, held the first meeting and baptized seven. They meet in an abandoned school house that belongs to the county. There are no finer people. I will return for another meeting next summer. I will begin a meeting at Truman, Arkansas for Brother Christian Lyles, August 4. I am to start a meeting at Macon, Tenn., August 7. I like The Gospel Light and wish for it a wide circulation and long life. Its editors and contributors are doing a fine job in teaching the word and spreading the Kingdom.

M. E. Waldrum, Sioux City, Iowa: After changing locations here the meeting took new start. Good interest and a number of prospects. The church at Ralls, Texas is sponsoring this effort and sent their preacher, Brother Richard Donley, who is an able preacher and doing a fine job. He would be a good man to leave on this field. The church at Crosbyton supported me to assist Brother Donley. Many opportunities are open for the church here. Only two members but a number of good prospects. A city of around 100,000, two broadcast stations that will sell time, industries surrounded by rich farm land and many smaller communities and towns where congregations are needed. Who will assist this work further. If you know of members or interested people here write Brother Lee Roy Nicholas, 3101 E. 13th St., Sioux City 19, Iowa.

Ulrich R. Beeson, 13th and Wolfe Sts., Little Rock, Arkansas, August 5: The meeting at Ola, Arkansas was well attended. Interest was good from the beginning. Mansel Willett of Clarks-ville directed the song services.

Will M. Thompson, Navasota, Texas: I am now located at the above place, having begun work here last Sunday. Correspondents please note my new address. I recently lost my companion for thirty-three and one-half years. I can now book meetings for 1947.

R. E. Griffith, San Antonio, Texas: Was at Wheeling, Arkansas July 20 to 31. Three baptisms. Began at Byron Arkansas August 2. One confession. Will continue here, the Lord willing,

until August 11, then on to Elizabeth, Arkansas.

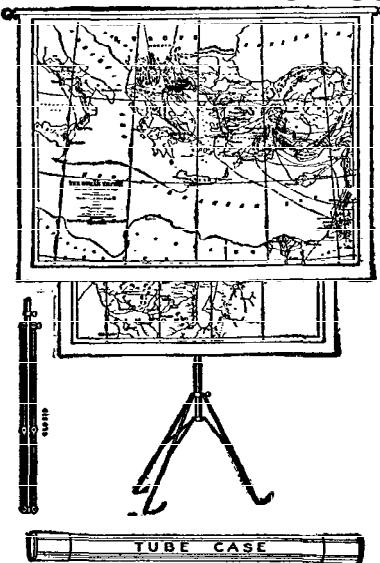
R. A. Palmer, Alachua, Florida: One man and his wife, an elderly couple, united with the church here last week. When I saw him he said, "I am one of you now. You know I have been reading that literature (Gospel Lights) that you have been given me for several years." Let us take courage and press on. Best wishes.

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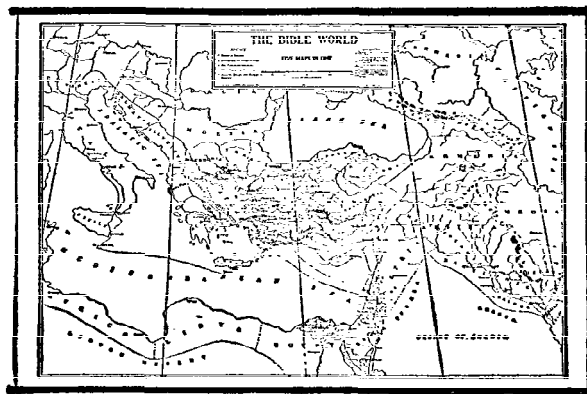
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 16

DELIGHT, ARKANSAS, AUGUST 15, 1946

NUMBER 36

The Crimes of Youth

L. R. WILSON

(A Radio Sermon)

In January of 1940, the American Bar Association, assembled in convention in New York, went on record deploring the rise in juvenile delinquency. The Association called upon the homes, the churches, and the schools to put a halt to the wave of evil sweeping over our nation among those in their "teen" age. It may seem strange to some that the lawyers of our country should feel called upon to make such an appeal to the homes, churches, and schools. If so, it is stranger still that we have done so little about it. Indeed, delinquency among the "teen" agers is steadily increasing at an alarming rate. All one needs to do to be convinced of this fact is to read the newspaper reports from day to day.

According to a recent magazine article, murder committed by boys between ten and eighteen increased forty-seven per cent from 1929 to 1944. During the same time rape increased sixty-nine per cent. Assaults increased seventy-one per cent. Sex crimes in general increased sixty-one per cent. These are figures for the boys, but the rise in delinquency among girls in the same age group, according to this report, is even more alarming. Sex offenses jumped three hundred and seventy-five per cent. Drunkenness increased one hundred and seventy-four per cent. Today fifty-six per cent of all crimes are committed by children. This is an appalling situation.

When we talked about juvenile delinquency fifteen years ago we meant young people from sixteen to eighteen, generally, but now we mean children from seven to fifteen. Some cities have been greatly alarmed by the crime wave sweeping over them, and have alerted all the police force, and even added several special officers to track down the criminals, only to

discover that the "thugs" were mere "kids," often not more than eleven or twelve years of age. But the nature of the crimes committed by children is even more shocking. In view of the fact that we have always thought that children love animals, it is hard to explain how a group, under fifteen years of age, could steal a dog and take it out and hang it by the neck, and then build a fire under it just to see it tortured. We are also told that a number of children have gone downtown after school and dropped lighted matches in baby carriages. One wonders how they could be so deranged in their thinking as to get enjoyment out of such things. It will be difficult for the psychologists to explain some things. We might cite a number of examples of the immoral practices of the "underground," among those under fifteen, but we forego to do so at this time. There is scarcely any crime which some very young children have not committed in recent years.

The question may be raised here. What is at the bottom of all of this? Why should children want to do such things? It is true that we have always had some mischievous children. In fact we have always had some very bad children, but we have never had so many who were guilty of the immoral and atrocious deeds of which we now read in the papers and magazines—and the worst part of it is, these crimes continue to rise year by year. We cannot believe that the nature of children has changed so much in a single generation. There must be some other answer. We think it more likely that we have been talking too much about the problems of youth, while overlooking the problems of the older people. We do not believe that the children of today are responsible for the conditions which have produced the evils among them. So many things enter into the picture that we

can not possibly point them all out, but we can put our finger on some of them.

1. First, I call attention to the prevailing psychology concerning the training of children from infancy. Many have the idea that children should not be corrected, lest their initiative be stifled and lest they develop certain phobias and inferiority complexes. Hence, many of them grow up doing any and everything they please. If they wish to mark all over the walls, jerk down the curtains, tear up the furniture, turn over the tables or throw objects at their parents, they are permitted to do so. If they want to push other children in the mud, tear their clothes off of them, or take the toys of other children and destroy them, they are permitted to do so. Some parents even think it smart to see children engaged in such destructive acts. They feel that it shows initiative and demonstrates their "spirit." Children who are permitted to grow up without any restraints whatever can be expected to develop into criminals and gangsters. Parents are responsible for most of the crimes which their children commit.

Some courts today are waking up to this fact and are trying to do something about it. When young children are brought into court now, their parents are also brought in, and are held responsible for the damage done to the property of others. This is already having a salutary effect. Some parents are making a stronger effort to restrain their children while they are still under their supervision. When they know that the destruction of other people's property may cost them their life's savings, it is not going to be a laughing matter with them, and they are not going to think that such practice is very smart in their children. The fathers and mothers of half a century ago may not have known much about psychology but they knew how to keep their children from destroying other people's property, and how to keep them from committing all kinds of crimes while still under their supervision. They did not

allow them to run hither and yon all day long, and often far into the night, without knowing where they were and what they were doing. Furthermore, if the children tried to throw rocks or clubs at grown people or stick out their tongues at them, the parents did not laugh at the children and pretend they thought it smart: they knew an effective means of preventing such.

2. The second reason for the present conditions rests with the schools. With some schools today, the word discipline has practically no meaning at all. Children are allowed to do whatever they please without any thought of correction or restraint. In fact, the parents and school boards often refuse to allow the teachers to correct their children in school—even if they should try to do so. It so happens, however, that most of the parents obtained their psychological viewpoint from the teachers and writers who are themselves responsible for the type of philosophy which generally prevails today. Until a change in the thinking of our teachers and writers is made, we can hardly expect much improvement in the homes.

3. In the third place, many churches have let down the bars regarding Christian conduct. They no longer oppose "worldliness" among their members—and especially among the young people—but rather encourage it. Many of them excuse themselves on the ground that the young people must have a certain amount of entertainment and, if they do not provide it for them, they will find it elsewhere. But what difference does it make who furnishes the entertainment, if it be the type and kind which tends to evil? Dancing, petting and the general practices of a worldly nature are no more wholesome in a meeting house than in a roadhouse. Furthermore, the churches would do well to try to build a conscience against all forms of vice and evil, instead of trying to galvanize them into respectability. When our people lose all their respect and reverence for God and for His Word, we are certain to produce an army of criminals. What we need now is a lot of preachers who not only believe in God, but who believe what the Bible has to say about hell and the final punishment of the wicked—preachers who try to create the love of God in the hearts of the people and the fear of eternal punishment in those who reject God and His Word.

4. Another reason for the present-day conditions among children must be attributed to what they read, to what they see, and to what they hear. The type of comics now generally read by children, the type of pictures which

they see, and the stories generally carried by the public amusement facilities have entirely too much crime, fighting, and bloodshed to be very wholesome. Those who provide the public entertainment for our children, whether by the picture shows, the newspapers or the radio, should give more thought to the type of pictures and stories which they produce. If we ever correct the present conditions we must go to the source.

Let no one suppose that I am an iconoclast. I have no desire to destroy everything that has come to be accepted as a part of our way of living.

Meditations of A Collection Plate

Once more I am started on my way. I wonder what it will be like this morning. These trips up and down church pews are certainly interesting if I let myself think about the people who pass me along.

Right away, here's that little fellow who always sits on the front seat, his feet swinging and his eyes big with wonder. Sometimes my usher passes him up, because he's such a little chap, and he always looks so disappointed. Of course his penny is not much, but he always has it ready, and a boy who gets the habit with pennies is apt to keep it up when he handles dollars. It always hurts me when they hurry me past the children.

There's something about the hands of people that interests me. You can really learn a lot about people by looking at their hands: I sometimes think their hands tell me more than their faces do, for you cannot mask hands.

Here's that dear old lady who is a little deaf. She always sits down in front, in the same place. They say she lives at an old people's home, and that she is very poor. But she always has her envelope ready—two nickels on one side, and one on the other. Bless her heart! There was a time when she gave pretty liberally. I remember when her husband was alive they used to put a liberal gift on my green felt lining every Sunday. Then something terrible happened, I never knew what it was. And then the dear old man died. But the little old lady never let anything interfere with coming to church, and now she gives nickels. But I always love to feel them drop, for I know they are freighted with love.

Well, well here's a stranger. I never saw him before. But I guess he's in the habit of going to church. His hands have such a decent look—clean,

I am not against the newspaper, the radio and the picture show as such, any more than I am against the church, the school or against the home. All of these have a place to fill and a work to do. But they should recognize their responsibility to the public and seek to do their part to the best of their ability. If we ever correct the growing evils among our children, we must get to the root of the trouble. This is a real challenge to each and every one of us to do our part. Certainly the police cannot and should not be expected to do the work which properly belongs to all of us.

well cared for, marked with character. He acts as if he were at home, even in a strange church. And the gracious way he dropped that five dollar bill—turned up so the usher couldn't see how big it was! It's funny how many times strangers give liberally. I wonder if they do that at home.

I can see a soldier boy down this pew. I can almost be positive he's going to drop something. Most of the boys do. I guess it makes them feel just a little more as if they belonged. God bless that boy. He's such a splendid looking young man. Yes, he did! It's a half dollar! There's something about the gifts of these service men that makes me pretty serious.

Oh, oh! Here's that business man again. It's good to see him back. He's been gone two Sunday's. I heard some women at the end of the other pew say he had had a falling out with the preacher. But he's back, all right. And that's three envelopes he dropped in—all filled the same as usual. Maybe the women were mistaken. It's funny how talk gets started. And besides, he is too big a man to hold a grudge. What's that. Well, that explains it—he whispered to the usher that he's been out of town—seems good to be back.

Yonder's that rich widow. She's always so gracious and genteel. I love the feel of her soft hands. But she never puts in more than a quarter—calls it "the widow's mite, you know." I can't believe she really understands. It's not been her fault. Her husband used to do all the giving. I don't think she ever knew what was in the envelope. He 'was "protecting her," he said, and now she doesn't know how to be really generous and they say she has plenty.

Well, what's this? A beautifully tinted and monogrammed envelope, ad-

dressed to the minister! But she put her regular envelope in, just as usual. I think I'll take a peek inside and see what it means. Oh-h-h-h-h-h-h! That'll give the minister a thrill! "Spend it as you think best, for something about the church that isn't covered by the budget," she says. "When my husband passed away and left me with this fortune he also left me with a very great stewardship. He always planned on giving our money away to the Lord's work, and now I am left alone to do the disbursing. This was a little extra that came in this week. God bless it in your hands!" And God bless her, too.

What trim little hands those were—so carefully cared for, manicured and polished nails, long strong fingers, so deft. She always makes her contribution—never misses. I think she must be a tither. Her salary isn't big, for I know she's a secretary in an office over in the bank building, but she gives more than her boss does. I think it's because she loves her church more.

There's a dollar bill I'm ashamed of! I watched his eyes for I've seen him give that way once or twice before. He always seems to be trying to impress the girl that's with him. Oh, well, the dollar will help when it gets into the treasury, but he's already had all the reward he'll ever get out of his giving!

Here comes a family I always like to pass. Every one of them gives something. They all have their envelopes, and they do it so reverently. I caught the mother whispering a prayer one Sunday as she dropped her gift in with the rest. It seems so beautiful to see an entire family sitting together, and the way those young people are trained to give, they're going to be faithful givers all their lives. No need to worry about those young people.

Ah! Here it is. The usher's envelope. He never misses. He waits until he gets all through, and then he puts it on top of the pile. He left the envelope unsealed one Sunday and I peeked. It was a pretty big check. But no one would ever know he was our heaviest contributor. He's always the first one in the sanctuary. I can see him from where I rest on the Communion table. He checks up on everything. I've watched him seat the people, and sometimes, when there's a big crowd, he has to stand throughout the 'whole service. He always seems happy. I wonder if the people who are comfortably seated ever give a thought to the ushers who plan the seating so carefully. I hope God lets them into heaven ahead of the crowd; they've always been so thoughtful of the people!

Here we go, back to the altar. I'm

pretty happy. There seems to be a pretty good offering this morning, and there's a lot of it in the missionary side of the envelopes. These people do remember others. Blessings on them.

And now the minister is praying. I always like the reverence in his voice as he says,

"O God, merciful and gracious, of whose bounty we have all received, accept this our offering in Jesus' name. Remember in love the dear hearts who have shared, and in gracious kindness those for whom the gifts are made. Accept these gifts which we return, out of the bounty with which we have ourselves been blessed, and use our lives this week in behalf of the cause to which we have given of our treasure, in the name of Jesus Christ, our Lord and Redeemer."

And here I am. With these sacred gifts. While the givers worship I will testify unto their God concerning their faithfulness.—Selected.

Man of God

RUTH PROCTER KINDEL

(The following article is an editorial written after attending her first service in the church of Christ here in Guthrie. She is a short story and editorial writer of ability. After visiting this service (first Sunday night in November 1945) her attendance became regular in our services. She has since become a member of the church, and is making an outstanding worker. She is the wife of Guthrie's secretary of the Chamber of Commerce.—R. A. Hartsell).

I went to "The Little Church Around The Corner" (in Guthrie) last night and heard a sermon that sent me home feeling that indeed I had been in His Holy Presence.

As we came up the steps of the church we heard the voice of the congregation lifted in song. There was no instrument. There was no voice lifted above the others in the consciousness of a "good voice." Nowhere throughout the song service was the song leader's voice shouting the admonition, "NOW—SING IT!" From the first to the last verse of the several songs, there was only simple, sweet, quiet communion in the way those people sang. But it was much more powerfully impressive to me than the most magnificent anthem I have ever heard.

When the minister ascended the rostrum, he carried a small testament-sized Bible from which he read in a quiet unpretentious voice the word of God. And from it he said he would attempt to TEACH the lesson.

He made no claim of bringing an inspired message—having the words

put in his mouth by God. He illustrated by saying that he had heard some extremely bad English and usage credited to God by such "inspiration."

Without fanfare or loud exhortation he set forth and developed gospel truths in such charming simplicity that a child of ten could not fail to understand; but with the unalterable power of Scripture behind every point.

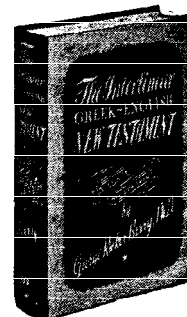
When he finished there stood the Plan of Salvation in all its perfection to convict any conscience that was clouded, to shed a light for any soul grooping in darkness, or to lift the burden from any heart too heavily loaded.

He did not voice a single personal opinion, did not work on the emotions of his hearers with deathbed stories. He did not prophesy that the wrath of God would work sure and sudden destruction of the unrepentant; nor hold forth the promise of certain and untimely end of hellfire and brimstone unless they tore themselves to emotional shreds of repentance and accepted Christ "TONIGHT."

For all that, when he made his invitation in quiet Christ-like simplicity it had lost none of its force, dignity or beauty.

When I bowed my head for the benediction I realized that I had just witnessed the nearest fulfillment of my conception of "A Man of God" that I had ever known.

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Great Truths From A Great Text

JAMES E. WELLS

"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." (James 1: 17). This is a favorite text of man. One in which numbers of truths are expressed. In studying the Bible we need to meditate and get the true meaning of the passage under consideration. Words are signs of ideas, vehicles on which thoughts ride into our minds. If we fail to get the idea expressed, the message is lost to us. Bible study calls for serious meditation and prayerful study in order to get the message of the text. Let us treat this verse in a rather analytical fashion. "Now all is from above from the God of our creation, Lord of heaven and earth." Recognizing this, will cause one to be humble and of a contrite heart. Many feel that they are self-sufficient and need not the blessings which are- from above; hence, they are arrogant and egotistical.

The next phrase in our text is very challenging "with whom there is no variableness, neither shadow of turning." God does not change but man does. Sinners change and become righteous. Righteous men change some times and become sinners. Man makes promises, changes and does not carry them out; but God is faithful in all that He has promised. He never changes or fails in His word and also His decrees are immutable. Man changes physically. He lives a few years, begins to learn the full use of his faculties when they become infallible and weakened. James pictures life as a shadow, as a vapor, as a tale that is told. Decay, dilapidation, and death is written upon everything with which we have to do. Civilizations change, sometimes for the better and sometimes for the worse, but let it be emphasized that God changes not. His word does not change. (I Peter 1:25) "But the word of the Lord endureth forever. And this is the word by which the gospel is preached unto you." Though it has been almost two thousand years ago since the Bible was finished and the inspired apostles ceased to write as they were moved by the Holy Spirit, the word of God has never changed. It is just as applicable today when properly divided and understood as it was when it was first written. Again God fails not to bless man, bringing his favors to rest upon the just and the unjust and in this showing that He is no respecter of the persons of men. God fails not to keep every promise that He has made unto his children. (II Pet. 3:9) "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish but that all should come to repentance." The Lord is not slack concerning his promises and upon this we may rely.

Now to our text again, and we meet with this statement. "Every good gift and every perfect gift is from

above." Life is a blessing that comes from God. (Acts 17:28). "For in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring." Our food, our raiment, shelter, and conveniences are all but manifestations of the continued mercy and greatness of God extended to us. I wonder if we are truly grateful for all of these wonderful blessings, for without these we would perish from the face of the earth, and 'without the God who gave them they would cease to be. Hence, in appreciation for these blessings we ought to look up and render unto God our thanksgivings and our praise. Sometimes man is such an ingrate that he consumes the blessings of life and never looks up to see from whence they come. It would be impossible to enumerate all the blessings in a material way that come from our heavenly Father for they are as innumerable as the sands of the sea shore and as the stars in heaven. God has not only supplied our physical and earthly needs but He has supplied us with every spiritual blessing that we stand in need of. God has blessed us abundantly spiritually and it is our purpose now to outline briefly the channels through which God has blessed us. Remember that all of these spiritual blessings are gifts from God. It will not be necessary to enumerate all of these blessings, in order to appreciate them all but rather summarize them in the mentioning of three great gifts that God has made to the human family. First of all, the Bible, the greatest book in all the world is a gift from God. I take it that most who are now reading this believe that the Bible is the word of God. If it is not the word of God, not a word of it is true because it claims to be the word of God. If the claims of the Bible cannot be substantiated, then we would have right and reason to doubt all of its message; but no one has ever been able to successfully destroy it and by logic show it to be an inconsistent book. It is a harmonious book—everything stated being in complete harmony with everything else. This is proof of its divinity when we consider the many different ones who wrote it over such a long period of years, who had no contact one with another. So we are assuming that you believe the Bible to be the word of Jehovah, Now I am asserting that this book is the greatest book in all the world. There are many great and good books which are worthy of our reading and appreciation but none of them are to be compared with the word of God, the Bible. If this book is the greatest book in all the world, there must be some reasons. Now briefly we consider five reasons why it is great: First: Because of its antiquity. In making this statement, I am aware of the fact that others claim to antedate it, but they have been weighed in the balances and found wanting. The Bible spans the space of time, goes back to the very beginning

and gives us a record of the Genesis of all things. Here is the Christian's philosophy as to the beginning of all things. "In the beginning God created the heavens and earth." This, the man of God points to as the Genesis of all things. Were you to take it from man, he would know nothing of his origin. Infidels deny that man came into existence by Almighty God but they are not able to tell us how he came into existence. It is an easy matter to deny a thing but sometimes it is difficult to show why we have denied and to put something in the place of that which we have denied. This the infidel is guilty of. He is inconsistent and without reason with his vain philosophy. Man came from God and that is the only reasonable answer that can be given as to his origin. The Bible records events from the beginning of creation down to the year 96 A. D. and many of the things reported in this wonderful volume transpired long before the pyramids were built along the course of the River Nile. Let it be also remembered that the songs of David and Solomon had long been sung and they had gone on to their eternal rewards before the great classic poet of Greece had given the account of the Trojan war and the wanderings of Ulysses. Many of the books of the Bible were completed a long time before the first public library was built in the old historic city of Athens; and all of the prophets from Isaiah to Malachi had given us a vision of future events and had passed away before the philosophies of Socrates, Plato, and Aristotle. Two thousand years have passed by since this volume was completed; and yet is it not strange that the Bible is just as applicable to man today as when it was written? When properly **divided** and **understood**, the commands of God revealed in the Bible are just as applicable to you and to me as they were when they fell from the lips of inspired men. Hence, the Bible is great because of its antiquity.

Secondly: It is great because it is an inspired book.

It is not inspired in the sense a poet is inspired to write rhyming lines but it is inspired of God. (II Tim. 3:16) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Biblical inspiration might be defined as God cooperating with man and so illuminating Him and guiding him as to express in human language the will of God. Many today deny the inspiration of the Holy scriptures. Some of these occupy the pulpits and preach and instruct the people. It is no wonder therefore that people disregard the teaching of the word of God. There are different schools of thought regarding inspiration. Some say that it is partially inspired, others say that God inspired the idea and let man record it as he saw fit. But the Bible says that holy men of God **spake** as they were moved by the Holy Spirit. (II Pet. 1:21) "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." Again in Acts the Second chapter and verse four the Bible says that they began to speak with other tongues as the Spirit gave them utterance. Hence, God guarded his book against all human imperfections and mistakes by inspiring the ones whom he appointed or selected to record his will. Though many have scoffed at the Bible being an inspired book, no man has ever been able to disprove it. There are over three thousand evidences of the inspiration of the Bible. These the infidels have never been able to meet. Therefore, we conclude that it is the greatest book in all the world because it is inspired and it is the only inspired book in the world.

Thirdly: It is great because it is infallible—no mistake in it, complete, and is an all-sufficient guide to man. Why your creeds, manuals, disciplines, etc? It was written by about 40 men stretching over a period from first to

last of 1600 years, writing all about the same subject or concerning the same things and yet everything they said was in complete harmony with what the other said. It can be said of no other book that it is absolutely consistent and harmonious in all of its parts. It is an infallible book because God gave it and is in it. Therefore, its message is absolutely reliable. It furnishes man to every good work. (II Peter 1:3) "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (II Tim. 3:16) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." When being guided by the Bible, one is being sufficiently guided as well as infallibly guided. No one makes a mistake in walking as the word of God directs.

Fourthly: The Bible is great because of its literary value. Men who do not walk after its truths recognize its literary value. No one can have a complete literary education without a knowledge of the Bible. Unlike other books, it gives the complete story. It tells about the greatness of Moses and also records his failures. The Bible designates David as a man after God's own heart but it also records his sins. When we write we tell the good about our friends and the bad about our enemies. But the Bible message records the good and the bad. Every department of literary works is found in the Bible. If you are a lover of poetry, read the Psalms, of romance, read the book of Ruth, as a lover of history read the Pentateuch, or of classics read the great book of Romans. Yes, the Bible is the greatest literary production in the world.

Fifthly: The Bible is great because of its indestructibility. Enemy after enemy has warred against the Bible. They have combined their strength and their genius to rid the world of the Bible. Yet the Bible goes marching on. Some of the enemies of the Bible of the past are as follows: Judaism, heathenism, philosophers, Roman emperors, the papacy, and modern infidelity. Of the latter group such men as Voltaire, Thomas Payne, and Robert Ingersoll spoke and wrote against the Bible and tried to down its influence "which it had in the hearts of men and women, but they failed. The word of God is eternal. (Matt. 24:35) "Heaven and earth shall pass away, but my words shall not pass away." (I Peter 1:24, 25) "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."

These are just a few reasons why the book of God is great. Let me remind you again that it is a gift from God. What shall we do with this wonderful word? We must love it, obey it, walk after its precepts if we are to enjoy its promises and be saved in the eternal home of the soul which the Bible reveals. "Thy word is a lamp unto my feet and a light unto my path."

IN THE EVANGELIST, SHEFFIELD, ALA.

CHRISTIANITY

"These are they which follow the Lamb whithersoever he goeth" (Rev. 14:4). Christianity is not acting according to the letter of certain rules and regulations. It is a new-born man following a living Christ, walking as He walked; doing as He did; imitating His example in all things. This is Christian movement—Christian action. It is keeping the eye fixed upon Jesus, and having the features, traits, and lineaments of His character imprinted on our new nature, and reproduced in our life and ways.—Selected.

Unity

V. E. HOWARD

(A Radio Sermon)

The subject for discussion today is "Unity." May I invite your attention to a reading of the Scriptures (Psa. chapter 133), "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the skirt of his garments. Like the dew of Hermon, that cometh down upon the mountain of Zion; for there Jehovah commandeth a blessing, even life forever more."

Unity and oneness of God's people is a pleasure and delight to the Father of our spirits. Division is the pride and joy of Satan. God has always demanded unity, harmony, and peace among His people. To do this He created man one family and of one blood. In Acts 17:26 we read, "And he hath made of one blood all nations of men, for to dwell on the face of the earth."

Yet, in spite of the fact that God made man one family, and of one blood, man soon corrupted his way upon the earth. In Gen. 6:12 it is revealed that "God saw the earth, and, behold, it was corrupt for all flesh had corrupted their way upon the earth." A state of confusion existed. Unity was destroyed. It was then God determined to send a great flood and destroy all who were not in unity and fellowship with Him and His people. To Noah He declared, (Gen. 6:13), "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

In the destruction of the world, all were destroyed who were not in unity and fellowship with God, and the family of God. Thereafter, for a time, unity prevailed. According to Gen. 11:1, "And the whole earth was of one language and of one speech." Out of a world of confusion and rebellion, God brought about unity once again. But it did not last very long.

Very soon an effort was made to erect a tower that might reach heaven, but Jehovah was displeased with their folly, and, according to Gen. 11:7-9, He came down and confounded their language so that they could not understand each other's speech. The name of it was called Babel, because "Jehovah did there confound the language of all the earth; and from thence did Jehovah scatter them abroad upon the face of all the earth," verse 9.

Being dissatisfied with God's order

and authority has always brought about division and the displeasure of almighty God. The Israelites were not satisfied with God's ordination of the Judges to administer His law, and asked for a king. By so doing, according to I Samuel 8:7, they rejected God. Their plea was, "we want to be like the other nations about us." What a tragic decision! An attitude and desire that has led many souls, who presume to believe the word of God, away from God—away from the unity, peace and fellowship of Christians. Yes, many have departed from the truth, because—they wanted to be like their neighbors about them. To be popular is the desire of many good people, even at the cost of their own soul. Yes, it is true, my friends, God allows man to make his own choice. He always allows man to decide his own destiny! The Israelites made their choice. They rejected God. They wanted a king, to be like the other nations about them. They were allowed a king, but ultimately they were left without an earthly king, or heavenly king. Hear the prophet Hosea, chapter 13, verses 10 and 11. "Where now is thy king, that he may save thee in all thy cities? And thy judges of whom thou said, give me a king and prince? I have given a king in my anger, and have taken him away in my wrath."

Today this old world is a disturbed, divided, confused realm of theories, beliefs, and activities. Even in the realm of religion, division is predominant. But hear me today, beloved, some day God will, once and for all time, bring about an eternal unity. This old world of confusion and deception will be destroyed; but, out of this world God will save His people, those who have lived in unity and fellowship with Him, and with each other. The world was first destroyed by a flood but one family, united in faith in God and obedience in His Holy word, was saved. Next time, the world will be destroyed by fire, but God shall save, from eternal destruction, His family; then shall they dwell together in unity, peace, and harmony, without interruption throughout eternity!

Unity of all believers in God was the earnest desire and fervent prayer of our Lord. In the very shadow of the Cross Jesus prayed for unity. Hear Him as He poured out His soul to the Heavenly Father in these words, "My soul is exceedingly sorrowful, even unto death," (Matt. 26:38). "And being in agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground," (Luke 22:44). The

giving of His body and blood as a sacrifice and atonement for our sins was weighing heavily upon His soul. Surely, uppermost in the mind of our Lord was the anxiety of His soul for His spiritual body, the church; that all believers might be one even as He and the Father were one. Yes, He prayed. Listen friends! "Holy Father, keep them in thy name which thou hast given me, that they may be ONE, even as we are. And for their sake I sanctify myself, that they themselves may also be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they ALL BE ONE; even as thou, Father, art in me and I in thee; that they also may be in us that the world may believe that thou didst send me." (John 17:11, 19, 20, 21).

The thought of division among believers in Christ brought agony to His soul. He prayed to the Father that all might be one. Not only did He pray for unity of His disciples, whom He was to send out into the world to tell the story of His love, but He prayed for you and me, for all that would believe on Him through the words spoken by His Apostles. The magnitude of the sorrow of our Lord, concerning the thought of division, as He approached His death on the cross, surely exceeded the thought of bodily pain that He was soon to suffer. To be divided, rent and torn apart, certainly repudiates the fervent prayer and earnest expectations of our Lord.

One reason Christ desired and prayed for unity of all believers in Him, was to convince the world that He was the Christ, the Son of God, sent by the Heavenly Father. Division hinders and may even defeat Christianity. Friends, I tell you, division breeds infidelity!

The Holy Spirit, through the Apos-

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tie Paul, plead for unity and oneness of all believers. Hear his admonition, (I Cor. 1:10), "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye ALL speak the SAME THING, and that there be NO divisions among you; but that ye be perfected together in the same mind and in the same judgment."

Here the Apostle emphasizes that ALL are to speak the same thing, that there be no division among us. Yes he declared that we are to be of the same mind and of the same judgment!

It is a most serious offense against God to promote division. The penalty is severe! Listen to the Apostle again as he declared to the Romans, chapter 16, verse 17 and 18, "Now I beseech you, brethren, MARK them that are causing divisions and occasions of stumblings, contrary to the doctrine which ye learned, and turn away from them." I declare unto you, my friends, sectarianism and denominationalism are but living monuments and active proponents of division. Surely those who promote such divisions, contrary to the will of God, are worthy of the condemnation of the Holy Spirit!

The primary source of division and strife in the realm of religion is the unwillingness of men to be satisfied with God's divine appointments and order of authority. Men claim the right to modify, to add to, and to supplement the word of the Lord with their own inventions and innovations. Many, it seems, are more determined to advocate and establish that which God has NOT commanded, instead of seeking to establish and maintain that which is approved and authorized by God. This is a serious mistake! Jesus declared, "Every plant which my Heavenly Father planted not, shall be rooted up," (Matt. 15:13. From this proclamation of our Lord it is evident that man can add nothing to the divine appointments of God without minimizing and destroying them. Every doctrine, every institution, every organization, of which God is not the author, shall be "rotted up," or destroyed.

In our text David declared, "Behold, how good and how pleasant it is to dwell together in unity." It is good to dwell together in unity because there is POWER in unity. Certainly everyone listening to me today is well aware of the power of this great nation, our United States of America. Although there are independent State rights for every State in the Union, our 48 States are united as one great power, one great nation, the United States. The power of this great union is recognized throughout the entire world! It is obvious that if the 48 States were NOT united, as one

great power, they would be denied the prestige and power that is enjoyed today. Surely, there is strength in unity!

I tell you, ladies and gentlemen, the cause of Christ is suffering for the lack of power and strength, because of the divisions of professed Christianity today. Much of the power and influence of the Lord's church is lost because of the divisions that exist among us. Denominationalism and sectarianism are hindering the cause of Christianity! These admitted divisions diminish the strength and power of Christ's church. On every hand persistent efforts of conflicting beliefs and actions of divided, competitive religious bodies, each contradicting the other, are endeavoring to present the ONE Christ to a host and critical world. What inconsistency! Christ had one gospel, and the early Christians, and the world, were warned not to be mislead by any other doctrines. Hear the Apostle Paul in his letter to Timothy (I Tim. 1:3), "that thou mightest CHARGE certain men not to teach a DIFFERENT doctrine."

The preachers of New Testament times were charged not to teach different doctrines. The curse of Almighty God was pronounced upon anyone who would pervert the one gospel of Christ. To the Galatians Paul wrote, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any OTHER GOSPEL unto you than that you have received, let him be accursed."

Wouldn't it be wonderful if all would preach the one gospel of Christ, revealed in word of God, and in one great united effort seek to bring the world to Christ. Friends, I tell you, there would be supreme power in such an effort; a mighty power that would crush Satan and his critical servants.

Unity is pleasant. There is peace and goodwill in unity! "Behold, how good and how pleasant," David exclaimed! Unity in the home, unity in the community, unity in the church is pleasant and good. It is regrettable indeed, to know there are many divided homes. In some homes the mother is a Christian and the father is not, and vice versa. Such a condition is an unfortunate one. Children reared in a home and environment like that are handicapped, and find it difficult to decide what to do. In a divided home, there is usually someone, a father, or mother, a son, or daughter, with a heavy heart almost all the time. We need the love and

encouragement of each other, not opposing each other. Yes, beloved, it is pleasant to dwell together in unity!

The pleasantness of unity is comparable to the refreshing oil used by the people of Palestine to anoint their bodies to keep cool and comfortable in the hot, dry summer months. Yes, David said unity is like the dew of Hermon that brings seasons of refreshings. In Palestine there are seasons when it is so hot through the day that one would nearly parch from the blazing, scorching sun. But at night, the dew falls graciously and brings comforting seasons of refreshment.

Unity is powerful. Unity is the Lord's will. Unity is pleasant and good. The churches of Christ plead for unity. Behold, how good and how pleasant it is to dwell together in unity!—Greenville, Texas.

Notes - Reports

Cleon Lyles, Little Rock, Arkansas, August 7: The Twin city church in Kansas City closed a meeting Sunday in which I preached. Three were baptized and three placed membership. C. Roy Bixler has done more than twenty years good work in Kansas City and is still serving this fine church.

D. P. Watson, Broken Arrow, Okla.: Brother R. A. Hartsell is to be with the church in Claremore, Oklahoma, of which I am minister, for a meeting from August 12 through 25. We are making preparations for a good meeting. It has been our pleasure at Claremore to hear a number of visiting preachers this spring and summer, including my brother in the flesh, Sterl A. Watson. It was also my good pleasure to speak to the church of which he is minister in Hot Springs one night in July.

Will W. Slater, Fort Smith, Arkansas, August 7: The meeting with Rock Creek Church, Route 1, Tuscumbia, Alabama, resulted in one baptism and we trust good done otherwise. This congregation was established 78 years ago; is the old home of the Srygley family, and of the pioneer preacher Taylor, whose history is very interesting. It was my first trip to Alabama. I began last night with the Midway church, near Lawton, Oklahoma, my fourth effort here. My next meeting will be at Broseley, Mo., beginning 21.

R. A. Hartsell, Guthrie, Oklahoma, August 8: I am to begin a meeting with the church in Claremore, Oklahoma, August 12. Brother Bob Smith of Stillwater, Oklahoma will direct the singing. In addition to being an able director in song, he is developing into a real gospel preacher. Brother D. P. Watson is the minister at Claremore, and has done much to put the work on its feet. On September 2, the Lord willing, I shall begin with Harold Ensley and the good church

in Joplin, Missouri, to continue two weeks. There will be a daily broadcast from the Joplin station from 9:15 a. m. to 9:30 a. m. If you are in driving distance of either of these meetings we shall be happy to have you in the services. If your radio can pick up the Joplin station listen in.

THE SIOUX CITY CAMPAIGN

RICHARD DONLEY

On August 1st, we concluded our effort in Sioux City, Iowa. Brother M. E. Waldrum and I had been working there for sixteen days in an effort to plant a true church of Christ in that City. I had planned to stay another week, but circumstances arose that made it appear best to close the meeting.

The meeting was no spectacular success, but I do think that much good was done. We located another faithful member of the church, so that the church in Sioux City is now composed of two members, where before it was just one. A number of people expressed interest in our plea for simple New Testament Christianity, and there is good reason to think that some of them will later obey the gospel. The best attendance of the meeting was twenty, fifteen of which were people of the city who were not members of the church.

After my experience in Sioux City, I am of the opinion that this is one of the richest mission fields in the world. Sioux City has a population of from eighty-five to a hundred thousand. It is in the midst of a rich and thickly settled farmings section, for which it is the market center. There are literally hundreds of towns about it, and none of them have a loyal church of Christ. The closest church that we know of is in Wayne, Nebraska, and it is composed of two members. But not only are the people there, the circumstances are such that many of them can be converted to Christ. The Roman Catholic church is strong, and surely they will oppose us bitterly; but the big denominations are dying, and many of their members will welcome our plea for a return to New Testament Christianity.

I visited in a number of homes, and was well received by all the non-Catholics. They seemed to be impressed by our faith in the Bible. Modernism is taking the big denominations, and many of the people do not like it. I visited the preacher for one of the local First Christian churches, and found that he was greatly disturbed by the inroad that modernism is making in the First Christian churches. He has been attending Morningside College (a Methodist school), and the professors there have told him that the New Testament is a collection of sayings, partly true and partly false, and that the Old Testament is a book of mythology. He was rather bitter in his denouncement of such teaching, not only in the Methodist church but also in the First Christian. We discussed the use of mechanical music, and he met the issue fairly and honestly. It is my opinion that this man and many like him can be led to take their stand for all the truth.

We asked to use a building belonging to a Community church, but were

refused. The trustees were in favor of our using it, but they were controlled by the Baptist church, and they would not consent to our using the building. The trustees resented the attitude of the Baptists, and were talking of severing relations with them.

Yes, the field is wide unto the harvest. The churches of Christ cannot afford to neglect such opportunities. A church can be established in Sioux City, and in the course of a few years thousands can be converted to Christ. The need, now, is for some fairly strong church to send a preacher there to work until the cause is firmly established. In addition to that, funds should be provided for a modest meeting house, and for a radio program. Shall we let this opportunity go by? What church will accept the oversight of establishing the cause of Christ in this section? I am ready to help in any way that I can to promote this effort.—Richard Donley, Box 307, Ralls, Texas.

Mrs. Bernice Sanderson, Kilbourne, La., August 7: Our meeting closed August 2. Brother Jack Hawkins did the preaching and Miss Lexie Sanderson of this congregation directed the singing. Brother Hawkins delivered some fine lessons. One addition to the congregation.

Mrs. M. Olson of Pittsburg, Kansas sends us her renewal and subscribes for two others. She asks us to let all the Gospel Light writers know that their writings are enjoyed. Sister Olson and a few others are endeavoring to build up the work in that section. We appreciate her kind words.

B. A. George of Danville, Arkansas sends us remittance for Gospel Lights in bundles. He writes, "We have been taking The Gospel Light in bundles since 1940 and I sure think it is a great paper and doing a lot of good every where it goes." Brother George says he has some time for meetings and would like to hear from any one desiring his services.

John F. Reese, Broken Bow, Oklahoma: I am now in my tenth meeting at this place. There is a four-day rodeo and a street carnival in full blast. One Indian shot. Drinking, gambling, revellings and so many such like things going on until our crowds are not as they should be.

Mrs. Harmon writes from Cleveland, Arkansas and sends her renewal to The Gospel Light. Says she is a widow 76 years old and enjoys the paper very much. Mrs. Harmon informs us there is no church of Christ in Cleveland.

Orbie Robbins, Elizabeth, Arkansas: Has been some time since I reported to the paper but I have been busy filling appointments here in Northern Arkansas and Southwest Missouri. I have some time open for meetings during October and November and anyone desiring my services in a meeting can contact me at the above address.

D. A. Wilson, Gentry, Arkansas: The meeting here in Gentry came to a close July 28. Brother O. J. Rus-

sell of Texas delivered the Gospel in a plain and simple way and as a result of such preaching three became obedient to the Gospel. The church here is in a good position to grow and is in need of a good young preacher to locate here with us and labor for the cause of Christ.

C. E. McCord, Little Rock, Arkansas: The meeting at Evening Shade closed Sunday night, July 28. One was baptized. Brother Clyde Hance of Batesville did the preaching and did it well. I conducted the song service. I began July 30 at Plumb, Missouri.

Roy Henderson, Damascus, Arkansas: The Mount Hermon church, Hickma, Kentucky closed a good meeting Sunday night, July 28 in which I did the preaching. Three were baptized. Brother O. C. Thompson is the minister. The brethren there appreciate him very much. The song service was very ably conducted by brother Haden Mayhan, who is also a young Gospel preacher. I am now in a meeting at Aglantine, Arkansas and go next to Tulot, Arkansas on August 9.

Earl E. McCord, Corning, Arkansas, August 9: Closing the Luxora, Arkansas meeting August 8. This was a good meeting and I never had better cooperation in the singing. Brother B. B. Jones of Centerville, Tennessee did the preaching. He is an outstanding young preacher. There were six baptisms and seven restored. I will be with him in a meeting again next year if the Lord wills. Will begin a meeting at Kilbourne, Missouri August 11. This will be my last meeting of the year as far as I know.

Mrs. Clarence Oglesby, Arkinda, Arkansas, August 8: The meeting of the King Rider congregation has just closed with 13 added to the congregation. Brother L'Roy did some fine preaching. He went from here to Mount Pleasant, Texas where he was to begin a meeting August 2.

H. C. Finley, Pine Bluff, Arkansas, August 7: I am now at Hinton, Oklahoma. Am giving full time to the work and trying to fill all the calls I can for meetings and singing schools. The church here at Hinton is in urgent need of a minister to labor with them. The congregation is small but faithful to the cause. A splendid city of about 1,000 population. An ideal place for some preacher to labor with his hands while preaching for the church. The church can pay \$25.00 per month and there are three or four congregations within a few miles that will help in the support.

Cleon Lyles, Little Rock, Arkansas, August 12: Nine were added to Fourth and State yesterday. Three were baptized.

Hugh R. Hogg, Camden, Arkansas, August 11: Brother V. E. Howard of Greenville, Texas preached to many here three times today, once by radio, KWKH 1130 kc, 8:00 to 8:30 a. m., and twice in our pulpit. One was baptized. This makes two baptisms since our last report. We plan a meeting together in Hampton the latter part of October.

The Gospel Light

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

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Get Out Of The Rut

J. W. BRENTS

(Note—This timely article by Brother Brents appeared in The Gospel Light of August 1, 1932. After 14 years its admonitions are still needed and we reprint it here.—Ed)

The most important institution on earth today is the church of Christ. It is made so by reasons high as heaven and deep as the needs of lost man. It cost the precious blood of the Son of God. He gave his life for it. Paul said to the elders of the church of Ephesus: "Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of the Lord, which he hath purchased with his own blood." The church of Christ is his body. He is its head. "And hath put all thing under his feet, and gave him to be head over all things unto the church which is his body, the fullness of him that filleth all in all." It is the haven of rest for all the heavy laden and weary of heart who must pass from time to eternity. It is the city of refuge for every fearful soul whose sins are upon him; and therein he may find peace, and forgiveness, and protection from evil, and succor from the strong arm of our Father and our God.

This being true, it should be the most efficient institution in all the world. It would be so if those who compose its membership would make it so. There is no question but what they have resources at hand. It has the promises of God back of it. He said, "Lo, I am with you always, even unto the end of the world." It has been consecrated by the blood of the son of God. It has forgiveness in it. It has redemption in it. Here men are reconciled. Back of it are all the powers of the universe. Why may we not make such an institution as the church of Christ the most powerful and efficient in all the world with such resources back of it? Jesus said, "All power and authority has been given into my hands."

It is lamentable, even pitiful, to see the sloven methods used by many grownups of this wonderful institution. The Lord's plan is almost wholly set at naught. The elders are such in name only. The deacons think the office of a deacon is to pass the emblems. The teachers never think of preparing their lessons till they get to church on Sunday and some never think of making preparation whatsoever. There is no time to begin. The members get there late and some of them never take any part in the Bible study. The women spend their time gossiping and the men spend the hour chewing tobacco and talking politics. They enter the assembly of worship fully prepared (?) to sing the songs of Zion, pray to God and remember the death of the Lord by partaking of the Lord's Supper. As to the giving of their means as they have been prospered, this thought had never occurred to such persons. With many, they see no need for giving their money. The church has no special need for it. This sham is enacted each week. The members return home and argue baptism and "skin the sects" and I suppose thank God that "I am not as other people."

How long, O Lord, will such puny, sickly methods continue with those who claim to be children of thine! These things ought not to be. I have never been through a great automobile establishment, but I am told that all departments have a highly developed system of efficiency. The minutest details are looked after. There is no waste of time, material, or energy. What a wonderful thing it would be for every congregation in the land to adopt such methods. Lukewarmness is most certainly condemned. "I know thy works that thou art neither cold or hot; so then because thou art lukewarm I will spew thee out of my mouth." It matters not about great numbers, nor wealth, nor education.

The humblest few that meet together can work systematically and can soon have a highly developed working congregation.

The Lord has most certainly given instruction along all lines. To make the church just what it should be we must study the Lord's system which he has worked out for us. The advice Isaiah gave to Israel is timely, just here: "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil and learn to do well." "Learn to do well" is advice we cannot afford to overlook. Much information may be gained from reading the good papers which are put out by our brethren and other reading materials which are printed by them. The leaders of the Lord's church should study the Lord's plan. A fearful responsibility rests upon those in the lead. You cannot wash your hands from such a responsibility. In many so-called Christian homes a religious paper is an unknown thing. The daily papers are read and all the scandal, murder, and foolishness are thoroughly digested, but to our own hurt.

The talent of the congregation should be developed. Paul told Timothy to "neglect not the gift that is in thee." This, no doubt, was a miraculous gift but there are talents lying dormant in every congregation. This should be developed. My own experience has convinced me that our most serious hindrance and gravest mistake has been just here. The denominations about us have had their young peoples' meetings and have discovered their talent and have sent them to their schools to be trained for workers. They have gone on in this work from year to year and have material to send to all quarters of the globe. We have neglected our young people and have driven them away from the church and stifled noble aspirations and have done the church an irreparable injury by our negligence.

To be efficient there must always be a spirit of readiness in any understanding. Paul said that Titus should teach his brethren "to be ready to

every good work." When Isaiah saw his wonderful vision, the Lord said, "Whom shall I send and who will go?" Here conies the test. Are we always willing to be used in the service of the Lord? Are we ready at all times to say: "Here am I Lord, send me."

For efficiency to characterize any institution there must be an appreciation of values. Attention must be given to every thing, but most stress must be placed upon the most important things. We must put first things first. Many of us have become guilty of the charge which Jeremiah brought against Israel: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewn them out cisterns, that can hold no water." We have turned away from the fountain of life and given ourselves up to the vain things of this world. We have spent "money for that which is not bread, and labored for that which satisfieth not." Our duty here is summed up in one brief statement by our Savior: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." This is more valuable to the human soul than all the wealth of Solomon.

Our efficiency is to be tested by our faithfulness. The five-talent man received his reward because of his faithfulness. There is no place to quit, to sit down or to take a vacation. "Most men will proclaim their own goodness: but a faithful man who can find?" Comparatively speaking, there are few—none—above sin. The few that are living are such because they are big enough to humble themselves before God and plead for his mercy and forgiveness. Here is our hope. We have an advocate—Jesus Christ, the righteous. He ever liveth to make intercession. Let us be faithful in coming boldly to him in time of need.

Fruit-fulness is a test of our efficiency. "Herein is my Father glorified that ye bear much fruit." At least two things are called fruit bearing in the New Testament. One is saving souls and the other is helping the needy. What, then, is our record here? How many have we saved here? Do we look out for the poor and needy as we should?

The final way to be the most efficient is to have the trust that was shown by the peerless, matchless apostle when he said, "I can do all things through him that strengtheneth me." Here is our help—our strength—as unto our day. Heaven's resources cannot be exhausted. It is a glorious thought to know that we are "laborers together with God." Let us then ever "lift up our eyes unto the hills from whence

cometh our help. He will not suffer our feet to be moved. He that keepeth us will not slumber. The sun shall not smite us by day or the moon by

night. The Lord shall preserve our going out, and our coming in from this time forth, and even forevermore."

The Lord's Supper

E. M. BORDEN

The Jews had the Sabbath day and the Passover as memorials of their deliverance from Egyptian bondage. The Sabbath was a weekly memorial and the Passover was an annual memorial. The Sabbath and the Passover memorials are now relics of the past as far as the New Testament is concerned. Jesus is our Passover, and the first day of the week is the day of the Christian dispensation.

In the Christian dispensation we have baptism as a picture of the burial and resurrection of Christ, and the Lord's Supper as a picture of his body and blood. The first Christians "Continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking bread and in prayers." (Acts 2:42). The Lord's Supper was observed on the first day of the week, as it is the day on which Jesus arose from the dead. "Upon the first day of the week when the disciples came together to break bread." (Acts 20:7). This passage shows that it was their custom to meet on the day after the Sabbath to observe the Lord's Supper. Baptism is to be observed one time for each person who is a proper subject.

Jesus instituted the Lord's Supper after he and his disciples had eaten the Passover. Jesus took the unleavened bread and said: "Take eat, this is my body." Then he took the cup and said: "This is my blood of the New Testament." When he had given thanks for the cup he commanded them to drink of it. Now, let us see what Paul has to say about it. "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." When he took the cup he said it was a memorial of his blood, and told them to drink of it in remembrance of him. This ordinance was to continue until he comes again.

"But let a man examine himself, and so let him eat of that bread and drink of that cup." Then we are to examine ourselves and eat. We are warned to be careful how to eat, lest we eat condemnation to ourselves. How may we eat condemnation to

ourselves? Let Paul answer. "Wherefore whosoever shall eat of this bread and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. 11:24-29). Now we see how we may eat and drink in the wrong way. If we eat not discerning the Lord's body and blood, we eat and drink in the wrong way.

Are we right in eating the Lord's Supper every Lord's day? No Bible student can call that in question. We have the example as we have already given. (Acts 20:7). We are also commanded to contribute on the first day of the week. (I Cor. 16:2). That is a part of the worship that is mentioned in Acts 2:42. 1. We have learned that the Lord's Supper is memorial service. 2. It is to be observed on the first day of the week. 3. Paul tells us that it is dangerous to neglect it. "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." (Heb. 10:25). Many of the religious leaders today think it is not necessary to meet every Lord's day to eat the Lord's Supper.

"The Sabbath day," means every Sabbath day. "The first day of the week," means every first day of the week. If not, which first day of the week does it mean? Is it not first day of the week every time it comes? Many people think Sunday is the Sabbath. It is the day after the Sabbath. Sunday is called "The Lord's Day," or "The first day of the week."

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Admonition To Backsliders

JOHN G. REESE

A man may often sin and not be a backslider. Every time a man sins does not prove that he has taken a wilful step away from God. He may be overtaken in a fault (Gal. 6:1); he might sin ignorantly (Heb. 5:2); or it might be a sin that he has abhorred, resisted yet it still cleaves to him (Rom. 7:15-24). A backslider is one who wilfully departs from God. He may be looked upon as a noble saint, yet be a backslider in heart. It is possible to make a great deal of progress in the Christian life and then fail. It is hard to escape the corruption that is in the world and obtain eternal life.

Very few people have ever escaped the allurements of the devil. Only eight escaped during the flood. Only four escaped from Sodom and one of these perished in the flight. The story of Lot's wife is a fearful warning to everybody who turns back from the ways of God. She had started out, as many have, in the right way to secure her salvation, but failed. She has been remembered throughout the ages as one who disobeyed God and met an awful doom. What a contrast is she to the woman who poured the precious ointment on the head of Jesus, and whose deed shall be remembered wherever the gospel shall be preached.

One of the most dangerous things in the Christian race is to pause and enjoy a moment of sinful pleasure. Just one look behind might be fatal. If you have come out from among the ungodly to walk in the paths of righteousness, remember Lot's wife. Many say, let me go and bury my father—let me return and say goodbye to my friends—just let me have one more embrace, but one more look, and then I will follow Christ again. Men must not tempt the Lord. The Christ who said, "Follow me," also said, "No man having put his hands to the plough, and looking back, is fit for the kingdom of God." If any man draws God has no pleasure in him. Let the voice of God who lead you out of sin ring in your ears when you are tempted to pause in the way. "Look not behind thee, neither stay thou in all the plain."

Bunyan said, "They fall deepest into hell who fall backward into hell. None are so near heaven as those who are convinced of sin—none so near hell as those who have quenched conviction." In the Jewish age God said,

"My people are bent on backsliding from me." Slipping away from God is caused by not drawing close to Him. A little girl fell out of bed. When asked why, she replied, "I went to sleep too near the place I got in."

The primary cause of backsliding is unbelief. The one with strong faith in God goes forward with his eyes wholly fixed on his commands. Faith turns from everything else and looks to God alone.

When molten lava covered the city of Pompeii, four prisoners with their feet fast in stocks were overtaken by the flood. They could hear the roar of the lava. Nearer and nearer the wave of death came until it spread to the door of the cell. The jailor was frightened and fled, deaf to the cries of the men he had been set to keep. There stood the door of escape, which the jailor had left open. And on the threshold of the doorway lay the key which the jailor had dropped in his flight. The key would unlock the stocks which held their feet so fast. If only they could reach the key. But it was ever just beyond their reach. It was mockery to their hopes. They fought and shrieked and tore their flesh in madness until the fumes from the distant volcano filled the cell and put an end to it all. And there lay the key just beyond their reach.

How like that old prison cell of Pompeii is sin. Fast in the stocks of evil, men are still bound hand and foot. They see the fateful approach of death and look about them for some means of escape. Are we too condemned to sure death? No. There is a way of escape for us all. God has put the key within our grasp. It is the key of faith. "This is the victory that overcometh the world, even our faith."

The Preacher And The Druggist

HARBERT D. HOOKER

A very learned physician unsurpassed in his field, once carefully examined the little baby of a preacher.

The doctor gave the minister a prescription to be filled, and the preacher hurried to the pharmacist. While filling the prescription, the druggist said to the preacher, "Here is an item that the doctor has specified but I do not think it essential, and the baby can probably get well without it."

But the preacher asked, "Do you have it there in your stock?"

"Yes," he said, "but I think it just as good not to put it in."

"No sir," the preacher replied, "I want you to let me have it just like the doctor prescribed."

"Well I have another drug here, which the doctor did not call for, but I think it is good, and I like it, shall I put it in?"

"No sir, I insist that you let me have exactly what the physician specified, that and no more," demanded the preacher.

"Yes, but the doctor did not say NOT to use it."

"Nevertheless, I can only accept the prescription as the doctor gave it, and it must be filled that way or not at all."

The following Sunday the druggist went to hear the preacher deliver the prescription of the great physician for the healing of the sin-sick souls. In the course of his remarks, he stated that although the Bible taught that ALL should be baptized, and that Peter commanded "everyone of you" to "be baptized in the name of Jesus Christ for remission of sins," he thought that one could be saved without being baptized. The preacher urged that baptism, although prescribed by Jesus and all the apostles, was not an essential in the prescription.

Later in the sermon the minister averred that instrumental music in the worship, without a specific command, was entirely safe and sound.

"Although the teaching of Christ," he said, is silent so instrumental music, we do not find a command to use instrumental music, but we certainly know that Jesus nowhere said do NOT use it.

As the druggist shook hands with the preacher after service, he quietly said, "Surely the legs of the lame are unequal."

Friends and neighbors, why will you allow such in religion and still take it. You know when you stop to think that it will not stand. The preachers know it and every time some one suggests that their doctrine be measured or tested, they make a big fuss about not believing in debates. Why? Because they know denominationalism will not stand when examined with the truth.

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The Misunderstood Christ

V. E. HOWARD

(A Radio Sermon)

Our subject for discussion today is, "The Misunderstood Christ." The text is found in John 8:43, 44. Hear it. "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lust of your father is your will to do." To the same Jews in verses 31 and 32, of this same chapter, Jesus had declared, "If ye abide in my words then are ye truly my disciples; and ye shall know the truth and the truth shall make you free."

A knowledge and understanding of the Christ and His word was essential to salvation, more than nineteen hundred years ago, and it is still essential today. In this text our Lord declared that those Jews did not understand His speech because they could not hear His word, and they could not hear, or understand His word, because they were too stubborn hearted to hear, therefore, Christ concluded, "Ye are of your father the devil, and the lust of your father is your will to do." They were determined to do what they wanted to do regardless of what Jesus commanded them to do. Unfortunately, there are many people in the world today with the same disposition, therefore, are without proper understanding of Christ and His will.

Surely every responsible person regrets to be misunderstood. What shame and disgrace has been brought about by misunderstandings. What daggers of destruction have been thrust through the hearts of the innocent because of misunderstanding. The tragedy of one's own misfortune may many times be attributed to misunderstanding. Surely, friends, we should make every effort to understand, and not close our hearts to the truth. Our Lord declared, "Ye shall know the truth and the truth shall make you free."

Of course all characters to grace this world, and of all that has ever

been taught by man, perhaps Jesus, the Christ, with His great message and plan of salvation, has become the most misunderstood. Yet, His knowledge excels the combined wisdom of all humanity, because He was divine. His wisdom was infinite and from above. As far as recorded, He never wrote but one sentence, and wrote that in the sand, yet His words and works are recorded in the books of all civilized people of the earth. The greatest minds of the world engage in discussion of His life and teachings, yet when the truth is expounded, it must always be admitted that Jesus was the author of this truth long, long ago. One might search the very legends of the earth, and not one additional truth can be found that would make more complete the system of religion as revealed and taught by Christ and His apostles. It must be understood that in Christ are combined the perfect humanity and perfect divinity! With one hand He reaches Heavenward, to the throne of God, with the other He reaches below, to man's lowest estate, thereby, brings reconciliation between Man and God. He stands in the midst of the ages to proclaim, "I am the way, the truth, and the life. No man cometh unto the Father but by me."

Yes, Christ is the very embodiment of truth, but how often He is misunderstood. There are at least two reasons for misunderstanding the teachings of our Lord. First, many misunderstand because of the traditions of their fore-parents—they believe what they believe, and do what they do, because their parents did likewise. Concerning this, Paul wrote the Colossians, chapter 2, verse 8, this admonition, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

Secondly, many misunderstand Christ because it is their desire to please themselves, to believe and do what they want to because it suits them. In the gospel plan of salvation, many have misunderstood the conditions of salvation, yet, they are so plain and evident. Many have confused the attendant circumstances of the conversion, recorded in the New Testament, with the conditions of salvation. Let us briefly analyze some of these attendant circumstances and conditions. Certainly we all recognize that the attendant circumstances are not related to salvation, while the conditions are essential.

In Acts, second chapter, we have the record of the conversion of the three thousand. First, let us observe the circumstances. Verse 2, "Suddenly there came from Heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting." Surely, we must understand that these were not conditions of salvation; if so, then every time one is converted to Christ, there must suddenly come from heaven a sound as of a rushing mighty wind. No, these were not conditions, but were attendant circumstances. Again, verse 3; "And there appeared unto them tongues, parting asunder, like as of fire; and it sat upon each one of them." Now, were those conditions of salvation, or attendant circumstances? If they were conditions of salvation, then every time one is converted to Christ there must appear unto them "tongues, parting asunder, like as of fire, and sit upon each one of them!" It must be obvious that such was a peculiar circumstance on that particular occasion.

In verse four of the same chapter, Acts 2, it is revealed that "they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave the utterance." Again, we must understand that these were attendant circumstances of that particular occasion, otherwise, when one is converted to Christ he would be miraculously filled with the Holy Spirit, and would speak in tongues such that every man of every nation

could understand him in his own language.

Ladies and gentlemen, these incidents just related, were in no part conditions of salvation, or related to salvation. Many have thought so, but have misunderstood Christ. They have mistaken the attendant circumstances for conditions of salvation. The conditions of salvation, in this case of conversion, are revealed in verse 38, of this same chapter, Acts 2. In reply to the question, "brethren what shall we do?" verse 37, the apostle Peter commanded in verse following, "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." The conditions were, repent and be baptized for the remission of sins! Surely, my friends, you can understand that. You can't help but see that, can you?

Let us briefly review another case of conversion, the 9th and 22nd chapters of Acts. Saul of Tarsus was converted to Christ. In Acts 9:3-9 it is revealed that "suddenly there shone around about him a light out of heaven, and he heard a voice saying unto him, Saul, why persecutest thou me?" Then when he arose from the earth, and opened his eyes, he saw nothing, for he was blind, and was three days without sight. For three days and nights he prayed and did without food and drink, before he was told what to do to become a Christian. My friends, how could any person understand that these peculiar circumstances could become a part of the conditions of salvation? If they are, then every time one is converted to Christ, he must be struck blind by a bright light from heaven, and for three days and nights he would have to pray, and do without food and water. Such whimsical ideas are ridiculous. The conditions of Saul's salvation were the same as those for every other man's salvation. He believed, repented of his sins, confessed Jesus as Christ, and according to Acts 22:16, he was commanded, "Arise and be baptized, and wash away thy sins, calling on His name."

Another case of New Testament conversion is recorded in the 16th chapter of Acts. Let us understand the difference in the circumstances attending this conversion, and the conditions of the conversion. Paul and Silas were beaten with rods, placed in prison, and according to verses 25 and 26, after praying and singing hymns to God, suddenly there was a great earthquake. Then the jailer, awoken from his sleep, drew his sword, and was about to kill himself, thinking that his prisoners had escaped; but Paul

cried, do thyself no harm for we are all here. It was then the jailer brought them out and said, "Sirs, what must I do to be saved?"

If we should make the attendant circumstances of conversions the conditions of salvation, then it would be necessary for the preachers of the gospel be beaten with rods, and put in jail; and, every time there would be a conversion, there would be an earthquake. I am sure you can see, my friends, what an absurd position one places himself in, if he does not understand the difference in circumstances of conversion, and conditions of salvation. The jailer was told what to do to be saved, and you and I must do the same things he was told to do, if we expect to be saved. In verse 31, of Acts 16, he was told to believe on the Lord Jesus. In verse 32 it is revealed that they "spoke the word of the Lord unto him, and all that were in his house." In other words, after they told them to believe, in verse 31, they then told them WHAT to believe, verse 32, "they spoke the word of the Lord unto him." It would be foolish for one to tell a person that he could be saved by believing on the Lord, Jesus, and then not tell what to believe and do.

Well, what did they tell the jailer when they spoke the word of the Lord? We turn back to Mark 16:15, 16, and here we read that Jesus, when He gave the great commission, said, and I quote, "Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Did Paul and Silas tell the jailer that Jesus said one must believe and be baptized to be saved? Evidently they did, for the record states, "they spake the word of the Lord unto him." They could not have been true to the word of the Lord if they had not told the jailer that Jesus said, "he that believeth and is baptized shall be saved," that is, if they preach what Jesus commanded. My friends, there is positively no doubt about this matter. The very next verse, verse 33, states that, "he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, immediately." Now, why were they baptized the same hour of the night? Because Jesus commanded, "he that believeth and is baptized shall be saved." Paul, a true preacher of the gospel, commanded them to do that, when he spoke the word unto them.

Not only are there those 'who misunderstood the plan of salvation, as taught by Jesus and His apostles, but many even misunderstood the purpose

of Christ's mission to this earth. There are those who would have us believe that Christ came to this earth to establish a literal kingdom, in which He was to reign as king upon the earth. Even some of Christ's own disciples misunderstood His mission and the true significance of His kingdom.

Jesus had taught the disciples that the "kingdom of heaven is at hand," (Mark 1:14), and He informed them that some of them would in no wise taste of death until they saw Christ coming in the kingdom, with power, (Matt. 16:28, Mark 9:1). But many did not have the true concept of the kingdom. They thought it was to be a literal kingdom on earth. This was a definite misunderstanding of Christ and His teaching. Before Pilate, Jesus declared, "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," (John 18:36).

My friends, hear me today, Christ has been misunderstood. It was never His mission to establish an earthly kingdom. He came to build His church, establish His kingdom, through 'which all people might be saved. To Peter He declared, "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," (Matt. 16:18, 18).

We have heard it said that Jesus really planned to establish an earthly kingdom, but the Jews rejected Him and He established the church as substitute. This, ladies and gentlemen, I assure you is a false assumption. The church of our Lord was not a mere accident. It was God and Christ's purpose, even before the foundation of the world, to establish His church. Hear the apostle Paul as he wrote to the church at Ephesus, (Eph. 3:10, 11), "to the intent now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus, our Lord." From this statement of inspiration of the Holy Spirit, it is evident that it was God's ETERNAL PURPOSE that through the church should be made known the wisdom of Almighty God! The church, therefore, was not accident, or substitute, but an eternal purpose!

To be in the Lord's church is to be in His kingdom; to be in His kingdom, is to be in His church. According to Acts 20:28, those who are in His church are they who have been purchased with His blood. According to Rev. 1:5, 6, those who are in His kingdom, are they who have been purchas-

ed by His blood. It is foolish to talk about the Lord's kingdom as being a future earthly kingdom. If the kingdom is not in existence today, then there is not one soul on the earth that is saved by the blood of Christ, for to be saved is to be in His kingdom—now, present time, (Col. 1:13).

To Nicodemus, Christ declared one must be born again, born of water and the Spirit, (John 3:3, 5), in order to enter the kingdom. In I Peter 1:23 the apostle declared that those Christians, to whom he was writing, had been born again, therefore, it must be concluded that they were in the kingdom. They were members of the Lord's

church, in His kingdom. The record of their conversion is found in Acts 2:38. They repented and were baptized for the remission of sins, and were added to the church, (Acts 2:47). Yet, later Peter wrote to them, the same converts of Acts 2:38, that they had been born again, therefore, in the Lord's kingdom, (I Peter 1:1, 23; Acts 2:9, 10).

Christ is coming again, but not to establish His kingdom. In I Cor. 15: 23, 24, Paul declared that Christ at the end, "when He shall deliver up the kingdom to God." Let us not misunderstand Christ!—Greenville, Texas.

Fearing The Lord

A. C. COPELAND

Begin at the 24th verse of the 17th chapter of second Kings and read to the end of the chapter. Unless you ~~do so~~, these remarks will be neither interesting nor instructive. Israel had been overthrown and the inhabitants taken by the Assyrians, and scattered over their vast empire. The Assyrians had sent their own citizens to occupy the depopulated country of Israel. They brought with them the gods and the worship of the homeland. But the God of Heaven interfered. He had permitted Israel to be crushed by a foreign foe because of her idolatry, and He did not propose to allow the conquering nation to worship idols in peace.

As a punishment for their idolatry, God sent lions into the country to harass the people. They understood at once the cause of the scourge. So they appealed to the Assyrian monarch. They told him that they did not understand *the ways of the gods of the land*, and asked him to do something about it. Then the king commanded that one of the priests of Israel return to teach them the manner of the god of the land.

This was one of the most accommodating missionaries on all the pages of divine history. He was so far ahead of his time that he would be entirely up-to-date in this year of our Lord 1946. He established himself at Bethel and "taught them how they should fear the Lord." So far, so good. But feeling that he would 'wound the tender feelings of some, and desiring to be broad-minded enough to adapt his religion to the different forms of worship represented there, he refrained from denouncing the worship of idols. "They feared the Lord and serv-

ed their own gods." It was true that the Lord through Moses had commanded the people to fear Him, to serve Him, to observe His statutes, to obey His commands. But this priest was one of those liberal minded fellows. He taught the fear the Lord and refused to touch on the points that they were divided over and were sensitive about.

What was the result? The people adopted a kind of hybrid religion of Hebrewism and idolatry. It was never recognized by the Lord or respected by other nations. From that date they started on a steady decline of religion and morality. The last we hear from them was in the time of Jesus, when they had descended to the lowest depths of moral degeneracy. The Samaritans during their entire existence made not one single contribution to the uplift of humanity. Their record is a blot on the pages of history. They were entirely devoid of self respect, and utterly despised by the rest of the world.

They feared Jehovah and served their own gods. The modern version is, they are converted and joined the church of their choice. In those days Jehovah had given laws that they should respect, ordinances that they should observe, and commands that they should obey. Yet, they rejected His laws, despised His ordinances, and ignored His commands. They served their own gods. My religious friend, take warning. Do not be deceived by the idea that you can make a formal profession of faith with the mental reservation that you can follow the dictates of some cult or creed. The Samaritans tried that and ended in disgrace and disaster. "Be not deceived, God is not mocked; for what-

soever a man soweth, that shall he also reap." God has given us a law. He has a perfect right to demand that this law be respected. "The law of the Lord is perfect, converting the soul." "Blessed are they that do His commandments."

But if we insist on following the law of Christ without addition, subtraction, or change, will people not accuse us of being narrow? But what is being narrow? It is accepting fiction for fact, opinion for faith, rumor for truth. Let me illustrate: you get sick and send for a doctor. He diagnoses the case malaria and prescribes quinine. But you want him to diagnose the case neuralgia and prescribe aspirin. According to his code of ethics he can't do so. Well, you get mad, call him narrow, and refuse to take his medicine. Who is narrow in this case? You are, because you refuse to recognize the facts, and adjust your manner of living to correspond to them.

The liberal mind accepts the law of God without question, and does what it commands without complaint. Speak, Lord, for thy servant heareth; command, and he will obey, is the supplication of the liberal mind that was spoken thousands of years ago, and has been repeated by the wisest and greatest of earth ever since.

Facts

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, 22; Col. 1:18, 24; Rom. 12:4, 5; 1 Cor. 12:12-28).

The Roman **Catholic Church** was founded by **Justinian**, not by Christ.

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 **Episcopal 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, 1929, 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.

MRS. WILL M. THOMPSON

R. A. HARTSELL

It was our loss, but heaven's gain, when we were called upon to put the body of Sister Will M. Thompson to rest in the beautiful cemetery at Okmulgee, Oklahoma, Thursday, July 25. As we turned away, we did so with the words, "Well done good and faithful servant," living in our hearts.

To my own profit I have known and loved this family through more than 25 years of joy and sorrow. Brother Thompson and I have worked through hardships, and pleasant experiences side by side. It was this good man and his wife who picked me up by their confidence and encouragement, thereby enabling me to do the little good I have in this life.

Sister Thompson had been ill for almost five years, the last half of this period being spent in hospitals and under special nurses. There was never a moment, regardless of pain, that she failed to greet those coming to her bedside with a smile. She approached the end of her sojourn here with that loving disposition and Christian courage.

She had gained her objectives, and was ready to go. It was her constant desire to help her husband succeed in preaching the gospel. This he did. He has no superiors in the field of debating. She desired the opportunity to mold her sons and daughters into useful Christian characters. How well she did this may be seen in the fact that Lois and Geneva are wives of high character and Christian principles. Three of her four sons, Wallace LeRoy, and William are strong gospel preachers, and Denton is an able, useful song director. Wallace is preaching for the church at Armona, California; LeRoy for the church at Bryan, Texas and William has been with one of the churches in Houston, Texas.

A simple but appropriate service was conducted in the church building at 318 South Grand, Okmulgee, Oklahoma, where Brother Thompson labored for about five years. Ted W. McElroy, minister of this church, gave the Scripture reading and the obituary. Glenn E. Green, the prayer, Foy E. Wallace, Jr., delivered the address, and the writer directed the song services. All of the singers were chosen by the family, and the songs were their own selections.

We, his friends who could attend this service, and the thousands who have been lead to the truth by the efforts of Will M. Thompson, and his family, join in sending up our prayers to God, asking that his richest blessings may attend this family in their hour of grief.

Notes -Reports

Roy Henderson, Damascus, Arkansas, August 12: The meeting closed at Eglantine, Arkansas August 8. Four were baptized into Christ. I am now in a meeting at Tulot, Arkansas. My next work will be to help in a meeting at Bee Branch, Arkansas, Brother Voyd N. Ballard doing the preaching.

George W. Dickson, San Francisco, California, August 10: I am just concluding my fourth year's work at the Seventeenth Street Church in San Francisco. The brethren have extended me an invitation to continue in their service indefinitely. Last Lord's Day one was baptized. Our contributions continue to hold up well. Things are looking very good for the Cause of Christ in San Francisco.—3459 17th Street.

Mrs. Max Hahn, London, Texas, August 12: We had a fine meeting in July with Brethren Walter W. Leamons and K. G. Durst, of Junction, as evangelist and song leader, respectively. One woman who had been a Baptist obeyed the gospel, a brother was restored to duty and the church was encouraged to press on in Jesus name.

Tillman B. Pope, Alma, Arkansas, August 13: The meeting at Farmersville, La., closed with a full house. Three were baptized and five restored. This was my fifth meeting there. I have baptized 91 in that congregation. I promise to go back in 1950. I am now at Norfolk, Arkansas. Next to Gainesville, Mo., to begin on August 19.

Vaughn D. Shofner, Wellington, Texas, August 13: I assisted the congregation at Midlothian, Texas in a fine meeting August 2 through 11. Crowds were large and interest was good. Brother Harvey Porter of Ennis, Texas directed the song service in a commendable way. Five were baptized.—Box 622.

R. L. Copenig, Duke, Oklahoma, August 12: I am located in Duke, Oklahoma, have been here since March. The work here is both pleasant and profitable, pleasant for me, and profitable for the Lord. The congregation in Duke is some 30 to 40 years old, however I am the first full time preacher they have ever had. I have been told that we have made more progress in the last five months than had been made here in 20 years. We give God all of the glory for splendid progress that the congregation has made. We will start our meeting Monday, August 19, continue through August 28 the Lord willing. Brother A. F. Thurman of Hollis, Oklahoma will do the preaching. We look forward to a pleasant meeting with Brother Thurman. As I have been very busy here in the work this year I have not conducted any meetings, but the Elders said they would give me time out next summer and fall to conduct a few meetings, so I am ready now to book meetings for June, July and August of 47. First Call,

first served, write me at Duke Oklahoma, P. O. Box 93.

W. Curtis Porter, Monette, Arkansas, August 14: I recently closed a meeting at Lake City without visible results. I am now in a meeting at Red Onion, north of Monette. I shall close next Sunday night. The fourth Sunday I shall preach for the Tenth and Rockford church in Tulsa, Oklahoma. At that time I shall be on my way to California to take another course of treatment of atomic energy. My blood malady is out of control and I am having to give away blood every two or three weeks. So the doctor has required me to return to California for more of the treatment which I took about three years ago. I do not know just how long I shall have to stay, but mail addressed to Monette, Arkansas will reach me.

Hoyt Bailey, Moore, Oklahoma: Rex Sturdivant lead the singing and I did the preaching in a meeting here July 31 through August 11. Twelve were baptized during the meeting, eight ranged in age from thirty to sixty-five years. Brethren from Oklahoma City and Norman gave us much encouragement by their attendance. Preachers who attended are L. O. Sanderson, Byron Fullerton, John P. Lewis, of Norman and Eugene Freeze, of Oklahoma City. Eight responded here just preceding the meeting, one for baptism. I am to begin graduate work in Oklahoma University September 15.—Box 192.

H. F. Cates, Formosa, Arkansas: I am now engaged in a meeting at Broadway Corner, four miles north of Biscoe, Arkansas. No visible results as yet, but the interest is good and I am sure much good will be accomplished as a result of this meeting. (Brother Cates sent us five subscriptions to The Gospel Light, for which we thank him very much.—Ed)

Cleon Lyles, Little Rock, Arkansas, August 19: Five were baptized and one placed membership at Fourth and State yesterday. One was baptized Wednesday night. I will begin at Coal Hill tonight.

E. O. Lafferty of Patmos, Arkansas will begin a meeting with the church at Saline, near Delight, Sunday, Aug. 25, to continue for a week or ten days.

Walter W. Leamons, Junction, Texas, August 17: At this writing I am busy in an open air meeting at Millersville, Texas. Brother Tebe McNeely, of Doole, is directing the singing and we are having visitors from numerous West Texas cities. The church at Junction continues to make progress. Brethren T. B. Crews, of Houston, Paul Rogers, of Kerrville, Burl Brockman, of Abilene, and W. O. Dickerson, of Roosevelt, have preached here while I was out in meetings. We have a good program of work outlined for the winter months, including services at a number of mission points. Visitors will find our building just one block south of Main Street and near the business district. There are opportunities here for business and professional people and we'll be glad to answer inquiries.

Will W. Slater, Fort Smith, Arkansas, August 19: The meeting with Midway church, Lawton, Oklahoma, resulted in one baptism. It was my fourth effort there. Brother Ralph Givens is the efficient minister. It was a pleasure to be associated with him. I begin Wednesday night in Brosely, Missouri. From there to Plummerville, Arkansas.

John W. Wilson, Albuquerque, New Mexico, August 17: Just closed a good

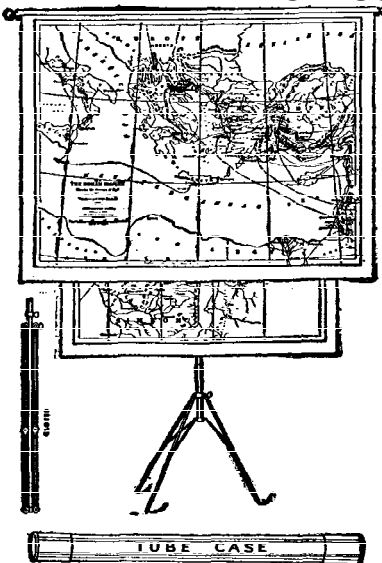
meeting with the church at Las Vegas, New Mexico. Three souls obeyed the Gospel and we believe much good was done otherwise. Our work with the Southside here in Albuquerque continues to grow and our building is almost completed. We plan a singing school with Brother Will Slater and another meeting in the months ahead. Our friends passing through Albuquerque on Lord's Day, don't fail to visit us at the Southside congregation.

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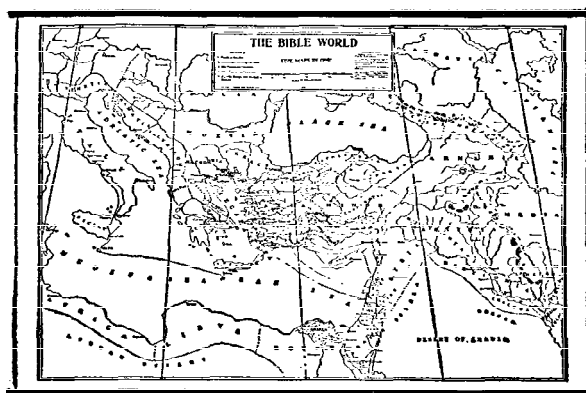
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

VOLUME 16

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Continuing The Building

HOYT BAILEY

Of what profit is it to lay a secure foundation and stop? A good foundation is necessary, but the foundation without a completed structure is useless. Paul laid the foundation in Corinth by preaching Christ, but Paul did not stop with the foundation. To build without a secure foundation would be without profit. The Corinthians "Hearing, believed, and were baptized," but some wanted to follow Paul, some would build upon Peter, or Apollos, but some were anxious to follow Christ and build according to his teaching. Paul instructed them that he was not crucified for them, nor were they baptized into the name of Paul. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

The Building Must Be Joined Together

A material structure must be joined together if it is to stand. Building timbers must be fastened securely to the foundation if the building is to stand the surge of the storms. Building timbers must also be joined securely to each other, "An house divided against itself cannot stand." Every brick, stone, or piece of timber in a building is joined together to compose the completed structure. In God's building, the church, brethren are to "stand fast in one spirit, with one mind striving together for the faith of the gospel." Those building upon the secure foundation are to "walk by the same rule, and mind the same thing." When the church began, "the multitude of them that believed were of one heart and of one soul." The admonition that Paul gave the Corinthians should be heeded now as then: "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."

Brethren Joined in Mind And Judgment

As one mind controls the workings of the physical body so ought one mind (the mind of Christ) to control the activities in the spiritual body, the church. "Let this mind be in you, which was also in Christ Jesus:" "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." If every brother has the mind of Christ: then the church will function in a spiritual way as smoothly as the physical body functions. If there is faction in the body of Christ such, is due to some member having a carnal mind. As a blood clot on the brain will cause abnormal functioning of the body so does a carnal mind hinder the normal spiritual functioning of the body of Christ. One little wheel in a watch failing to perform its work will wreck the efficiency of that particular watch, and one member of the body of Christ failing to perform according to the mind of Christ will help to wreck the success of a local congregation.

If every member has the mind of Christ it will not be difficult for the

church to be joined in the same judgment. Every unsettled problem in any locality can be traced back to a lack of someone having the mind of Christ. Someone wanted something done in his own particular way, without considering the judgment of Others, or without considering whether it is in harmony with the mind of Christ. When brethren are deciding upon a matter such decision should be made according to the will of God.

Work Planned For All Builders

In the construction of a material building work is arranged for all having a part in the building. Some oversee, plan, or outline the work, and they select those best fitted for each particular phase of the work to be done. There are those who are best fitted for the frame work, some are fitted for the plaster work, some for brick work and others are best fitted for finishing work.

The fact that one is a member of the church does not mean that such a person is qualified and fitted for every phase of church work. One may be efficient as a janitor, some other for personal work, some for distribution of literature, others for teachers, preachers, elders, deacons, etc. There is work in the church for every individual. Each should seek to find his or her place of usefulness and serve faithfully.—Moore, Okla.

Behavior In The Church

CLEON LYLES

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Tim. 3:14, 15) Paul's concluding remarks to Timothy in this letter are these: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some

professing have erred concerning the faith." There is no misunderstanding as to the purpose of this letter, for our text states it clearly. "That you may know how to behave in the church." To speak of behaving in the church is not only to speak of behaving in the assemblies, but behaving all through life. So long as I am a part of the church, just that long I should know how to behave. When I cease to be a member of the church I cease to be approved in the sight of God. So in

writing about behavior in the church, we write about behavior at all times, as becometh Christians.

Many lessons were taught in "these things" regarding those who would be doing a special work in the church, and how Timothy was to take care of the matters. But there is much said about Timothy personally, which would assist him in behaving from a personal view. What would help Timothy to good behavior will help us to good behavior; so let's notice some of the personal remarks in the letter.

In verse five he exalts "charity out of a pure heart." This is not the only time the apostle exalted charity. The thirteenth chapter of first Corinthians is devoted to charity, and it would be good in this connection that we turn and read that chapter. Paul teaches that love should come from a heart made pure, and with this we find a good conscience and faith unfeigned. In the eighteenth verse he teaches the necessity of "warring a good warfare." In Eph. 6:13 he says: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." It takes several things to make a good warfare. A soldier who is not afraid of battle. One who will not think only of himself but also of others. An armor that the soldier knows how to use, and a battle in which we fight, knowing full well that the "Captain of our salvation" leads to sure victory. A good soldier will not betray his trust. He will adhere to the cause of his master with unwavering steadfastness. In the second chapter and the eighth verse he says: "I will that men pray everywhere, lifting up holy hands, without wrath and doubting." Hands that are holy are hands that are not stained with the pollution of sin and have not been employed for evil purposes. Man cannot pray to God and except an answer who refuses to serve God in his appointed way. Man cannot live spiritually without communion with his God, and he cannot commune with his God unless he guards against being defiled with sin. In the fourth chapter and twelfth verse he says: "Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity." Thus our lives should be such that those who follow our example will be secure. In Phil. 3:17 Paul places more emphasis on example, if such that would lead men astray, there can be no hope for me. But notice he suggests several things in which we should be an example. In the matter of conversion. In general deportment. In love. In govern-

ment of passion and in a meek forgiving disposition, and at all times and in all places show to believers by example how they ought to maintain unshakable confidence in God. In chasteness of life. In verse thirteen he commands attention be given to reading, exhortation and doctrine. Most sins are committed through ignorance is present because of the lack of study on the part of Christians. Also others sin because I fail in exhortation. For this reason he says: "Let us exhort one another." This should not have to wait until sin, but exhortation before sin will keep from sinning. In the sixteenth verse he says: "Take heed unto thyself." This is not an easy matter. It is easy to take heed unto others, see their faults and shortcomings; but first I must take heed to self. Paul says, "Thou that teachest others, teachest thou not thyself?" (Rom. 2:21) And "Ye which are spiritual, consider self, restore the erring." (Gal. 6:1) In chapter five and verse twenty-two he says: "Neith-

er be partaker of other men's sins: keep thyself pure." In no way are we to participate in the sins of others. We should not engage with them in doing wrong, to patronize them in wicked business; not to be known as their companions or friends; nor partake of their unlawful gains. He who keeps himself pure is pure in heart, word and conduct. Then, in the last chapter and verses eleven and twelve, he suggests: "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith."

These things Paul said he wrote that Timothy might know how to conduct himself as a member of the church. So from this we learn that good behavior consists of love, fighting the good fight of faith, pure living and earnest study that we might know better how to serve, watching self, and living such an example that those who follow us will be secure. He who follows this advice will behave in the church of our Lord.

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A Strong Congregation

THOS. E. CUDD

Ordinarily when one speaks of a strong congregation he views that congregation being strong by its large auditorium, class rooms and membership. He who views a congregation strong from this stand-point has a very meager conception of what it takes to constitute a band of strong disciples of the Lord. Let us notice some of the characteristics of a strong congregation.

1. CONVERTED MEMBERSHIP:

The word converted literally means to turn. The revised version usually uses the form, turn again. (Isa. 6:10; Matt. 13:15). If one is genuinely converted unto the Lord his disposition of heart is, Lord speak and I'll hear, command and I'll obey. No longer will one try to hold to this old world which someday shall pass away. Too many there are that come into the church with the idea of going to heaven and missing hell, and that by the skin of their teeth. One should become a member of New Testament Church to glorify God and do good unto men. Going to heaven will be the consequence of a Godly life.

A truly converted membership will serve God first and trust Him for the rest. "For he has said, I'll never leave thee nor forsake thee." (Heb. 13:5). I often hear someone say I just had to do this or that. The past four years the excuse has been along this line but, I have found out that it was not compulsory for them to work on the Lord's Day. If we will put God first everything else will fall into its natural order.

2. WORKING MEMBERSHIP:

The Lord ordained that man should work, and you take the word WORK out of the Bible and you will destroy its effect. In all of God's divine record one cannot find where God ever selected anyone who was an idle person to do something for him. Someone has said, "Man ought to live like he is going to die today and, work like he will live forever." There, is work for all to do in the church. When we fail to do our work in the church we will not be fulfilling our duty as a member of the Body of Christ.

3. UNITY PREVAILS IN A STRONG CONGREGATION:

The Lord has said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1) There is an old proverb, "Together we stand, divided we fall."

How true this is. Babylon, Rome, France fell because of internal strife. There aren't enough devils in hell or demons on earth to mar the strength of the church but, just one enemy on the inside can do more to hurt the cause of Christ than all on the outside. Congregation today will stand or fall by the conduct of their members. "A chain is only as strong as its weakest link." The church in any community will not be any higher in the minds of the public, than it is in the minds of the members.

The strength of a congregation does not depend upon a large building or large membership. There are some that are few in number but, strong in the Lord.

Let us notice some ways of building a strong congregation.

1. Attend every service. If the service is worth having, it is worth attending. If it isn't worth attending it isn't worth having. Your absence is your vote to close the doors of the church.

2. Be there on time. If the Lord's work is important enough for you to attend, it is important enough for you to be there on time. Getting places late is a habit. With a little more effort you can develop the habit of being on time.

3. Put the church first. Jesus came to this low ground of sin and sorrow and shed His blood for the church; it is a blood bought institution; it cost the blood of the Savior. Allow nothing to take its place in your heart.

4. Do not criticize unless you can help to better the situation. Even then why criticize? Some people are criticized for doing too much. I have noticed, however, that their doing "too much" is necessary because others are doing too little. If it is possible to do too much, it is better than doing too little.

5. Give freely of your money that the work of the Lord might be carried on. In so doing you will be laying up for yourselves treasures in heaven. He that soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully.

6. Be interested. Put your whole heart into every service. All that you do in the worship of God, do it with the spirit and with the understanding also.

7. Do all that you can for the church

and nothing against the church. Those who gossip about the faults of the members of the church are working against the church. Maybe they do have some faults, but don't you?—Bayard, New Mexico.

(Note: I commend this fine article from the pen of Brother Cudd to the Gospel Light readers.—Geo. B. Curtis),

CURIOSITIES OF THE SCRIPTURES

In the Bible the word "Lord" is found 1,853 times. The word "Jehovah" 6,855 times.

The word "Reverend" but once, and that in the 9th verse of Psalm 111.

The 8th verse of the 97th Psalm is the middle verse of the Bible.

The 9th verse of the 8th chapter of Esther is the longest.

The 35th verse of the 11th chapter of St. John is the shortest.

In the 107th Psalm four verses are alike: the 8th, 15th, 21st and 31st.

Ezra 7:21 contains all the letters of the alphabet except J.

Each verse of the 136th Psalm ends alike.

No names or words of more than six syllables are found in the Bible.

The 37th chapter of Isaiah and 19th chapter of II Kings are alike.

The word "girl" appears but twice in the Bible, and that in the 3rd verse of the 3rd chapter of Joel and Zechariah 8:5.

There are found in both books of the Bible 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books.

One of the most beautiful chapters is the 23rd Psalm.

All who flatter themselves with vain boasting should read the 6th chapter of Matthew.

All humanity should learn the 6th chapter of St. Luke from the 20th verse to its ending.

THE MINISTER'S WIFE

The minister's wife is a miraculous thing,
Being able to teach, to pray and to sing.
She has busy hands, swift feet, honest face,
and big smile;

A strong nervous system and a big heart is
worth while.

She is never blue when things go wrong;
But always greets husband with a happy
song.

She must do the job others can't do;
And stick to the task until it's all through.
Then speak the right word to all, by the way;
For never an uncouth thing must she say.
She can go farther on less than any of the
rest,

Then pray to the Father to keep and to
bless.

Be always well dressed, but not at all flashy,
Her children well reared, and not a bit sassy.
Be ready to go at the least little call.
To help with the work, being sure to serve
all.

—Selected.

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What Must I Do To Be Saved?

RUSSELL L. BAKER

(Acts 16:30)

"Whatsoever you do in word or deed, do all in the name of the Lord Jesus," (Col. 3, 17).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4, 12).

Yes it is, that Jesus says, "Except a Man be born again, he cannot see the kingdom of God" (St. John 3:3).

Again Jesus said, "Verily, Verily, I say unto thee, Except a Man be born of water and of the spirit, he cannot enter into the kingdom of God." (St. John 3:5).

Jesus also said, "Marvel not that I said unto thee, Ye must be born again. (St. John 3:7).

Friends please note, that Jesus did not say except a man be born of the water, and born of the spirit, But Born of the water and the spirit. Also he did not say ye must be born twice, but just born again, showing only one birth, which is a burial. And is the new birth provided he is at first been begotten. And the substance of the begetting is to believe with all your heart, that Jesus the Christ is the Son of the living God. And the begetting must be made sure, as it is impossible to be born without first being begotten.

Jesus says, "My word is spirit and is truth."

Now listen to Paul on the new birth. "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." (Romans 6:4). Since death means separation, then we are baptized into separation from sin.

Again Paul said, "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27). Then, too, Paul said, "Buried with Him in baptism, wherein also ye are risen with him through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." (Col. 2:12, 13).

Again Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Romans 6:16-18).

Then it is, that it is impossible to obey the doctrine which is the death, burial and resurrection of Jesus. But we can obey the form of it which is faith, repentance, con-

fession and baptism. And there is one baptism which is made null, that is John's baptism.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19)

Then you see, we should wear only one name, which we find thus: "And thou shalt be called by a new name, which the mouth of the Lord shall name." (Isaiah 62:2).

"And the disciples were called Christians first in Antioch." (Acts 11:26).

In this you see that our name is from Christ Jesus, who has all power in Heaven and earth, and is King of kings and Lord of lords.

Then when he received all power from the Father, He gave us the new Covenant. In this, that which is perfect is come, things in part, like divine healing, laying on of hands, healing the sick and raising the dead, and John's baptism were done away. (See I Cor. 13:15).

Now in these transactions we find that John the Baptist was never a member of the Kingdom of Christ. "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." (Luke 7:28). And of course, the kingdom mentioned is the Church of Christ. In God's Word we find the kingdom illustrated in different expressions—like Church of God, Church of the First Born, Household of Faith, Body of Christ, Kingdom of Christ, Churches of Christ. We do not misunderstand it. In our own habits we speak of our homes as a dwelling, a cabin, a hut. But we always know what it all means.

Now please note that we must work with faith, ". ... for whatsoever is not of faith is sin." (Rom. 14:23) "Even so faith, if it hath not works, is dead, being alone." (James 2:17).

Now I quote you the most misunderstood passage of scripture in the Bible. "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). They do not note that word faith and they do not remember God's word "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 the Son says if you love me you will keep my commandments. So faith without works is dead.

Then God said be not slothful in business; fervent in spirit; serving the Lord. When Jesus was about twelve years of age, He said, ".....I must be about my Father's business." (Luke 2:49).

God has said if any man have not the spirit of Christ, he is none of his. We must keep on climbing.

Now if we are faithful and have been baptized into Christ, and are in God's family, are we saved eternally? Certainly not. But we are saved into God's family and a soldier of the cross. We must work out our own salvation with fear and trembling. We should put on the whole armor of God, and fight the good fight of faith. Be faithful until death, that we may secure eternal life. To do this we should add to our ".....faith virtue; and to virtue knowledge; and to knowledge temperance; and to

temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (II Peter 1:5-7).

Then we are ready to put on the whole armor of God and make sure to assemble ourselves with the Lord on the first day of every week and have the Lord's supper of bread and the fruit of the vine, and never forsake it. And admonish each other so much more as you see the day (the Lord's Day) approaching. Then visit the widows and orphans in their afflictions and keep oneself unspotted from the world. Then listen to Paul again, ".....be ye stedfast, unmoveable, always abounding in the work of the Lord." (I Cor. 15:58).

Again God said, ".....be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). Yes, after we have been born again, if we stay in faithful obedience until the end of our lives we will have treasures in Heaven to enjoy throughout all eternity. And our treasures will be worth more than the whole world. (Read Matt. 16:26).—In The Evangelist, Sheffield, Alabama.

Paul's Advice To The Church At Corinth

TOMMY McCLURE

Paul's advice to the Corinthians was, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity" (I Cor. 16:13, 14).

The Corinthian letter was written to the "church of God which is at Corinth" (I Cor. 1:1, 2). In this church there was much disobedience, such as division, fornication and brethren going to law with each other. Therefore, Paul's advice was timely.

We as members of the church of Christ belong to the same church the Corinthians did, and there are just such sins among us as were among them. So, if Paul's advice was good for them, it is good for us. Let us study it.

First, Paul said, "Watch ye." The many reasons why one should watch clearly show the importance of doing so.

One reason why we should watch is because Jesus will come as a thief, (Rev. 16:15). Jesus said, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13), and "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). In order to be ready to meet him in that day we must continually watch.

In I Peter 5:8 we are told that we are to watch because the devil is our adversary. He is the greatest enemy known. Hitler was a great enemy to the peace and welfare of the world but the devil is a far greater enemy than was he. While Hitler tried to destroy the bodies of men, the devil seeks to destroy their souls.

The fact that so many great men of the past have fallen into his snares and have been overcome by him shows his strength and the need of watching him. Samson the strongest was overcome. David the holy one was ensnared. Solomon the wise was deceived. Peter the bold was intimidated. Therefore, we should watch.

Too, the things that we should watch greatly magnify its importance.

We are to watch our weak spots. A chain is as strong as its weakest link. That is equally true of us. One who has never tasted of whiskey but has been an habitual curser will more readily yield to cursing than to drinking because he is weaker at that point. The weaker one is at a certain point the closer should he watch.

Too, we must watch our opportunities to do good. See Gal. 6:9, 10. In Acts 10:38 we are told that Jesus "went about doing good." Paul said, "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Too many of us don't have the spirit of helpfulness that Jesus had. We don't watch our opportunities to do good.

Paul teaches that we are to watch our walks (Phil. 3:17-19). If we would do this we would not be so apt to stumble and fall. The Psalmist said, "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" (Psa. 1:1). Notice the order: walketh, standeth, sitteth. For example, a person walks by the saloon; he stands and looks on; next, he sits down and becomes one of the crowd. Had he not

walked there he would not have stood there. Had he not stood there he would not have sat there. Had he not sat there he would not have become the victim of such.

We are also taught to watch our thoughts. If our thoughts are clean our speech will be clean, "for out of the abundance of the heart the mouth speaketh" (Luke 6:45). If our thoughts are clean our lives will be clean, "for as he thinketh in his heart, so is he" (Prov. 23:7). So, we see that much depends on keeping our thoughts pure, because as we think so will we do. In the words of Paul, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We must watch our company. Paul said, "Be not deceived; evil communications corrupt good manners" (I Cor. 15:33). Many good boys and girls have been ruined because they ran with the wrong crowd. Especially to the young people, I say, watch your company. Your eternal destiny may depend on it.

Next, Paul advises the Corinthians to "stand fast in the faith." Notice that he did not say A faith but **THE** faith. In Eph. 4:5 he teaches that there is only "one faith." Jude said, "contend for **THE** faith which was once delivered to the saints." People may talk about my faith, your faith etc., but the Bible mentions one.

The Bible is very clear on the meaning of "stand fast in the faith." Paul declares, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). Too, we are to

put God's word before our opinions. It makes no difference what I think about a certain thing or what some Ph. D. has said, as the Bible is the sole authority in matters religious. "Stand fast in the faith" means to not add to or take from God's word and Rev. 22:18, 19 teaches that punishment will be the reward of those who do so.

"Stand fast in the faith" also means to live acceptably to God. Many think that if they have been baptized they have fully obeyed the gospel and are standing fast in the faith. While this is necessary, it is not all that one has to do. Some fail to understand that such passages as II Peter 1:5-11 and Romans 12:1, 2 are just as important and as much a part of the gospel plan as Acts 2:38. One must obey both in order to be saved.

Paul further advises the Corinthians to "quit you like men." By this he means for them to behave themselves like men. Paul wrote to Timothy, "that thou mayest know how thou oughtest to behave thyself in the house of God" (I Tim. 3:15). Paul means for us to not act like babies but like men. I am persuaded to believe that we have too many six foot and two hundred babies in the church. Little children sometimes become puffed up at others and won't play with them. They turn their heads and won't speak to these who may have "crossed their path." That is the way babies act. That is the way some church members act! Such children need an application of the hickory switch and such church members need to be "skinned alive" with the gospel stick. There is no sense in one member not speaking to another. When people do such, their infancy in the Christian life is glaringly made manifest.

It is time for all members of the body of Christ to be united in the bonds of love and to manifest the Spirit of our God. People who won't speak to each other don't love each other. They don't have the Spirit of Christ and are, therefore, none of his. Paul declares, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27). The members of the church make up the body. In verse 21 he teaches, "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet I have no need of you." But this is the very way that some members act. In my fleshly body all the members work together toward a common goal. If one hand were to start to pick up something and the other hand would try to make it put it down, I would know that some-

thing was wrong with me. When members of the church act the same way toward each other, I know that something is badly wrong. They need to be doctored immediately. The diagnosis of their case is not hard. All they need is a few good hot doses of "brotherly love" prescribed by Jesus, our great Physician. If this will not fix them up, I know of no other remedy. As for me, I am going to continue giving it until it kills or cures!

Again, Paul advises the Corinthians to "be strong." The meaning of this was clearly stated when Paul said, "Therefore, my beloved brethren, 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" (I Cor. 15:58). To be strong simply means to be steadfast in the Lord's work.

All recognize the value of strength. Many have given every dime they had in order to have their health and strength. The great armies of the world realize the value of strength because they only want men that are strong enough to carry on the activities of war. Physical strength is great but spiritual strength is far greater. It has to do with the eternal destiny of the soul, the most important

part of man. (Matt. 16:26).

There are so many reasons why we should be strong spiritually that it is appalling that so many don't see the importance of such.

One is that God said to be strong. This is taught in Eph. 6:10 and II Tim. 2:1 as well as in our text. The voice of God is authoritative and we should do what he says because he said do it. God said to be strong and I must be strong or suffer the consequences.

Another reason is that we have the greatest work to perform of any people on the earth. It is the duty of the church of Christ to spread the glad tidings of the cross. Matt. 28:19, 20 is just as applicable to us as it was to the apostles. The greatest work one has to do the stronger he must be. First, it is our duty to teach people the truth and baptize those who accept it. Next, we must not fail to teach them to observe **ALL** things commanded by Christ. What work is greater than this? None! Let us, therefore, "be strong in the Lord, and in the power of his might" that we may do his bidding while it is day, for the night cometh when no man can work. Thus, we can see why we should be strong.

The method of obtaining spiritual strength is as simple as it is important.

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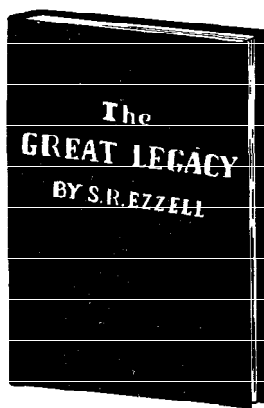
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If one wants to be physically strong, one must eat proper food. It will not do to fill up on "trash." The same is true spiritually. If we do not eat the proper food, we cannot be strong. In I Peter 2:1, 2 we learn that the word of God is food for the soul, and in Matthew 4:4, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Some people, however, fill up on trash rather than the word. They read trashy books and magazines. They also go to the picture show and get another load of unwholesome and even poisonous "trash." It's no wonder people don't grow spiritually!

Too, one must take plenty of exercise. If one were to eat the best of food and take no exercise, he would not grow to be strong. The Bible abounds in "calisthenics" designed to this end. By spreading the gospel, fighting all error and doing good to all men we can get plenty of exercise that will make us strong spiritually. Let us do this and "be strong in the Lord."

Furthermore, one must live in a wholesome atmosphere. If one were to eat the best of food and take plenty of exercise but did not breathe fresh, pure air, he would likely be the victim of some disease. Paul said, "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33). One can't be spiritually strong and continually be in the dance hall, picture show, pool room and beer parlor atmosphere. He is sure to take some disease that will kill his soul.

Next, Paul's advice was, "Let all your things be done with charity." Charity means Christian love. Its importance is shown in I Cor. 13:3. Paul said, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." What is more important than charity, than Christian love??? In the next five verses he tells us what charity does. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

That is charity and without it we cannot be saved. When people envy each other, are puffed up, and are

selfish etc., they don't have charity. If they don't change they will be lost!!

This is Paul's advice to the church at Corinth. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." It was good for them, therefore, it is good for us. Let us think on these things.—1081 McLe-more, Memphis, Tennessee.

A Challenge To The Brotherhood

J. C. NOBLITT

I feel sure that most of the brethren are aware of the fact, that the Catholic church has definite designs on the Government of this country, and this challenge is one of the most urgent ones that faces the church today.

It is a known fact that the Catholic church is trying by devious means to promote a war between Soviet Russia and the United States, and they are concentrating their efforts to stop "Protestant" literature, Bibles and other periodicals from being sent through the mail. I am informed that the American Bible Society has arranged with Patrick Alexius of Moscow to ship 500 Greek and 5,000 Russian Bibles and 100,000 scripture portions to Russia. But the U. S. Post Office has restricted the mailing of these to only one parcel of 11 pounds a week. The Russian Consulate in New York assures us that no restrictions exist from the Russian end.

Then there is the use of the tax payers money in support of Myron C. Taylor as ambassador to Rome. This use of tax payers money for the Vatican embassy is a direct violation of an act of congress passed in the

39th Congress. Second session (See Congressional Globe Vol. 37 pp. 850-51, 882-86) which categorically states: "No money hereby or otherwise appropriated shall be paid for the support of an American Legation at Rome from and after the 30th of June 1867."

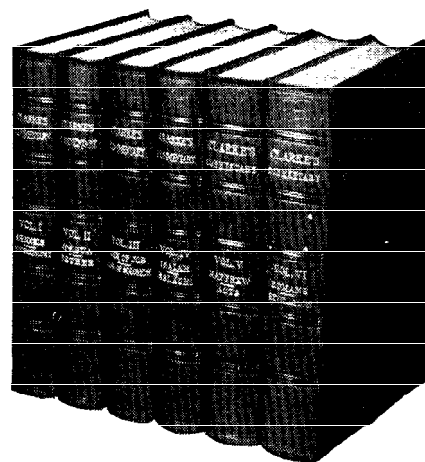
Mr. H. M. Kurth, Director, Office of Budget and finance, State Department, has stated, That the obligations for the period of April 1, 1945 through March 1946 in connection with the mission of Myron C. Taylor Personal Representative of the President at the Vatican were in the amount of approximately \$40,000.00.

I am sure that some will read this and with nocturnal expression will say: "So what." It is the duty of every Christian that is interested in this country's religious freedom to sit down immediately and write their representatives in Washington protesting the under-handed practices of the Catholic Hierarchy.

(The writer graciously acknowledges the information stated in this article was derived from the "Converted Catholic Magazine" May 1946 issue.)

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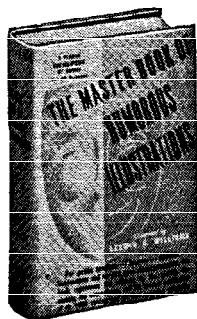
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The Great Physician

TAYLOR DAVIS

With one common consent in the land of Christendom all proclaim Jesus "The Great Physician." He cured both the physical and spiritual maladies among men. These afflictions so common to humanity in his day were as instantly obedient to his voice as was the tempest-tossed sea, which in obedience to his command became perfectly calm. This Jesus who walked upon the water and raised the dead cured all who came to him and frequently forgave sins. Because of these matchless powers, he was indeed the Great Physician.

If Jesus were here on earth today and for the purpose which brought him then, he'd be doing the same wonderful things. These cures were but a means to an end; they were not primary in his earthly mission. The primary thing was to perfect all plans for the establishing of his kingdom. These signs served only to verify his claims as Son of God. Thus, they were a means to that end; they were secondary and not primary in his ministry. Jesus never healed for the mere purpose of making sick people well. These were done to make people believe in him and accept his plan.

To perfect a plan and never reveal it to the world would be to defeat his primary purpose here among men. Therefore, after Jesus was risen from the dead, he commended his apostles to the whole world. Now these men also needed some means of confirmation. Hence, these signs attended them in the proclamation of this gospel plan of salvation. Healing of physical ailments became to them also a means to an end. What end, do you inquire? That God was with them as he had been with Jesus. Their primary business was to reveal this plan of the Christ. The miracles were but credentials from the Father above that their claims met his sanction.

After a full revelation of this scheme of salvation was complete and committed to writings, these men measured their length in the bosom of mother earth and these attendant signs also passed. Thus, today no man can proclaim the word of God and confirm his proclamation by doing an instant healing of a sick person. Yet, many today are offering their services as prayer medium through which, they claim, God is yet healing as in the days mentioned above. Such claims are admittedly wrong for two good reasons: The Bible teaches to the contrary and their every effort fails in

instant healings. Of course, some for whom they pray get well; many get well without any sort or semblance of such prayer services. Therefore, if such claimants do pray for a person and he recovers in time they fall far short of having the proof of apostolic powers.

In face of our claims thus far set out, some are made to ask, Why, then, do we pray for the sick? I would say, we pray for the sick just as we pray for anything that we desire. For our prayers are desires expressed in the form of petition to God. Jesus said, What things soever you desire when you pray believe. . . . (Mark 11:24) Paul said, Let your request be made known to God. . . (Phil 4:6, 7) James said, The prayers of a righteous man availeth MUCH. . . (James 5:16) Jesus said, Not my will be done but thine. . . (Matt. 26:42).

Now, let us see if this doesn't make out a legitimate case for prayer for the sick, and yet no claim of instant and unailing healings. That is our objections, not to prayer for the sick, but the erroneous claim of apostolic gifts of healings, which were instant and unailing. If all would pray for the sick and rest the case with God, waiting and abiding his decision and will in the matter, we'd offer no protest, that's scriptural. Well, we learn that our desire is to be our petition; we are to let our request be made known to God. Certainly we desire the recovery of our loved ones who are sick; desiring it, we have a right to ask it; asking it we have the promise of James that God will not disregard our petition, but will do something about it. It shall avail much. That means that God will take our petition and in harmony with his goodness and will do whatsoever to him seemeth good. With faith in God, can not we let our desires be known and then like our Master say, Not my will but thine be done? Those 'who can take this attitude toward praying for the sick are undoubtedly scriptural and sound in the faith. Hence, you see that we pray for the sick just as we pray for anything else we desire. Now while we pray, we do all we can about the matter within our own reach, for man's extremity is God's opportunity. God helps them that help themselves. Isn't that the way we do when we pray for bread? If one prays for health, doesn't he cautiously obey the laws of health.

Pray for the sick is the Christian's grand privilege, but for it to be well pleasing, it must be asked in faith. The passages above make out a case of Scriptural prayer. I would not say that one casual petition will fulfill

heaven's demands, for the Bible teaches that persistence in our desires) is a virtue which pays good dividends. (Luke 18:1-18) Let your requests be made known, for the prayers of a righteous man avails much, but exercise that frame of mind which can say, Not my will but thine be done. God will take our petitions under advisement and do what is best. With that, who could not be satisfied.

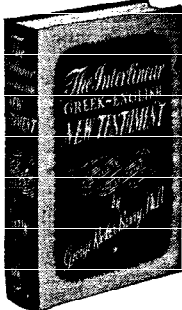
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"Men don't care for the Cross nowadays
They are cutting down that Tree,
And only fools they say believe it;
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They who seek refuge in that Cross are not fools but the wise of this world.—Selected.

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TheGospelLight

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

VOLUME 16

DELIGHT, ARKANSAS, SEPTEMBER 5, 1946

NUMBER 39

The Curse Of The Age

GEO. B. CURTIS

Running currently in a number of our papers is a liquor advertisement of peculiar interest. A beach scene is depicted. A young man lies prone, covered with sand, a small spade is sticking in the dirt by him, he smokes a pipe and a bottle of "Hill and Hill" whiskey is in easy reach. There is the slogan, "Life at its best" and below the statement, "whiskey at its best."

It is a suggestive ad to me. The man is covered with dirt from top to toe. The use of this, or any other brand of liquor, will put one in the dirt sooner or later. How many men do you know that are down in the dirt because of the use of liquor? How many have gone down into the dirt, literally their graves—symbolized by the spade—by the use of liquor? How many homes have been broken, children orphaned, wives widowed, by the use of liquor? How many of the numerous wrecks on our highways are the result of the use of liquor? Truly, it brings one down to groveling in the dirt.

God's word has this to say concerning strong drink:

Proverbs 21:17: "He that loveth oil and wine shall not be rich."

Proverbs 23:32: "At last it biteth like a serpent and stingeth like an adder."

Isaiah 5:20-23: "Woe unto them that call evil good and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; that justify the wicked for a bribe, and take away the righteousness of the righteous from him!"

Hosea 4:11: "Whoredom and wine, and new wine, take away the understanding."

Joel 3:2, 3: "I shall gather all

nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land, and have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink."

Habakkuk 2:15: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also."

Ephesians 5:18: "And be not drunken with wine wherein is riot, but be filled with the Spirit."

In Bible times the use of strong drink was condemned. Today it is a curse that threatens the very foundations of civilization. It will ruin man here and damn him hereafter. There is not one good thing that can be said for the use of liquor as a beverage. It never accomplished one good thing for the advancement of man in all the history of the world. It is blighting the lives of more boys and girls today than all other evil causes combined. Woman is being stripped of her mantle of virtue by the use of liquor.

Eva Booth of the Salvation Army is the author of these words:

"What Liquor Has Done."

Has drained more blood,
Hung more crepe,
Sold more homes,
Plunged more people into bankruptcy,

Armed more villains,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,

And dug more graves than any other poisoned scourge that ever swept its death dealing waves across the world. I'd add to the above indictment, "Sent more souls down into a drunkard's hell than any other scheme of the devil." Of a truth alcohol is the world's greatest curse.

The young man who takes the first drink, in the language of baseball, has two strikes called against him. The young woman who takes the first drink is well on the road to prostitution. Our nation's richest heritage is being sacrificed on the altar of Bacchus.

Condemnation

H. H. DUNN

This word as used in the Bible, even as in every day usage has more than one meaning, and the meaning conveyed at any particular instance must be determined from the context.

1. It is a declaration, by one with authority, of the guilt of another, together with the penalty to be meted out. In John 8:10, Christ asked the woman taken in adultery, "Woman, where are those thine accusers? Hath no man condemned thee?" Her

accusers had fled at the reasoning of Christ. They also had no authority to condemn, declare guilty, with penalty pronounced. Neither had Christ, as he was not a magistrate. Therefore, his further answer, "Neither do I condemn thee." But as a preacher of righteousness, he gave her that gracious admonition, "Go, and sin no more."

2. That which is the reason for; the proof of, or the cause of the condem-

nation. (John 3:17-21) "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God and this the condemnation, that light is come into the world, and men loved darkness more than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." In studying this passage we learn that Christ did not come into the world to condemn the world (Declare it guilty of sin) Why not? For all were known to be under the guilt of sin and subject to the penalty therefor. (Rom. 3:10-18) "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and destruction and peace have they not known. There is no fear of God before their eyes." They were under the condemnation of the Lord, in that they were declared to be guilty of the thing herein enumerated and justly deserved the punishment of destruction pronounced upon them. (Mal. 4:4-6) This is in agreement with the condemnation of which Christ spoke in John 3:19 showing that the nature of their wicked, evil, sinful lives manifested in their actions was the cause of the condemnation which God had already pronounced upon them, and was also the evidence or proof that they were under that just condemnation from on high. In other words, they, by their wicked deeds, condemned themselves.

3. Again the term is used for the punishment itself. (Luke 23:40, 41) "As one of the thieves reproved the other for railing on the Christ with these words: Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss." The three were suffering the condemnation punishment together. The thieves deserved the punishment but Christ did not.

Now, in this event we see these

uses of the word condemnation and those are the three uses about which we are concerned in this article. Let us study them.

1. The courts, having authority, had condemned each of the three; i.e., had declared them guilty of crime and had pronounced the penalty that they must suffer.

2. But the wicked, evil nature of two of them, the thieves, manifested in their violations of the laws of the land, was cause of the courts pronouncing that condemnation upon them. Their evil deeds were the proofs that they should have been declared guilty and punished. Therefore they, by those actions, condemned themselves.

3. Now they are suffering the third condemnation; the punishment for their crimes.

So has it been in all ages. When man turned aside from the righteousness of God and followed after the evil inclinations of the lusts of an impure heart, they by those deeds condemned themselves as unworthy of the gracious mercy of God, but only

worthy of the condemnation which he has assured all will be pronounced upon all of the unrighteous in the day when He shall judge the world in righteousness by His Son. (Acts 17:31) Then shall they suffer the penalty (condemnation) imposed. (Matt. 25: 41-46; Rev. 20:15).

How aggravating and gnawing must be condemnation in one's own heart (I John 3:30) "For if our hearts condemn us God in greater than our heart and knoweth all things." Then to pass from this life of opportunity, to await that day of sentence to be passed upon the wicked—knowing that there will be no escape; how awful indeed it must be. Consider the cries of the rich man of Luke 16.

Why not then rather live soberly, righteously, and Godly in this present world; that our hearts will not condemn us here. But that we may by the eye of faith look on to that time when we shall, as we rest from our labors of love and faith, in the paradise God still contemplate the joys that await the righteous just over there.

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GOSPEL LIGHT PUBLISHING COMPANY, DELIGHT, ARKANSAS

The Rejected Christ

VOYD N. BALLARD

"He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

The above language of the prophet was written concerning the Christ. When Christ came to this world He was despised and rejected. "He came unto His own, and His own received Him not". (John 1:11). The Jews were said to be Christ's own people; and it would seem that He would be accepted by them, but such was not the case. God sent prophet after prophet to the Jews, but they refused their message and killed them. "But last of all he sent unto them his Son, saying, They will reverence my Son" (Matt. 21:37). But they despised and rejected the Son also. But we must not put all the blame on the Jews of old; For I am persuaded that many people today are also rejecting the Christ, and that the words of the prophet are just as true now as when they were written.

Let us consider some of the ways in which Christ is still despised and rejected of men.

1. HIS NAME is despised and rejected of men, for human names in religion. Men can be found wearing all kinds of names. These are religious names and titles which are not mentioned in Christ's Word. I know that we are told that it makes no difference which name one wears, for, say they, "one name is as good as another." But the Bible tells us that the name of Christ is above every name, and that, "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).

2. HIS CHURCH is despised and rejected of men, for human churches. The Lord said he would build his church. (Matt. 16:18). He never promised to build any other. You may search the New Testament and you will find only one church there. You will never read of a number of denominations, such as are in existence today, but only of the church that Jesus built. Men despise and reject this church of the Lord's, and turn away into man-made churches. They tell us that one church is as good as another, and that it makes no difference. It may be true that one man-made church is as good as another, but the Lord's church is not man-made. It is not a denomination, nor any part of the denominational system of religion. Christ purchased his church with his own blood which was shed on the cross, (Acts 20:28). When men reject the Lord's church, for

human churches they are rejecting the blood of the Lord.

3. HIS GOSPEL is despised and rejected of men, for human doctrines and creeds. Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16). When men become ashamed of the Lord's gospel and turn to something that is more popular, they are rejecting the Christ. Paul told the Galatians that there were some that would pervert the gospel of Christ. (Gal. 1:7). There are many today who do the same thing. To pervert the gospel is to change it, and make it seem to teach something which it does not teach. Every denomination has a different doctrine, and they are all contrary to the gospel of Christ. When people go into these denominations and accept their doctrine and creeds, they are by that very act, rejecting the Christ and his gospel. Christ condemned the Pharisees for trying to bind their own doctrine on the people. He told them, "Thus have ye made the commandments of God of none effect by your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:6, 9).

4. HIS PLAN OF WORSHIP is despised and rejected of men, for human plans. Acts 2:42 tells us that the early church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They came together upon the first day of the week to worship the Lord. (Acts 20:7). Their worship was a simple and reverent worship. People have despised and rejected the Lord's plan, and have invented great and colorful systems that meets the approval of man, but is not pleasing to God.

Let us be very careful about how we handle any part of it, we are surely rejecting the Christ.—Box 64, Coalinga, California.

"Speak Unto Us Smooth Things

MRS. B. F. GARNER

(Isa. 30:9-11)

As in the days of old, so are the people today. They want things pleasing to the ear. Even some of those who claim to be Christians want

to hear only pleasant things. They want the preacher to preach on something everybody agrees on and not something that will condemn someone present. Paul said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 3:2). He then goes ahead to say that the time will come when people will not endure sound doctrine, but after their own lusts they will heap to themselves teachers, having itching ears. That they shall turn their ears from the truth and shall be turned unto fables. This scripture is now being fulfilled. People today are doing these very things.

Many are turning away the true humble servants of God and persecuting them in various ways. They are heaping to themselves teachers to their own choosing. "Yea, and all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse, deceiving and being deceived" (II Tim. 3:12, 13). Too many church members are letting the blind lead the blind. In other words they want the preacher to just preach on love and leave off the other part of the Gospel which tells men how to become Christians and how to live the Christian life.

Brothers and sisters, don't be taken captive by the snares of the devil. The Christ and Lord of Glory said, "Whosoever shall exalt himself shall be abased; he that humbleth himself shall be exalted." May the Lord bless His servants who are neither ashamed nor afraid to speak boldly the whole truth. Condemn sin within and without the body. Many church members are partakers of lusts of the flesh, especially the young. Many young people who have been baptized never realize that they must separate themselves from such things. Some parents even take part in dances, picture shows, gambling and many other modern evils, and thus encourage their children to do the same things, making of them criminals who are a burden to the church and to society in general. Remember that a little leaven leavens the whole lump. Even those who are supposed to be leaders of the flock many times allow their children to take part in evil things, dress in immodest apparel, attend shows, dances, etc.

Let us separate ourselves from the world and not be fashioned after it, lest we perish with the world.—Route 2, Camden, Arkansas.

We have received our 1945 bound volumes of The Gospel Light from the bindery. A few copies left at \$2.50 per volume.

THE GOSPEL LIGHT

(Published Weekly)

(Founded By Grady Alexander, 1930)

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Reply To "Meditations of A Collection Plate"

TED W. McELROY

Okmulgee, Oklahoma
August 21, 1946
Dear Brother Alexander:

Enclosed is an article in which I dissent from a teaching which was contained in a recent issue of the paper. Please publish the enclosed at the earliest possible convenience.

I assure you that no ill will is meant. The kindnesses you have shown me are sincerely appreciated.

This item of "Giving Thanks For the Offering" appears to me to be a dangerous innovation that opens the way for other innovations borrowed from sectarians.

Fraternally yours,
Ted W. McElroy

In The Gospel Light, August 15, 1946, page 2 there is an article titled "Meditations of a Collection Plate," the author of the article is not given; its source is indicated by the word "selected." I feel constrained by a sense of duty to register my disagreement with the teaching of "Giving Thanks For The Offering" at the close of the article. The article itself is a personification of the collection plate; a sort of fable in which language and reason are attributed to the collection plate, and in which the plate analyzes the contributors. Against the use of the fable or the analysis I have no particular objection, the point of objection is the unauthorized sectarian ritual of "Giving Thanks For The Offering" when the plates are returned; this is taught in detail at the close of the article.

Before discussing the question I will make this statement of my attitude. Brother Flanoy Alexander has done an excellent job with The Gospel Light, ever since the responsibility was imposed upon him by the death of his father. In general I have agreed with the policy and the articles of the paper.

The article with which I am disagreeing and to which I am replying is "selected," and I will venture a guess that it is from a sectarian source because it has a sectarian tinge and flavor. When denominational literature is read, it should be with suspicion that unscriptural and denominational ideas are present. If articles from such sources are "selected" and passed on through "our" papers to the church, editorial license should be used in depleting the denominationalism. In the article under consideration the de-

nominal ritual of "Giving Thanks For The Offering" is passed along to the readers of the paper with the apparent approbation of the editor. This has a tendency to encourage brethren to ape the sectarians, and will tend to sectarianize the church.

"Giving Thanks For The Offering" is not authorized by precept or approved example in the Scriptures. We have an example for giving thanks for the bread and the fruit of the vine, but there is no example or precept for giving thanks for the contribution. The command to do "all things according to the pattern" (Heb. 8:5), excludes the ritual of "Giving Thanks For The Offering" because the said ritual is not in the pattern.

The innovation of "Giving Thanks For The Offering" originated with the sectarians. Older brethren who have written on the subject and with whom I have talked agree in this fact. They say that until recent years "Giving Thanks For The Offering" was unknown to the churches of Christ; that it began with the denominations and that after a time some churches adopted the denominational fad. The fact that a thing is done by the denominations does not make it wrong, the denominations may accidentally do a thing that is taught in the Scriptures and practiced by the New Testament church. However if a thing originates with the denominations, not being mentioned in the New Testament, that thing is wrong. "Giving Thanks For The Offering" originated with the sectarians, is not mentioned in the New Testament, and has been borrowed by some churches. The best thing to do with borrowed property is to return it.

Some who have borrowed "Giving Thanks For The Offering" from the sectarians are so proud of their article that they will pervert some Scriptures to make an argument in the defense of their pet. In Eph. 5:20 and I Thess. 5:18 Paul teaches that Christians should give thanks for "all things." The defenders of the denominational ritual argue that "all things" includes "Giving Thanks For The Offering." The "all things" of the passages refers to the things that God has done or is doing for us. I can thank God for all the blessings he bestows upon me, but the collection is not bestowed upon me. If giving thanks for "all things" is unrestricted, we are put in the

positions to give thanks for all the sin and corruption that is in the world, give thanks for the calamities, give thanks for the sins we commit, give thanks for the accidents, and even give thanks for the devil who as a roaring lion is seeking to devour. It is certainly a perverted interpretation of the Scripture that will require us to give thanks for every bad thing as well as for every blessing. But this perverted interpretation is made by those who defend "Giving Thanks For The Offering."

Along with this innovation comes the false idea that giving is "just a privilege." When they say the prayer for the contribution or give thanks for the offering, the phrase "we thank thee for the privilege of giving" is usually included. On this point I want to quote what Brother Whiteside wrote in 1938. "'Privilege' is defined to be 'a peculiar benefit, advantage, or favor; a right or immunity not enjoyed by others, or by all; a special enjoyment of a good, or exemption from an evil or burden; a prerogative; advantage; franchise.' Now, I see nothing in connection with giving that resembles a privilege. Giving is a duty, and not a privilege in any sense. A privilege is an advantage granted that a person can use or not use, as he sees fit. A duty is binding. A person can waive a privilege without guilt; he cannot avoid a duty without guilt. If making the contribution is a privilege, then I can give or not give without guilt. Well, some people seem to think that way about giving." Giving thanks for "the privilege of giving" is not only unauthorized by the Lord, but it teaches the false doctrine that giving is an optional privilege which can be waived at the pleasure of the giver. Giving is a duty and omission is sin.

The only example of one giving thanks for his own offering to the Lord in the New Testament is the Pharisee of Luke 18:9-14. The Pharisee said, "I thank thee that I am not as the rest of men, extortioners, unjust adulterers, or even as this publican. I fast twice a week; I give tithes of all that I get." He thanked God for what he was, what he had done, and what he gave—his offering. Jesus did not commend the Pharisee for giving thanks for the offering.

We should thank the Lord for what we receive from him, not for what we do for him. I appeal to brethren wherever they practice the ritual of "Giving Thanks For The Offering" to return the custom to the sectarian garbage can where it originated, and steadfastly "hold the pattern of sound words."

COMMENT ON REPLY TO "MEDITATIONS OF A COLLECTION PLATE"

FLANOY ALEXANDER

We are not at all surprised to receive a communication from someone dissenting from a teaching found in the columns of The Gospel Light. Having people of all denominations as readers we are accustomed to this sort of thing, and were we to cease to receive letters of criticism, or letters of commendation either, we would know that something is wrong. We have been in error many times and when shown our error have endeavored to correct same. When we are accused of error, and believe none exists, we take no course other than to contend for what we believe is right.

We appreciate the frankness and sincerity of Brother McElroy and hope that he does not think we are taking undue advantage in making these few remarks regarding his line of reasoning in the above article. What we have to say is said in the spirit of love, and we hope will be taken as such.

Brother McElroy has "no particular objection" to the use of the fable or the analysis, but his "point of objection is the unauthorized sectarian ritual of 'Giving Thanks For The Offering' when the plates are returned; this is taught in detail at the close of the article," he says. We take it, therefore, that the criticism offered is to the prayer which is found at the close of the article in question. For the benefit of those who might have misplaced their copy of The Gospel Light containing the article we give the exact wording of the prayer which is the basis for the criticism:

"O God, merciful and gracious, of whose bounty we have all received, accepted this our offering in Jesus' name. Remember in love the dear hearts who have shared, and in gracious kindness those for whom the gifts are made. Accept these gifts which we return, out of the bounty which we have ourselves been blessed, and use our lives this week in behalf of the cause to which we have given of our treasure, in the name of Jesus Christ, our Lord and Redeemer."

Now we are sure that Brother McElroy or most any other Gospel minister; or, as for that matter, any "average church member," might have worded a **better** prayer, and perhaps one more acceptable to the Lord. However, we have always thought that the Bible teaches us to "pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you—ward" (I Thess. 5:17, 18). Now, if after the collection is taken is a time when **prayers cannot be offered** we have just been mistaught—and that by the Apostle Paul.

We would like for our readers to read again the little prayer given above and then judge for themselves whether it will "encourage brethren to ape the sectarians, and tend to sectarianize the church." It has been, and still is, our opinion that if all Christians would possess in their hearts thoughts such as are reflected in this

prayer when a part of their earnings are placed in common fund to be used to the glory of God that the church would prosper as never before. Why cannot we pray that our offering be acceptable in Jesus' name? Why cannot we pray to God to remember in love the humble hearts as they dedicate a part of their earthly possessions to the glory of God? Why not pray his blessings on those for whom the gifts are intended—the Gospel minister, who so many times needs and deserves support that he does not get; on the widows, the orphans, the sick, the destitute and the many others to whom the church of our Lord has a solemn obligation? Is it wrong, friends, to ask God to use our lives in His service, and to continue to bless us as we strive to do his will? These are the thoughts of the prayer. We fail to see wherein is the wrong.

Now as for the term, "Giving Thanks For The Offering," which our good brother uses in his article some ten times, as being a quotation, we are unable to associate it with the matter under consideration, and do not believe that our readers can read this into the prayer being criticized.

We are told that "Giving Thanks For The Offering" is "not authorized by precept or approved example." We agree that this **term**, "Giving Thanks For The Offering," (which he seeks, it seems, to make an issue of) is not authorized. We are not upholding the use of the **term**, and it was not used in the article, neither in the prayer being criticized.

However, we do find that the inspired Apostle Paul besought the brethren at Rome to "**strive together with me in your prayers to God** for me; that I may be delivered from them that are disobedient in Judea, and **that my ministration which I have for Jerusalem may be acceptable to the saints**" (Rom. 15:30, 31). What was this "ministration" for which Paul wanted the Christians at Rome to strive together with him in prayer? No one will deny the fact that it was the contribution that had been made for the poor saints in Jerusalem. Sure Paul wanted their prayers that the money, clothing, food, or whatever it might have been, would be acceptable, and used for the purpose contributed. We would also call your attention to another example of prayers being mentioned in connection with the contribution. Paul, writing to the Corinthians, chapter Eight, in speaking of the liberality of the churches of Macedonia says, "For according to their power, I bear witness, yea and beyond their power, **they gave** of their own accord, **beseeching (praying—A. V.)** us with much entreaty in regard of this grace and the fellowship in the ministering to the saints" (II Cor. 8:3-5). Does this sound as if Paul thought it sin to offer prayer for the contribution?

Every elder, deacon, minister, or anyone else who has in his charge money which has been contributed by the members of the church should earnestly pray, and desire the prayers of the givers, that the money be used in a way that will be acceptable to both God and the saints; in a way that will accomplish the most toward the advancement of the church and

the meeting of the needs of poor saints everywhere.

Brother McElroy, in his sixth paragraph, tells us that the giving of thanks for "all things" mentioned in Ephesians 5:20 and I Thess. 5:18 does not mean **all things** at all, but refers only to "the things that God has done or is doing for us." He says, "I can thank God for all the blessings he bestows upon me, but the collection is not bestowed upon me." He continues to say that if the "all things" is unrestricted we would be forced to give thanks for calamities, for our sins, for accidents, and even for the devil. In other words, to him, our contribution—our money, is placed in the same category as calamities, sins, accidents, and even the devil. This is absurd. "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" (I Cor. 16:2). Yes, we are made to believe that what **God has prospered us with** is to be classed along with calamities, sins, accidents and the devil. Surely Brother McElroy does not mean this—but read again his sixth paragraph. To us, our earthly possessions are blessings, and we try to use them as such. If we looked upon the contribution as being such a "devilish" thing as we would be made to believe it is, we certainly would not accept it to be used to promote the cause of our Lord and Savior. No, our temporal possessions, as such, are not calamities, sins, or of the devil. They are a part of God's blessings, and especially so when we dedicate them to be used in His service.

Just what Brother McElroy is trying to prove by quoting from Brother Whiteside in his Seventh paragraph we are unable to see. We agree with Brother Whiteside in the quotation referred to, but we are unable to see where he has condemned the offering of prayers for the contribution. As we see it, Brother Whiteside is simply teaching that giving is a "duty" and not just a "privilege" which we can either use or not use, at our discretion. Certainly it is a duty, but we do not believe that God would demand us to do or give something in His service that we cannot be thankful for—something we cannot pray will be acceptable to Him.

In paragraph Eight Brother McElroy says, "The only example of one giving thanks for his own offering to the Lord in the New Testament is the Pharisee of Luke 18:9-14." He is very confused it seems. We would invite our readers to again read the short prayer which our brother criticizes, then read the **parable** in which the Pharisee's prayer is mentioned (Luke 18:9-14). Are the two prayers parallel as we would be made to believe? We leave the answer to the reader.

We are not contending that we are required to offer a prayer either before, during, or after the contribution is taken. Neither would we contend that we are required to offer a "dismissal" or "benedictory" prayer at the close of each service? Would Brother McElroy so contend? Webster says of the word benediction, "the short blessing pronounced at the close of public worship; a service of the Roman Catholic Church during which the Sacra-

ment is exposed on the altar for adoration." We wonder if Brother McElroy ever gives a "benediction"??? Would he contend that an "invitation song" is necessary, and if so, where is the authority? You say, this reduces

the matter to an absurdity, and to this we agree; but such is also the case when we contend that we cannot offer prayer for the contribution. Let us study the matter more closely.

Reconciled and Saved

A. E. FINDLEY

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). Here is a sublime theme—reconciled to God by the death of his Son, then saved by his life. This leaves no room for human boasting. Some men exaggerate the goodness of God, and boast of being saved by grace, without any kind of works. Others exaggerate human merit, and boast of being saved by their own righteousness, without the blood of Christ. One of these errors makes a scape-goat of divine goodness, and excuses man from all responsibility of sin. The other glorifies human wisdom and power, and sets at naught the grace of God.

Scriptural conversion is not stressed in popular preaching these days. Much of so-called preaching now is an effort to persuade the children of the devil to live the Christian life. Remission of sins by the blood of Christ is ignored. According to this notion the way to start in the Christian life is to commence doing good. But the Bible teaches us that we must first be reconciled to God by the death of his Son, then we are saved by his life.

The life of Christ is a perfect pattern of righteousness. It is a model for all who would prepare for heaven. He went about doing good. He never did evil. He always did his Father's Will. Some people think they are good because they do nothing bad. It never enters their mind that they are bad just because they do nothing. If we add up a thousand naughts we still have nothing. Negative goodness does not prepare one for heaven. No one can follow Christ, and become like him, by doing nothing.

To be saved by the life of Christ means that we must resist all temptation, that we must deny ourselves, that we must be willing to suffer for the sake of righteousness, that we must under all circumstances do the will of God.

The grace of God with respect to salvation has been abused by theological perversions. No man merits salvation on his own strength alone. But

there are certain conditions which must be met before we become the recipients of divine grace. The same grace that sacrificed Jesus on the cross for the sins of the world, also stipulates certain conditions as prerequisites to salvation. "The Grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously and Godly in this present world" (Titus 2:11, 12). Again Paul says: "Thanks be to God, though ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered unto you; being then made free from sin, ye became servants of righteousness" (Rom. 6:16, 17). To obey God means to do the will of God. Jesus said: "Not every one who saith 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). Peter who had the keys of the kingdom said: "Seeing ye have purified your souls in obeying the truth" (1 Peter 1:22). The spirit of God said in the Hebrew letter, Chapter 5, verses 8 and 9, and I quote: "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him." Again Jesus said: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). Now hear Jesus in Mark 16:16: "He that believeth and is baptized shall be saved." Hear the Holy Spirit speaking through Peter on Pentecost in Acts 2:38: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."

Now, how can any one claim he is saved by grace and ignore the above scriptures? Don't you think it is time to begin to read, think and examine ourselves whether we be in the faith? Remember life is short, death is sure and eternity is long!—Waskom, Texas.

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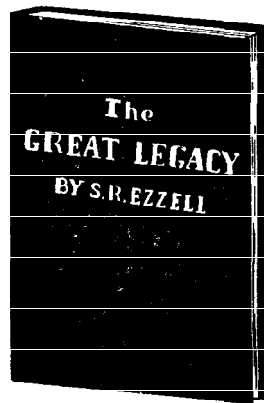
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A "New Hypocrisy"

JESSE M. KELLEY

"And when thou pray est, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:5, 6).

The hypocrisy Jesus was speaking of in this passage was that of the Pharisees whose religion was one of external performances of righteousness that had no inward reality. Though they were somewhat religious, they were not as much so as they made their public demonstrations to indicate. Their motive was a favorable appearance of piety, for the sake of popularity and position. The genuineness of their hearts, known of God and far more important, was of light concern. In some aspects of their religion they might have been sincere, but the insincere motive of their public demonstrations rendered what sincerity they might have possessed void and of no effect in the eyes of God. Beyond their religious reality was enacted a sanctity that was not their own, but a mere camouflage and deceit. It was a lie—not spoken with the mouth—but acted out in life. An enacted lie in the name of God (or anything else) is as bad as one spoken. Thus the Pharisees were condemned.

Even though this old type of hypocrisy is still as prevalent, or more so, in the world today as it was then, there is a "new hypocrisy" that has sprung up and found a welcome refuge among many today. This "new hypocrisy," in opposition to the old which bade for the plaudits of men, denies the religion one really has, or is inclined to have. It is quite common to hear good men say, "I lay no claim to being good." Many times men who secretly desire, and are inclined to possess Godliness shun it. Their disgust with the old hypocrisy that is ever before their eyes; acted out in the lives of some of those who are professed Christians, has led them to an opposite hypocrisy, namely, an outward demonstration of secularism. Unlike the ancient Pharisees these modern ones being religiously inclined withhold its natural demonstrations to cover the sight of their inclination for good. Frequently men and women who do not drink in private life, will

drink when with their friends rather than make a show of their moral convictions. They are aware of the fact that what they are doing is wrong, but do not possess moral courage enough to resist. Many such men are acquainted sufficiently well with the Scriptures to know what God's will is toward them, and, in many instances have sometime in the past, embraced the Gospel, but whom, like many others have turned back. They refuse to be the old type hypocrite, that is, professing to be something when they are not, (which is commendable) but turning to the "new hypocrisy," which is hiding what little desire they might possess for living right, they purposely and consciously do that which they know to be wrong. This type of person is worse than the Pharisees; they are not only hypocrites, but they are moral cowards as well.

Modern man has unconsciously accepted a subtle philosophy that says, "a little sin is smart and punctilious holiness is weakness." An informality and novelty that smacks of the sub-moral is accepted by a large number of even professed Christians as a sort of culture that gives distinction. Piety is often appraised as a certain kill-joy and sometimes that makes a person uninteresting and unpopular.

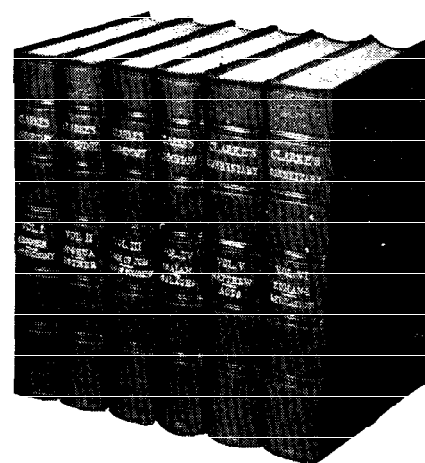
Certainly this change from the old hypocrisy to the new has marked no improvements, either in the actors relation to God, or, his relation to man. For one to refuse to become a member of the church, a Christian, because of his fear to be seen of other men as good, is quite as bad as to become a member of the church for the purpose of appearing more religious than one really is. God beholds hypocrisy in either case. One is in the direction of the church, the other is

in the direction of the world. One cannot be more acceptable to God than the other. In either case a man shows himself to be a hypocrite and must be classed with the Pharisees of Jesus' day. Sincerity before both God and man is a virtue that must be possessed by anyone before they can even begin to please God. The same one who uttered the words against hypocrisy gave man a rule of action free from any form of it. The rule: "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." (Matt. 5:16).

Dan J. Ottinger, Box 408, Searcy, Arkansas, August 26: John Marbrey, 14 years old singer from So. Christian Home and I closed a second Mission meeting at Shark in Yell county. Five were baptized and one renounced error. "We are seven" there now. Other than board I bore all expenses. Some members from two nearby churches attended but no church helped financially. John also served for naught but souls. His singing was fine and he was a "hit" with the kids. We were invited back.

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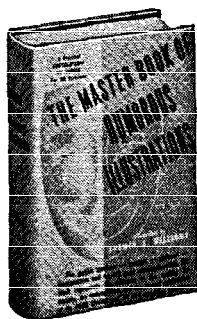
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Notes - Reports

D. P. Watson, Broken Arrow, Oklahoma: Attendance at our meeting in Claremore, Oklahoma exceeded our fondest expectations. Brother R. A. Hartsell did the preaching. Brother Bob Smith of Stillwater the song director. Two were baptized and I am sure that otherwise it was the greatest meeting we have ever had. About 15 other towns were represented at various times throughout the meeting. To God be all praise. It was my pleasure to speak for the brethren in Ponca City Wednesday evening, August 28. Brother Paul F. Johnston, my brother-in-law labors with the church there, and is doing a fine job.

Geo. W. Hardin, 213 Hope Street, Alexandria, La., August 25: The church here has just closed a two weeks, three Sunday gospel meeting with four baptisms and one restored. Much good was done. Many people heard the truth for their first time. We expect to have another good meeting in late fall.

R. H. Johnson, Morrilton, Arkansas, August 27: My 75th birthday. Dear brethren. The Lord willing I will reach the seventy-fifth milepost of my journey from this world to my Heavenly Home September 12, 1946. I am still able to preach the gospel on Lord's days and hold a few short meetings. I have preached the gospel for over 50 years. Would like to hear from my many dear friends that I have known for many years. Just a card will do. I have preached the gospel in Arkansas, Texas, Colorado, Missouri, Oklahoma, Louisiana, Tenn., Nebraska and New Mexico. May I hear from you? Just a few words with your prayer will help me. I am your brother in Christ.

A. J. Woodress, Millersview, Texas, August 27: The gospel was presented in a good way in the meeting which ended here August 18, by Brother Walter W. Leamons of Junction. He was ably assisted by Brother Tobe McNeely, son leader of Doole. Attendance increased from night to night, with some outsiders coming who had never done so before. We had visitors from Abilene, Brady, Eden, Doole, Ballinger and other places. We look forward to having these brethren with us again.

Cleon Lyles, Little Rock, Arkansas, September 2: Eight were baptized in the Coal Hill meeting. I will begin at England tonight.

H. H. Dunn, Huntington, Arkansas, August 26: On the 11th of this month I closed a very good meeting with the Hickory Grove congregation near Alton, Mo. Some faithful ones there whose delight is in the work of the Lord. The singing was directed by Truman Raley, a member of that congregation. Brother Raley is a good singer and loves the work. Hope to be with those good brethren during another meeting in September of next year. Began in Spiro, Oklahoma the

night of the 14th and closed there the night of the 20th. Splendid attendance and interest was manifest in that meeting. It has been a long time since I have had so many of the holiness persuasion to hear the gospel. Hope that I may be with them in another meeting next year. Am now in Cove, Arkansas having come here the 23. Having a house filled for almost every service. This part of the state of Arkansas is in much need of help in the preaching of the word and it is good to see congregations in other places beginning to send preachers in here for mission work. One can see that much good work has been done in here within the last few years. May God help us all to see the opportunities that are about us on almost every site.

W. J. West, R. Rt., 2, Stuart, Okla., August 26: The church at White Chimney closed their meeting with Brother Leo R. Swearingen, of Konawa, Oklahoma on August 4, resulting in eight baptisms. A fine interest was manifested throughout the series, and the cooperation of the brethren from Stuart was greatly appreciated. The greater part of those brethren attended the meeting each night, and assisted wonderfully in the singing, even furnishing a song leader most of the services. This greatly encouraged the church, and Brother Swearingen. On the last Lord's day of the meeting dinner was served on the grounds, and a singing was conducted in the afternoon. A fine interest has continued to be manifested since the close of the meeting, and we feel assured that much good will yet be realized because of this effort.

Vaughn D. Shofner, Box 622, Wellington, Texas: I closed a meeting at Independence, Oklahoma last night. Crowds were fair and interest was good. One was baptized. August 19 ended my first year with the congregation at this place. The elders have asked me to continue with them another year. The past year has been a period of pleasure for me and some marks of progress can be seen. Some physical improvements have been made and thirty-two have responded to the gospel call. Twenty-six of this number were baptized.

O. H. Painter, Box 780, Kilgore, Texas: I have just closed my fourth meeting. We have baptized fifteen and nine have confessed wrongs. The brethren are now building on the church house at Cecil, Arkansas. Any one wanting to send them a donation send it to Charlie Lingston, Cecil, Arkansas.

Mrs. Jessie Lay, Route 2, Nashville, Arkansas: I want you to announce in your paper that Brother Grover C. Rose will begin a meeting at the church of Christ in Mineral Springs on Friday night before the third Sunday in September. Everyone invited to attend.

Jesse M. Kelley, Henryetta, Oklahoma: The last of August will close 13 months of profitable work with the church in Henryetta. During our stay here there have been 29 souls added and readed to the working

forces of the church. Seventeen baptisms and twelve restorations. The first of September will mark the beginning of our work with the Oak Avenue Congregation in Mineral Wells, Texas. We are looking forward to a pleasant and profitable work there. We are leaving Henryetta with the good will of the congregation.

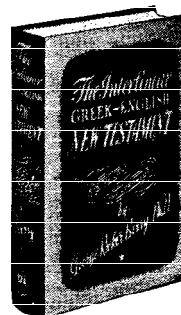
Felix W. Tarbet, 129 Gantt St., Terrell, Texas, August 23: From July 21 through July 31 I preached in a meeting at Kemp, Texas which resulted in nine baptisms. Then from August 3 through August 18 I preached in a meeting at McRae, Arkansas which resulted in twelve baptisms and three restorations. Noah Sparks, Jr., is the minister of the McRae congregation.

Frank J. Dunn, Box 545 Corsicana, Texas, August 20: I have just closed an eight day meeting at Pursley (this county) in which six were baptized and two restored. I was forced to leave Dayton, Arkansas three days before close of that meeting because of my mother-in-law's illness in San Antonio. My uncle, H. H. Dunn, concluded the meeting in a fine way and baptized two. Two more were baptized recently in the local work here.

J. A. Rowland, McCaskill, Arkansas: Brother Jeff Reese just closed a 10 day meeting here with good attendance and fine attention but no additions. He really delivered some good sermons.

L. J. Brantley, Dyess, Arkansas, August 26: Brother Harold Sharp of Steele, Missouri just closed a fine meeting with the congregation at Dyess. Seven were baptized and six restored.

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

VOLUME 16

DELIGHT, ARKANSAS, SEPTEMBER 12, 1946

NUMBER 40

Our Relationship To God

LUTHER W. MARTIN

The relationships which mankind can establish and maintain in respect to God in Heaven are many and varied. Some are more to be desired than fine gold, others are to be greatly abhorred. Since God 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." the relationship which every individual upon the face of the earth maintains with their creator is of the greatest importance. For this reason, let us consider a few of the characteristics which enter into our relationship with God.

We Should Please God

It is only "natural" that mankind should be pleasing in God's sight if the eternal and heavenly home is to be enjoyed. Further, the only opportunity given us to render ourselves pleasing to God expires when our earthly race is run. It is no wonder, then, that the writer of Hebrews penned these words: "For 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). The apostle Paul also realized the necessity and importance of pleasing God—"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. (I Thess. 4:1.)

We Should Worship God

It goes without saying that the failure of any man to worship God could only result in spiritual disaster for that person. Likewise, those of us who "claim" to worship God must worship as He has commanded in the New Testament. —The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such

to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4: 23, 24). By this quotation it is clearly shown that we must worship God in accord with His directions rather than vainly and presumptuously forcing our own "methods" of worship upon God. "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). Please focus your attention upon the last portion of this verse.

We Should Serve God

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." (Romans 6: 16). Mankind is a free moral agent; that is, we have the privilege of thinking and acting for ourselves. Because of this fact, we may either serve God or serve Satan. If we choose to serve God, (and we should) it would be well to remember that we are the ones who must do the serving. By our actions, we quite frequently indicate that we would prefer that God serve us. May such an attitude be avoided hereafter. "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." (John 12:26).

We Should Love God.

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." (I John 5:2, 3). Many folk will loudly proclaim, and at length, concerning the quantity and quality of their faith in Christ and their love of God. However such individuals usually have no love whatsoever for God and very little, if any, faith in Christ. The love which

Christians have for their Father in heaven does not result in bragging about their faith. The actual love of God is exhibited in the doing of God's commands, the meeting of God's requirements, and in respect awarded by man toward God's precepts and Christ's examples. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21).

We Should NOT Possess Enmity Against God

". . . To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God." (Romans 8:6, 7). It is not even necessary that we have a hostile attitude toward God and His commands, in order to be classed as enemies of God. It is not required that we intentionally overlook and ignore the instructions of God if we are among the great number of God's enemies. The very fact that we are indignant, negligent or otherwise unmindful of God's word is sufficient, yea, ample, reason for our being placed in the position of enemies of God. "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). We Should NOT Deny God or Christ.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:15-16). Of course the person who does not believe "the Bible is constantly denying God. Also, true it is that anyone who rejects any part of the scriptural record of God's dealings with mankind cannot consistently believe any other part of the scriptures. The fact remains, that many deny God by failing to do God's works. It is not only a case of doing God's commands, but in order to refrain from denying God,

we must refuse to partake and participate in the lusts, pleasures of sin, which so oppose Christianity and all the principles for which the apostles contended.

These possible characteristics which we can exercise toward God, are only

a portion of the number that, perhaps, really should be listed. Needless to say, we will all be benefitted if we will accord the Bible and its teachings additional time and importance in our lives as we run this race of life to its close.

grow. Souls will be saved. You can then spend your five thousand dollars to have the gospel preached in destitute places. And the money spent for buying up printing presses can be used along with the presses for spreading the gospel instead of gossip.

Now, brethren, really, what do you think of the plan? Isn't it simple. Wouldn't it work, if Brother Boll would follow this course? Let's try it.

But suppose that Bro. Boll will not harken to the plea to return to the Bible truth on this subject? Then I have another plan to suggest that is, just as simple as the one here suggested, and just as scriptural.

"Blessed are the peacemakers," and I desperately want to be one that tries to keep the peace between God and man.

Brotherly,
Geo. B. Curtis
Box 573
Silver City New Mexico.

An Open Letter

GEO. B. CURTIS

Silver City, N. Mex.
Box 573
August 19, 1946

To the Sympathizers of R. H. Boll in the churches of Christ everywhere:

Dear Brethren:

With persistent regularity there have come from your ranks, men who were dedicated to the task of restoring the fellowship of loyal Christians to Brother Boll. Almost invariably you have disclaimed a belief in the Premillennial doctrines held by him. You believe—by your own assertions—that the kingdom of Daniel 2:44 was established on the first Pentecost following the resurrection of Christ; that the church was a part of God's plan for the salvation of man; that God's design was not thwarted by the crucifixion of His Son; that Christ is seated upon the throne of David at God's right hand as prophets foretold and God promised; that he shall rule until all enemies are destroyed; and that when the last enemy—death—is subdued the kingdom will be delivered up to God the Father that He may be "all in all."

You do not believe the Judaistic teaching that the Lord will come to the literal city of Jerusalem, occupy the literal throne of David, and reign a thousand literal years as an earthly monarch. You disavow these things, and claim with the rest of us that the Bible nowhere teaches them. Just like us, you believe that Brother Boll is wrong.

I've been thinking quite a lot along this line for a number of years. I know I'm not as wise as some; and not being noted for either wealth or wisdom, I think in all probability that I, like you, have overlooked the correct solution to this Boll problem.

The solution is simple, so simple indeed that it surprises me that some of you have not already hit upon the scheme. The solution is not original with me, and I have no desire whatever to copyright the plan; nor do I possess the several thousand dollars to spend to bring the warring factions together. But, in the language

of Peter: "Silver and gold have I none; but such as I have give I thee."

Here is the plan in a nutshell:

QUIT TRYING TO RESTORE THOSE WHO HOLD THE TRUTH TO BRO. BOLL, AND TRY YOUR HAND AT RESTORING R. H. BOLL TO THE TRUTH.

When this is done the trouble is settled. Peace will reign in Zion. God will be pleased. The church will

The Blood-Sealed Pattern

For The Body of Christ

JAMES L. NEAL

We pray of the readers another brief study of this all important subject. Thousands grope in darkness because of false doctrine in the world regarding the divine pattern of the church.

Every fundamental point of doctrine in the Bible revolves around every other point of doctrine in the Bible. There can be no contradiction in the truth. If one, for instance, accepts baptism in its proper setting, he must of necessity accept everything in the Bible connected with it, in the proper order. For example, baptism invokes the new birth. To be born again puts one in the kingdom or church. Hence, the church or kingdom is inseparably connected with Bible baptism. But, Bible baptism is predicated upon faith, repentance and confession. Therefore, they are connected with baptism in the blood-sealed pattern for the body of Christ.

What God hath joined together let not man put asunder!

But says one, the word "church" and the word "kingdom" are translated from different Greek words, with different significance of meaning. What of it? Many different phrases are applied to the church in the New Testament scriptures, with different shades of meaning. These phrases only give emphasis to various features of the church as to its function and nature.

Calling the church the body of Christ puts stress on the fellowship and relationship of Christians therein contained. Thinking of it simply as the church we think of people being called out of sin by the glorious light of the gospel of Christ. By the term kingdom reference is made to the kingship of Christ as His reigns over His subjects till time ends.

Christians are members of the body of Christ by virtue of their obedience to the gospel of Christ and they are at the same time citizens of the kingdom of Christ. A man is a postal employe, a preacher, an author and a gardener. Yet, he still is just a man. The church is the kingdom, the body, the family of God, the house of God, etc., but

The Kingdom of Daniel 2:44

Bible students admit, I think, that the kingdom of Daniel 2:44 and that of Daniel 7:13, 14; 7:27, is one and same thing. The kingdom of Daniel 7:13, 14 was set up on earth on Pentecost of Acts the second chapter. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him, his dominion is an everlasting dominion,

which shall not pass away, and his kingdom that which shall not be destroyed. This prophecy was uttered by Daniel in 555 B. C.

Fulfillment of Daniel's Prophecy

In Acts one, after Christ arose from the dead, He said the apostles would receive **power** after the Holy Spirit came upon them. In Mark 9:1 He told them the kingdom would come with power. "And when he had spoken these things, while they beheld, he was taken up; and a **cloud received** him out of their **sight**." (Acts 1:9) Daniel pictures the Son of man—Christ, coming to the Ancient of days—God, with **the clouds** of heaven to receive a kingdom! Jesus, the Son of man, went back to heaven **in the cloud**. (Acts 1:11) That is when Daniel said He would receive the kingdom.

That is exactly when it happened. This all happened on the **leave** of HIS FIRST COMING—not to be at His second coming!

3,000 Subjects The First Day

The very day the kingdom of Christ was set up on the earth, 3,000 subjects were admitted into it by obeying the gospel of Christ preached by the apostle Peter the first time under the great commission of our Lord. They had to enter, of course, by the divine pattern, sealed by the blood of Christ! There was and is no other way to enter! (John 10:1). With penitent hearts of faith they were baptized in the name of Christ for the remission of sins, being born of water and the Spirit, thus entering the kingdom of Christ. (Acts 2 and John 3:5)

Divine Guidance

O. O. O. NEWTON,

(Prov. 3:5, 6)

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and He shall direct thy paths." (Prov. 3:5, 6).

I realize as I write our lesson for today, that I shall be responsible to God for every word that I write, for this reason I must be careful.

May the Lord help us all realize the seriousness of the responsibilities of life. Too many fathers and mothers have forgotten God, and leaving him entirely out of their lives, they do not take their children to church. In the words of Bro. P. D. Wilmeth, of San Antonio, Texas, let us look at the conditions around us: "1. General lawlessness—less than a hundred years ago, our *own* United States of American was the most law abiding of all the nations. Today it is the most lawless. Within three decades crime has increased 500 per cent. Nearly four and one-half million criminals are operating in our land. The Federal Bureau of Investigation reveals that there is a murder every forty-five minutes; a robbery every two minutes; a felony every twenty-four seconds. Juvenile delinquency is on the upswing. All this is astounding. The annual cost of education in the United States is approximately three billion dollars. The annual cost of crime is five times as much as for education. Crime is costing us \$10 per capita every month. It is known that criminals are increasing in our nation at the enormous rate of 25,000 per year. And, how shocking it is that three-

fourths of the criminals today are young people. Oh, my friends, can you not bow in humble prayer for the fathers and mothers of these young criminals? Our biggest business is the crime business—a tragic commentary on our civilization. But let us probe a little further into the scene. We are living in an age of moral decline among our women and girls. We are witnessing the tragic, disgusting sight of drunken women, with cigarettes dripping from their lips, reeling, swaggering into drunkards' graves. When a nation exchanges morality for lust and immorality, it is hastening to its doom."

So I believe that the time has come for all of us to stop and think about the kind of lives that we are living. We in the small communities do not see so much of the sins that are being committed. So, may the Lord help us all to stand for the principals of right, regardless of where we may live in days to come. For God is the author of right, and the Devil is the author of wrong. We fathers should warn our children of the sins of the world today, and the best way on this earth for us to teach them the principals of right is to live right ourselves. Man cannot trust in himself for guidance. Man cannot change the way of God. (James 1:17) "Every good gift and every perfect gift is from above, and cometh down from the Father of light with whom is no variableness, neither shadow of turning." So, all of us should be willing to let our Heavenly Father lead us that we might walk in light and not in darkness. According to information we

have received, too many people in this day and age of the world are living like the people unto whom God spake in Jer. 7:23, 24, "But this thing command I them, saying, obey my voice and I will be your God, and ye shall be my people: and walk ye in the ways I have commanded you. But they hearken not nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward." May the Lord help us to realize our dependence upon him for Divine Guidance, and let his Word be a lamp unto our feet, and a light unto our pathway. (Psa. 119:105) Guided by his own wisdom man goes in the wrong direction. Man is in the right attitude toward the Lord when he can say: This is our God forever and forever, and he will guide even unto death. May the Lord help all to become and be Christians according to the New Testament, and thus allow the Lord to be our Divine Guide.—Hanover, N. M.

STATE SANATORIUM NOTES

HOWARD CASADA

Another fine lady who is a patient in the Sanatorium was baptized yesterday. She had formerly been of the Methodist persuasion.

Brother Voyd N. Ballard of Coalinda, California recently paid a visit to the sanatorium. He preached a fine sermon in the service in the Commons building. Brother Ballard formerly worked among the sanatorium patients for a period of two years and did a great work. His visit was highly appreciated. Another gospel preacher who preached in one of our services recently was brother E. E. Rhodes of Carrizo Springs, Texas.

The response to our call for large print New Testaments was very gratifying. Since mentioning our need in the Gospel Light the following have sent Testaments. Brother and Sister Perry Evans, Little Rock, 15 copies; Mrs. L. L. Trammel, Miller, Arkansas, 10 copies; Mrs. Mamie G. Long, Bokchito, Oklahoma, 3 copies; Sixth and Olive Streets Church, North Little Rock, 6 copies; Compliments of Gospel Light Publishing Co., 4 copies. This makes a total of 32 copies. And brethren we are so thankful for these.

We have recently received a number of letters from individuals who are interested in the salvation of the souls of their relatives or friends who are patients here. We appreciate these letters and we will do everything we can to assist them. It encourages the patients to know you are interested in them. If you know of members of the church entering here write us about them.

We are receiving more good gospel literature and tracts all along. Brother Fred Sills of Edmon, Oklahoma sent us 100 copies of radio sermons. The patients appreciate these as they are written out in full and are easily understood.

Send all gospel literature to me. Send financial contributions to Herbert Hooker, Poplar Bluff, Mo.

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Does Man Posses An Immortal Soul (Spirit) And Is It Conscious
Between Death And The Resurrection?

GEO. B. CURTIS

NUMBER ONE

KNOWN AS THE INWARD MAN.

A number of years ago I was called upon to defend the truth on the question of life after death. My opponent was a leading preacher of the Jehovah Witness group, Ralph G. Green. I spent four months of intense study of this cult in preparation for the discussion. I was unable to find a great deal of material that my brethren had collated on the subject of life after death, so it was necessary to do a large amount of biblical research along this line. I want to pass on to the readers of *The Gospel Light* these scriptures and the arguments as I used them.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16).

- (1) Outward man (body) perishes.
- (2) Inward man (spirit) is renewed day by day.
- (3) Therefore the spirit does not perish.

5. THIS OUTWARD MAN (BODY) IS SEEN (TEMPORAL); THE INWARD MAN (THE SPIRIT) IS NOT SEEN AND IS ETERNAL.

"For which cause we faint not; but though the outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:16-18).

- (1) The outward man is visible—is seen.
- (2) The inward man is invisible—not seen.
- (3) The visible, outward men, perishes.
- (4) The invisible, inward man—the spirit—is eternal.

6. THE SPIRIT OF A MAN AND THE BREATH OF A MAN IS NOT THE SAME, AS IS SOMETIMES TAUGHT.

"If he set his heart upon himself, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust" (Job 34:14, 15).

- (1) God gathers a man's breath.
- (2) He gathers a man's spirit.
- (3) The result is the man dies.
- (4) The body returns to the dust.
- (5) It came from the dust.

7. THE BODY WITHOUT THE SPIRIT IS DEAD.

"For as the body without the spirit is dead, so faith without works is dead also."

- (1) The Bible states plainly that the body without the spirit is dead.
- (2) But nowhere does it state that the spirit without the body is dead.

8. PHYSICAL DEATH (DEATH OF THE BODY)

TEXTS AND ARGUMENTS:

1. THERE IS A SPIRIT IN A MAN.

"There is a spirit in a man: and the inspiration of the Almighty giveth them understanding" (Job 32:8).

"I Daniel was grieved in my spirit in the midst of my body" (Daniel 7:15).

- (1) The spirit is in the midst of the body.
- (2) It is within man.
- (3) The inspiration of God gives this spirit understanding.

2. GOD IS THE FATHER OF THIS SPIRIT.

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" (Hebrews 12:9).

- (1) We have fleshly fathers.
- (2) There is a Father of spirits.
- (3) God is that Father.

3. GOD FORMS A MAN'S SPIRIT WITHIN HIM.

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him" (Zechariah 12:1).

- (1) The Lord stretches forth the heavens.
- (2) He lays the foundation of the earth.
- (3) He forms the spirit of man within him.

4. THE BODY IS KNOWN IN THE SCRIPTURES AS THE OUTWARD MAN. AND THE SPIRIT IS

DOES NOT INVOLVE THE SOUL (SPIRIT) IN RUIN.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10: 28).

- (1) Man can kill the body.
- (2) Man cannot kill the soul.
- (3) God can destroy both soul and body in hell.
- (4) "Both" shows that the soul and body are distinct.

"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (Luke 12:4, 5).

- (1) Be not afraid of them that can kill the body.
- (2) After killing the body there is nothing else that they can do.
- (3) Fear him who after he has killed has power to cast into hell.
- (4) Therefore, the easting into hell is infinitely worse than mere killing.
- (5) This word hell is from "Gehenna," the hell of torment.

9. THE SPIRIT (SOUL) LEAVES THE BODY AT DEATH.

"And it came to pass, as her soul was departing (for she died), that she called his name Benoni" (Gen. 35:18).

- (1) Rachel's soul departed.
- (2) The result was that Rachel died.
- (3) "The body without the spirit is dead."

10. THE SOUL LEAVES THE BODY. THE BODY IS DEAD. GOD LET THE SOUL RETURN TO THE BODY. THE BODY IS ALIVE.

"And he stretched himself upon the child three times, and cried unto Jehovah and said, O Jehovah my God, I pray thee, let this child's soul come into him again. And Jehovah hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth" (I Kings 17:21-23).

- (1) The widow's son had died.
- (2) Elijah prayed that the child's soul should return into him.
- (3) God heard Elijah's prayer and permitted the child's soul to return into the child again.
- (4) As a result, the child revived, lived again.
- (5) Elijah said, See thy son liveth.
- (6) Conclusion: The soul departs; the body dies. The soul returns the body returns to life, or life returns to the body.

11. THE SPIRIT RETURNS TO GOD AT DEATH.

"And the dust returneth to the earth as it was, and the spirit returneth to God who gave it" (Ecc. 12:7).

- (1) Man, his physical body, was taken from the ground.
- (2) At death the body returns to the ground.
- (3) The spirit of man came from God. He gave it.
- (4) At death this spirit goes back to God.

12. CHRIST'S SPIRIT DID NOT DIE. IT RETURNED TO GOD WHO GAVE IT.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46).

- (1) Christ's spirit was something that could be commended (deposited) with the Father.
- (2) With this he yielded up his spirit (ghost) to God.
- (3) He deposited into the keeping of the Father that spirit.
- (4) Therefore Christ's spirit did not die.

13. THE THIEF ON THE CROSS DID NOT LOSE HIS SOUL IN DEATH BY ITS BECOMING NON-EXISTENT.

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43).

(1) Thayer defines paradise thus: That part of hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection. (Thayer p. 480).

(2) With this view Josephus agrees. This gives us a contemporary definition of the word, paradise. From "And Extract out of "Josephus's Discourse To The Greeks," we quote: "For there is one descent into this region, at whose gate we believe there stands an archangel with an host: which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor any briers there, but the countenance of the fathers and of the just, which they see, always smiles upon them, while they wait for that rest and eternal new lifts in heaven, which is to succeed this region. This place we call THE BOSOM OF ABRAHAM." (Josephus History, p. 901).

(3) Christ said to the thief, Today thou shalt be with me in paradise.

(4) Therefore both went into the realm of departed spirits.

14. STEPHEN'S SPIRIT DIDN'T DIE. IT WENT TO CHRIST. (INTO THE PRESENCE OF GOD.)

"And they stoned Stephen, calling on God, and saying, Lord Jesus receive my spirit. . . . he fell asleep."

(1) Stephen, a man full of the Holy Spirit, thought that his spirit survived death of the body.

(2) He prayed Christ to receive his spirit.

(3) Christ received it.

(4) Therefore the spirit of Stephen survived the death of the body.

Question: What did Jesus receive when he received the spirit of Stephen?

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Conversion of Lydia

WALTER W. LEAMONS

The Lord had said to Ananias, concerning Saul of Tarsus: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9: 15). The abundance of Paul's labors is set forth in II Cor. 11:23-33. Among these is the record of his first visit to Philippi and the conversion of Lydia, as recorded in Acts 16:12-15.

Preachers to Philippi

Paul chose Silas to accompany him on his second tour from Antioch. Calling Timothy at Lystra, they evangelized Phrygia and Galatia, but were forbidden of the Holy Spirit to preach in Asia and Bithynia, the Lord having other plans for them. At Troas, on the Asiatic shore of the Aegean Sea, they were joined by Luke, "the beloved physician." While they were at Troas "a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:1-10). So urgent was the need in Macedonia that the Lord enabled them to make the journey in a sailboat in two days, whereas the return trip consumed five days. Upon landing at Neapolis, the seaport on the European side, they proceeded to Philippi, ten miles northwest.

In Philippi they were in the chief city of that immediate section of Macedonia. Philip of Macedonia, father of Alexander the Great, had rebuilt the place and named it after himself nearly four centuries before the Christian era. It was there that the fate of the Roman Empire was decided when Mark Anthony and Octavius (Augustus Caesar) defeated Brutus and Cassius. Augustus Caesar had then settled a colony of Roman citizens at Philippi which was in a province occupied by Greeks. As it was an inland city, in an agricultural region, rather than a great commercial center, it is probable that Jews were relatively few. This is indicated by the fact that it seems Paul and his companions found no synagogue of the Jews there. Instead they went down by the Gangites River "where prayer was wont to be made."

Lydia The Woman

One of the number of women who were gathered by the riverside in that

Sabbath-day prayer meeting was "a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts 16:14, 15).

Whether Lydia was a Jewess or a Greek proselyte cannot be certainly known. Because the name is Greek, it is generally thought that she was a convert to Judaism. She had come from Thyatira in the province of Lydia in Asia Minor, a distance of three hundred miles. Although she was engaged in merchandising in a Gentile city where business continued apace on the Sabbath, being "a worshipper of God," she sacrificed gain to duty by going outside the city for a quiet period of worship to God. Yet all the indications are that she was prosperous. She had her own home,

and was able to engage in a business that required considerable capital. Many a Christian has fallen away because of a cafe or service station.

The fact that Lydia, like Cornelius and the Ethiopian eunuch, was of good moral character and a devout worshipper of God, but stood in need of converting power of the gospel should be a warning to all who are tempted to try to get by on "morality." If morality is sufficient, then Jesus made a needless sacrifice of His life upon the cross. Lydia was a worshipper of God, but "there is one God, and one mediator between God and men, the man Christ; who gave himself a ransom for all, to be testified in due time" (I Tim. 2:5, 6). Since salvation is through Christ (Matt. 1:21), it was necessary for Lydia to render allegiance to Him.

How She Was Converted

Luke says that Lydia "heard" the preaching. This is in harmony with all Bible teaching concerning conversion. The parable of the Sower (Matt. 13), shows that hearing is the first prerequisite to salvation. "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

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BY S. R. EZZELL

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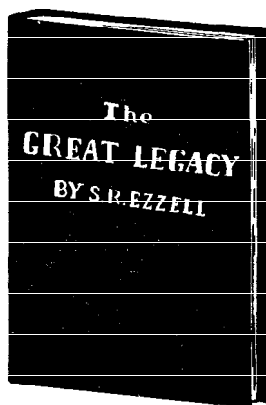
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hear without a preacher? So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:14, 17). Had it not been necessary for Lydia to hear, she could have been converted without the presence of teachers of the gospel.

Next we are told that the Lord "opened" her heart. This was evident a result of the words to which she had listened. Words still have the power to soften or "open" hearts. It was a gift of God in the same way that faith and repentance come (Acts 15:7; 11:18). Perhaps Lydia had closed her heart against Jesus Christ because of false rumors that had preceded Paul. The words of Paul, who had given up all for Christ, would naturally be calculated to remove any preconceived prejudice against Christ.

Lydia heard Paul, and the Lord opened her heart through Paul's preaching. As a result she "attended" unto the things which were spoken by Paul." That is the logical order. On Pentecost three thousand people heard Peter preach, their hearts were opened to Christ, and they promptly attended to the things that Peter told them by being baptized in the name of Christ. So it was with Lydia, "she was baptized." Baptism, then, was one of the things spoken by Paul. Every faithful proclaimer of the gospel speaks of baptism. When you hear any preacher speak disparagingly of baptism, just remember that he is a different kind of preacher to Paul. "It is only a commandment," we are often told. Even so, the inspired Psalmist said: "My tongue shall speak of thy word: for all thy commandments are righteousness" (Psa. 119:172).

Because Lydia was faithful to walk in all the light she had, the Lord vouchsafed unto her more light. Because she was honest she accepted it and obeyed the gospel.

Some denominational preachers tell us that this household baptism included infants. When they submit evidence, (1) that Lydia was a married woman, (2) that she was a mother of children, and (3) that one or more of said children were infants, it will then be time to take them seriously on the subject of infant baptism. In the mean time let us give heed to these words of our Lord: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Commentary on Hebrews by Robert Milligan. We stock the popular edition of this commentary and can fill orders same day received. Price \$2.00.

Are We Prepared?

MRS. PERRY EVANS

As we all should know, the most important thing in life is to prepare for death. While we live here, is the time we are given in which to get ready to die. How few people seem to realize this!

The world has gone mad over what they call pleasure, sinful pleasure, and no matter at whose expense. If one man wants another man's wife or if some mean woman wants some other woman's husband, what do they care for breaking up a home and bringing shame on some helpless children? Do you not feel sorry for some of these innocent children who have two or three "mothers" and "fathers," who really do not know "which is which" and have no choice where they will live, with mother or daddy. All this disgrace is brought about on account of the selfishness or temper of one or both of the parents.

Another thing which adds to the "pleasure" of many men and women is liquor. But what does it matter how many homes are destroyed, how many children go hungry and cold or how many souls are lost in hell, just so father (and I am ashamed to say sometimes mother) has a "good time" and the government gets some revenue?

The fountain head of all these sins and many others such as murders, robberies, stealing, etc., is the movie, without which the world and many church members cannot live. That is no place to find out how to live. Bible study should be in every home. What a change there would be in this old world if folk were just one-sixteenth as much interested in the Bible as they are in reading the newspaper.

God cannot be mocked. He sees the world has forgotten him and cares nothing for his book that he has given us to guide us to a home with Him after death. Often people who claim to be Christians, know nothing about the teachings of the Bible. The greatest book on earth is cast aside while people give all their time to other things. There will be thousands of people lost, otherwise good people, just because they did not study God's word. True Christians love his word and enjoy reading it regularly, in fact would be lost without it. If you had no Bible, would you miss it?

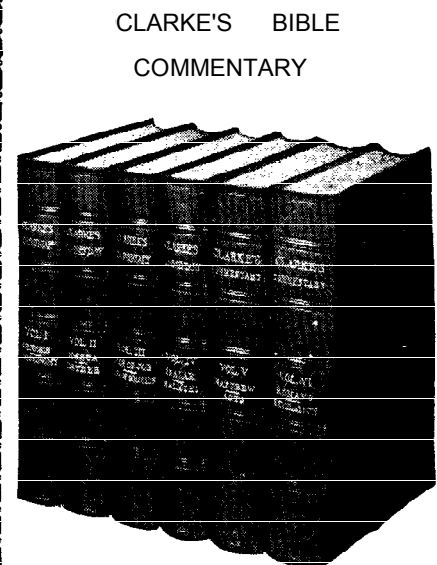
People in the business world do not take just any man's word, but must have the name on the "dotted line" so why take men's word without proof in things religious? Is it because you think men will preach

nothing but the truth? They should be afraid to, but sad to say, many things contradictory to the Bible are preached from many pulpits. And to think, the salvation of the soul is the most important thing in the world.

There is just one plan or just one way to become a Christian, just as there is one plan to make a Mason or some other lodge member. Did you ever hear of a man saying, "I just feel like I am a Mason," or can you say "I believe I'm an Elk" etc.? And does that make him one? That is the way some try to do religiously. Have you read for yourself? Do you know that what you believe and practice is in the New Testament? Study it for it is the guide of all living in the Christian dispensation. Learn what is pleasing to God, abide by his teachings and be prepared for the judgment day.—1115 Thayer Avenue, Little Rock, Arkansas.

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Gospel Light Publishing Co.

Delight, Arkansas

Notes - Reports

Charlie M. Copeland, Little Rock, Arkansas, September 3: The meeting at Pleasant Home, which began the first Sunday in August and closed the second Sunday, was a success in every way. Three were baptized. That meeting meant much to me for it was in the community where I was reared. The first Sunday in each month I go to Bethsaida near Amity in Clark County.

V. E. Howard, 3720 Washington, Greenville, Texas, September 2: Closed a very good meeting with church in Clarendon, Texas. Five were baptized, two restored, good crowds and good interest. Robert Bankes, the local evangelist, was a good co-worker. Now in a meeting with large crowds in Springtown, Texas. Next, I begin a meeting with church in Monroe, La., September 15 through 22.

Gus Winter, 2205 Wantland Avenue, Klamath Falls, Oregon: Four recently took fellowship. Interest and attendance is steadily increasing at all services. In the past three months have contacted over 500 homes in our neighborhood and distributed well over 600 tracts and gospel papers. Am having a new printing made in tract form of three radio sermons: The One Body or Church of the Bible, The One Apostolic Faith and The One Baptism of Eph. 4:5. Two samples of each postpaid for one dime. Write me for special offer in quantity. These tracts win friends for Christ and His Church. Also please send me name and address of relatives or friends planning to move or who are now living in South-central Oregon, of which Klamath Falls is the hub. We will do our best to bring sheep who have strayed back into the fold. Your prayers and co-operation will be appreciated.

Waymon D. Miller, Lubbock, Texas, September 6: Our work with Walnut Street continues most pleasant, and splendid progress is being made. I have never been associated with more congenial or progressive brethren. In the past two weeks six old records have been broken, and another tied. Persons are responding to the gospel almost every Lord's Day. We are having to seriously consider enlarging the auditorium. Lowell Davis, John T. Smith and R. C. Cannon have recently been guest speakers at mid-week services.

George W. Dickson, 3459 17th St., San Francisco 10, California, August 29: Last Lord's Day marked the end of four years of ministry in San Francisco. It was a very good day for the church which meets at 3459 Seventeenth Street. Three were baptized into Christ and two were added by transfer of membership.

Walter W. Leamons, Junction, Texas, September 2: Brother John Eaton, of Sonora, and Brother Hardy Thompson of Kerrville, assisted me with services here yesterday morning and night, respectively. Other visitors

came from Houston, Temple, San Antonio and other places. On the Sunday before I baptized one of my sons, being the third child of mine that I have assisted to obey the gospel.

Gussie Lambert, 3537 Lakeshore Drive, Shreveport, La., September 6: The first part of July I was with the church in Plain Dealing, La., in a meeting. One was baptized and one restored. The last part of July I was in a meeting with the church in Beech Grove, Arkansas, with five baptized and two restored. The first part of August I was with the church in Monette, Arkansas where one was baptized and one restored. The last half of August I was with the church in Avery, Texas, with six baptisms and one identified. This report finds me back home with the Portland Avenue church where the prospect looks bright for my second years work with them. Jack Arvin did a commendable work with the church here in July and August while I was away.

Tillman B. Pope, Alma, Arkansas, September 4: The meeting at Norfolk, Arkansas closed with a full house. Two were restored. I promised to return next year. From here I went to Gainsville, Missouri. No additions. The church in Gainesville needs more zeal and greater vision. I am now at Koshkonong, Mo. I shall close here September 15.

The church at Bradford, Arkansas is building a meeting house and is seeking contributions. Anyone knowing conditions and desiring to make a contribution should contact either G. E. McCartney, M. M. McCall or R. W. Bowman of Bradford, Arkansas.

Letter From California

The Gospel Light received the following letter from Brother R. Monroe of Shatter, California. We appreciate the letter and can assure the writer that his many friends in this section of Arkansas would be glad to see him again, and to hear him preach.

"Dear Brethren: It has been a long time since I have written to the paper or made a report of my work. But I am working just the same in the Cause of our Lord and read and enjoy The Gospel Light. I like to see what others are doing and how the work is progressing in the field. I regret not seeing, or hearing anything at all from some of the congregations that I have labored with in meetings or otherwise. I recall that in my meetings at Bills, Pisgah, and Saratoga a number of young preachers—sometimes as many as nine—would be present. I would just like to know that they are all working while it is day.

"The work here is moving along nicely. Our congregation is made up of working people who are not blessed with too much of this world's goods, but we do 'Keep the unity of the Spirit in the bond of peace.' I have never been treated with more consideration by any congregation, for which I am thankful. We are very much in need of a larger building but finance holds us back. I have worked here with these good folk 18 months. During this time 22 have been baptized,

eight restored to duty and seven placed membership.

"On our vacation in June we went back to Oklahoma and while there conducted a short meeting at Findley. Baptized six and enjoyed meeting many old friends that we love so much."—P. O. Box 487.

Writes Concerning Asher Avenue Church, Little Rock.

J. B. Redd

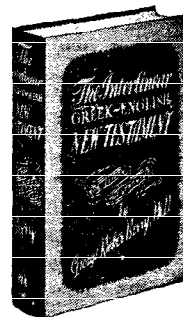
I recently returned to Little Rock and assisted in the sale of the Asher Avenue church building. The funds are to be applied on the building at South Highland which is a much better location and a much better building. A greater part of the Asher Avenue congregation has gone there at this time. Brother George Toland is the minister there and the work is in good hands. I have known Brother Toland for a number of years.

I began the work at Asher Avenue on May 12, 1940, in a rented store building. In September, 1940, I signed a contract to buy the building and four years later we had it paid for.

Brother I. L. Hendricks began the building which they now occupy and has made many sacrifices to finish it. I hope that it will be successful. I renewed old acquaintances while in Arkansas and visited the Southern Christian Home and spoke at the Wednesday night meeting. On our way home we stopped at Springdale and met Brother James L. Neal and was there for worship.

While in Arkansas I would like to have visited many more old friends but the hot weather, which I am not acclimated to was more than I could stand so I hastened back to Washington where I could rest at night.—P. O. Box 251, Prosser, Washington.

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

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NUMBER 41

The Individual And The Church

GEO. B. CURTIS

The church is made up of individual members. These in the aggregate constitute the church. Every congregation has its congregational duties and responsibilities that must be met in the light of the whole congregation. It is not of the duty and work of the congregation as a unit that I wish to write today; but of the duty and work of the individual.

Each member of the church of the New Testament came into the body of Christ by the same means. He heard the gospel (Rom. 1:16). This produced faith (Rom. 10:17). He turned from sins by repentance (Luke 13:3, 5; Acts 2:38; Acts 17:30; Acts 11:18). He confessed Christ (Matt. 10:32, 33; Acts 8:37; Romans 10:9, 10). He was baptized for the remission of sins (Acts 2:38; Acts 22:16; Rom. 6:3-6; Gal. 3:26, 27; Col. 2:11, 12). The Lord added this individual to His church. (Acts 2:47). He is now a child of God through faith (Gal. 3:26, 27).

As a child of God, the family duties in the household of the heavenly Father became his. No member of any family can shirk his duties without impairing the work of that family. As a boy on my father's farm I had my work and duties to perform. I did not always perform these obligations as well as I should have performed them. This made necessary one of the two things: first, they could have been left undone to the detriment of the whole household; or, second, my brothers and sisters—as they often did—could have performed these tasks for me. This was unfair to them. These same principles will hold good in the family of God.

As a child in God's household, I owe it to the Father to know his will concerning my work in His family. My earthly father imparted unto me his desires for my daily employment. That duty was mine. It did not belong to either one of my two brothers. I was responsible to my father for the

faithful performance of the work entrusted to me. Neither Bill nor Walter was held liable for the work given me. I was not held liable for the work entrusted to them.

All of the heavenly Father's will is found written in His word. He placed it there that I might know what His will toward me is. I must go there to know it. He placed His will in His word that you might know it. You must go there in order to know His will. Yes, I can help you, and you can help me in the study of our Father's desires concerning our work in His family; but I cannot do all the study for you; nor can you do all the study for me.

In my memory I can still see that long dining table in our old farm home with my father at the head of the table, my mother serving, and all the children at their accustomed places to share one of the appetizing dinners prepared by the expert hands of my mother. If a child was missing at the dinner table my father was sure to inquire as to the whereabouts of the missing member. He was missed from the family meal. There was an empty chair. Do you suppose that the heavenly Father misses you from the table that He has prepared for His children, His family?

After dinner—supper to us—in the old farm home, there were books to be studied, stories of the day to be related, songs to be sung, in short it was the family's social hour. Father and mother looked on with approval when their brood assembled thus in peaceful pursuit of knowledge or for joyful song and story. But should there be strife and contention among the children, the peace and happiness of the home was marred. This is another principle that can be applied to our heavenly Father's family.

To maintain peace and happiness in any family, love must predominate. Let love cease between husband and

wife and strife and all its accompanying evils follow. Let hatred come between brothers, and the beauty of homelife is left in ruin. This holds true in our families here. The principle holds true as to the church.

If a child loves his home as he should, he will not seek to find so many of his pleasures elsewhere, nor spend most of his time in the homes of others. That home to him is the dearest spot on earth. His most cherished hours are spent there. To wish to be elsewhere is to evidence that the pleasures of his home are secondary. This principle is also applicable to the church, the family of God. If you attend the services as one driven to an unpleasant duty, your love is not with the heavenly Father's family. Any member that misses any service of the church that he could attend has demonstrated that he has other loves above the love of the church. All the explaining in the world can't remove this basic truth.

THE BIBLE

"The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, preternatural, and supernatural conditions and characteristics. It records the three great religious ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish, and the Christian. Man as he was, man as he is, and man as he shall hereafter be, are its three great themes. It reveals God, by unfolding the mysterious relations of the Father, and the Son, and the Holy Spirit, in the three great works of Creation, Providence and Redemption." —Alexander Campbell.

Some say that the kingdom of Christ has not yet been established. If this is true, I wonder how Paul and John could have been in it!!! See Col. 1:13; Rev. 1:9.—Tommy McClure.

Immunity From The Immutable

VAUGHN D. SHOFNER

It's funny in the sense of odd to watch the paroxysmal antics of people as the cares of crises come and go. It's peculiar to see Christians follow the trend of popularity, abandon all thought of God's way, because of some inconvenience, and give up to the way of the masses.

God's way has stemmed many storms and braved many tempests as He unveiled it down through the ages of the past. Many battles have been won, and lost, in the wars of maniacal men, but they were not so great that they changed God's plan *one* iota. His law is either obeyed or disobeyed, because it cannot be changed. He was willing to show unto the heirs of promise "the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation."

An immutable thing is unchangeable, unalterable, invariable. If that is true there is nothing that can change it. I believe it is true. I believe a transgression of his immutable law is sin and sin cannot enter heaven. I do not believe the blood of all battles, all death and pestilence, all the might of political power can change one word of God's plan. God has given the decree, and he is the God of heaven and earth.

In the centuries of the past God saw fit to send his Son to this earth to pay the penalty for sin. The atoning flow of Calvary purchased the church in which there is the only safety from sin. This all-powerful God gave a plan to render assistance to the needy through this institution and at the same time give the praise to him. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Two thousand years ago that was, but now another crisis has struck and the wisdom of man declares, "We have no time to make necessary arrangements to do according to the wisdom of God. Thou hast said God, but right now it's 'too far to Jerusalem.'" Two thousand years the church has existed, but there has not been time enough to get things in order to render assistance in the name of the Lord. Was there never a crisis before? Is this the first opportunity the church has had to do "unto the least of these." Will this peculiar crisis and our unprepared state justify a transgression of God's laws?

Christians realize that "people are dying," but are they dying faster than

when elders were using the Lord's money in buying bonds to keep the war going? Is this trial of pestilence and sorrow not in the wake of the same war? Could, that "bond money" have been used to help a suffering soul?

I cannot see the righteousness of using the Lord's money to feed the flames of politics through UNRRA that some political big-wig might spend a thousand padding his way as he dishes out a dollar to a dying soul. I cannot see the wisdom of sending millions to upholster the easy-chair of fat-salaried organizers who think first of self and such agencies as CARE and give the dregs to the dying. I cannot think of a Christian entertaining the idea that it would be "ok" for the church to feather the nests of the "Captains" and "Majors" of the Salvation Army simply because eldership has been on the placid breast of Rip Van Winkle. Nor can I fancy a Christian feeding the flames of Sectarianism by spending the Lord's money through such sects as the "Friends" and "Unitarians."

I oppose such procedure, even when circumstances alter the plain laws of God to many, because if the churches of America are able to raise two million dollars they are able to "approve" some one "to bring the liberality" unto the needy as was done in apostolic times. The churches of America could use ten, twenty thousand of that two million to send some approved Christians over there to dispense it in a scriptural way and for godly things. Why not? The UNRRA will spend a hundred thousand to dispense the same amount in an unscriptural way and for ungodly things.

There isn't a Christian in America who is unwilling to give "an unseen guest" meal after meal, but there are a few who love the word of God better than the praise of men and cannot give the Lord's money to brighten the names of political parties, sectarianism and other human agencies.—Welling-ton, Texas.

Practical Pointers

HOWARD CASADA

The Bible teaches that the child of God must be careful in his manner of life. He must be cautious and on the alert that he may avoid the pitfalls

that beset his pathway. He must be mindful of his influence upon others. He must be wide-awake and cannot afford to go to sleep on the job. Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. . . ." (1 Peter 5:8). We must exercise vigilance in our speech. The words that we speak are an index to our heart. You can listen to a person talk for a while and pretty well determine where his heart is. Some people speak the language of the hypocrite. Hear James, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10). Christian, what do you talk about? We talk about the weather, our business, politics, how to make money and various and sundry things. But do we talk about the eternal issues of life? To whom do we talk? We talk to our friends, our neighbors, our business associates, our family and our acquaintances. But do we talk to our God? What kind of words are we speaking? Are we speaking words of encouragement? Are we speaking words of exhortation? Are we speaking words of warning? Remember this, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 36-37). Yes, we must watch our manner of speech.

Watch Your Thoughts

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defileth not a man" (Matt. 15: 19, 20). "For as he thinketh within himself, so is he" (Prov. 23:7).

What is the chief concern of your meditations? One's thoughts when manifested through words reveal the intentions and interests in life. We talk about what we think about. But what should Christians think about? We are often so thoughtless of the chief concerns of life, are we not? Do we think about the millions dying without the gospel? Do we think about our spiritual needs? Or are we thinking about how to make money and gain the pleasures of life? I wonder if our thoughts are not too much of a selfish nature? The rich fool's was. Read Psalms 1:1, 2 and you will find what a righteous man thinks about. Then read Psalms 19:14 and let it be your prayer.

Scriptures Often Misapplied

WAYMON D. MILLER

In a previous article we submitted a study of several scriptures that are quite often misconstrued. We shall now consider some other scriptures that are also subjected to misunderstanding and misapplication. It should always be our desire to study God's word very carefully that we may be able to understand "what the will of the Lord is" (Eph. 5:17). If this study will help us to that end, then it shall be worthy of our time and consideration.

Romans 14:23

This passage reads: "And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." The latter expression of this verse is commonly applied to mean that whatever is not of the faith is sin, or since faith comes by hearing God's word (Romans 10:17), all items, therefore, that are not expressly authorized by the Bible are sinful. This conclusion is unmistakably true, but the wrong premise has been used to produce the conclusion, as this verse does not advance these thoughts. Paul is not discussing the matter of sinning against God's revealed will, but rather sinning against one's **conscience**. The entire chapter deals with the eating of meats, or those things which one can or cannot conscientiously perform. In the preceding verse Paul states: "Happy is he that condemneth not himself in that thing which he alloweth." (Verse 22). Then he adds: "And he that doubteth is damned." (Verse 23). What Paul actually says here then is that when a person performs any act that is of doubtful nature, or wherein he is not fully persuaded of its correctness in his own conscience, then he sins against his conscience. To appreciate the real meaning of verse 23, one must understand the matters under consideration in the entire chapter.

I Corinthians 11:21

This verse reads: "For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." Some have concluded that the Corinthians were making a "drunken" feast of the Lord's supper, but this is a misunderstanding of the real meaning of the passage. The word "drunken" in the Greek simply means "filled." This is in contrast with "hungry"; some were hungry (hadn't begun their meal), while others were "filled" (had al-

ready finished their meal). They were meeting and having feasts in the house of the Lord prior to observing the Lord's Supper. They were factious in doing so, evidently separating into various groups. Paul here condemns their factious spirit along with condemning their feasts prior to the Supper (Verse 22).

I Corinthians 11:33

Very closely connected with the thoughts of the above verse is also verse thirty-three of the same chapter. It reads: "Wherefore, my brethren, when ye come together to eat, tarry one for another." Brethren today have taken this to mean that 'we should "tarry" at the beginning of our worship service to wait for lazy, indifferent or delayed brethren. I've often wondered if we are to "tarry" until everyone is present—even late comers—how we would ever know when to begin a service? How are we to know when all are present who are to attend that service? Paul here again condemns the factions in the Corinthian church. Separated in groups, one group would begin eating the supper before another. Paul simply commanded these brethren to all eat the supper together.

Deuteronomy 23:18

I am occasionally asked if it is sinful to buy or sell a dog, and some have the impression that the Bible condemns this. Their persuasions in this matter is based evidently upon the above verse, which reads: "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God." One of the best comments on this passage is as follows: "Amongst idolatrous nations prostitution was in certain cases regarded as an act of religious service, and both males and females prostituted themselves especially in the worship of Astarte. All such abominations were to be unknown in Israel (cf. Micah 1:7). Whore: kedeshah, a female who prostituted herself in the worship of an idol. The price of a dog; not money obtained from the sale of a dog, but the gains of the kadesh. or male prostitute, here called a dog, as the type of all uncleanness" (cf. Rev. 22:15). (Pulpit Commentary, Vol. 6, Page 369).

James 2:10

The verse reads: "For whosoever shall keep the whole law, and yet of-

fend in one point, he is guilty of all." I am confident that this verse should not be interpreted literally. If one steals, in the act itself he has not committed adultery. To sin in one instance does not mean that one has committed, or is guilty of, every sin in the catalog of sins. Yet when one deliberately commits sin, the whole force and penalty of God's law is against him. He is a law-breaker, and can seek no refuge or comfort in God's law. Sin is rebellion, whether of one sin or ten. God requires obedience in all points.

Matthew 5:33-37

These verses read: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communications be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil." Brethren have often wondered if the Lord here forbids the taking of a judicial oath, or an oath of civil law. I do not believe the Lord here condemns such oaths, or any oaths as such. He was here, it seems, reproving and condemning the Jews for swearing false oaths. They would not sin by falsely swearing in the name of God, but they would swear falsely by heaven, the earth, or Jerusalem—all holy objects. They would not profane God's name by swearing false oaths, but they did not hesitate to profane these sacred places. A condemnation of their false swearing is seen in the expression, "Let your conversation be Yea, yea; Nay, nay." That is, correctly represent the truth; mean what you say. Anything in addition to the truth is vain and "cometh of evil." The swearing of oaths has never been sinful, nor do I believe such to be sinful now when truthfully done. God has at various times sworn oaths. (Genesis 22:16, 17; Hebrews 6:13; 7:21). The law of Moses permitted, and many times required, swearing oaths. (Exodus 22:11; Numbers 5:19) After Jesus spoke the above verses he answered under oath before the Sanhedrin, which was made "by the living God." (Matt. 26:63) Paul swore an oath ("I call God for a record upon my soul") before the Corinthian church. (II Cor. 1:23) God is called to witness in oath numerous times in the New Testament by inspired writers. (Rom. 1:9; Gal. 1:20; Phil. 1:8; I Cor. 15:31; Rev. 10:5, 6).

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Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

NUMBER TWO

15. THE SPIRITS OF ABRAHAM, ISAAC AND JACOB DID NOT DIE.

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:31, 32).

"And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye do therefore greatly err" (Mark 12:26, 27).

And Jesus answering said unto them, The children of the world marry, and are given in marriage: But they that are counted worthy to obtain that world, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (Luke 20:34-38).

(1) Moses showed the resurrection of the dead when he called God the God of Abraham, Isaac and Jacob.

(2) God is not a God of the dead.

(3) But Abraham, Isaac and Jacob were dead.

(4) God is the God of Abraham, Isaac and Jacob.

(5) Therefore to God, Abraham, Isaac and Jacob are not dead.

(6) All—good and bad—are alive unto God.

(7) Those of the resurrection can die no more.

(8) The wicked dead will be raised.

(9) Therefore the resurrected wicked will not be annihilated.

16. THE SPIRITS OF MOSES AND ELIAS DID NOT DIE.

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as light. And, behold, there appeared unto them Moses and Elias talking with Christ" (Matt. 17:2, 3).

"And there appeared unto them Elias with Moses: and they were talking with Christ" (Mark 9:4).

"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray, And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw him in his glory, and the two men that stood with him" (Luke 9:28-32).

(1) Moses had been dead for about fifteen centuries.

(2) Elias had been translated about nine centuries before.

(3) They were present with Christ on the mount of Transfiguration.

(4) The Bible calls them men.

(5) They could be seen and heard.

(6) They talked and could be understood.

(7) Talking is an action that requires consciousness and thought.

(8) Therefore they were alive and conscious.

(9) Christ recognized them. God recognized them.

(10) Peter, James and John recognized them.

(11) Heaven and earth both testified that these were men, were alive, talked, thought and consoled the Christ concerning his death.

(12) There can be only one other source of testimony concerning life after death—hell.

(13) Heaven and earth demonstrated that the spirit lives on after death. Hell denies it. Which shall we take?

17. THIS IS NOT JUST A FABLE AS SOME CONTENT.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For we received from God the Father honor and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (II Peter 1:16-18).

(1) When pressed with the argument concerning Moses and Elias, materialists sometime take the position that the transfiguration scene and language is a parable—or fable.

(2) God must have known their dodge and refuted it.

(3) They also take the position that this is a small view of the future kingdom state.

(4) This idea is refuted by the conversion of the two heavenly visitors.

(5) They discussed the death/that Christ was to accomplish in Jerusalem.

(6) This view would make necessary another death of our Lord in Jerusalem in the hypothetical millennial kingdom.

18. THE RICH MAN AND LAZARUS BOTH RETAINED THEIR CONSCIOUSNESS IN DEATH.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:19-31).

(1) The rich man and Lazarus lived in the same generation

(2) Both died. Both buried, doubtlessly.

(3) Lazarus was carried to the bosom of Abraham. (See art 1 for definition of Abraham's bosom.)

(4) The rich man was in hell—the hades world.

(5) The following proofs are offered that he was conscious after death: (1) He lifted up his eyes, (2) He was "in torments", (3) He saw Abraham afar off with Lazarus in his bosom, (4) He cried out to Abraham, (5) He used intelligible speech, (6) He begged for mercy, (7) He called for water, (8) He said, "I am tormented," (9) He was concerned about his brethren, (10) He realized from at least two sources that there was life after death—his own state and that of Lazarus, (11) He learned this too late.

(6) We offer the following proofs that Lazarus was alive and conscious: (1) He could be seen; (2) He was comforted; (3) Both the rich man and Abraham testifies that he is alive and conscious; (4) They conceive of the possibility of his return to earth and testifying to the brethren of the rich man.

(7) Abraham was dead and yet was conscious.

(8) Memory persists after death. "Son, remember."

(9) Both Abraham and the rich man possessed this memory.

(10) This was after death and before the resurrection:

PROOF: (1) The five brethren were yet living in the father's house; (2) They were yet under "Moses and the prophets," hence; (3) The gospel had not yet been given; (4) Lazarus' proposed visit was spoken of as coming from the dead—rising from the dead; (5) This cannot be the final state of the dead; (6) It is between death and the resurrection.

(11) The place where the rich man was is called, "this place of torment."

(12) Therefore, hell, here is not the grave, the depository of dead bodies. There could be, and was, torment in this place.

(13) Both Abraham and the rich man conceived that the only way to stay out of the place of torment was to hear God's word.

NOTE: Materialists contend that the story of the rich man and Lazarus is a parable. A parable is a comparison. With what are the parallels drawn, if this is a parable? What does it teach, if not life after death, in a comforted state and a state of torment?

There is not the slightest suggestion of a parable in the story, and should it be conceded that it is one; the lesson of life after death is the same.

Could all of us realize the truth of this lesson, would not all live more carefully "lest also we come into this place of torment?"

Wedded Love

A. C. COPELAND

As I was walking along the street I met a man pushing a woman in a wheel chair. They were about forty years old. Their dress was tidy and becoming but not expensive. As they seemed interested only in each other I watched them for a while, first with amusement and then with interest. The more I observed them the deeper my interest became.

First I noticed the man. He proceeded just as carefully as if the cargo was composed of a fortune that would vanish on the slightest mischance. I am sure that I saw a hint of tender solicitude in his eyes, but he carefully

concealed it under a mask of smiles that would often break out into laughter. He watched the lady closely and seem to anticipate her every want before she had time to express it. He was continuously doing something for her comfort or pleasure, almost forcing little attention upon her. He was interested only in what interested her. He was amused only when she was amused. He lived only to serve and cheer her.

Then I noticed the lady more closely. There were certain marks of physical suffering in her face that she seemed unable to conceal entirely, altho she bravely tried to do so. But the pleasure that she derived from her husband's attentions overshadowed everything else. Her face was bathed in

smiles. Her eyes followed him continually. Everything he did delighted her. Many things thrilled her completely. Her face simply glowed with love and admiration.

I have ever believed that wedded love should be the highest summit of human felicity. I have never seen a finer manifestation of it than these two gave. Ignoring physical handicaps they surrendered themselves completely to the ecstasy of conjugal bliss. Other things simply were not important. They were happy because they loved. They bestowed love freely and it returned to them surrounded by a halo of thrills and kisses.

Do you pity him that his life is limited and his activities restricted by the care of an invalid? He scorns your

pity and considers himself the most fortunate of men. For him her cares shortens every journey, lightens every burden, and sweetens every labor.

Do you pity her that her life must be spent in isolation and suffering? She rejects your pity with contempt. Why should she worry about rheumatic aches when she can bask in his smiles? Should she complain of a day of lonesomeness when it must inevitably end with the sweet association of the dearest object in the whole world?

Is this instance rare? Why should it be? Every home starts with exactly the same opportunities for happiness. Most of them have fewer handicaps than these. It is true that infatuation and not love is the basis of marriage in many cases. In such cases infatuation soon dies, selfishness asserts itself, and the marriage becomes unhappy or is dissolved altogether. But when love, unselfish and sacrificing love, forms the tempers and rules the heart, wedded bliss grows sweeter as the years go by.—924 Booker St., Little Rock, Arkansas.

Question Answered

J. A. COPELAND

Brother G. F. Lively of McCaskill, Arkansas sends the following questions: "Will you please explain through The Gospel Light Hebrews 10:26 and I Timothy 5:24, 25."

Hebrews 10:26 reads, "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Now let us study a few things, beginning at the first of the chapter. The law of Moses was a shadow of the reign of Christ. Animal sacrifices were typical of the sacrifice of Christ. Animal sacrifices did not completely take away sins, but only atoned for them a year at a time. They had to be repeated every year. The sacrifice that Jesus made brought to mankind complete forgiveness of sins. Christ died just one time to redeem man. Read the tenth verse. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." So also the twelfth. "But this man, after he had offered one sacrifice for sins for ever sat down at the right hand of God." Now the fourteenth. "For by one offering He hath perfected forever them that are sanctified." Now the eighteenth. "Now where remission of these is, there is no more offering for sins." Now read carefully from the 19th to the 30th. How can we obtain the remission of sins that was brought to us by His death on the cross? In Hebrews 5:9, we read: "Though He were

a son, yet learned He obedience by the things which He suffered; and being made perfect He became the author of eternal salvation unto all that that obey Him." We obey Him to obtain that great salvation, then after we become children of God if we wilfully turn our backs on the Lord, there is no other sacrifice given. The question comes here, Can one in that condition be forgiven? No, not as long as he is in that condition. Just so long as he by his actions denies the last sacrifice given there is no more forgiveness. But it seems to me that the word of the Lord teaches, if one can again be touched and convicted by the story of the cross, to the extent that he will reform, confess his sins, and earnestly pray to God, he will be forgiven. The wise man said, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). And John said, "If we confess our sins, he is faithful and just to forgive our sins, and cleanse us from all unrighteousness" (I John 1:9).

And again, "My little children these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours

only, but also for the sins of the whole world" (I John 2:1, 2). If one who has been redeemed by the blood of Jesus, turns his back on Him and denies Him, there will be no other provisions made, no more sacrifices for sins. But if he sees his error and again is convinced that Jesus is the only sacrifice for sins, will repent and confess his sins, and pray for forgiveness, I understand he will be forgiven.

Read the following scriptures: Acts 8:22; Rev. 2:5, 16, 22; 3:3, 19; Jas. 5:16; I John 1:9; Luke 11:4.

The other part of the question, I Timothy 5:24, 25, reads as follows: "Some mens sins are opened beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."

I understand Paul to teach that some men are bold in their sins and do not try to hide them from the people, and we know beforehand what their destiny will be. But there are others who hide their sins from men, but they cannot always keep them hid, for judgment will reveal them. Or, it may carry the idea that they can hide them from men for awhile, and that after awhile they are known

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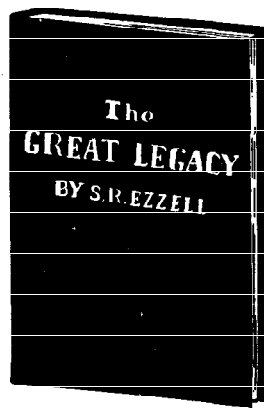
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even here. "Be sure your sins will find you out."

"Likewise also the good works of some are manifest beforehand." Some are doing good works not just to be seen of men, but they are not hiding them, while others are doing good works more in a secret way, or as the Savior said, they do not let the left hand know what the right hand is doing, but they will get credit for them, for they cannot be hid.

Truths In Short

TOMMY MCCLURE

When the members of the human body do not function in harmony with each other, we may know that something is badly wrong; and when the members of the body of Christ do not work in harmony with each other there is something badly wrong.

Universalism teaches that all will be saved but Paul said that Christ will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. (See II Thess. 1: 7, 8).

The reason that the church of Christ is not any stronger than it is is because it has too many weak members!

It seems that many preachers have never learned that when one slings mud at another that he must first get muddy himself.

Some say that it is wrong to use literature in the church and send out a periodical condemning its use. Thus, they use literature to condemn literature! It seems to me that their inconsistency is exceedingly inconsistent and their absurdity wonderfully absurd!!!

Too many preachers preach sermons for the congregations to enjoy when they should be preaching to benefit them.

The Premillennial idea is that Christ will reign on earth a thousand years between the resurrection of the righteous and the resurrection of the wicked, but Christ said that both the righteous and the wicked will be raised in the same hour. (John 5:28, 29). When one is able to put a gallon of water into a pint measure, he may be able to get a thousand years into one hour!!!

It is mighty queer that some who declare that they don't believe pre-

millennialism will "hug the necks" of those who do!!!

Christ said that the righteous will be resurrected at the last day. (John 6:44) In order for premillennialism to be true there would have to be 365,000 days after the last one. Such absurdity provokes a smile on the face of one who has sense enough to stay out of the fire!!!

When a person thinks that no one has any sense but himself, it is pretty good evidence that he doesn't have any!!!

Too many congregations are letting souls go to hell for want of the gospel while they are saving up a "building fund." It is all right to have building funds and nice places of worship as long as it doesn't come before preaching the word!!!

Someone has well said that a dancing foot and a praying knee does not grow on the same person.

STATE SANATORIUM NOTES HOWARD CASADA

Since our report last week another patient in the Nyberg building, Miss Bertha Mahan of Griffithville, Ark., was baptized. One was restored to duty last Lord's day morning in the service here at Booneville.

I performed the wedding ceremony of two of the patients last Thursday. They were James Cleary and Miss Madeleen Short.

Brother Karl Lange a gospel preacher and an ex-patient visited the Sanatorium last week end. While here he preached two good sermons. He preached once in the auditorium of the Commons Building and once in the Brown Shibley building. Brother Lange preaches for the Liberty Hill congregation near Glencoe, Arkansas.

Brother Emmett Brown of Searcy, Arkansas recently delivered a much appreciated sermon in the Brown Shibley building. He was visiting his mother, Mrs. Dora Brown who is a patient in the Stewart building.

Among these recently received their arrests is Brother Leroy Woods of Dumas, Arkansas. Brother Woods is a fine young man who was baptized while a patient in the Sanatorium. He was formerly a Baptist. Now he plans to devote his life to the preaching of the gospel.

This Sanatorium is the largest of its kind in the U. S. A. and perhaps in the world. In my estimation there is no greater field of service anywhere. Brethren, we need your cooperation and encouragement as we press the cause of Christ. Your encouraging letters and fellowship make possible the carrying on of the great work. Many who were total strangers to the church of our Lord have been taught the truth and converted to Christ here. Let us hear from you if you are interested in the work,

Notes - Reports

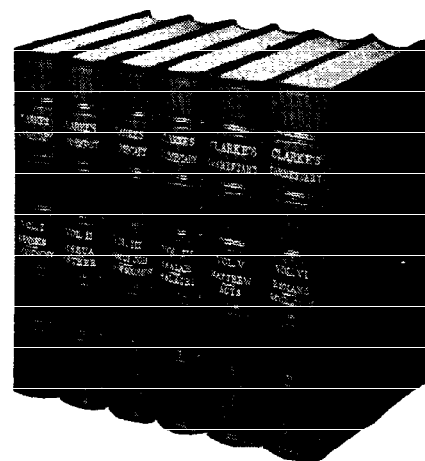
Cleon Lyles, Little Rock, Arkansas, September 16: The church at England closed a short meeting the 11th in which I preached and Frank Kell directed the singing. Three were baptized. One was baptized and one restored at Fourth and State yesterday. 469 were in our morning Bible classes.

Vaughn D. Shofner, Box 622, Wellington, Texas, September 13: The church here sent me to Tahihina, Oklahoma to help the few members there in a meeting and with the understanding they would bear all the expenses beyond their ability. The church in that section is very weak, but crowds and interest were beyond expectation. Much work is needed there and in all that area. One was restored and we believe much other good was done.

Lloyd E. Ellis, 2328 West 74th St., Los Angeles, 43, California, September 8: Work moving along in Culver City. One baptized and two by transfer today. We meet at 3835 Watseka Ave., in Culver City.

Dan J. Ottinger, Box 408, Searcy, Arkansas, September 14: I desire appointments with churches in Lake County, Tennessee October 13, 20, and 27.

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Lee Starnes, P. O. Box 753, Springhill, La., September 13: Have made no report of my work in some time but have been busy. Have been in meetings as follows during the summer: Atoka, Oklahoma, July 10-21 with two baptisms; Mason's Chapel near here July 28 through August 7 with one baptism; Antioch church east of Springhill August 11-18 with one baptism; Spoke twice August 22, 23 in a meeting in Alexandria, La., with one baptism; In a tent meeting at Taylor, Arkansas, August 25 through September 8 with nine baptisms and two restorations. Have spoken at home at the morning services on Lord's days during the last three meetings. One was baptized in Springhill during my absence. To God be all the praise.

Walter W. Leamons, Junction, Texas, September 11: We look forward to having many former members of this congregation with us on the First Sunday in October, marking the sixty-sixth year of congregational history, dating from the establishment in 1880 by a Brother Bush. Only two charter members survive, but dozens of later ones live scattered over the Southwest. This is where that grand old soldier of the cross, Brother John S. Durst, lived and preached for forty-two years, beginning in 1883, and like Abel he still speaks on the side of truth. The years that I have spent here have been pleasant and profitable. Harmony and optimism characterize the church.

W. Halliday Trice, 67 Waller St., San Francisco, California, Sept. 9: The work at the Westside congregation in Modesto, California continues to grow. Recently three persons have been reclaimed and placed membership with us. The writer is to continue as regular preacher for these brethren another six months, but they have agreed to allow me to preach the second Sunday each month for the Alameda congregation.

H. H. Dunn, Huntington, Arkansas, September 11: The meeting in Cove, Arkansas closed with one baptism and one restoration. Am now at LeQuire, Oklahoma. Will close here next Sunday and go next to Yale, Oklahoma. Begin there the 18th. From Yale I am to go to Webb Chapel near Arlington, Kentucky. Have some time not yet promised before the close of this year.

Frank J. Dunn, Box 545, Corsicana, Texas: One was baptized and two restored at regular services at Fifth Avenue during the past week. We rejoice in the continued growth of the Lord's work here and elsewhere.

R. L. Green, Idabel, Oklahoma, September 11: The Red Land Church of Christ closed a good meeting last night. Eight were baptized and six restored to the church. Excellent crowds attended every service and the singing and interest was the very best. Brother Gilbert Copeland of Nashville, Arkansas did the preaching. We expect to do some repair work on our building and some mission work in building up the Cause of Christ.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, September 9: On August 4, I began my second year of work with the church at Southside, this city. The first year was pleasant and encouraging. From all sources one hundred and sixty-three people were added to our membership. Of that number, fifty-three were baptized; thirty-three were restored; and seventy-seven placed membership. The average Lord's day contribution was \$409.00. New records were made in mid-week and Lord's day morning Bible school attendance. Several people have been added during recent services, and yesterday our auditorium which normally seats 500 was filled and chairs were used in the aisles and vestibule. There were around 350 present for the night service. B. L. Douthitt of Nashville, Tennessee, begin a meeting here, September 19. On October 1, I am scheduled to begin a two weeks evangelistic effort in New York City. From there I plan to go to El Reno, Oklahoma, for a meeting, which begins October 16.

Mrs. Jessie Lay, Mineral Springs, Arkansas: We have a letter from Brother Grover Ross saying he cannot be with us in September, but will be here on Monday, October 7th. He is from Portales, N. M.

Geo. W. Hardin, 13 Hope St., Alexandria, La., September 9: Two more baptized yesterday at Hope and Orchard Streets Church. Six during the past month. If you have friends here who you have reason to believe are not attending worship please notify me and I will look them up.

Cleon Lyles, Little Rock, Arkansas, September 9: Eight were baptized, three placed membership and one restored at Fourth and State yesterday.

Dan J. Ottinger, Box 408, Searcy, Arkansas, September 9: Closed Old Town Ridge meeting yesterday. Three were baptized. It was my second effort there. Preached at Red Onion and Leachville the two Sundays. Both assisted greatly in this mission. In 1947 I desire one or two meetings in Cocke County, Tennessee, my father's birth place. He is 81. If interested please write me.

Jesse M. Kelley, Mineral Wells, Texas: Our work with the Oak Avenue congregation of this place started off good. Our first Lord's Day with them two were baptized and two placed membership. Yesterday, our second Lord's Day, another was baptized. Beginning September 16 the church is sponsoring an out-door meeting on the north side in which I will do the preaching. I am to be in a meeting in Bristow, Oklahoma from October 14 through 24. When in Mineral Wells visit the Oak Avenue congregation located 6 blocks north of the Crazy Hotel.

H. F. Sharp, Steele, Missouri, Sept. 9: We have just closed a series of Gospel Lessons with Robert H. Farish of Del Rio, Texas preaching in his firm, deliberate manner. Much good was accomplished and the church edified in plain Gospel Truths. There were four restorations and two bap-

tisms. The song service was directed by the writer. When in Steele, Mo., come worship with us.

A. E. Findley, Waskom, Texas, Sept. 16: Our services were well attended yesterday. Several were present from the denominational churches. Two have been added to the local congregation and one subtracted since last report. The church in Marshall, Texas continues their cooperation with the Waskom Church. We read with interest the many fine reports from the harvest field, may the good work continue with greater zeal and determination.

Frank J. Dunn, Box 545, Corsicana, Texas, September 16: A fine young man was baptized at Fifth Avenue yesterday, making a total of four responses to the invitation at regular services during the past ten days. The sermon to which this young man responded was "Two Most Wonderful Days" (Pentecost and the Judgment), from an outline borrowed from my uncle, H. H. Dunn, Route 1, Huntington, Arkansas. Anyone desiring an "A-1" evangelist for a meeting, who is capable and sound in every respect, could not do better than to secure his services.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, September 16: Closed meeting last night in Plummerville, Arkansas. Largest crowds I have preached to in any meeting this year, or last, but no additions. Brother F. B. Matthews, of Morrilton, assisted in the singing and did his work well. It was appreciated by all. I promised to be with them again in 1948 if suitable date can be arranged. Will spend next Lord's day in Grand Blanc and Flint, Michigan, and begin meeting Monday night in Shepherd, my fourth effort there.

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NUMBER 42

The Bible Is The Word Of God

HOYT BAILEY

The Bible, "the book" covering more than six-thousand years of man's spiritual and material relationships, written by about forty scribes over a period of more than fifteen-hundred years, having a common theme woven throughout the sixty-six books, and read today by the millions of eleven-hundred different languages, bespeaks for itself proof that it is the word of God. The Bible claims God as its author.

"For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (II Peter 1:21). "Now these are the last words of David. David the son of Jesse saith, "And the man who was raised on high saith, The anointed of the God of Jacob, And the sweet psalmist of Israel: The Spirit of Jehovah spake by me, And his word was upon my tongue." (II Samuel 23: 1-2). The apostle Peter, having the Spirit, said, "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas" (Acts 1:16). Here is the account of how the word of God came to man. God is the author of the Bible, the Holy Spirit placed the word of God upon the tongues of "holy men of God," "men spake from God, being moved by the Holy Spirit," and what these spake is called the scriptures. "To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." (I Peter 1:12). Paul says, "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).

Vicious attacks on the Bible for eighteen centuries have proved that human hands cannot destroy it. It is read today in eleven hundred different languages, and is being translated into several new languages year by year. Until enemies of the Bible can produce a superior volume they are forced by their failure to admit that the Bible is the word of God.

The Bible is wonderful in its statement of facts. The law set forth in the Bible regarding every seed bringing forth after its kind has not been found to vary in any particular. No one has ever found a hickory tree producing pumpkins. It describes God as ruling the seasons, arranging the order of night and day, providing a ruler for night and a ruler for the day, sending the rain and the sunshine, and man is unable to make any variations in these functions. The Bible attributes to God the origin of all life. Men can make an acorn, but they cannot make the acorn grow; neither can man give life to a dead human body or animal body, nor can man impart life to anything.

The Bible mentions Sargon, the king of Assyria (Isa. 20:1). Secular history knew nothing of Sargon until A. H. Layard and his company uncovered the palace of Sargon II and Ashurnasirpal in 1845 A. D. These two kings were contemporary of Omri, king of Israel, who reigned during the early part of the ninth century B. C. During the past century archaeological discoveries have given corroborative proof to fully half the places mentioned in the Bible, but unknown in secular history prior to their discovery.

In addition to discovering palaces and cities, archaeologists have discovered writings which are four thousand years old. This proves beyond question that people were writing during the days of Moses.

It has also been discovered that ancient people did not record their

defeats, but observe with what elation victories are recorded:

Excerpt from the record of Shalmaneser III.

"In the twenty-first year of my reign (839 B. C.) I crossed the Euphrates for the twenty-first time. I marched against the cities of Hazael of Damascus. Four of his cities I captured. I received the tribute of the Tyrians, Didonians, and Byblians (Gebalites)." Monuments and the Old Testament, I M. Price, p. 276.

The Bible records the defeats as well as the victories. It is needless to cite the examples to readers of the Old Testament. The above quotation also reveals another difference. Shalmaneser III takes all the honor for his victory and does not ascribe any credit to the God of heaven or to an idol. Note the following from the Bible and decide if the Bible is merely a secular book.

"Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying, I will sing unto Jehovah, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea..... Jehovah is a man of war: Jehovah is his name. Pharaoh's chariots and his host hath he cast into the sea" (Ex. 15:1-4).

When man is left to record his own deeds he records only his good deeds, but the Bible records both the good and the bad deeds of men. It not only tells of how David slew Goliath and played pleasing music for king Saul, but it tells about David committing adultery with Bathsheba. The Bible tells both how Noah was faithful in building the ark for the saving of his house, and of his becoming drunk after he was saved from the flood. The Bible tells of the weakness of Abraham as well as of his faithfulness.

Most secular writers and speakers refer to themselves in the first person, but most Bible writers are referred to in the third person. John says, "That disciples whom Jesus loved." The writer is kept in the background in the scripture. The Bible speakers are overshadowed by the message they

convey to others.

The Bible is the only book setting forth humility as the road to true greatness, or offers forgiveness of sins, or declares Jesus Christ to be God's Son, holds out hope of eternal life, teaches the universal brotherhood of man, teaches that womanhood is re-deemed, teaches love for God, and love for our enemies as well as for our friends.

The change in the count of time places Jesus as the central figure in world history. This one change admits that Jesus Christ did live upon the earth. Jesus approved the Old Testament scripture over and over again. During the earthly life of Jesus, he was recognized as the Son of God by multitudes, by devils, and by

Jehovah himself. The only weapon Jesus used on the tempter was the scripture. His defense, "It is written." But the devil also approved or recognized the scripture as the word of God, because the devil appealed to Jesus by saying, "For it is written, He shall give his angels charge concerning thee....." (Matt. 4:6). This shows beyond doubt that the devil felt the need of appealing to a higher authority than himself to seduce Jesus to yield to sin.

In addition to the foregoing proof the lives of thousands in their art, prose, poetry, history, and in one's conduct day by day proves beyond a doubt that the Bible is the word of God.—Moore, Oklahoma.

doom which they must face at the great judgment to come! I ask you, my friends, what kind of builder are you today? Are you building upon the rock, or building upon the sand?

The wise builder is the man who builds upon the rock. The man who builds upon the rock, Jesus declared, is the man who hears His word and DOES what His word commands. There are many who hear the word of God, but less who obey His word. Those who hear and obey not are the builders on the sand. The apostle James declares that such hearers are deluded and forgetful hearers. Hear the apostle:

"But be ye doers of the word, and not hearers only, deluding your own selves. For if anyone is a hearer of the word and not a doer he is likened unto a man beholding his natural face in the mirror for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing" (James 1:22-25).

Oh, my friends, I tell you there are many who presume to hear the word of God, even proclaim they believe the Bible, yet refuse to obey the teachings of our Lord Jesus Christ. Some look into the mirror, but how easily they forget. I tell you, beloved, we need to look at ourselves in God's mirror, the New Testament, the perfect law of liberty, and see ourselves as God sees us. If we would only look carefully, hear His word and do what He commands us, how wise we would be; and, according to James and Christ, we would be blessed in our doing.

Yes, we need to look into God's mirror and see ourselves as we really are. You know I well remember a certain punishment, received from my mother when I was a child. It so happened that I had two sisters just younger than I, and that was bad for them—they say, and once upon a time, or rather several times, we engaged in little brother and sister fights. You know about the worse punishment I can recall having come out of those brother and sister "spats" was when my mother would make us, time about, stand before the mirror and look at ourselves. There I had to stand, with my face and eyes all "messed up", and perhaps all swelled up, mad enough to pop, stand there and look at myself in the mirror. I just tell you that was hard to do. I just could not stand there and look at myself like that without wanting to get away and hide in a corner, or, look at my-

The Two Builders

V. E. HOWARD

(A Radio Sermon)

We invite your attention to the reading of Matthew 7:24-27:

"Every one therefore that heareth these words of mine, and doeth them, shall be likened to a wise man, who built his house upon the rock; and the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not shall be likened to a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell, and great was the fall thereof."

This subject for discussion today is of vital interest to every one who is concerned about the eternal destiny of his soul. Today we are building for eternity. Our home of the soul will be according to the building which we ourselves are erecting daily. What kind of builders are we? Are we building upon the rock; or, are we building upon the sand?

In most cases, ancient cities and houses were built upon the hills and high places, primarily, for two reasons: For secure foundations and for defense. We are admonished by Jesus, our Lord, in this text, to build upon the rock so that we may found upon the solid rock, with security, in the day of final test and judgment.

The house built securely upon a rock foundation, or rocky summit or hill-side, will not be swept away by the winds and floods that might beat upon it. Consequently the wise man

builds his house upon a rock, far above the flood-tide, and only the foolish man would build upon the sandy gorge, or upon the overflowing, flood-swept valley.

Often times people are compelled, by circumstances of life in crowded cities, to build on the low sandy ground and along river banks; yet they do so with the risk of life and loss of property. Hardly a year passes without the loss of thousands and millions of dollars in properties, and the loss of human lives, all because these people did not build upon the rock.

There is a village located at the foot of Vesuvius that has been destroyed more than a dozen times, and yet generation after generation repeat the folly and risk of destruction which has been heaped upon their former generations. Oh, what foolish builders!

There is also a village in the Alps located under a huge mass of hanging rock, and this great and mighty rock has been leaning farther and farther toward the village for many years. Some day, if this old world stands long enough, this great precipice of hanging rock will come crushing upon the helpless village below! Yet, the people of this little village live, eat, work and sleep beneath this impending doom as if it were impossible ever to fall!

Oh, my friends, so it is sadly true of millions today who live in the village of this old world eating and drinking and making merry, yet sleeping beneath an impending and certain

self until that little smile came across my face. Did you ever try that?

You know I just believe looking into a mirror would cure a lot of troubles in the church. Brothers and sisters in the church "fussing", "back-biting," "malice," "envy," "hate," and "gossip." If nothing else, just get "mad" and 'puff up" and "pout around." I will just challenge you to stand before a mirror and look at yourself while you are like that. Now, isn't that a sight to behold! Don't you like the looks of yourself? Yes, there you are. Now look at yourself and talk to yourself! "Yes, I am mad! Just not going to have anything to do with brother "B", or sister "C". I'll tell them a few things!" Or, maybe you are not angry. You just have a good case of self-righteousness. Other members of the church are unrighteous and ungodly, and you will have nothing to do with them, but stand off and criticize. Now look at yourself in the mirror. Isn't that a beautiful, sanctimonious—hypocritical face. I don't blame you. I would turn my eyes from that sight too. Why even that hypocritical smile betrays that deceptive self-righteous heart!

My brethren and friends, let us just substitute for this mirror, into which we have been looking at ourselves, another mirror, the word of God, the perfect law of liberty. In this mirror we behold ourselves just as we are—just as God sees us. Let us hear His word and DO something about it!

There are many today who have heard the gospel of our Lord, and obeyed the first principles of the gospel by becoming Christians, but they are not builders upon the rock. Many hear the truth and know the truth, but do little about it. I tell you, ladies and gentlemen, Christianity is a religion that we must DO. Sometime you may hear religious folk speak of "getting" religion, but I assure you the religion of Jesus Christ is not something you get. The Christian religion is something we do! Having heard the word of the Lord, we believe and obey His word. Not just a pack of theories that we have never tried, but daily practice of the doctrine of Christ and its principles of living.

Members of the church must be wise builders. What are you DOING? Is your heart free from jealousy, malice, envy, and hate? Do you love your brethren in Christ; or do you presume to come to the house of the Lord and worship God, yet hold bitterness and hate in your heart toward your brother? Remember, the apostle John said, "If a man say I love God and hateth his brother he is a liar" (I John 4:20). Again he said, "Whosoever hateth his

brother is a murderer, and ye know that no murderer hath eternal life abiding in him" (I John 3:15).

What are we DOING about preaching the gospel to millions who know not the truth? Had it ever occurred to you that there is more in Mark 16: 15, 16 that just believe and be baptized to be saved? Do we not remember that Jesus commanded also, "Go ye into all the world, and preach the gospel to every creature"? Are you as an individual, or congregation, doing mission work for the saving of souls? I tell you my brethren, I know churches today that are not doing one thing about mission work. Then there are other congregations who seem to be conscious of this command of the Lord, but they are just spending \$5 or \$10 or \$25 or \$30 here and there to ease their conscience—so that they may be able to say, "Yes, we are doing—some—mission work." Brethren, do you really think that is HEARING and DOING what Christ commanded. In fact you know it isn't, don't you? Oh, such foolish builders!

Friends, I know? of brethren today who are building up a nice bank account for the church treasury; plenty money in the bank and good contributions every Lord's Day, but they refuse to DO mission work in their own home community.

Yes, I know of a church today that employs no preacher to preach the gospel in any way, yet they did in time past. But now all the money that is contributed on the Lord's day is put in the bank with the view of some day erecting a new church building. As it is, they are not spending one dime for mission work, and not even preaching the gospel in their own community—just putting all the money in the bank for the purpose of a new building some day. Just think, my brethren, suppose the Lord were to come before this church should be able to hold all its money back sufficiently to build a new building. What could they say they have DONE? About all that could be offered to the Lord would be their deposit book for their bank account, or **plans** for a new house.

Hear me today, my friends. Christ does not want bank deposits and houses and lands! He wants souls to be saved by His cleansing blood! That is impossible without first teaching and preaching the gospel of Jesus Christ. That is the reason -we are on these radio stations, with these broadcasts, 'preaching the gospel of our Lord. That is the reason churches and friends are supporting this work with their prayers and money. We love the souls of those who are lost—

your friends, your neighbors, your own loved ones! We want to be hearers that are DOING the will of Christ! That is the reason young men and young women, Christian men and women, are dedicating their lives to a mission of service for Christ in foreign lands—in Germany, Italy, Japan, Africa, China, India, and other countries who are without the gospel of Christ. Yes, beloved, that is DOING something. WHAT ARE YOU DOING?

There are two kinds of builders on the sand, the rationalist and the ritualist. The ritualist believes too much. The rationalist believes too little.

The blinded ritualist or formalist proposes to build before he gets to Christ, and build beyond the Christ. He builds for himself an ecclesiasticism for an expression of feelings about religion, regardless of the commands of Christ. There are certain ceremonies, rituals, and formalities imposed upon those who would worship God. These human rituals, formalities and ceremonies are without the word and without the Spirit of God. They are a means of expression of religious feelings, but void of the religion of our Lord. Jesus himself declared that such is vain worship. Hear him in Matthew 15:8, 9, "This people honor me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men!"

Of this same ritualist builder Paul wrote Timothy, (II Tim. 3:5) that they were "holding a form of godliness, but having denied the power thereof—from these also turn away."

The rationalist builder may presume to hear, but refuses to do what Jesus has commanded. He hears the word of Christ and knows about Christ, but he proposes to transform himself into a good man, a good model and perfect character—so much so that he does not need Christ for his salvation. This builder would presume to save himself, but what a foolish builder!

Yes, my friends, there are those today who have an idea that just so they are "good" they are assured of eternal salvation. To be a Christian is non-essential with them. Because of their own good works, they are not lost at all. God is under obligation to them because they are earning their way to heaven—working their way to heaven—they say—without Christ! This makes Jesus Christ unnecessary; if he died for anybody, he did not die for them. They could have been saved just as well without it. They are going to be saved just because they are good moral people—they claim. If

(Continued on page seven)

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Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

NUMBER THREE

19. THOSE WHO LIVE IN CHRIST NEVER DIE.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26).

(1) Though dead, the believer shall live.

(2) The one who lives in Christ and believes in Christ shall never die.

(3) The materialist would have answered the Lord's question in the negative.

(4) He does not believe that life can survive physical death.

20. TO DIE IN THE SENSE AS IS USED IN THE SCRIPTURES DOES NOT MEAN TO CEASE TO EXIST.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

(1) The material of which the grain of corn consists goes back to the ground.

(2) But there is life in the corn that does not go back to the earth.

(3) Did this corn cease to exist? Was it annihilated?

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body" (I Cor. 15:35, 36).

(1) The question of the appearance of the spiritual body can't be answered by comparing with the natural body.

(2) The stalk of corn bears no resemblance to the grain that was planted.

(3) God gave body to the corn as it pleased him.

(4) In like manner he will give body to the Spiritual being as it pleases him.

(5) The grain of corn was conceived by Paul to have died.

(7) Every school child knows that if the word die here is given the meaning that materialism gives it, there would never be another stalk of corn, nor any other plant in the world.

21. IT IS THE BODY THAT DIES NOT THE SPIRIT.

"For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecc. 12:7).

(1) The body dies and goes back to the dust.

(2) The spirit returns to its giver—God.

(3) No where does the Bible state that the spirit without the physical body is dead.

22. IT IS THE BODY THAT IS RESURRECTED, NOT THE SPIRIT.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body" (Romans. 8:22, 23).

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15:42-44).

(1) Whole creation groans and labors together.

(2) We groan within ourselves.

(3) We wait for the redemption of our bodies.

(4) Christ's body was quickened.

(5) The same Spirit that made alive Christ's body shall make alive ours.

(6) The body is sown in corruption.

(7) It is raised in incorruption.

(8) This body is sown in dishonor, (defeat).

(9) It is raised in glory, (victory).

(10) This body is sown a natural (animal) body.

(11) It is raised a spiritual body.

(12) There is a natural (corruptible) body.

(13) There is a spiritual (incorruptible) body.

(14) Conclusion: The perfect state of man is an incorruptible spirit in an incorruptible body.

(15) The spirit of man does not die, hence not resurrected.

(16) The body of man dies and must be resurrected.

23. THE HEART OF MAN LIVES FOREVER.

"The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever" (Psalms 22:26).

(1) The heart of the righteous man, his spirit, shall live forever.

24. THE SPIRIT OF THE PROPHET SAMUEL SURVIVED NATURAL DEATH.

"And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore have I called thee, that thou mayest make known unto me what I shall do. Then said Samuel, wherefore then dost thou ask of me, seeing the Lord has departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel into the hand of the Philistines: and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines" (I Samuel 28:15-19).

(1) The spirit of Samuel was conscious and intelligent.

(2) Samuel had been dead for four years.

(3) His body had been buried in his house at Ramah.

(4) Samuel told Saul that Saul and his sons would be with Samuel on the morrow.

(5) "Shalt be with me on the morrow" could not mean in the tomb, as Samuel was in the tomb, for Saul and his sons were left unburied for some days. In fact their bodies were burned. (See I Samuel 31:8-13).

(6) Though dead for four years, Samuel still possessed the power of prophecy. His prophecies came true, as they did during his life.

(7) The matter of life after death in this narrative cannot be questioned. To deny it, is to deny the truth of the narrative.

25. THE APOSTLE PAUL ACKNOWLEDGES AND TEACHES LIFE AND CONSCIOUSNESS APART FROM THE PHYSICAL BODY.

"I knew a man in Christ above fourteen years ago,

(whether in the body, I cannot tell, or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth); How he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter" (II Cor. 12:2-4).

(1) This man was either in the body, or

(2) He was out of the body (disembodied).

(3) He was still a man though disembodied.

(4) Paul knew the man. Evidence is that Paul was the man himself.

(5) He heard words, recognized and remembered them—was conscious.

(6) Materialists contend that the spirit of man is his breath, or wind. But Paul calls this spirit without the body a man, and considers him a conscious and rational being.

26. THE DOCTRINE OF MATERIALISM (MODERN SADDUCEEISM) MAKES GOD INCONSISTENT. IT TEACHES THAT GOD LOVES WICKEDNESS AND HATES RIGHTEOUSNESS.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, turn from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11).

"Precious in the sight of the Lord is the death of his saints." (Psalms 116:15).

(1) According to materialism, both the saint and the sinner cease to exist at death. They are annihilated.

(2) Their condition is exactly the same. Nothing remains of either.

(3) But the Lord is pleased when the saint ceases to exist. He rejoices when one of his people is annihilated.

(4) But the Lord is grieved when a sinner is annihilated.

(5) This doctrine makes the Lord inconsistent.

6. Any doctrine that makes God an inconsistent being is false.

It will be noted that there is the constant vein of thought of the independence of the spirit of the body, and the total dependence of the body upon the spirit for life.

Back To The Bible

CLAUDE L. DO WELL

Wake Up America!

(The following from Brother Dowell is his first effort for publication, but it is well worth our time to study it. —James L. Neal.)

The above caption can be applied to the whole world in general, and especially to America. The laws of our land permit us as individuals to worship God as we see fit. We should be thankful for that. In the early days of the church people were put to death for contending for the faith once for

all delivered to the saints. (Jude 3).

Strong Faith

Thank God we are blessed with those today who would die because of their love for the truth, contending for it, rather than deny the faith! We should be truly thankful for such brave souls who will face the frowning world with the pure gospel of our Lord in these trying times.

It seems we have buried our heads and hearts in the whirl of the world

and in the sands of sin, and have forgotten our souls, that there is a God in heaven, that God has a Son, that the Son has a church, which He purchased with his own blood. (Acts 20: 28) "Can a maid forget her ornament, or a bride her attire? yet my people have forgotten me days without number." (Jer. 2:32).

Can You Ignore Responsibility?

Dear reader, you may forget, you may ignore your responsibility to God, you may refuse to hear His word and dismiss all thought of the judgment, but that won't delay the judgment one whit! It just simply means that you are going to the judgment **unprepared**.

Yes¹, I know some will say: "I'm pre-

pared, I go to church once in a while, I read my Bible and hear good preaching over the radio at home on such as, "Back to the Bible," etc. Yes, I hear that too, but when I study my Bible, which is just like your Bible, I find some of this "Back to the Bible" preaching is true in part—it is so far **back** that the Bible isn't in it at all.

Be a doer of the word. (James 1:21-27) If you do as the Scripture cited directs, you will 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) So friends, take heed how you hear and what you hear. (Mark 4:24; Luke 8:18) That being true, we want also to be careful what we read: It is my desire that you check this article I'm now writing closely, and if you find any part of it false, please advise me and I'll make amends. But I have no compromise nor any apology to make, if it is in keeping with the word of my Lord!

Let us hold "forth the word of life; that I may rejoice in the day of Christ, giving Him (Christ) the pre-eminence in ALL things." (Phil. 2:16; Col. 1:18; read Gal. 1:9, 10). Paul says, "for if I yet pleased men I should not be a servant of Christ." We still have more and more of these "yet men," in the world preaching to please the people. Yes, I know they are well paid for such preaching here upon this earth, but they can't take it with them when they die! If they could do so, they would pray that they might spend it for cold drinks; but there will be no cold drink stands in hell!

Listen friends, let us go back IN the Bible and there learn how to be humble Christians, servants of Christ and prepare to meet God before it is too late! Let us worship God in Spirit and in truth. (John 6:24).

Four Bible Questions For **Study**.

Maybe the following Bible questions will help some poor soul who wants to be a servant of Christ:

1. How can I worship God acceptably?
2. When must I worship God?
3. What kind of a worshiper does God want me to be?
4. How am I to worship?

I will endeavor to give Bible answers to these questions—not going "back" of the Bible, nor ahead of it. Check closely. If answers are correct, please accept and tell others; if not, tell me.

No. 1. "For there is one God, and one mediator between God and men, the man Christ Jesus." Verse 6 says: "Who gave himself a ransom for ALL, to be testified in due time." Christ

paid the supreme price for the church (Acts 20:28). Christ paid the ransom for us; He has the right to make laws as to the way men shall worship God, and it is not for man to legislate. Now, is that statement **true**? Let us see from the Bible. Jesus said himself: "ALL power is given unto me in heaven and in earth" (Matt. 28:18). Notice again: "Though He were a Son, yet learned he obedience by the things which He suffered; and being made perfect. He became the author of eternal salvation unto all them that obey Him" (Heb. 5:8, 9). And again Jesus said: "I am the **way**! . . . no man cometh unto the Father but by me" (John 14:6).

Now my friends, that answer is not **BACK** beyond the Bible; nor, this side in modernism: but, **IN THE BIBLE**.

Regarding the remaining three questions let me call your attention to Saint John 4:23, 24. Here we find Jesus in conversation with a woman of Samaria at a well. He said to her: "But the hour cometh, and **NOW IS**, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him **MUST WORSHIP** him in spirit and in truth." This conversation took place in Sychar, a city

of Samaria, near to the parcel of ground that Jacob gave to his son Joseph in the long ago, and Jacob's well was there. Jesus was on his way from Judea to Galilee. It was the sixth hour of the day—high noon. Remember, Jesus was in the flesh just as you and I are today, tempted as we are, yet without sin, and no guile was found in His mouth. While resting there on the well, the woman of Samaria came to draw water; and the conversation took place. Here we have the words of our only Mediator between God and man, regarding the worship we should have today. Yet, not many have heeded these words. Have you?

Let us now study this language in the light of the questions asked. Remember Paul said: "Study to show thyself approved unto God" (II Tim. 2:15). We are going to have to study to comply with this, and also with Peter's request: "Be ye ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

Question two has to do with the time of worship. Paul says: "**NOW IS** the accepted time." Again, "**Behold NOW IS** the day of salvation." We do not now have to go to Jerusalem to

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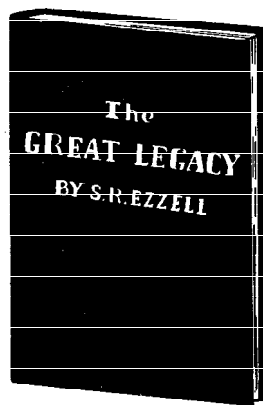
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worship God, as did the Jews in the long ago. Anywhere on earth that two or three will gather in the name of the Lord they can worship God acceptably. That is certainly true as to **place**. As to **lime**; it must be upon the first day of the week—the Lord's day (Acts 20:7; Heb. 10:25; Rev. 1:10). That is NOT "back" of the Bible, nor ahead of it; but, **IN IT**. **Read** it; **study** it. Work out your own salvation with fear and trembling, **after the righteousness of God**; and **don't** seek to establish your **own** righteousness. Submit yourselves to God through Christ, our only Mediator. Fear him who is able to destroy **both soul** and body in hell! (Phil. 2:12; Rom. 10:3; Matt. 10:28).

CAUTION! Now remember and bear in mind Christ has ALL power in heaven and in earth, and is the author of **eternal salvation** to all them that **obey** him (Matt. 28:18; Heb. 5:8, 9). Since Christ has this authority and since he has said the time "NOW IS", let's take him at his word; Let us humbly and truly worship God "in spirit and in truth" on **every Lord's day!** And let us be faithful in **all other** Christian service until death. Then we can enjoy that "**prepared place that is prepared for a prepared people!**"—R. F. D. 3, Fayetteville, Ark.

(To Be Continued)

THE TWO BUILDERS

(Continued from page three)

they have done wrong at any time, they presume to keep a credit and debit account with God and always claim their good deeds over balance the evil deeds.

This deluded hearer and foolish builder looks at his manufactured moral ledger and claims that he does more good than evil, if there is more good on the credit side than evil of the debit side—all is well with his soul. Poor deluded, wretched soul! This deluded builder need never stop to pray, but to pat himself on his chest and thank God and congratulate himself that he is not as bad as other men, but is so good that even the angels of heaven desire his company. — The Bible after all is an old curiosity shop, and Jesus Christ is not man's redeemer and savior!

But, hear me today, my friends, are you listening; These little buildings may look pretty and attractive, but they have no foundation. All is sinking sand! These little builders with their works will go down darkest and deepest beneath the surging flood and sweeping winds of destruction in that last great day of the judgment.

I beg you build on the rock, Hear

the words of Jesus and DO what he commands! The wise man's house might not be so attractive and unique before the world but it will stand. Its foundation is secure!

Notes - Reports

Frank J. Dunn, Box 545, Corsicana, Texas, September 23: One more baptized at Fifth Avenue yesterday—a middle aged lady. Present conditions indicate the possibilities for an increased program of work in 1947.

David M. Owens, Wilkinson, Miss., September 16: I preached again at Glamaur, Ky., the 8th. Closed a 7-days meeting at Happy the night of 8th. Started meeting at Grassy Branch near Toulouse the 10th and preached at Rock House near Busy the afternoon of 15th. We are having good crowds and good singing. We need preachers that will make full time work of the ministry.

A. E. Wickham, 1729 W. Market St., Steubenville, Ohio, September 19: In good meeting here. Home preachers, Jake Horney and Ben Taylor are away this week. They will be back next week.

D. H. Perkins, 1506 Arnett Street, Lubbock, Texas, September 17: Last Lord's Day was another very fine day for the church here at Southside. Five people responded to the invitation. A policeman of the city, and his wife made the confession and were baptized. Two other people confessed errors and were restored to fellowship. One person came to identify as a member for fellowship with us. At the morning service our auditorium which normally seats 500, was not only filled, but the aisles and vestibule were also filled, and some of the leading brethren sat in the study. The night audience was estimated to be around four hundred. This is a very pleasant and encouraging work. B. L. Douthitt of Nashville, Tennessee, begins a meeting here on Thursday night of this week. On September 30, I plan to leave by airplane for New York City for a mission effort of two -weeks. The church here is sending me for this work. On October 16, I am scheduled to begin a meeting with the church at El Reno, Okla.

O. C. Hartsell, 531 Chambers, Marlin, Texas: We have given up our work at Mart for Marlin. We have been in Mart for the past four years, and we do appreciate the Mart people. Keep the "Gospel Light" coming; we do appreciate these weekly sermons; we feast upon them; they are like the ones we read in the Bible.

Geo. W. Hardin, 213 Hope Street, Alexandria, La., September 16: Attendance low yesterday. One baptism. Contribution some better. It is likely you have friends, relatives or brethren here who are not attending worship, why not spend a penny in an effort to save their soul? Drop us a card. We are interested in them. Are you?

Waymon D. Miller, Lubbock, Texas, September 19: Our work with the Walnut Street church is still making fine progress. During the past month we have set ten new records, and tied another. In some cases we have set new records and then broken them two and three times in the same class. Last Lord's Day 159 attended the Bible classes, which is eleven more than the total membership of this church, and thirty more than we have enrolled in these classes. Three placed membership last Lord's Day. We rejoice to see the cause prospering among so many churches in this section. Attendance to all five white congregations in Lubbock is the largest in history.

R. A. Hartsell, Guthrie, Oklahoma, September 20: Early Arceneux is to begin our fall meeting September 29, and continue through October 8. He needs no recommendation, as his ability is known throughout the church. We are endeavoring to properly introduce him to the people of our town. If you are in our area, don't miss this opportunity. The church building is located at 116 North Broad, Phone 125.

H. C. Finley, Route 2, Pine Bluff, Arkansas, September 13: I have had a splendid summer in the Gospel work, in meeting and singing schools. I have worked in Arkansas, Mississippi, and Oklahoma. On the first Lord's Day in September at both morning and evening services I conducted the song services at the church of Christ in Mineola, Texas. I have lost four school because I had more than I could do at the time they wanted the schools. Please make your plans for that meeting or school or both and let me know before November first. I intend to fill every call possible.

R. W. McCall, Oak Grove, La., Sept. 15: The church at Goodwill, La., closed an eight-day meeting recently with two baptisms and two confessions. Brother F. J. Winningham of Marcella, Arkansas did the preaching. Good crowds and good interest. The church is in need of a preacher. This is practically a mission territory. Anyone interested please contact W. H. Fields, Pioneer, La., or R. W. McCall, Oak Grove, La.

David M. Owens, Wilkinson, Miss., Sept. 4: Held a meeting at Glamour, Ky., August 24 to September 1. Preached at Stormking the 26 and a funeral the 27th. Preached at the Combs memorial meeting September 2. Glad to see so many people reading The Gospel Light. It just happens to be a paper that will benefit people who read it.

W. T. Newton, Craig, Alaska, September 12: I will be here for one year. Wife and I came here to work in the Craig Children's Home. We have 13 children in the home and need help to feed and clothe them. There is a small congregation of the church of Christ here. They own their own building and the building for the home. We love The Gospel Light. It is true to the Book.

J. D. Taylor, Box 725, Dalhart, Texas, September 17: Brother Curtis' articles against "Jehovah Witnesses" is very fine and a needed treat for some of we preachers. Ira Lee Sanders of Houston, Texas, formerly a minister of Dalhart, closed a very fine meeting here September 8. The Gospel Light is fine.

C. E. McCord, 3015 W. 15th St., Little Rock, Arkansas: Since last report I have assisted in the following: July 17 to 28 at Evening Shade, Ark. and Brother Clyde Hance of Bates-ansas. I conducted the song services ville did the preaching. One baptized. July 30 to August 8, at Plunk Creek, near Doniphan, Mo. No visible results. August 11 to 25 at Lilbourn, Mo. This was the best meeting I have had a part in in a long time. Seven baptized and three restored; all heads of families except one fine girl. Brethren said it was the largest crowds since the church was established. My brother conducted the song service. I also baptized a colored Baptist preacher while at Lilbourn. Had been preaching for the Baptist 30 years he told me. He was convinced by hearing Brother Stovall over the radio from Blytheville. I still have some time open for fall meetings.

Lee R. Nichlas, 3101 E. 13th Street, Sioux City, Iowa: We in Sioux City were greatly strengthened in the July meeting here with Brother Richard Donley of Ralls, Texas doing the preaching in a very fine way and Brother M. E. Waldrum leading the singing. It was indeed a very happy occasion to have these brethren in this city for the first effort and we hope it will not be the last time for us to be with them in the work of the Lord. Interest was fine the last four nights of the meeting and interested parties expressed to me that they regretted to see the meeting close. It does us good to know that there are those in this community who want to see the church of Christ established here, some of them leaders in the denominations. We shall not rest until the church of our Lord is planted here. There are two of us now. We need help to buy a lot and build a building. And most of all a preacher will need support when we get one. Interested people would like to see Brother Donley come back. He is the man for the job here to do it in the easiest and quickest way. Who is interested? May we hear from you, brethren.

Cleon Lyles, Little Rock, Arkansas, September 23: Eight were added at Fourth and State Sunday. Three were baptized, one restored and four placed membership.

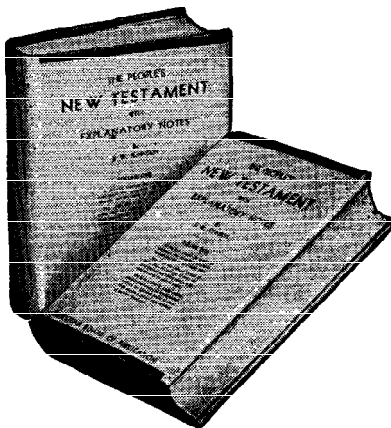
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CHAPTER XVIII.

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, say-
ing. Who then is greatest in
the kingdom of heaven?
And he called to him a lit-
tle child, and set him in the
midst of them, and said.

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.

(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 16

DELIGHT, ARKANSAS, OCTOBER 3, 1946

NUMBER 43

Behavior In The House Of God

GEO. B. CURTIS

(Note—This article was prepared for "The Evangel" a local bulletin for the church in Silver City, N. M. We pass it on to readers of The Gospel Light because we believe it is applicable to congregations elsewhere.—Ed)

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 14, 15).

All of us know that the church of God is made up of the members of the church. It is not the building in which the members meet for worship. But members and members' children ought to know how to behave themselves in the meeting house. Hence, I am talking to you this week about behavior in the house of worship.

Someone has aptly said that order is the first law of heaven. In creation one of the first acts of God was to bring order out of chaos. Visitors are prone to judge the church in any given locality by the conduct of the members and their children before services, during services and after services. We are inclined to use this medium of evaluating a church and its preacher, ourselves.

I would not, if I could, put an end to the friendly visits of the members while waiting for the classes to begin, or for worship to start. There is nothing sacred about the church building. But worship is sacred. Hence, when the worship begins every distraction of every kind should cease.

One of the very worst features we have here is our conduct at the beginning of the song service. It, at times, takes minutes to get the conversation toned down enough for the leader to announce his number. Brethren, this ought not to be. There are none of us so dumb but that we know when the time to start the song service is drawing nigh. The moment the

leader arises, let every mouth be stopped and every tongue stilled. This will add greatly to the beauty and dignity of the worship in song.

Another thing that needs attention is the matter of leaving the auditorium during the invitation song. Some seem to wait for the opening of the hymn of invitation to get up and walk out. Personally, I'd prefer that one would leave at any other time. The decision of a soul may hang in the balance, and the stalking from the room on the part of a member, or any one else might hinder the decision to the loss of that soul.

Too, a group of early teenagers have occupied the back seat for the past few Sunday evenings. There has been a decided tendency on the part of some of them to visit during the sermon—not bad—but this is a leaning in the wrong direction. This is a problem for parents, and I'm sure that it will be taken care of.

Some criticism has been voiced about the men's smoking around the door of the building before and after services. The criticism was placed thus by one critic: "They will stop at the very door and take one, long last drag at their cigarette, and then throw it away." I use no tobacco; but I have never made its use either a moral or

religious issue. However, there is a time to all things. Men, what do you think of this?

The matter of babies and their crying has been a problem in many churches. I've never let babies disturb me as they disturb some. I have always thought it better to hear them cry than risk hurting the mothers by peremptorily asking them to take the offending infants from the auditorium. But they do bother. They bother, not only the preacher, but the entire audience. The thoughtful mother will not have to be asked to take Junior out until he is quieted. She'll do it any way.

The church has a duty in this matter as well as the parents of the babies. A place of convenience and comfort should be provided for the mothers and their babies. We'd as well face the issue now. Before another year rolls by we will have more babies in our audience. The mothers-to-be are the very cream of our membership. Let's anticipate this problem and solve it before it arrives.

Finally, brethren and sisters, it is the Christian duty of every one of us to help to make the service and worship of God as effective with us as is possible. Don't forget that hospitality and friendliness to visitors and new members is an absolute necessity. We've been criticized for a lack of this friendliness. Let's see that a similar criticism is never deserved again in the congregation.

Things I Dislike About Preaching

WAYMON D. MILLER

This morning I met a friend who had recently accepted new employment. After the customary remarks of salutation, I then asked confidentially, "John, how do you think you'll like your new job?" Seeing that I was interested in his welfare, he readily enumerated some points that he thought he would both like and dislike in his present position. I then

wondered if brethren ever thought of some of the distasteful aspects of preaching the gospel. Most gospel preachers I have ever known are a patient and considerate lot, and are usually more reluctant to complain than most any group of men I know. Though many disagreeable tasks become their duty, such are received by them with uncomplaining grace. In

this attitude I feel that many times gospel preachers do not receive the amount of consideration and appreciation due them.

I have no desire in this article to create the impression that preaching the precious gospel of our Lord is altogether a distasteful task, but only to remind the reader that such work is not always scented with the fragrance of roses. Neither does this article come from a heart warped with selfish pride and ambition, and filled with disgust for my brethren. This is not true. In all my life I have never been happier in the work of the Lord than at present, nor have I ever entertained warmer and more cherished felicity for the goodness and generosity of my brethren than now. I simply wish you to consider some of the problems and vexations of every gospel preacher from a preacher's point of view. This, I feel, will promote mutual understanding in these matters between preachers and his brethren. This alone is the intent of this article.

First of all, I do not appreciate the insinuation that a preacher has "an easy life." I do not know a group of men anywhere that have more serious responsibilities, or who are busier than faithful gospel preachers. Disgust is not an easy attitude for me to assume, but I am easily disgusted with folk who insinuate that a preacher's job is easy and wholly pleasant. Some few have had the audacity to make these remarks to me personally, and I have replied, "Brethren, if you think preaching is so easy, then why don't you quit what you're doing and start preaching?" This usually changes the subject in quick order! Only those who are willfully dishonest, or are not familiar with a minister's full responsibilities, make such accusations. Now, let us candidly consider some aspects of a preacher's obligations here that are by no means pleasant or "easy." It is not an easy or pleasant matter for a preacher to be away from home much of the time. Most preachers are away from home on the average of three months each year in meetings, and were it possible all had rather be at home with their families. Hadn't you? So many times a preacher cannot make arrangements for the pleasure of his family, as so many times such arrangements are replaced by unsuspected duties. Just as the doctor, the preacher must be willing to forego personal pleasures at any time to answer the call of duty, and these calls come twenty-four hours a day, seven days a week, and fifty-two weeks every year. Nor can a preacher entertain hope of some day having

that home of his own, like most brethren. He does not know where he shall be the next year, or many times the next month. He must so many times move on an average of every two years, which is quite expensive and destructible to his furniture. Some one has said, "These moves is equal to a fire." And the attitude that so many brethren have in employing a minister is a little disappointing. Some think it unprofitable, or maybe "unscriptural," to employ a preacher for more than a year at a time. Not long ago I heard a member remark, "Two years is long enough for a preacher to stay in any one place." Well, brethren, do you feel that two years is long enough for you to hold one job? Give preachers the consideration you expect! There is never reason for a preacher to have to move so long as the church is making proper progress, and he is doing his work satisfactorily. Brethren, think of how you would feel if your employer had to decide every year whether you could remain with the firm! This I appreciate about the brethren with whom I am now laboring. Upon considering this work the brethren said, "Brother Miller, we are not hiring you for just a year, or two years, or any such indefinite period of time. We're simply asking you to come and work with us, and we want you to stay as long as you care to, and as long as the work prospers." Personally, this is as I consider an ideal arrangement.

Secondly, I do not appreciate the common idea that a preacher has "nothing to do." This is a frequent expression, but misrepresents the facts to all who understand the work of a faithful gospel preacher. No one is busier than the faithful preacher, and all of his time belongs to his work. Like the apostle Paul, the worthy gospel preacher continually has "the care of" the church in mind. It is his rising thought, his omnipresent concern during the day, and his last thought at night before he succumbs to sleep. Most preachers must not only prepare and deliver two sermons on Sunday (I have delivered four sermons regularly each Sunday at one place I worked), but also teach from three to five Bible classes each week. At present I am required to prepare in all seven lessons per week, including sermons. Did you ever try to preach a sermon, or teach a Bible class? If so, you are familiar with the laborious preparation and anxiety connected with such work. One time I knew an elder, still a good friend of mine, who was called upon to preach a sermon in the preacher's absence.

This was his first trial at preaching. Though he had a few weeks in which to prepare the lesson, he said he worried, fretted, and laid awake nights trying to prepare for this sermon. He also told me when that sermon was over he was in favor of raising the preacher's salary! This might be a sure cure for those who think the preacher has "nothing to do." Aside from preparation of lessons, take into consideration the other study of Biblical matter that must also be crowded into a preacher's activities. On at least one hundred and four times during the year he must have ready "fresh" and appealing sermons. You may also multiply that number by the number of years he remains with the congregation, and view his problem with sermons alone. Then, there's the visiting. The preacher must be the official door-knocker for the congregation, and unless visited often even many church members (I did not say "Christians") complain that the preacher does not visit them more often, and some times get "offended" and stop attending the church services.

The preacher, too, must be the public secretary for the church. He must usually give of his time to answering letters for the church, and other correspondence. And he must be a good office worker, for his office (or study) is the official business office of the church. Then there's hospital calls, telephone calls, charity calls, civic calls, weddings, funerals, socials, outings, and many other obligations to numerous to mention. Oh yes, the bulletin, which must be printed weekly, and read by a few occasionally. To prepare the bulletin he must gather his information, type it, cut the stencils, and print the bulletin on the mimeograph machine. These matters do not include some time each week that he must furnish a sympathetic shoulder upon which some disgruntled church member can "cry" and complain. His ears also must be ready receptacles for grievances, objections, gossip and the like. His home must, too, be a ready boarding house for many who visit the congregation, and it is always "understood" that he's to keep the visiting preacher. The preacher's wife also must be a tireless dynamo, and attend many duties that other women in the church should perform. The preacher must be a veritable diplomat to assist in patching up "wounded" feelings in the church. When some misinformed brother insinuates that I have nothing to do, then I readily offer to compare the hours I work every week, seven days per week, with his. That also

usually changes the topic of conversation. Few people appreciate the strenuousness of delivering one sermon. Some one has said that it requires as much physical, mental and nervous energy to preach one forty minute sermon (when brethren will allow it) as is required for six hours of strenuous manual labor. So you think preaching's easy, eh? Brother, try it!

Nor do I appreciate the insinuation that preachers are different from other people, and are to be herded into a separate and distinct class of their own. How I revolt in my heart when I drop in unsuspectedly, and the lady of the house goes into nervous tantrums because everything is not in place. She expresses mortified humility because "it's the **preacher**," which in her estimation makes things so much "different!" Why won't folk treat we preachers as just human beings!? Why does everything have to be in perfect accord when we come? Why do folk shrink at the thought of having the preacher visit them? Then, too, I do not personally like to be greeted continually as "preacher" this, and "preacher" that! Do I have no proper name, and must I always be called by my "occupational" title? What if I should always greet brethren by their occupation, and call them "mechanic," "barber," "grocer," or "butcher." They would not feel this complimentary. Neither do I! If there is to be no distinction between preachers and any other church member, and there should not be, why then continue to make the distinction in this manner? I'm called "preacher" so persistently and continually that some times I have to stop to think what my name really is!

Then, finally (I saved the best for last), I do not like nor appreciate the financial security, or rather **insecurity**, of preaching. I realize here that I am treading on forbidden territory, but from the mood you already perceive, I guess I've been in forbidden territory in all this article! So I guess this final note will not make great difference. But just here I am daring or maybe "ignorant," enough to say what many preachers have privately thought for years. That's this, I do not enjoy the lack of financial consideration given preachers many times. In some cases I've been tempted to say that preachers have been the victims of "righteous swindles." Take this example, for instance. The church at Persimmon Grove asks me to "hold" them a meeting next summer. Nothing is said, or can be said without criticism, about the financial arrangements of the meeting. I'm making fifty dollars a week and house furnished in my local

work, we'll say. I take two weeks off next summer and hold the Persimmon Grove meeting. At the end the brethren "**give**" (I detest that term, too) me sixty dollars for the meeting, with the "apology" that they intended to pay me a hundred dollars, but they had to take forty (of **my** wage!) and repair the roof! Well, to get down to brass tacks, I've only been set in the "hole" forty dollars for the "privilege" of holding the meeting, aside from my expenses! Brethren, now honestly, is that fair treatment? Is it right to ask a preacher to come to your church for a meeting, and then you pay him much less than he would make if he remained at home? I have never held a meeting where brethren were so considerate to ask me what my salary was at home, pay me that and extra expenses for the meeting. I asked a preacher here this summer how he was getting along in his meetings. "Fine," was the reply. "Making lots of money, I guess," I ventured. "Well," he said, "I'm doing much better than last year. I only lost forty dollars in my first meeting, and thirty in the second!" Yes, a preacher's expenses at home goes right on, and at a

higher rate, when he's away in meetings. Once a fellow complained that "the preacher is making more money than I." Know what he was doing? Manual labor. Usually folk do not complain that their doctor or lawyer are making more than they, yet they expect the preacher to be as well educated, dress as well, and drive as nice an automobile as their doctor or lawyer! A preacher's extra expenses for automobile operation, clothes, cleaning, laundry, books, and the like are tremendous. A preacher who is making fifty dollars per week in the long run does not make as much as a member who receives thirty dollars a week. No, dear brother, your preacher is not "preaching for money," but at the same time his family must eat, dress, and strive to meet the constantly increasing coasts of living!

There were several other intimate matters I thought I would discuss, but guess I've said too much already. No, I'm not thoroughly disgusted with either preaching or my respected brethren. If you have doubts or suspicions of such, then watch for the next article, "Things I Like About Preaching."

Back To The Bible

CLAUDE L. DOWELL

(Number 2)

Wake Up America!

CAUTION! Now remember and bear in mind Christ has **ALL**, power in heaven and in earth, and is the author of **eternal salvation** to all them that **obey** him. (Matt. 28:18; Heb. 5:8, 9) Since Christ has this authority and since He has said the time "**NOW IS**," let's take him at his word! Let us humbly and truly worship God "in spirit and in truth" on **every Lord's day!** And let us be faithful in **all other** Christian service until death. Then we can enjoy that "**prepared place that is prepared for a prepared people!**"

(In studying this important subject the author had four questions under consideration, namely: 1. How do I worship God acceptably? 2. When must I worship God? 3. What kind of worshiper does God want me to be? 4. How am I to worship? He is now taking up number three. Let us carefully follow him.—Editor)

Question 3

Now let us notice question No. 3. John 4:23 again. Jesus says, "**True**

worshippers." Does that mean anything? Certainly so! The word **true** here is a descriptive adjective. It means faithful, loyal, genuine, correct.

Dear one, if you are that kind of a Christian you are approved of God; for, He seeketh such to worship Him. God does not desire worshippers who just worship Him occasionally—on Easter Sunday, for example. When such worshippers close their eyes in death, their relatives want the preacher to say over them that they were faithful members of the church.

Sad, sad is that condition but it truly happens many times! So, to **you** who have named the name of Christ and are living in disloyalty to the confession you once made to your God—**don't** let the above statement be truly said of you; repent and get back to worship; be faithful; be loyal to our Lord unto death and receive the crown of life. (Rev. 2:10) **Don't** crucify the Lord afresh by failing on your part—don't drag the name of the Lord into the elements of the world and the sands of sin.

Before we discuss question No. 4, I want you to thoroughly understand

(Continued On Page Six)

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Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

NUMBER FOUR

27. THE APOSTLE PAUL CONSIDERED NATURAL DEATH TO BRING THE SAINT INTO THE PRESENCE OF THE LORD.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who hath also given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight); We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:1-8).

(1) The earthly house of this tabernacle is the body.

(2) If our bodies are dissolved we have a building of God.

(3) This house is not made with hands. It is eternal in the heavens.

(4) We groan to put off this body of flesh.

(5) We desire to put on the heavenly body.

(6) To put on this eternal house will mean that mortality (the body) is swallowed up of life.

(7) To be home in the physical body is to be alive in the flesh.

(8) But while we are alive in the flesh we are absent from the Lord.

(9) If we are absent from the body, we are present with the Lord.

(10) The body without the spirit is dead.

(11) The dead are absent from the body. They are present with the Lord.

(12) Paul preferred being absent from the body to be present with the Lord.

(13) Those that ceased to exist could not be present with the Lord.

(14) Therefore to be absent from the body does not mean to cease to exist.

28. THE APOSTLE PAUL CONCEIVED THAT GOD WOULD BRING THE RIGHTEOUS DEAD WITH HIM AT THE TIME OF THE RESURRECTION.

"But I would not have you to be ignorant, brethren,

concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thess. 4:13, 14).

(1) Not to understand that God took care of the righteous dead would manifest a state of ignorance.

(2) God brings them—persons—with him.

(3) They did not cease to exist.

29. WHETHER WE LIVE OR DIE. WE ARE TO LIVE TOGETHER WITH HIM.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (I Thess. 5:9-10).

(1) Man is not appointed to wrath.

(2) God has appointed man to obtain salvation by Christ.

(3) Christ died for us, in order that, whether we wake (live) or sleep (die) we should live together with Christ.

(4) Sleep is from the Greek *kathēudo*. Thayer defines: "Euphemistically To be dead." (I Thess. 5:10) (Thayer p. 313).

(5) The Christian, whether in the body or out of the body, lives with the Lord.

30. PETER CONSIDERED THE PHYSICAL BODY AS SOMETHING THAT COULD BE DISCARDED AND MAN'S IDENTITY YET BE MAINTAINED.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance" (II Peter 1:13-15).

(1) Peter refers here to his physical body as "his tabernacle."

(2) He was in this tabernacle.

(3) He must shortly put off this tabernacle (body).

(4) Putting off the tabernacle is death (decease), v. 15.

(5) Peter spoke of himself as an "I" that was not the body.

(6) He spoke of the inward man, or spirit.

(7) This teaches that this spirit survives the putting off of the body.

31. GOD KNOWS HOW TO TAKE CARE OF BOTH

THE RIGHTEOUS AND THE WICKED TO AWAIT THE DECREES OF JUDGMENT.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Peter 2:9).

(1) The godly are delivered out of temptations.

(2) The unjust are reserved to the day of judgment for punishment.

(3) The wicked could not be reserved if destroyed—annihilated.

(4) The word translated reserve is from the Greek, *ferrein*. Its meaning is to guard carefully, to keep, to reserve. (See Thayer p. 622).

32. CHRIST RECOGNIZED THE EXISTENCE OF THE SPIRIT INDEPENDENT OF A FLESHLY BODY.

"And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:36-39).

(1) The Lord appeared unto the apostles gathered together.

(2) They were greatly frightened.

(3) They thought they were seeing a spirit.

(4) Christ presented the proof that he was not a spirit.

(5) In so doing, he gave certain characteristics of a spirit.

(6) A spirit does not possess flesh and bones.

(7) In other words, a spirit is independent of a body.

(8) To dispute the existence of the spirit, independent of a fleshly body, is to dispute this statement of Christ.

33. GOD HIMSELF IS A SPIRIT.

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

34. MAN IS MADE IN THE IMAGE OF GOD.

"So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

(1) God is a Spirit.

(2) He has no fleshly body.

(3) Man is made in the image of God.

(4) An image cannot be made of something that does not, and never did, exist.

(5) A fleshly body of God never did exist.

(6) Hence our fleshly bodies are not in the image of God.

(7) Therefore it is our spirits that are in his image.

(8) God's Spirit is eternal.

(9) The spirit of man cannot die. It is in the image of God.

35. GOD IS THE FATHER OF OUR SPIRITS.

"For we are his offspring" (Acts 17:28).

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9).

(1) We have fathers of our flesh—bodies.

(2) Notice the plurality—fathers—each a different fleshly parent.

(3) There is a Father of spirits, singular,—Father—one Father of all spirits.

(4) Materialists teach that the spirit of man is only the breath of man. They define the spirit to be wind—only wind.

(5) If that be true God is only the Father of the air we breathe.

(8) Jehovah God is the Father of our spirits.

(7) The Spirit from which our spirits are generated is eternal.

(9) We partake of the corruption of our fleshly fathers in the fleshly bodies that we have from fathers of the flesh.

(10) We partake of the incorruptible spirit of our heavenly Father.

(11) This is the inner man.

36. THE MARTYR SCENE OF REVELATION 6:9-10 TEACHES CONSCIOUS EXISTENCE.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and 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" (Rev. 6:9-10).

(1) These had been beheaded for the word of God.

(2) John saw the souls, not the bodies.

(3) They had been slain.

(4) They cried for vengeance.

(5) This was before the resurrection, for men who had slain them were yet upon the earth.

(6) They were given white robes.

(7) They were told to rest for a season.

(8) They were alive and conscious.

Sufficient scriptures have been given to show that man possesses an undying spirit. Our next study shall be an examination of materialist proof texts.

Rejoicing In The Lord

HOYT BAILEY

Those having the idea that Christians should **not** be full of joy and be continually rejoicing, should ponder **the** divine admonition, "Rejoice in the Lord alway: and again I say, Rejoice." We are not to feel and act as if all our hopes were blighted when we became Christians. The eunuch "went on his way rejoicing" after his baptism. The jailor rejoiced after he was baptized. It should be observed that this rejoicing is in the Lord: therefore one can be happy and "have a good time" after becoming a Christian. Words from a wise sage are, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones."

Mark Twain said, "Laughter keeps the heart sweet." The peerless apostle wrote, "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity." May we also "rejoice in the Lord greatly."

"Be thou partaker of the afflictions of the Gospel according to the power of God" (II Tim. 1:8).

A Christian that is interested in working for God, need never seek employment, but only to answer God's call for workers: "Who will go, and whom shall I send," with a "Here am I; send me," and their days will be full, for the work is great and the laborers are few.—Selected.

BACK TO THE BIBLE

(Continued from page three)

that we are to worship **God** the heavenly Father, and not some man. Yes, some would have you call them Reverend "so and so," or Father "so and so" in a divine sense. Listen friends to Jesus: "Call no man your Father upon this earth: for **one** is your Father which is in heaven." (Matt. 23: 9) Is that **true** or false? Is it **IN** the Bible? or, "Back of it?" The words of Jesus here are self-explanatory. Let's take them at face value!

Question 4

Now let us go to question No. 4: How am I to worship God? Go right back to the words of Jesus in John 4:23, 24. "True worshipers **SHALL** worship the Father in **spirit** and in **truth**." Again: "God is a spirit: and they that worship him **MUST** worship in spirit and in truth." Notice the wording: you **SHALL** and you **MUST**. Since God is a Spirit, He requires **spiritual worship**. The emphasis is on "**shall**" and "**must**."

This question requires a two-fold answer. Let us first notice the spiritual side of it. What does it mean to worship in "spirit?" Does it mean we are to be miraculously endowed with the Holy Spirit, so as to perform miracles, heal the sick, raise the dead and open the eyes of the blind? Certainly not. All that belongs to some of this modern religion floating around in our fair land. Such religionists were born around **2,000 years too late**. I haven't seen a single one yet that could do the things the apostles did.

Worship In Spirit

Now friends: not "back of the Bible," but, **IN the Bible** Jesus says: "The words that I speak unto you, they are spirit and they are life." (John 6:33). We must have faith—must believe. "Now faith is the substance of things hoped for, the evidence of things not seen.....But without faith it is impossible to please him: for he that cometh to God must believe that he is." (Heb. 11:1, 6). To worship God in spirit simply means that we must have an **honest, sincere, conscientious and believing heart** to the extent we believe everything God says and are willing to put our whole selves into it.

Worship in Truth

What does it mean to worship in **TRUTH**? Alright—**BACK IN** the Bible again. "Thy word is **truth**." (John 17:17) Again—**IN THE BIBLE**: "I am the **TRUTH**." (John 14:6) His word is **TRUTH**, He is **TRUTH** and "ye shall **know the truth**, and the **truth** shall make you free." (John 8:32)

Friends, the Bible leaves us in no doubt as to how to worship God in **TRUTH**. To worship God in **truth** simply means to worship Him as the **TRUTH** authorizes and directs.

Since Christ is the **TRUTH** and the only mediator between God and man, it should certainly behoove us to worship as He has directed in His word, which is **TRUTH**. (John 17:17). Listen friends: "Grace and **TRUTH** came by Jesus Christ." (John 1:17). What we have studied on this question is Scripturally true. If in our worship we do that we do not believe to be right, our worship is **NOT IN SPIRIT**; and, if it is not directed by the truth, our worship is **NOT IN TRUTH**, no matter how honest, sincere and conscientious we may be. It thus becomes vain worship! Such worship is not accepted by the Lord. (Matt. 15: 7-9; Mark 7:6, 7).

Dear reader friends, if you would like to worship God as Christ directs through His word, why not go to the church of Christ in your **local community**, hear the word preached in its simplicity and purity, obey its teaching and be governed accordingly? At churches of Christ you are always welcome, and some one will be glad to clear your mind of any point you do not fully understand.

The Order of the Gospel

1. It must be heard to be understood. 2. It must be understood to be believed. 3. It must be believed to be rightly obeyed. 4. It must be obeyed for sins to be forgiven. 5. It must be faithfully lived till death to insure heaven! This is God's way of saving lost souls. (Rom. 1:16).—Fayetteville, Arkansas.

Truths In Short

TOMMY MCCLURE

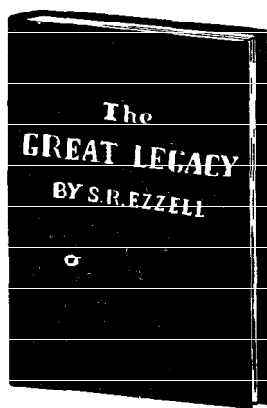
The idea of Baptist Church succession is nothing but "nonsensical nonsense." If they could trace an unbroken chain of Baptist Churches back to the first century, they wouldn't have anything to hook it to, for no Baptist Church was **ever** mentioned in the Bible!!!

The duty of preachers is to "preach the word" and **NOT** to "run" churches.

Some tell me that in condemning the picture show I "run it into the ground"! I verily wish that I could run everyone of them into the ground, for God knows they would look much better!!!

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Notes - Reports

TWO ADVERTISED MEETINGS

R. A. HARTSELL

The congregations at Claremore, Oklahoma and Joplin, Missouri, are not large congregations numerically, but are strong in their work. It has not been my pleasure to see greater efforts in advertising meetings than those put forth by these congregations, taking into account their financial abilities.

In the Claremore meeting about \$100.00 was spent on newspaper and handbill ads. Over \$200.00 was spent by the Joplin congregation. To point out the effects, I mention the fact that four years ago I visited the Claremore church, directed song services for a meeting. Not more than 25 people attended that meeting in any one service. We believe that the attendance reached near 200 in more than one service during this year's meeting.

The present congregation in Joplin is about five years old, and they have just finished a new stone building with basement. This building was filled to capacity in almost every service. More than twenty of the congregations in the "Tri-State" area were represented, and attendance on the part of outsiders was far above average. Each place feels that their advertising paid off—and so do I.

Both places are fortunate in that they have sound gospel preachers, who are also excellent personal workers. The congregations are, by their examples, being led into the spirit of genuine personal efforts, and are able to see the need for effective advertising in their work. Regardless of how well known the preacher you select for your meeting may be among church members, you should realize that his name is not known among outsiders. Furthermore, despite his ability, he cannot succeed by himself.

These things have been mentioned to encourage others to greater activities along these lines.

C. E. McCord, 3015 W. 15th St., Little Rock, Arkansas, September 17: I closed a fine meeting at Canalou, Mo., Sunday night, September 15. Six were baptized, nine restored to their first love and five placed membership making a total of 20 added to their number. The church greatly strengthened otherwise. My brother, Earl, conducted the song services. I have time for some meetings this fall or would accept local work for awhile.

I. D. Ames, Cassville, Mo., September 18: These lines finds me in a good meeting with the Rhea, congregation near Lecom, Mo. There has been two confessions up to date and we are sure that there will be others before the meeting closes Lord's Day afternoon. We go from here to Vichy, Mo., where we will be for two weeks and then to Jadwin, Mo., I am still on the waiting list to be admitted into the Cancer Hospital at Columbia, Mo., but until I go, I am continuing our work of faith and labor of love, Brother

Lawrence Smith is leading the singing for me here and he is doing a good job. Our last two meetings have closed at the waters edge, this one will close there too, for which we give God all of the glory. We trust that much and lasting good might be done for the Cause of Christ every where. Brethren we ask an interest in your prayers.

STATE SANATORIUM NOTES

HOWARD CASADA

In the Tuesday evening service in the Commons Building this week Mrs. Pauline Littleton of Knoxville, Arkansas made the good confession. She was baptized the following day. She is an employee in the laundry department. She was formerly a Baptist.

Among the patients entering the sanatorium the past few days were several who are members of the church. They are Oscar Evans, Ash Flat, Arkansas; Henry Lee Mitchen, North Little Rock, Arkansas; John Duvall, Little Rock, and James Munro Myers of Danville, Arkansas.

A good sister who vows she is opposed to the class system of teaching, and stoutly denies that women may teach has been doing some teaching herself lately. She has recently been going among women patients in the sanatorium teaching them it is wrong for women to teach. She also distributes much literature which teaches that it is wrong to use literature. Several of the patients have noticed that her practice and her teaching does not correspond. We are all hoping she may see the point herself one of these days.

As one goes among the patients these days he sees evidence that preparations are being made to greet the winter weather just ahead. Blankets have been issued and the plumbers are checking over the heating system. And hundreds of electric fans that have oscillated and turned all Summer are now resting quietly. They haven't put them away though for they have learned the sunshine in Arkansas is apt to sparkle forth most any time.

When the snow blankets the pine trees around the sanatorium and the wind howls outside, the patients will settle down in the good warm buildings to read and to meditate. And brethren, many of them will be reading those nice Testaments and good gospel literature you have sent in. And, many of them have learned the way of salvation by that method since the snow last fell.

J. T. Wingfield, Antioine, Arkansas, October 1: Brother Milton Peebles of Saratoga, Arkansas will preach for the Antioine Church of Christ Friday night, Saturday night, Sunday and Sunday night before the second Sunday of this month.

A. H. Bryant, Pryor, Oklahoma, September 23: This afternoon we baptized a gentleman past 84 years of age. We rejoiced and God is glorified. Work moves along nicely. Our meeting with Brother Ray Rayburn, Wagoner, Okla., begins tomorrow evening. Prospects look favorable for a good meeting.

Leonard C. Seal, Douglas, Kansas; Thanks for keeping The Gospel Light

coming. Don't let it stop. Things are going well with the church here. Just closed a good meeting with A. C. Grimes of Muskogee, Oklahoma, doing the preaching. We have had eight additions recently.

Walter W. Leamons, Junction, Texas, September 25: The first Sunday in October will be the sixty-sixth anniversary of this congregation and will be the first day of our meeting, with Brother F. F. Conley of Galena Park, preaching. Four came to us by transfer and one by baptism the past week, with 118 for Bible school, Sunday. We have been having additions all along and are in good shape for the meeting.

Jas. A. Scott, Salem, Oregon, September 25: Since our last report of the work at the Cottage and Shipping Church in Salem many achievements have been realized of considerable value. The reconciliation having been restored, fellowship between brethren in the city is highly enjoyed by our brethren in both congregations. Quite a number have been added to the College and Shipping congregation by transfer of membership and baptism. The church is at peace and enjoys a very healthy growth. The first Sunday in September I attended a general meeting of churches in Seattle, Washington, and spoke once while there upon the subject of the eldership. Mrs. Scott and I just returned from a trip into the middle west. Due to car trouble, we had to move against time and were not permitted to visit many churches whom we had intended to see. I spoke once at Ninth and Lime in Long Beach, California, where we had a brief visit with old acquaintances. In my absence here Brethren E. Shelby Smith, Glenn Handy, both of the Central Church in Portland, Oregon and Ed Waldroop, of our home church spoke for the church here. We look forward to a busy season of church work this fall and winter.

Rue Porter, Neosho, Missouri, September 24: I have recently held a good meeting at Lewiston, Idaho. Three baptized and two came from the Christian Church. Spoke once in Portland, Oregon, twice in Boise, Idaho, and three times in Denver. Two were baptized in Denver. Am now in a mission meeting at Kelton, Texas. The Twitty church is sponsoring. Six baptisms and two reclaimed so far and four more nights to go. Air. to begin with my home congregation in Neosho on October 2nd to run through the 13th. Then to Indianapolis, Indiana, Salem, Illinois and Ashland, Ohio, in order. The Salem, Illinois meeting will be practically a mission job. I am donating my time. Some one could help a lot by providing some help for other workers who will be on the job, and for advertising. Want to? Send to V. A. Thomason, Salem, Illinois if you do. I assure you the work will be done any way, but a lot of it digs into the preacher's pocket rather heavily.

Cleon Lyles, Little Rock, Arkansas, September 30: Four were baptized and two placed membership at Fourth and State yesterday.

Voyd N. Ballard Reports

Voyd N. Ballard, Box 64, Coalinga, California: I have just recently returned from the state of Arkansas, where I conducted two meetings in addition to some other preaching.

Leaving Coalinga Sunday night, August 4th, we arrived in Kilgore, Texas Thursday the 8th, and I preached for the church in Kilgore that night. From Kilgore we went to Etna, Arkansas where I preached in two services on Sunday the 11th. Etna is my old home congregation and we enjoyed being with those brethren again. From Etna we went to Booneville and I preached in the Sanatorium Tuesday afternoon.

On Saturday August 17th, we went to Bee Branch (27 miles north of Conway) where we began a meeting that night. We had a fine meeting. Two were baptized and large crowds attended every night. Brother Roy Henderson is a faithful gospel preacher in that part of Arkansas and is doing a wonderful work with the congregations there. While in that meeting we made our home with Brother Henderson and family, and enjoyed our stay very much. After finishing the meeting at Bee Branch Sunday night the 25th, I preached Monday night at Shirley where Brother Henderson was in a meeting. Wednesday and Thursday nights I preached for the church in Damascus, Arkansas.

Sunday morning, September 1, I began a meeting at Waldron, Arkansas which continued through the 11th. The building at Waldron was filled every night, and from one third to one half of the audience were non-members. Interest was unusually good. Two were baptized and three restored in that meeting. After closing at Waldron I preached for the church in Nola Thursday night the 12th. This concluded our work in Arkansas for the time being, and we started back to Coalinga Friday the 13th. We arrived home Wednesday morning of the following week. On our way home we stopped for Lord's day worship with the church at McLain, Texas where we heard a good sermon by their minister, Brother A. W. Chaffin.

The Lord willing I plan to return to Arkansas next summer for meeting work, and have already booked meetings as follows: Nola last part of July, Bee Branch first part of August, Damascus last part of August, and Waldron first part of September. I will have time for more than these four and would be glad to hear from congregations wanting a preacher for their meeting next year.

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

VOLUME 16

DELIGHT, ARKANSAS, OCTOBER 10, 1946

NUMBER 44

Today We Choose

VAUGHN D. SHOFNER

Joshua knew the value of reviewing the past. He knew that recollection of the past and anticipation of the future broadens and deepens life, for the past is not wholly gone. It lives on in memory, its effects and influences continue to live, and the past will be called up for judgment. Joshua knew a review of the past should make humanity grateful for the goodness of God. He knew the past should humble man in the consciousness of his failings and that the lessons of the voice of experience would offer wisdom. Joshua knew a view of the past should make man diligent in the use of the time that yet remains.

In the twenty-fourth chapter of Joshua we hear him reminisce to the tribes of Israel gathered at Shechem. "Thus said the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, and . . . they served other gods." The statement, "served other gods," acquaints us with the condition of life beyond the Euphrates river in Abraham's time. There the Chaldeans served gods of fire, light and the sun. The Egyptians had ape-gods, serpent-gods and vegetable gods. The Canaanites and Moabites had many gods. There is little doubt that Abraham served idols also.

Although Abraham lived in this sin and shame, saw daily the acts of service that displayed brazen rebellion against the true God and obedience to a multitude of silent gods, he heard the whispers of love from heaven in tones that changed his heart. He was brought from the other side of the flood, throughout Canaan and his seed were multiplied.

Continuing the review we learn that despite the powerful manifestations of God, "Jacob and his children went down into Egypt," but God "sent Moses and Aaron and plagued Egypt" and brought them out. Joshua also

reviewed the destruction of God's enemies in the Red Sea, told again the story of delivery into the land of the Amorites across the Jordan, the taking of the city of Jericho, the victories over the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites and the Jebusites and spoke again the words of the Lord, "I have given you a land for which you did not labor, and cities which you built not, and ye dwell in them; of the vineyards and olive yards which ye planted not do ye eat."

Then from the trembling lips of this aged veteran who was within a step of death, comes the appeal which through all the sin-laden centuries since has pierced the hearts of men to move them in service to God: "Choose you this day whom ye will serve."

And as these tribes of Israel listened to the "words of this aged soldier, bent as he was by the burdens of many battles and ripened by the trials of time, they no doubt lived anew the scenes of the past. They saw the abominable condition beyond the flood where man fell prostrate before his many gods. They followed again the trails from the homeland through the perils of Mesopotamian plains into the city of Haran, across the Syrian deserts and into the land of Canaan. They bowed in penitence as rebellious ancestors sold Joseph into Egyptian captivity, and thrilled at the might of God's plagues. They meekly bowed in humility at the thought of the walls of water on either side of their thoroughfare across the Red Sea, and sang again the song of deliverance as the bodies of their enemies were claimed by its waves.

They traveled the approbative road of trials through the forty years wandering again, and encamped in the shelter of Nebo they watched Moses walk high into Pisgah to be separated from the world forever. They heard

the wings of the wind that pushed the rolling Jordan back, and lifted aloft the banner of victory o'er the cities of the Promised Land. Is it a wonder they declared: "The Lord our God will we serve, and his voice will we hear?"

These historical recordings are for our review? also. Every parable, pattern, prophecy; every symbol and shadow, type and trope of the old regime reaches to Christ for meaning and fulfillment. Then shouldn't we, guided by the Bible, review the past?

Not only do we have the retrospection that Joshua called attention to, but many other wonderful things have happened since. Christ came into this wicked world the unwanted one, but his character was not dimmed thereby. Crowded from the inns of Bethlehem to the lowly manger, still he was Jesus, "for he shall save his people from their sins."

Though he was a lone traveler walking the rugged hills and verdant valleys of Galilee, he was a Savior. He was scorned and scoffed by the wisdom of the world, yet he spoke the words of life. Though he walked in the shrouds of shame, his character could not be defamed. His every step was tempted, but his life was undefiled.

Turning from the pomp and splendor of an earthly king, he did the Father's bidding that he might rule as the supreme head of the spiritual kingdom. And God was with him! Mortal beings heard God proclaim him as he was lifted from Jordan's wave; and again the Heavens spoke as Hermon's heights were made immortal.

But he was not spared. "Though he were a Son, yet learned he obedience by the things which he suffered," that he might become the perfect Savior. Alone he suffered through the long nights atop the Mount of Olives and alone he suffered as he drank the bitter dregs in Gethsemane. And he was alone on the hill of Golgotha, crucified with the transgressors. Then the price was paid; God's decree had been fulfilled and he lifted him from Joseph's new tomb.

The clouds of ascension caught him away that he might sit on David's throne to "reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

As we view these blessings of the past we see our insignificance. For if we could count the stars of the heaven, if we could number the drops of water in the seven seas, we might approach the number of the blessings we have received. Then we marvel how man can remain rebellious and stay in the valleys of sin and idolatry. We wonder how man can worship the whims of men guided by desires and

lusts. Oh, how can mortals listen to insignificant man who usurps authority from Christ who did so much for him and confirmed it by unspeakable power? How can dusty mortals add manuals disciplines, catechisms, prayer books, confessions of faith and any wisdom of man-made prelacies, when Christ's teachings are all sufficient? How can man leave undone a single thing that such a Savior would command?

"Choose you this day whom ye will serve!" But may I implore, serve the Lord and receive the mansions you did not build, and eat of the tree of Life you planted not.

Who Is A Saint?

WAYMON D. MILLER

Many misunderstand the Bible teaching on the matter of sainthood. Some have a mystical, mysterious conception of the subject. It seems the general impression that the term saint is not to be applied indiscriminately to any and all Christians, but rather that it should be applied to a special class of unusually pious or holy persons. But this idea is wholly foreign to the Bible meaning and usage of the term.

It is quite likely that the Catholic Church is largely responsible for creating such false impressions of the matter. The Catholic conception and teachings on sainthood is in no way harmonious with Scriptural teaching on the subject. Before me is a clipping from the Arkansas Gazelle of July 7 of this year. The article bears this heading in large letters: "Mother Cabrini Becomes The First Saint From U. S." The article informs us that "the bells of Rome's churches rang out today proclaiming the sainthood of the blessed mother Frances Xavier Gabriini, and Pope Pius XII saw in her life an admonition to the world against 'stormy rivalry.'"

The article continues: "Ceremonies rich in pageantry and Religious symbolism in the brilliantly lighted St. Peter's Basilica brought to a close the process of canonization by which for the first time a citizen of the United States was elevated to sainthood in the Roman Catholic Church." More than 40,000 Catholics were assembled in Rome to witness the canonization of "Saint Frances Xavier," who died in Chicago, December 22, 1917. She is credited with having founded "charitable institutions in many cities of the United States, in London and Paris, and in Buenos Aires and Rio de Janeiro." The article also informs us

that present at this elaborate ceremony "were two Italian laborers whose healing after prayers to Mother Cabrini was accepted as a miraculous cure in the cause for her canonization."

"If correctly understood, the following are some qualifications required by the Catholic Church in one's becoming a saint: (1) The person must be dead; (2) he must possess superlative, or even supernatural, qualities; (3) his canonization (declaration of sainthood) must be passed upon by the College of Cardinals; (4) the person, though dead, must possess powers of miraculous healing through prayer of living persons, to the dead "saint"; (5) the "pope" must declare the person a saint. Let us keep these qualifications in mind as we consider Scriptural teaching on the subject, and observe the antipathy of this human system with inspired revelations.

What Does The Term "Saint" Mean?

The terms "saint" and "sanctify" are from the same root word in both the Hebrew (qadesh) and Greek (hagios). "Sanctify," according to Thayer, means: "To render or declare sacred or holy, consecrate, to hallow, to separate from things profane and dedicate to God, to purify internally by reformation of soul." (Thayer's Greek-English Lexicon. Page 6) The verb sanctify, therefore, to "separate from things profane and dedicate to God, to purify internally by reformation of soul." The noun saint then simply means one who has been sanctified, one who is holy, consecrated, separated from sin and dedicated to God, purified by a reformation of soul. These thoughts on these points are very plainly augmented by the Scriptures, as we shall see later.

Who Are Called "Saints" In The Bible?

If we can find what manner of persons are designated as saints in the Bible, we can therefore see the proper Scriptural usage of the term. We can by this investigation determine if the term is applied only to a special class of persons among God's children, or whether it applies to all of God's people. David spoke of "the saints that are in the earth" (Psalms 16:3) Persons in the earth, therefore, can be properly called saints. One does not have to be dead, then, to be designated a saint, according to the Scriptures. Congregations or assemblies that convene to worship and praise God are called saints in the Bible. "And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints." (Psalms 89:5) "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Psalms 89:7) Daniel, in his prophecies of the kingdom or church, stated that saints shall possess, or constitute, the kingdom. "But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever." (Daniel 7:18) The church at Jerusalem, and "all that call on thy name," were called saints by Ananias. (Acts 9:13, 14) Paul referred to all who met at any place to worship God as saints. (Acts 26:9-11) "All that be in Rome" were called saints by Paul. (Romans 1:7) All the churches of our Lord in apostolic time were composed of saints. "For God is not the author of confusion, but of peace, as in all churches of the saints." (I Corinthians 14:33) Paul called himself a saint while living upon the earth, and preaching the gospel of Christ. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Gal. 3:8) In a brief summation of the whole matter, John states that the saints are they that keep the commandments of God. "Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus." (Rev. 14:12; Quoted from the Revised Standard Version).

From the above paragraph we have seen by the Bible that persons are called saints of God who are in the earth, they who in congregations or assemblies worship God, persons that constitute the kingdom of God, the church at Jerusalem and all that call on God's name were saints, Paul was a saint while living and preaching the gospel, all who met at any place to worship God, they that constituted the

churches in apostolic time, and all who keep the commandments of God.

Is A Saint A Sinless Person?

Some regard saints as a sinless person, though this idea is without Scriptural foundation. We often hear persons of unusually pure Christian character spoken of as a very "saintly" person. Though Christians, or saints, cannot continue in sin, yet none is able to say that he does not sin. "If we say we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8) "There is not a just man upon the earth, that doeth good and sinneth not." (Eccl. 7:20) "There is no man that sinneth not." (I Kings 8:46) As already seen, Paul was a saint (Ephesians 3:8), yet he was subject to sin (I Cor. 9:27), and was at times brought "into captivity to the law of sin, which is in my members." (Rom. 7:22-24) The Corinthian church was comprised of saints (I Cor. 1:2), yet they were carnal (I Cor. 3:3), immoral (I Cor. 5:1-5), and made a sinful feast of the Lord's Supper (I Cor. 11:20-22). These Scriptural citations, therefore, amply prove that a saint is not necessarily a sinless person.

How Does A Person Become A Saint?

Since we have seen saints to be God's obedient people who worship him and comprise his church, all should then be manifestly interested in understanding how a person becomes a saint. The Bible not only exemplifies who saints are, but it also very plainly reveals how to become a saint. Paul tells us very clearly what persons have done in becoming saints. Hear him: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:9-14). Paul was here writing to the Colossian church, whom he called "saints." (Verse 12) It is to be seen in this passage that saints are they that have forgiveness of sins, redemption through the blood of Christ, who are delivered from the kingdom of sin and translated into the kingdom of

God, they that "walk worthy of the Lord," and are "faithful in every good work."

The only problem remaining is to find upon what provisions or terms God has offered these supreme blessings. To appropriate these blessings, the sinner must surrender his heart completely to the Lord, and believe implicitly upon Him as the Son of God, the Redeemer and Savior of sinful man. ". . . For if ye believe not that I am he, ye shall die in your sins." (John 8:24) The sinner must also recognize that he has sinned grievously before God, having corrupted his life and heart, and determine by sorrowful repentance to turn from sin by God's grace and serve righteousness. ". . . Except ye repent, ye shall all likewise perish." (Luke 13:3) Jesus also enjoined baptism for the remission of sins to be complied with by the sinner. "He that believeth and is baptized shall be saved." (Mark 16:16) The person who thus believes in Christ, and sorrowfully repents of his sins, is "baptized into Christ" (Rom. 6:3), is resurrected from baptism to "walk in newness of life" (Romans 6:4), that "henceforth we should not serve sin." (Romans 6:6) He is then "a new creature" (II Cor. 5:17) in Christ Jesus, and is made a partaker of the glorious and celestial inheritance "of the saints in light."

Practical Pointers

HOWARD CAS AD A

First Case. The Lord's day came. All week he had thought of, and given attention to, temporal things altogether. He had neglected to pray. He had not even opened the Bible to read therein. He had not exhorted a single person to holier living. He had invited no one to services. He slept late on Lord's day morning. The worship had already begun ere he reached the place of worship. He had missed the Bible-study service. He had missed the service in song too. As the preacher diligently proclaimed the word, he could read indifference in the eyes of some of the audience. The subject of the first case was indifferent. The service to him seemed long. The seat felt hard and uncomfortable. The whole service to him was uninteresting. He felt sleepy and exhausted. His thoughts of how he should spend the afternoon kept running through his mind. A trip to the golf course proposed itself. He would invite his neighbor, Joe, to accompany him. He would enjoy himself in the great open spaces. He picked up a hymnbook.

Unconsciously he thumbed through its pages. But suddenly the people around him were rising to their feet. They were singing the invitation hymn. He had become so engrossed in his thoughts that he had not even heard the last part of the preacher's sermon. He had heard only the introductory part; then he concentrated on other things. He arose to his feet hastily. Soon the service was concluded. He hastened outside quickly. He greeted no one save the preacher who stood by the door. "A good sermon," he sheepishly asserted. He got in his car and honked the horn impatiently. He was anxious to be home. He had plans for the afternoon. The morning worship hour was over.

Second Case. The Lord's day came. All week he had thought of, and given attention to, things of a divine nature. He had prayed earnestly and regularly. He had read the Bible and searched the Scriptures. He exhorted several to live for Christ. Invitations had been extended to a number to be present on Lord's day. He arose early Lord's day morning. He arrived at the church building before the service begun. He enjoyed the Bible study service. His lesson was well prepared. He listened intently and took notes on the preacher's sermon. The whole service was interesting. He was alert and scarcely realized the service was over, he was so interested. He heard the preacher's closing exhortation and his bidding the congregation to stand and sing. Soon the service was concluded. He was loathe to leave the church building. He hastened to greet everyone and speak words of encouragement to them. About the last one to greet the preacher at the door, he grasped the preacher's hand and said, truthfully: "I am glad that I came." His car was the last to leave. The morning worship was over.

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Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

MATERIALISTS' PROOF TEXTS EXAMINED NUMBER ONE

It is my purpose in this series of articles to give the arguments used by the Materialist—Jehovah's Witnesses, Adventists, soul sleepers, etc., as they give them and show their fallacy. By taking some fifteen, or more, scriptures, wresting them from their setting, and making a show of learning on the meaning of *hell*, the *soul* and the *spirit* they are able to beguile many. Others become confused, not knowing how to answer their quibbles. If I may render aid to any one on this vital subject, my time spent in research and in the writing the results of that study, shall be well spent.

MAN WHOLLY MORTAL

1. The first text upon which a play is made is Genesis 2:7. It reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

We notice: (1) God formed man of the dust of the ground. (2) He breathed into his nostrils the breath of life. (3) Man became a living soul.

ARGUMENTS:

- (1) Man is made from the dust.
- (2) God breathed the breath—air, wind—of life into him.
- (3) This made him a living soul.
- (4) Before this he was a dead soul.
- (5) Conclusion: There is no distinction between soul and, body of man. Both are of the earth, and must die.

REFUTATION:

- (1) God forms the spirit—soul—of man within him. (Zech. 12:1).
- (2) Man was formed from the dust of the ground.
- (3) If spirit is comprehended under the term man as used here, it, too, was formed of the dust.
- (4) For, the term man either does, or does not, include spirit and body.
- (5) If the term man includes the spirit, then it incontrovertibly follows that spirit is formed of the dust.
- (6) But, the materialist contention is that the spirit is the breath.
- (7) This places him in the dilemma of proving that the breath is made from the dust of the ground.

Observations". The words, breath, of life, are from the Hebrew, *nishmath chayim*. The word *nishmath*

from which we have the English translation, *breath*, is found in this form in no other place in the Bible. It is also significant that the word translated, *to breathe*—breathed—from the Hebrew, *naphach*, is used in only one place in the Old Testament. This is found in Ezekiel 37:9. Here again it is applied to giving life to bodies inanimate. When God speaks of giving the breath of life—breathing life into one, as into the body of clay of Adam, or to the corpses in the valley of dry bones—it means more than simply puffing some wind into the nostrils.

God made all of the animal world of the dust. The horse, the cow, the bear, the fish, the worm, etc., passed before God in the newness of their creation. Of none of these is it said that He breathed into their nostrils the breath of life as is said of man. Yet their bodies are the same composition as man's. But in one major sense they all differ as widely as daylight differs from midnight. They lacked the divine touch that was given to Adam. God imparted to the man that was formed of dust of His own spirit. This made man to be fashioned like the God that made him. There was no image in the clay of which Adam was made to the divine Father. God is a Spirit. Hence, the imprint of the image was in the "breath of life."

Another observation that seems important to me rests in the assumption that from the lungs of the heavenly Father, breathed through His nostrils came wind into the lungs of the man. Air is a part of the material world, and is used by physical beings. God is not physical; neither is He material. Hence the whole materialistic argument rests upon a foundation of sand.

BODY, SOUL AND SPIRIT OF MAN DIES

2. I now direct your attention to one of the favorite passages of materialism, Genesis 2:16, 17:

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for the day thou eatest thereof thou shalt surely die."

ARGUMENT:

- (1) The pronoun thou includes body, soul and spirit.
- (2) If soul was not meant in the penalty, then soul was not included in the prohibition.

(3) As dying is the penalty for eating, therefore the whole man dies. Hence, the whole man—body, soul, and spirit—is mortal.

REFUTATION OF MATERIALIST ARGUMENTS:

(1) To the materialist the spirit is only the breath—wind.

(2) But wind neither lives nor dies.

(3) Therefore there is nothing in this passage for the materialist.

Observations: The contention of this school of thought rests upon two major fallacies: (1) their understanding of the meaning of *spirit*, and (2) their understanding of *death*. To them, (he spirit is the wind, and death is annihilation. Both definitions are wrong. This statement we shall prove later.

WHOLE MAN TAKEN FROM THE DUST

3. The next argument that we notice is taken from Genesis 3:19. It reads: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return."

ARGUMENT:

(1) The whole man—body, soul and spirit—is included in the sentence: "Dust thou art, and unto dust shalt thou return."

(2) One advocate of the theory puts the argument thus: "He does not say that an immortal soul shall escape from the body, and the remaining part return to dust. Mark the phraseology: 'Unto dust shall thou (the whole man) return!' Men moulder back to dust, and no part is exempt from death." (Bible Truth Defender, pp. 29, 30).

REFUTATION:

(1) To the materialist spirit means the air we breathe.

(2) If the term thou includes both the body and the spirit, or soul, it follows that the breath was made of the **dust**.

(3) If the breath is included in **thou**, the breath must also return to the dust.

(4) It also follows that the breath must eat bread in the sweat of the breath's face—"shall **thou** eat bread."

(5) Does a man's breath have a sweaty face? Does a man's breath come from the dust, made of dust? Does a man's breath become dust at his death? Does a man's breath eat bread?

(6) These things will have to be affirmed and proved true for the materialists to have a case from Genesis 3:19.

THE WHOLE MAN INCLUDED IN THE PENALTY AND THE PUNISHMENT

4. Genesis 3:22-24: "And the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Note: I give the materialist argument as expressed by one of them: "That this loss relates to the whole man, and not to the body merely, as some suppose, I prove from the fact that if it relates to the body only, there is not a particle of evidence in the transaction of pronouncing sentence by his maker, that any penalty was threatened to the soul, or inflicted upon it." (Bible Examiner, p. 7).

ARGUMENTS:

- (1) The whole man included in the penalty.
- (2) The whole man included in the punishment.
- (3) The whole man—body, soul, spirit—dies

REFUTATION:

(1) Breath, according to the materialist, is the spirit.

(2) Does breath live?

(3) Can breath die?

(4) Could breath reach forth its hand and take of the fruit of the tree of life?

(5) If the spirit of man is included in the expression, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever," this is an admission that a man's spirit—breath—has the property of living forever.

(6) But to the materialist the spirit is only the air that one inhales and exhales. It is no part of the man proper. It neither lives nor dies.

(7) But if the phrase "lives forever" refers to the spirit, also, spirit cannot mean breath.

(8) Therefore according to their own conception this passage is against them.

Observations: These scriptures taken from the book of Genesis constitute a class of arguments urged by this school of thought wherever they go. They are of the same pattern. To answer one is to answer all. Their absurdity is apparent. Their weakness manifest. We propose in our articles on the *grave*, *death*, and *hell*, to pull the cover completely off of this false system.

The Christian Religion In Profession And Practice

JAMES A. ALLEN

A profession of the principles of the Christian religion must be substantiated by a good and faithful practice. Such was the teaching of the Messiah and of all his apostles. It was distasteful to our Savior for men to profess to believe in him and to honor him with their lips, while at the same time they refused or neglected to obey his commandments. "Why call ye me, Lord,

Lord," said he to them, "and do not the things which I say?" It is not every person who pretends to be religious, wearing a sanctimonious look—not every one of those who "make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market places, and

to be called of men, Rabbi"—that is coming up to the requirements of Jesus and of the men whom he appointed to teach his religion. Just such examples as this and just such religious work and service as is done "to be seen of men" are some of the things that are now retarding the advancement of the gospel among the nations of the earth. To view this question of an empty profession in another light, we would remark that while there are many church-going people who hypocritically pretend to serve the Lord simply for effect and who wear a church robe for a screen, there are also a great many of the pro-

fessed believers in Christ who do not make any pretensions to serve the Lord at all, neither "to be seen of men" nor for any other object.

Both of these mistakes must, and should, be corrected. Jesus Christ pronounced a fearful and woeful condemnation upon those who acted the part of a hypocrite—who performed religious work and service from impure motives, and not from conscientious regard for duty; and he also very plainly showed what would be the fate of those who were neglectful in the discharge of their duties. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21, A. R. V.)

In the days of the apostles, when any person turned his back upon the world and all the things thereof and was converted to the religion of Jesus, he was introduced into a new state, or relationship, in which the things of his former life passed away and all things became new. Upon his believing with his entire heart and being the great and fundamental truth which he confessed with his lips—viz., that "Jesus is the Christ, the Son of the living God"—he was forthwith immersed "in the name of Jesus Christ unto the remission of . . . sins" and added to that institution which is composed of those who have been called out from the nations of the earth by the gospel of the Lord and whose every member is sanctified to the service of God by virtue of his being a member. He becomes one of "a peculiar people" who are "zealous of good works," a citizen of "a holy nation" and a member of "a chosen generation." The principles that he professes and the responsibility that he takes upon himself in becoming a child of God and in striving for a glorious immortality and a better resurrection require that he devote *all* his energies, all the powers of his mind and body, to the cause of Jesus—for its upbuilding and advancement. "I beseech you therefore, brethren," says Paul, "by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12:1, A. R. V.)

I want to emphasize the fact that in the beginning of the gospel Christians were very different from the people of the world; and as the world is, and has always been, very religious, I would also remark that. the religion

of the first Christians was quite different from that practiced by the religious denominations around them. They did not ask the Lord for a king, as did ancient Israel, in order that they might be like the nations of the world; nor did they want a creed or a catechism to explain their "doctrine," so that they might thus keep in the fashion. They did not view the church of God, which is "the pillar and ground of the truth," as a kind of playhouse in which men and women could make an empty mockery of their profession and be given something to do for entertainment and social gatherings under the guise of "church services" on Sundays. They knew nothing of the ways of our modern times. They never dreamed of forming an institution outside of the one to which they all belonged and of which every Christian was a member for the purpose of greater and more devoted service to God or to send the gospel to the heathens in a foreign country or to those at home. Disciples of Jesus needed no such auxiliaries under the guidance of the apostles, and they do not need them today; for the apostles of Jesus administer the affairs of his church as effectively now through their writings as they did in person while yet living. The same authority

that will permit the church of Christ—a body of people called out from the world and called by his name—to cater to the whims of the people and bow down to worship at the shrine of every god of fashion will also permit it to become so enveloped in the mist and fog of worldliness as to lose its identity and become as salt having lost its savor, and henceforth "good for nothing, but to be cast out and trodden under foot of men."

God's people must stand firmly on the foundation upon which they are built and upon which their religion is founded if they would save the world from its sins and be, indeed, as "a city that is set upon a hill," which "cannot be hid." The line that was drawn deep and wide by the apostles between the church and the world must now be observed and still be recognized. All innovations built upon pride and admitting into the church upon the principles of popery must be sent back to Rome, whence they came. We must be apostolic in our profession of the Christian religion, and must also be apostolic and strictly scriptural in our practice of it.

A profession of Christian principles means more than the majority of people are wont to consider. Most of those who obey the gospel of Jesus

THE GREAT LEGACY

BY S. R. EZZELL

A Presentation of The
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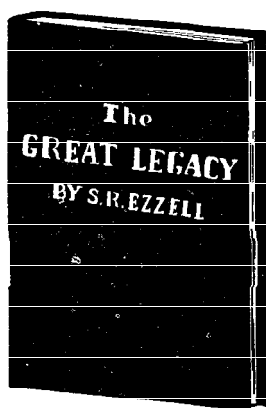
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comply with its saving terms, but proceed no farther. They do not seem to understand that their start for heaven, for the rest that remains for the people of God, is only begun, instead of finished, and that they must work out their own salvation "with fear and trembling." This is one of the prime causes why the gospel is not now being spread more rapidly through the earth. If the church today wants to spread the gospel successfully as it did in the days of the apostles, it must follow the example that was set by the disciples of those days and that is left upon record for it to observe. In those days the disciples of the Lord positively affirmed that there was "none other name given under heaven," except the name of Jesus, by which and through which men could be saved and come back to God, and that no man could live a life that would receive the approbation, the approval, of God without submitting to the government of Christ in heart and life. As soon as they came up from the waters of immersion, being raised from the liquid tomb to "walk in newness of life," they immediately began to observe the laws that applied to them as new born citizens of the kingdom of Jesus and began immediately to push the conquests of their King. They were neither afraid nor ashamed to stand up on the corners of the streets and declare that they were for God and the right, and boldly, but kindly, argue that "all men everywhere" must repent and bring forth fruit worthy of reformation. They did not form a society and elect a president; nor did they change their worship in their church meetings from the order of the New Testament into a theatrical performance in order to entice the world into serving God. But as individuals and as members of the church of God, which is the only institution on earth of which God authorizes any person to become a member, they consecrated their very existence in the world—their time, their possessions (all that was theirs or ever would be theirs)—to the service of Jesus; and they did it simply and solely "in the name of the Lord Jesus," and not to honor and exalt a human corporation.—In Apostolic Times.

Earl E. McCord, Corning, Arkansas, October 2: I closed a singing class at Rockford, Illinois September 29. We had an average attendance of 36. More would have come but sickness kept them away. The Cause is new in Rockford and opposition is strong. Brother Roy Van Tassel is the minister. He is loved by all and is doing a good work.

Deserters

VAUGHN D. SHOFNER

The Master was on trial for his life. Wrapped in ignominy by a scoffing populace Jesus stood before the Roman governor who derisively asked him of his disciples and doctrine. Sordid soldiers mocked and sneered; rude ruffians smote the Lord.

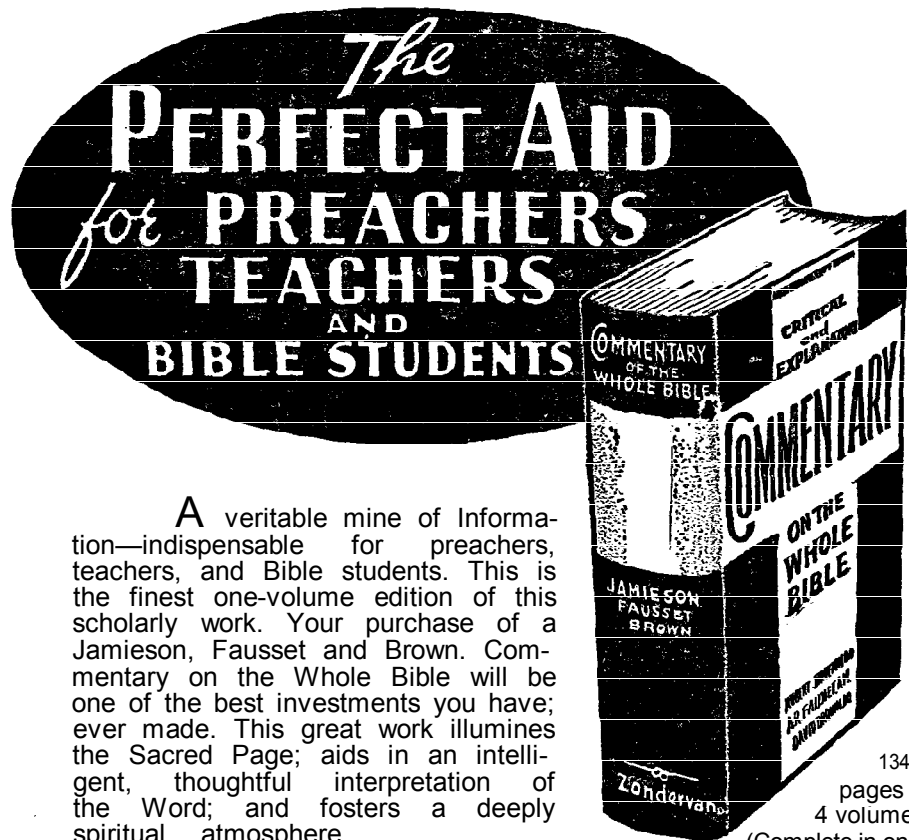
Where was Peter? A few minutes ago he had pledged unfeigned fidelity, and had boasted bravery as he stayed the mob with his sword. The night was cold. Chilled by a heart made frigid with fear of being identified with Jesus, Peter's blood was freezing. The soldiers and servants crowded and jostled to reach the radiant glow of a blazing fire. Peter too crowded his way to the fire. And his Lord stood before the governor on trial for his life!

Peter denied Christ; with an oath he denied him again; cursed and

swore and denied him again! Of all people to show infidelity and indifference. But he did; he deserted the Lord; turned from the sad scene and stretched his shivering limbs before a soothing fire. Where was his manhood? his loyalty? his love? How could a believer, a follower of the Redeemer have left him at a time like this? Deserter!

Wait a minute! Do we have a right to condemn Peter? How often have we braved a storm and become drenched by the rain as we followed Christ to the meeting place? How often has our blood chilled in wintry winds as we fought a blizzard to follow the Christ?

How often have we turned from remembrance of the sad scene on Gethsemane's brow on Lord's day morn? How often have we strained ears listening for the voice of thunder from threatening clouds that it might lull us to the ease of a cozy chair in the comfort of our home on Sunday night



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—Wednesday night? How often have we stretched lazily before the hearth's warmth and searched for a way to still the clamoring voice that cried: "Christ and Christians meet tonight! MEET TONIGHT!" How can a believer, a lover, a follower of the Christ turn from his blessed presence like that? Deserters!

Truths In Short

TOMMY McCCLURE

Some say that I am a Campbellite. I deny the allegation and charge the "alligator"!!! However, I would as soon be a Campbellite as -a Baptist, Methodist, Presbyterian or any other sect, as one is just as scriptural as the other. The fact is that all of them are both unscriptural and anti-scriptural and I will be neither one!!!

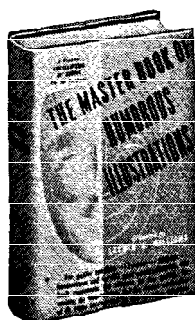
If the elders of the churches would kick all the soft-soaping preachers out the back door (they are not good enough to go out the front door) the cause of Christ would be greatly helped. I have come to the conclusion that some elders are as soft as some preachers. Someone said, "An elder should be apt to teach but some of them are apt to do anything."

The next time someone tells you that there is nothing in a name try calling him a snake, hog, louse, or something equally as bad. It is true that you may have a black eye or bleeding nose but you are sure to win the argument.

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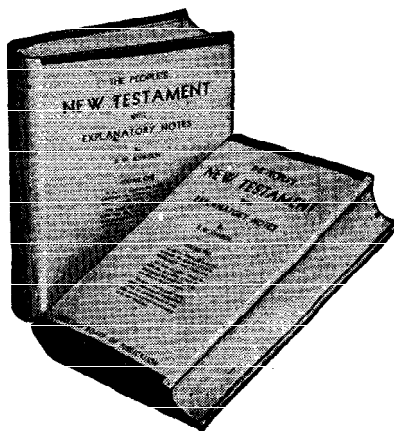
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CHAPTER XVIII.

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 little child, and set him in the midst of them, and said,

a Rom. 14: 21; is: 1-3; 2 Cor. 6:3. b Mark 6: 33; Luke 3: 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 16

DELIGHT, ARKANSAS, OCTOBER 17, 1946

NUMBER 45

What Shall I Preach?

RUE PORTER

When Jesus gave orders to the apostles to "Go ye into all the world and preach the gospel to every creature," he was starting a movement which was to revolutionize the thinking of men everywhere. There has never been such a thought provoking message delivered to any people anywhere or at any time, as the simple gospel of



Christ. Time has proved this over and over. Politics win and hold a place in the thinking of men for a little while at a time, and the issues die or are relegated to the rear by others of greater moment. The gospel of Christ is ALWAYS a matter of special interest because it has to do with eternal issues. It reaches back into the past twenty centuries of history, and is a matter of highest interest among thinking people today. Yea, it reaches on out into the unborn years, and into the eternal state of things after time is past. Can we afford to let ourselves go through life without having given it a chance to be carefully examined? Can we persuade ourselves that we are treating ourselves fairly by such a lack of interest in it? Can we afford to take the unsupported word of any man as to its teaching when we can so easily examine it for ourselves?

Luke wrote of Paul's preaching in Thessalonica, (and Paul declared in a letter to them, "When you received the word of God 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 in you THAT BELIEVE."—I Thess. 2:13) and said the Bereans "were more noble than they of Thessalonica, in that they received the word with all readiness of mind, AND SEARCHED THE SCRIPTURES DAILY WHETHER THESE THINGS WERE SO" (Acts 17:11).

The man who is content to take mere rumor or "hear-say" as final evidence when he can so easily have the certified truth, is to be pitied. Paul said, "I CERTIFY you brethren that the gospel which was preached of me is not after man; For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ" (Gal. 1: 11, 12). Here is the sort of testimony men can afford to believe. Given by men who had every human right to know whereof they spake, and who had in addition the inspiring influence of the Spirit of God to guide them into all truth (John 14:26). He whose faith rests upon the plainly written testimony of such perfectly qualified witnesses never has reason to doubt the certainty of what he believes. Read Luke 1:1, 4.

A contented mind is one of life's most prized possessions. Worry is one of the banes of humanity. A guilty conscience is one of the terrible goads by which we are some times spurred and driven to despair. The facts of the gospel are a certain cure for a doubtful heart when fully believed. The commandments of the gospel are a positive relief from the guilty conscience when obeyed from the heart. The promises of the gospel heal the wounded heart when we have complied with the conditions God sets between our sins and His cure. People are NOT naturally guilty of sin. No matter if preachers have proclaimed it and fanatics have harped upon it, it ISN'T SO. It is plainly stated in scripture that the Kingdom of God is composed of "such as" little children are (Mark 10:14). Men are plainly

told, "Except ye be converted, and BECOME AS LITTLE CHILDREN, ye shall not enter the kingdom of heaven" (Matt. 18:3). Men do not become "as" little children in a physical sense by conversion. Men are not made like little children in a menial sense by conversion. But men ARE so changed by conversion that they are "as little children" in the sense that they are blameless, innocent, guiltless! In other words, when a man is fully converted to Christ his sins are all taken away, and he is without sin. LIKE LITTLE CHILDREN ARE.

The honest man whose heart hungers for relief from the guilt of sin can never find a certain and sure cure in the "doctrines and commandments of men" (Mark 7:7). He does not find it in the "Jew's religion" (Gal. 1:14). He does not find it until he has believed the gospel (Mark 16:16). Nor does he find it until he has obeyed the commandments of the gospel (II Thess. 1:7, 10; Rev. 2:14). Men who believe what God has said in his word, and do what God has plainly commanded stands on the only safe ground known. The preacher who fails to teach his hearers these things is no friend of his hearers or of God. Jesus once declared, "Ye are my friends, IF YE DO WHATSOEVER I COMMAND YOU" (John 15:14). This was spoken to preachers, too. He commanded us to preach "THE GOSPEL." This cannot be done by preaching what the gospel does not contain. It cannot be done by leaving out any part of the gospel. "Any other gospel," preached by any man, can only bring disaster to both the preacher and those who believe him. (See Gal. 1:8, 9; Matt. 15:13, 14).

When we preach let us remember the order to "Preach the word." Keeping in mind all the time the solemn fact that scripture declares, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "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 points and marrow, and is a discernor of the thoughts and intents of the heart"

Meeting In Salem, Illinois

Brother Rue Porter of Neosho, Mo., will conduct a Gospel meeting at the church of Christ, Salem, Illinois October 22 to November 3. All in that section are urged to attend.

(Heb. 4:12). "The seed is the word of God" (Luke 8:11). James persuades us to "Receive with meekness the engrafted word, which IS ABLE TO SAVE your souls" (James 1:21). Jesus declared, "He that rejecteth me, and RECEIVETH NOT MY WORDS, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day" (John 12:48).

Friend reader, does it not appear plain to you that the preacher who preaches the word of God and refuses to go an inch beyond it, or stop an inch short of it, has done, and is doing just the right thing? Let us all dedicate ourselves to the task of making it known to the world. Let all those of us who have believed it, "Be doers of the word" (James 1:22).

longs to Campbell, Luther, Wesley or John? In the language of Paul, "Were they crucified for you?" Again, "For there is none other name under heaven given among men whereby we must be saved."

Another Scripture claims our attention: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3:14, 15). There is a rule of English that states that a pronoun refers to its nearest noun for its antecedent. This makes the statement then that God's family in heaven and God's family on earth wears the name of Christ. Lest this should prove an exception to the rule we invite you to a verification of this truth from another passage. "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3:6). The word house here means family. Christ the Son of God is the head of God's family, as we learn from this quotation from Hebrews. The whole family in heaven and earth are named of Christ. (Ephesians 3:14-15) Are you wearing the family name of the heavenly Father, or are you wearing a name in which there is no salvation? Do you know, friends, that this is a serious matter?

We call your attention to another scripture. "The churches of Christ salute you." (Romans 16:16) It has been contended by some that inasmuch as the term "churches of Christ" is plural that this is authority for religious divisions. A little thought on this subject will show the absurdity of that conclusion. The churches of Christ of Bayard, of Hanover and of Silver City are paying for and furnishing the program to which you listen on Sunday mornings, Wednesday mornings and Friday mornings. Does this mean that they have different doctrines, different worship, a different name, different church policies and a different form of church government? Certainly not. The term church is used in relation to the church in the aggregate. It is also used of the church in its local sense. This is its use in Romans 16:16. Christ has but one church in its aggregate; but there are many local congregations over the world. The Lord wrote a letter to each of the seven churches in Asia that are given in chapters two and three of the book of Revelation. They are referred to as "the seven churches in Asia"; yet they were all churches of Christ as we shall show further on. In apostolic time, the local assemblies were referred to as churches of Christ.

The Name of Christ

GEO. B. CURTIS

(A Radio Sermon)

The early church was a distinct institution. Its doctrine, policy, worship, and practice was fashioned in heaven. Its ownership was there. All belonging to it had there citizenship in heaven. Christ was its head. He was its king ruling in the right and upon the throne of David. It was a divine institution, untouched and unmarred by human hands. All the saved were in it for the Lord added them to it. No one ever joined in the sense that men speak of joining the church today; and there were no divisions in it. There was not a single modern denomination on the earth, all spoke the same thing, wore the same name, worshipped the same God in exactly the same way, preached exactly the same gospel, had one aim and purpose, and was pleasing to our heavenly Father. The church of Christ believes that they occupy exactly the same ground occupied by the church in the first century; and further it believes that the same unity that prevailed in the first century can prevail now when men lay aside every party name, creed, policy, book of discipline or manual or whatever formulation of doctrines that men have devised, and returns to the word of God for everything. This is a summation of our plea.

The religious world will piously inform you that there is nothing in a name whatever. The word of God speaks very differently. In this sermon this morning I invite your attention to a careful consideration of the name of Christ in its relation to the church of the New Testament. In Acts 4:11, 12 we read, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Friends in Radio Land, do you believe that? The apostle Peter by the inspiration of the Holy Spirit tells

us that the name of Christ is the only name under heaven given among men by which we can be saved. Consider all the different religious groups around us wearing scores of names that has no reference to Christ whatever, and then let this statement from God's word register with you: "Christ's name is the only name in which there is salvation."

We notice another scripture that teaches concerning the name of the church: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matthew 16:18). I am sure that every honest individual hearing me would like to find this church that Jesus speaks of as "My Church." If you were to come into the town of Silver City looking for a man by the name of John Smith, and made inquiry at the bank, or some other place that you thought might possess the information concerning Mr. Smith, and you were answered: "I don't know John Smith but there is a man by the name of Tom Jones living on Kelly Street. There is nothing in a name any way. We're all human beings." What would you think of an answer like that? The Lord says, "My Church." Shall we look for the church of the Lord among the Browns, Joneses, Smiths? But we examine another passage from God's word: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28). The American Revision renders it thus: "Feed the church of the Lord, which he hath purchased with his own blood." Does God's word tell us who hanged upon the cruel tree? Do we know from whose side the crimson tide flowed down? Do we know who paid this price in his own blood? Then we know who owns the church. We know to whom it belongs. Do you think it fair to that blood, friends, to speak of that church as though it be-

The church in the sense of all God's people was also referred to as the church of Christ. This statement demands scriptural proof. We now direct your attention to that proof.

We read from the fourth chapter of the Ephesian letter beginning with the fourth verse and reading through the sixth. "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." We have here the platform of divine unity. There is one body, one Spirit, one hope, one Lord, one faith, one baptism and one God and Father. I direct your attention to the idea of one body and ask what is meant here by the word body? For an answer to the question I read from God's word: "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." (Eph. 1:22, 23). Again, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body." (Eph. 5:23) And again, "And he is the head of the body, the church." (Col. 1:18) "Fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Here we have the Bible's definition of the "one body" as the church.

We reason thus: (1) There is one body; (2) That body is the church; (3) It is Christ's body; (4) Therefore it is Christ's church. No other conclusion can be reached that is in harmony with the word of God and the spirit of unity demanded in that word. Then why regard it as belonging to some one else and designate it with a name that shows that we do not wish to wear the only name in which there is salvation?

A moment ago I referred to the letters to the seven churches in Asia. These are found in the book of Revelation. This book is the very last message that heaven has given man. It was written about the year 96 A. D., some sixty-three years after Christ's resurrection from the dead. Christ is the author. To the church at Pergamos he said: "Thou holdest fast my name, and hast not denied my faith." (Rev. 2:13). To the church in Philadelphia he wrote: "For thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev. 3:8) The church at Pergamos was commended, first, in that they had kept the name of Christ; and second, in that they had not denied his faith. The church at Philadelphia was commended first, in that they had kept

his faith; and second, in that they had not denied his name. Friend, have you kept his name, or are you wearing another name? Have you denied his name—the name of the Son of God—and wearing a name that designates one to be denominational?

But we must notice another statement from the word of the Lord. This time we read from the First Corinthian letter in chapter one, beginning with verse ten and reading through the thirteenth verse. "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?"

This is a significant array of scripture. It enjoins, yea commands, unity in God's people. They are to speak the same thing. They are to be joined together in the same mind and judgment. Often I am told that it is impossible for us to see the things of God alike. If so, then God has commanded an impossibility of his people. This he has not done. Whenever we are ready to throw away our own systems of religion and accept God's word as it is written, we can and will see alike. Not sooner.

The report had come to the apostle that divisions had arisen in the Corinthian church. Some were claiming to be of Paul, some of Apollos, some of Peter and some of Christ. This indicates four factions in the Corinthian church. The apostle condemns the schismatics by asking three pointed questions: "Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul?" Why the question, Is Christ divided? Because, as we've learned, the church is his body. If there be a Paul group, an Apollos group, a Cephas group, and a group that is of Christ, this would indicate a divided Christ; or as one translation renders this idea: "ye have torn to pieces the Christ." If this division in the Corinthian church suggested a torn body of Christ, what about the conditions as it exists today?

What is the significance of the question; "Was Paul crucified for you?" There can be but one answer to the question: "If Paul was the one who died on the tree for you, then

wear his name. Be of him. Give him the honor." But inasmuch as it was Jesus of Nazareth who hanged upon the cross and shed his blood for the sins of the world, then you must wear his name. Friends, don't you see that? Can't you see that if we are forbidden to wear the name of Paul because it was Christ who bought us, that we should not wear any name which did not recognize Christ and the price that he paid for our salvation?

But what about the significance of the question: "Were you baptized in the name of Paul?" The Great Commission commanded baptism in the name of Christ. On the Day of Pentecost, Peter commanded baptism in the name of Christ. To the twelve men at Ephesus Paul commanded baptism in the name of Christ. If baptism had been in the name of Peter, then those on the day of Pentecost would have worn the name of Peter. If Paul had baptized in his own name then those so baptized would have been consistent in wearing the name of Paul. If you are baptized in the name of the denomination to which you belong, then you are consistent in wearing the name of that denomination. But, if you were baptized in the name of the sinless Son of God, I beseech you that you wear his name. Remember the name of Christ is God's family name.

Another group of scriptures claim our attention. We read: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal." (I Cor. 3:1-4) And, "For to be carnally minded is death." (Romans 8:6) And again, "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written." (I Cor. 4:6, American Revision). From these scriptures we learn: (1) That Paul regarded the Corinthians in the division as being carnal and not spiritual; (2) The evidence of this carnality was that they called themselves as being of Paul and Apollos; (3) Carnality presaged death. This is not physical death; (4) Paul had used these arguments to convince the Corinthians not to go beyond the things written. We must conclude from this that religious divisions today is evidence of carnality.

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Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

MATERIALISTS' PROOF TEXTS EXAMINED NUMBER TWO

"Why died I not from the womb? Why did I not give up the ghost when my mother bare me? Why did the knees receive me? Or why the breasts, that I should suck? For now should I have lain down and been quiet; I should have slept; then had I been at rest, With kings and counsellors of the earth, who built up waste places for themselves; Or with princes that had gold, Who filled their houses with silver: Or as a hidden untimely birth I had not been, As infants that never saw light. There the wicked cease from troubling; And the weary are at rest. There the prisoners are at ease together; They hear not the voice of the taskmaster. The small and the great are there: And the servant is free from his master.

"Wherefore is light given to him that is in misery, And life unto the bitter in soul: Who long for death, but it cometh not, And dig for it more than for hid treasures; Who rejoice exceedingly, and are glad, when they can find the grave" (Job 3:11-22).

The advocates of the doctrines of materialism seem to think that Job is giving a dissertation of the idea of life after death. The state of the spirit of man after death is not even suggested in this passage. Job longs for release from the ills of this life, to be released from the troubles that had engulfed him. He does not even suggest that in "Sheol," the unseen state of the dead, that there is unconsciousness. He speaks of being glad in the finding of the *grave* as any man wishing for physical death. The word *grave* here has no reference to the abode of the dead, but means the place of deposit for the dead body. The word comes from the Hebrew *qever* (kever), and is properly understood by the English word *grave*—the tomb. The Hebrew *sheol* is never correctly understood to be the place where the dead body is placed. This is usually from the Hebrew word *qever* (kever). The materialist has not one excuse of an argument in these passages from Job.

MAN ANNIHILATED AT DEATH

"For now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be" (Job 7:21).
 The followers of the materialistic school think that

they find in this passage evidence that at death man entirely ceases to exist—is annihilated. We shall let one of them state his position: "Even God cannot find Job, when he is dead! But surely God could have found his living ghost if he had one. This language is very plain; Job does not exist, and so God cannot find, till he raises him again." (Bible vs. Tradition, p. 123).

REFUTATION OF THE ARGUMENT:

- (1) Can God raise that which he cannot find?
- (2) If Job does not exist, then Job is nothing.
- (3) To raise Job from the dead then would be to raise nothing from the dead.
- (4) Job is not in the whole universe; he is no where, according to this contention.
- (5) Then in order to find Job so that He can raise him, God must raise nothing from no where out of the universe.
- (6) But God cannot find him until he raises him. But nothing does not exist. There is nothing to raise. Hence Job cannot be raised.
- (7) This doctrine destroys the idea of a resurrection from the dead.
- (8) Job simply expresses a desire to die—to leave earthly life, to sleep in the dust.
- (9) Job's spirit did not come from dust; it does not return to dust.
- (10) Materialism has nothing in the passage.
- (11) Evidently this is the meaning of the passage: "For now shall I lie down in the dust: Thou shalt seek me diligently, but I shall not be among the living."

NO EXISTENCE AFTER DEATH

"Wherefore then hast thou brought me forth out of the womb? I had given up the ghost, and no eye had seen me. I should have been as though I had not been; I should have been carried from the womb to the grave" (Job 10:18, 19).

- (1) The statement, "I should have been as though I had not been," is regarded by materialists to teach non-existence after death.

We note that this is spoken only in regard to an unborn baby. Job expresses regret that he did not die before he was born. Not one word is affirmed concerning life after death. He wished that he had never existed in this troublesome world. And that is all that can be gathered from this passage. The word *grave* is a translation of the Hebrew *qever*, and has no reference to the unseen state of the dead.

THE WHOLE MAN—BODY, SOUL AND SPIRIT—LIES DOWN IN DEATH UNTIL THE HEAVENS ARE NO MORE

Job 14:10-12: "But man dieth and wasteth away, yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep."

Argument: Materialists assume that the whole man—body, soul and spirit is meant here. That as man lieth down and riseth no more until the heavens be no more, that this teaches the complete annihilation of man.

Refutation: (1) To the materialist, the spirit is the breath. (2) Does the breath lie down and rise no more? (3) Does the breath give up the ghost? (4) Is there any thing here that suggests that the spirit lies down to rise no more "until the heavens shall be no more?" (5) Does not the text suggest that when the time comes for the heavens to be no more that the man shall rise again? (6) "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." (II Peter 3:10). (7) This scripture is exactly in harmony with the idea of the resurrection of the body from the grave, and in no sense can it be construed to teach the death of the spirit.

Jesus and His Teaching

HOYT BAILEY

Personality: It would be difficult to locate one whose personality would compare favorably with that of Jesus Christ. The personality of Christ manifested in the word of God turned away his enemies. "The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man so spake." (John 7:45, 46.) When Jesus finished his great sermon on the mount, "the multitudes were astonished at his teaching: for he taught them as one having authority and not as the scribes." (Matt. 7:28, 29). French says, "This is part of the glory of Christ as compared with the chiefest of His servants that He alone stands at the absolute center of humanity, the one completely harmonious man, unfolding all which was in humanity, equally and fully on all sides, the only one in whom the real and ideal met and were absolutely one. He is the absolute and perfect truth, the highest that humanity can reach; at once its perfect image and supreme Lord." It is no wonder that Jesus said to the fishers, "Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him. . . ." And again to James and John, "And they straightway left the boat and their father, and followed him." (Matt. 4:18-22). "And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond the Jordan." (Matt. 4:25).

Preparation: "Jesus did not grow up either in idleness or ignorance. He was a carpenter. (Matt. 13:55; Mark 6:3). Every Jewish lad learned a trade. The peasantry were able to read and write. The reference to his illiteracy (John 7:15) means only that he was not educated in the rabbinical schools; he was not college-bred, as we

would say. It is not unlikely he was familiar with three languages: Aramaic, his mother tongue; Hebrew, the original language of the Scriptures, and Greek, the language of literature. Though he was too poor to own a complete copy of the Scriptures, the village synagogue would give him access to them; and choice fragments of them may have been owned even in the carpenter's home." (An Outline of Bible History by B. S. Dean, pp. 121, 122). Jesus was prepared in motive because he came not to do his own will but the will of the Father who sent him. He was prepared in humility because he humbled himself in the place of a servant, and became obedient unto death, even the death of the cross. He was prepared in love because He so loved that He gave His life for His enemies. He was prepared in authority for all authority was given unto Him both in heaven and earth.

His Aim: "He came to seek and save the lost," "He came not to call the righteous, but sinners to repentance." For says he, "The whole have no need of a physician, but those who are sick." He elevated womanhood, and taught the brotherhood of man. He pointed men to eternal life. Thus Jesus said, "Seek ye first the Kingdom of God and His righteousness. . . ." (Matt. 6:33). Jesus calls man to a higher standard of conduct, and he seeks ultimately to bring man into the immediate presence of the living God.

Agencies and Organization: "Jesus did not build a school house, but he gave special training to men for the promulgation of his teaching. Like Socrates, he wrote no books; he used no textbooks, although he was familiar with the literature of his people and quoted extensively from it. He merely talked to people wherever he found them. The home, the seashore, the river-bank, the highway, the hilltop, the social gathering, the religious service—all these were his agencies for education. He taught whenever and wherever a situation arose of which he could make effective use. He would have been in sympathy with President Garfield's definition of a college as "Mark Hopkins on one end of a log and a student on the other." He never considered himself a professional teacher. He expected no pay for his services. Teaching to him was the giving of a transcendent gift of knowledge and wisdom and the setting of a noble example, and remuneration for such a service was far from his thoughts. The most effective agency of his instruction was his own radiant personality. He was very earnest, very capable, and he was clearly a teacher with personal magnetism. He attracted his disciples and filled them with wisdom, love, and courage. No other agency was needed." (The Foundation of Modern Education by Wilds pp. 153, 154).

His Methods: "Jesus was intensely social in his habit of life. He came eating and drinking with such freedom of social contact that his enemies accused him of being a gluttonous man and a wine bibber. He talked with men in the fields as they sowed their grain, in their boats as they fished, with the shepherds as they guided and guarded the sheep and with housewives as they wrought with the leaven and the meal. In the ordinary intercourse of every day life he delivered his message. He was about his Father's business teaching the truth while he sat in the house and while he walked by the way. . . . He gave his first address in the little synagogue at Nazareth. He then appeared in the larger Temple at Jerusalem. But when he came to give his charter day address in what is called "The Sermon on the Mount" announcing those fundamental principles which would underlie the establishment of His Kingdom, he was standing in a pulpit, not made with hands, out under the open sky. He went out-of-doors because the people were there, the great main movements of life were there. He was not content to remain apart teaching a small esoteric circle, but allowing

the great common interests of human existence to go untaught, unblessed by the message he taught. And when the people did not come to him, he went to them." (The Ency. of Sunday Schools and Religious Ed. V. I. McFarland, pp. 246, 7).

a. His teaching was eminently personal: "He came to save the race, but he made the beginnings of a world movement by changing the lives of individuals. He dealt primarily with the person, seeking to instruct and renew his life. The conversation of Jesus with Nicodemus, a well-to-do, learned theologian, and with the poor blind beggar, with Nathanael, a man of singular purity, and with the woman of Samaria who had been living somewhat promiscuously with five different men, with Mary and Martha, choice and generous in their mode of life, with Zaccheus, with Simon, the respectable Pharisee who gave him a dinner, and with the -woman of the street who crept in at the end of the feast—these and many other personal conversations recorded at considerable length indicate what method of teaching on the part of Christ most impressed his biographers. He had a deep sense of the worth of the individual. A political aggregation like the Roman Empire, an army containing a thousand legions of men, a mass of wealth that would buy the whole world, never impressed the mind of Christ as did the possibility of an individual life. What is there that a man could afford to give in exchange for the real worth of his own life? One sheep out of a hundred, one coin out of ten, if lost must be found, though the others are all safe and sure. His instruction was personal rather than abstract in that he practiced what he preached. In him the -word of truth was made flesh and dwelt among men, full of grace and truth. He bade his followers love their enemies and pray for those who despitefully used them—and then he loved his enemies and prayed for them even though they killed him." (The Ency. of Sunday Schools and Religious Ed. V. I. McFarland, p. 247).

b. He was pictorial in the whole method of his teaching: "Ye are the salt of the earth," the saving principle in it. "Ye are the light of the world"—the guiding element in society. "Do men gather grapes of thorns"—the useful from the hurtful? "The kingdom of heaven is like leaven." "New wine must be put in new wineskins"—the new fermenting expanding truths in channels of conveyance and expression suited to their character. The Orientals are as fond of stories and pictures as children. The story of the young man going unto a far country and by wrong living meeting with reverses until he was reduced to the low level of a swine herd; the story of the brilliant -wedding with the ten lamp-bearing bridesmaids, five of them wise and five foolish; the picture of the superb feast refused by the wicked and short-sighted and then enjoyed by the less fortunate to whom invitations had come in the highways and the hedges—all these concrete pictures of spiritual truth would appeal powerfully to the Hebrews. The story, the parable, the allegory was the leading form in which his truth was conveyed. He taught principles rather than rules, "whatsoever you would that men should do to you do ye even so to them." Here we have a principle rather than a rule. The teaching of Jesus was presented positively: "Blessed are the men who are—merciful, gentle, peaceable, pure in heart," etc. The test of discipleship was not merely abstention from certain evils—it was a positive test. "By this shall all men know that ye are my disciples if ye love one another." The positive quality in Christ's teaching indicates the type of good man the Master had it in mind to produce. He was not to be a cloistered saint who had run away from the world to escape the evil of it, but an active, virile, robust type of man who had overcome evil by the militant goodness

of his life. He taught that he might create, mature and direct a body of Christian impulse—which would find expression in all the nobler forms of conduct and in the highest lines of service. And to this end the teaching which was personal and pictorial, the teaching of principles and positive precepts seemed best adapted." (The Ency. of Sunday Schools and Religious Ed. V. I. McFarland, pp. 248, 249).

c. Jesus applied the principle of apperception in his teaching: "He prepared his hearers for the truths to be taught by presenting concrete example of their application in life and in human relationships. He drew extensively upon their previous knowledge by frequent reference to the various books of the Old Testament—the Law and the Prophets. He continually adjusted his lessons to the common experiences of those he taught by referring to the familiar phenomena of nature and to the institutions and practices of social life. He made effective use of the simile, the metaphor, the analogy, and the parable. The parable especially—there are forty of these parables recorded in the gospels—not only made the lesson concrete and interesting, but drove home the truth to be taught so that no one could miss its meaning. He used concrete, everyday incidents for his examples. He used the simplest language to teach the most profound truths; he used the phrases, idioms, and expressions current among the common people. Jesus recognized also the principle of activity in his teaching. He urged his disciples to be "doers of the -word and not hearers only." He encouraged questions, and gently rebuked his followers for entertaining questions which they did not ask. He appealed to the imagination and made use of the power of suggestion to stimulate the thought processes of his hearers. He recognized the principles of individual differences and adjusted his teaching methods to the needs, conditions, and capacities of those with whom he came in contact. His treatment of the woman taken in adultery is different from his treatment of the rich young ruler. His approach was always determined by the nature of the occasion and the needs of the individual or of the group. Motivation also was often exemplified in the method of his teaching. His words and demonstrations were full of interests and attracted and held the attention of his listeners. The power of his motive is easily understood. The common man needs a motive that appeals to both feelings and intellect and this Jesus always recognized. He made no use, however, of such instinctive motives as competition and acquisition. Love was the motive he offered as a positive stimulus to goodness. He used oral instruction—either the sermon method, used in speaking to large numbers, or the dialectic method, used in the intimate circle of a few friends. Beyond all else, he taught by the method of example. His own life ever exemplified his teaching. His obedience to authority, his observance of the spirit of the law, his humility, his mercy, his charity—all were continual examples set before the disciples for their guidance. He always "practiced what he preached," and where can one find a better method than that?" (The Foundation of Modern Education by E. H. Wilds, pp. 154, 155, 156).

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Notes - Reports

Voyd N. Ballard, Box 64, Coalinga, California, October 3: After spending some 33 days in Arkansas preaching the gospel we returned to California and to our work with the church here in Coalinga on September 18th. The work here continues good. Our crowds are the largest that they have been in more than two years. Last Sunday evening I baptized a lady.

Hoyt Bailey, Box 192, Moore, Okla.: The congregation in Moore, Oklahoma, midway between Oklahoma City and Norman, will use nine preachers in its fall meeting from November 10 through November 17. The general theme of the meeting is "Church Edification." The speakers and subjects are Sunday morning, Hoyt Bailey, "The Need for Edification"; Sunday night, J. D. Rothwell, "Edification of the Church Divinely Provided"; Monday night, L. O. Sanderson, "Edifying the Church Through Loyalty"; Tuesday night, Yater Tant, "Edifying the Church Through Religious Education"; Wednesday night, L. L. Gieger, "Proper Evaluation of Our Disappointments"; Thursday night, John H. Baniester, "A Growing Church"; Friday night, Joe Laird, "Responsibilities of Church Members"; Saturday night, Byron Fullerton, "Edifying the Church Through the Home"; Sunday morning, Hoyt Bailey, "Edifying One Another"; Sunday night, T. J. Ruble, "Christian Stewardship". We can provide lodging for a limited number of visitors.

E. E. Mitchell, Kingman, Arizona, October 4: We are getting along well with our new building; ready for the roof now but we still need \$1,500 to complete it ready for use. More interest here all the time and the work is still increasing.

Cleon Lyles, Little Rock, Arkansas, October 7: Two were baptized and one placed membership at Fourth and State yesterday.

H. C. Finley, Route 2, Pine Bluff, Arkansas: Last Lord's Day, October 6, I visited the church eight miles north of Rison, Arkansas, at a place called the Y. A young minister, Brother Jackson, of Searcy, Arkansas, did the preaching at the morning service, then at 3:00 p. m. all gathered back and I preached for them. We had a splendid audience and fine interest manifested at each service. We enjoyed the visit very much. We received a hearty welcome, and an invitation to come back. We will be ready to hold a meeting or teach a singing school for you after November first. Let us hear from you.

A. H. Bryant, Pryor, Oklahoma, October 7: A mighty good meeting closed here yesterday at the evening service. Four confessions of wrongs and one to confess the Lord and one baptized earlier in the meeting and one the day before the meeting began. Others are expected to follow. Brother Rayburn of Wagoner, Oklahoma did

some good preaching and the church was greatly encouraged.

O. C. Hartsell, Marlin, Texas, October 9: We are happy in the Lord; in His name we labor on; in His name we hope to win, and in His name the victory will be won. Faith in God, put into action by love, will crown our efforts with success. We take courage; our labor in the Lord will not be in vain. On Friday night before the Fourth Lord's Day of this month my wife and I plan to be with the church in Plain Dealing, La., to assist in a series of gospel meetings which will last for eight days, the Lord willing. The Marlin Church is cooperating with these brethren by releasing us at this time. We urge all who are in reach to attend. Come, let us feast together. The spirit—man will be strengthened; the bread of life will make him strong; the natural man will be subdued and brought into subjection. We hope to see a number of you at this feast.

Will W. Slater, Fort Smith, Arkansas, October 7: Closed a meeting last night in Shepherd, Michigan. Three were baptized and good done otherwise. It was my fourth meeting with these good people, some of the finest folk I have ever been associated with. Church is small in number but rich in faith. My next meeting will be in Morris, Oklahoma, beginning the 20th. May we "work while 'tis day."

Virgil J. Cullum, Station A., Box 275, Searcy, Arkansas. I attended summer school at Harding, after which I held two meetings. The first at Corley, Arkansas. The church there is weak and needs someone to help them. Won't someone near, heed the call. After I concluded at Corley, with no visible results I went to Mt. George, Arkansas, near Dardenelle. The interest here is great, the people were ready for a meeting and we had a wonderful meeting. Nine were baptized and three restored in the eleven days and nights meeting. I have been asked to return there next August. I have time for two more meetings. If you are interested, contact me at the above address.

H. E. Pierce, Damascus, Arkansas, October 6: My summers work this year consisted of five mission meetings within my home county of Faulkner. All of these meetings were conducted in communities where the church of Christ has never been established—strongholds of denominationalism. In the first four of these I was privileged to do the preaching. Twenty-three were baptized and seven restored. Four new congregations were started, one of which is now an active congregation of better than sixty members carrying on its own program of work under its own leadership. It is now the predominant religion of that community. The fifth was a colored meeting in which I was asked to assist brethren Warren Williams of Russellville, Arkansas and A. J. Colston of Fort Smith, Arkansas, who did the preaching. This meeting was held in the colored settlement near my home community of Damascus. No additions were made but a

number expressed their conviction. They are all Baptist and will take a lot encouragement to get them to make the first break away. This work was made possible by the wholehearted support of the church in and near Faulkner County. We look forward to a greater campaign next year.

Geo. W. Toland, Little Rock, Ark., October 4: It has been some time since we have made any report of our work, or our whereabouts. Having lived in El Dorado, Arkansas, since 1935, we returned to Little Rock in November of last year, and have purchased our home at 2415 La., Street, which so far as we now know will be our permanent address. On the second Lord's Day in February of this year we began work with the South Highland Church, located at 2807 Lewis Street. This is a new congregation which purchased the church building sometime in December last year. Since we began work with them our attendance has increased around 200 percent, and nine have been baptized, seven have been added by renewal, and seventeen have placed membership who moved into the city from other points. During this time we have done some mission work out of the city, conducting a meeting at Avila school house, about 20 miles out in the country and are preaching there at 3 o'clock in the afternoon twice each month. We only have about three or four brethren there, who are laboring hard to build the cause of our Lord in their community. The interest is good, and there is every indication the work there may grow and prosper. We may have to discontinue this work however during the winter months because of unavoidable circumstances, but have been asked to return for meeting again next year, which we will do, the Lord willing. We have some time for protracted meeting work during next year, and will be glad to hear from brethren who have not as yet engaged some one.

Harold Austin of Murfreesboro reports that he did the preaching in a meeting at Goodwater, Oklahoma, September 9 to 15. Good crowds, fine interest and 14 additions. He will go back latter part of October for a few days. Brother Austin says the congregation at Goodwater is small, but wide awake and hopes to rebuild their meeting house soon.

Frank J. Dunn, Box 545, Corsicana, Texas, September 30: There were two

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baptisms at Fifth Avenue yesterday—a middle age couple. We rejoice that so many congregations are reporting weekly additions, and we look forward to the time when it can be said again, "The Lord added to the church DAILY those that were saved." That day shall not be until every member of the church is working daily at the business of soul winning.

L. W. Mayo, Winslow, Arizona, October 1: The work of the church at Winslow goes ahead with pleasing strides. One fine, young man was baptized here last Lord's Day. Brother V. D. Love, of Hutchinson, Kansas, will be with us in a meeting beginning the sixth and closing the sixteenth of this month. We are expecting this to be a very successful effort. We have just closed a singing school here with this writer doing the instructing.

H. H. Dunn, Huntington, Arkansas, September 23: Am now in a very good meeting in Yale, Oklahoma. One addition to date. Brother Dilbeck of Stillwater preaches for this congregation. He is doing a good work here. He and other preachers among whom are Brother Privett and Brother C. A. Cornelius of Cushing are all good workfellows in this meeting. The singing is under the direction of Brother W. T. Boles of Cushing. Brother Boles is faithful in his service and one of our best singers. Many congregations were represented at afternoon singing last Sunday. What singing! It is pleasant to work with such brethren. Will begin at Webb Chapel near Arlington, Ky., the 10th of October.

Cleon Lyles, Little Rock, Arkansas, October 14: Two were baptized and one placed membership at Fourth and State yesterday. I will begin with Byron Fullerton and the University church in Norman, Oklahoma tonight.

Gilbert Copeland of Nashville, Arkansas held a ten days meeting at Redlands, Oklahoma September 1 to 15. There were 14 additions.

Rue Porter, Neosho, Mo., October 8: Am in a really great meeting with my home congregation now. All attendance records have been and are being broken. Five have been baptized so far, and one other has been identified as a member. My son, T. Coy Porter, is to speak tonight. We are having a service each morning at ten and the edification we get from that special hour is great.

E. O. Lafferty, Patmos, Arkansas, October 6: Today was another fine day for the Central church of Christ near Patmos. At the regular worship a man and his wife, both Baptists, made the confession, and two others made the confession at the water. I baptized them at three o'clock. I think there are few rural congregations that have suffered more persecutions and enjoyed a healthier growth than this. From the very beginning twenty-five years ago we have been persecuted by the sectarians. They have tried every possible way to drive a wedge and cause division in the church, but nothing but peace and

harmony has ever prevailed within. Thanks to our Lord and Godly brothers and sisters. I guess I am a little partial toward this congregation—maybe because it is home. We believe there is a bright future for the church, and may the Lord help us to ever make any sacrifice necessary that His cause be not hindered. It has been my observation that it is much easier

to keep down division than it is to settle trouble when it once gets started. Brethren, let us wake up, and if there is division in a congregation, let us try, try, again to settle our differences. A good idea would be to again read I Peter 4:11. If any man speak, let him speak as the oracles of God. If all would do this there would be no division.

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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 animal 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 46

Things I Like About Preaching

WAYMON D. MILLER

There is no work on earth comparable to the preaching of the precious gospel of Christ. It is the grandest and greatest calling that one could have. It is not unusual for a person to ask a preacher why he elected preaching as his work in life. I preach because I love preaching. Though this work is not always pleasant, as we observed in a former article, the unusually pleasant nature of preaching far outweighs whatever unpleasant experiences are also involved. Just as there must be clouds to create the superbly beautiful sunset, the unpleasant experiences of preaching only seem to accentuate the enjoyable features of it.

If one does not thoroughly enjoy preaching he could not succeed at it; he would permit the clouds of disappointment to overshadow the sunbeams of superb joy in the proclamation of the word. Every preacher must view preaching as the greatest and most compelling work on earth if he overcomes the disappointments of it. But life in any form is continually filled with disappointments and despair. To do well in any vocation of life, one must be able to turn disappointment into joy, and pain into pleasure. Just as tremendous heat and pressure upon carbon crystallizes it into the priceless diamond, the cares and griefs of our life can also enrich us and make life more precious and profitable. Hence, I "take pleasure in my infirmities" in life, whatever they may be, knowing confidently that they all work together to my ultimate good if I have courage to face them properly.

It is impossible to enumerate all the exceedingly fine aspects of preaching the gospel. But to consider a few might be encouraging and helpful to us all. One of the first things that I enjoy so much about preaching is the pleasant association with my preaching brethren. They have been so inspirational, encouraging and helpful to me,

My association with them is to me a priceless treasure, and to be with them is a source of unspeakable joy. To know that I have fellow-laborers who are so courageous, gives me courage; ones who are so faithful gives me faith; men who are so untiring and unselfish in their work imparts new impetus to me in my work; ones who are so ambitious gives me greater vision. Jealous of my preaching brethren? Heaven forbid! They are *my most* loyal and faithful friends, and I rejoice always in their good fortunes. No group of men on earth have influenced my life more favorably than my preaching brethren. I love to be with them, talk with them, counsel with them, and leave them with a fuller, richer life! Even preachers whom I have never met or known personally have greatly influenced me. One of my most treasured books in my library is "Biographical Sketches of Preachers," and I read it often with great pleasure and profit. The heart is seared and calloused that cannot be lifted to greater heights by the lives of these saintly, gallant soldiers of the cross! No person is a more honored guest in my home than is the faithful gospel preacher. I love my preaching brethren, and am greatly indebted to them. They have tremendously influenced my life, and I thank God for them!

Then, to, there's also such pleasantness in association with my brethren in the church. It always warms the heart to meet any man who indicates that he is your brother in the Lord. There is so much meaning involved in addressing another as "brother." The title, though worn by a total stranger before the meeting, sweeps the soul from the mortal, miserable scenes of this life into scenes of celestial joy! The sweet fellowship with godly brethren is as the sparkling mountain stream that runs cool, still, deep and refreshing. Brethren are cemented in heart with so many

common things. It is a pleasure to be with my brethren, and to share their lives and homes with them. The great generosity and unselfishness of my brethren toward me is at times almost overwhelming. As David said with reference to God's goodness, such is also true of the goodness of my brethren to me: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it!" My brethren have always treated me so good and wonderfully. They have always given to me of the best they have, and seem always to want to share their good fortunes and pleasures with me. In so many ways they want me to fare so much better than they. They are patient with me, and ignore so readily my faults and shortcomings. They are attentive of my needs, and stand faithfully and loyally by my side when in need. They have such great confidence in me, and I pray continually that I may never betray such their sacred confidence. Brethren are my tried and true friends, and I love them for their faithfulness to me, for the help, inspiration and encouragement they have always provided me. Yes, I thank God for my brethren, and love preaching because it brings me into such intimate relations with them.

I like preaching, too, because through it you are occasioned to meet so many other good people—people out of the church, but such excellent people otherwise. A preacher usually associates with the best people of any community, the very cream of fine men and women. Even worldly men make your association with them pleasant by refraining from worldliness in your presence. They all ascribe dignity and honor unto your work that is most gratifying. People who are otherwise little interested in religion show such consideration of preachers. Business men especially are very gracious toward preachers. About six months ago just before I moved from Hope, Arkansas I was talking with a friend on the street. A banker walked by, who is an unusually reserved and respected man. He had seen the newspaper notice that I was soon mov-

(Continued On Page Five)

Religious Review (Catholic)

R. A. HARTSELL

"Peter The Pope"

For several months I have planned and outlined a series of articles covering the doctrines of the Catholic Church. These articles are based upon DeHarbe's Large Catechism, so that our quotations are authoritative. Since our fight today centers around two great religious evils (Catholicism and Materialism) we feel great responsibility in giving our readers a preview of one of these evils.

By press, radio and moving picture, Catholic propaganda is being emitted. These are being used to soften America, thereby enabling them to fulfill their recent slogan, "America for the Catholic Church." And, the public pays to see, flashed upon the screen, the softening propaganda pictures, going away feeling that they have enjoyed an evening of perfect entertainment. "We furnish the propaganda—You, the American public, pay the bill," is the substance of the effort.

The hub around which the Catholic church turns is the pope. Therefore, to properly wreck the machine, we should begin at the proper place, the hub. Our effort will be more positive in argument, than just open negative statements. We shall deal with their own assertions, and their supposed proof. That we may more fully understand the controversy on this point, and, since I have never been of the disposition of mind to misrepresent any religious group, I give word for word the teaching of this body from the above mentioned Catechism.

"What office did Christ confer on Peter alone? Christ conferred on Peter alone the office of supreme head of His Church." Again: "Is not Christ Himself head over His church? Christ is indeed head of the church, but He is the invisible Head; Peter, however, is the visible head. Who is the visible head of the church? The visible head of the church is the lawful successor of St. Peter in the Episcopal See of Rome, Our Holy Father, the Pope." (Pages 35, 36, 37. Questions 4, 5, 6, 14).

Your first reaction is: "What proof did they give for Peter's being head of the church?" (Matt. 16:18) The first reference with the argument based on the idea that Peter means "rock." Since Jesus said he would build the church upon "this rock," and since the meaning of Peter is rock, Christ built the church on Peter.

Closer examination of this, however, will show the reader the com-

plete fallacy of this position. First, the church was built on Jesus. (Eph. 2:20) Jesus is a stone. (Acts 4:11). This "Chief corner stone" is pointed out in prophecy. (Isa. 28:16) Paul says: "Other foundations can no man lay, than that is Iain, which is Jesus Christ" (I Cor. 3:10-11). In connection with Peter's own statement: "This is the stone which was set at nought of you builders, which is become the head of the corner." Since Peter said, "This is the stone," referring to Jesus Christ, I know Peter is not the rock referred to in Matthew 16:18.

The forms of the two words used by Christ is addressing Peter in the above language, and asserting that upon which the church should be erected, adds some force to the fact that he did not refer to Peter as the rock. First Petros is the Greek name by which the Lord called Peter; and petra, the rock upon which he would build. Contrasting the phrases, we have: "oti sue el Petros—That thou art Peter." And, "kai epi taute te petra—and on this rock." It is easy to see the difference; furthermore, to see the change from direct to indirect address. "The fact that I am Christ, plus my divinity, is that upon which I will build my church." This must be true, or the church was built upon humanity, rather than divinity.

Moreover, Peter did not occupy a position in the foundation apart from, or more prominent than that of the others. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20) This fact is further acknowledged by Peter in his first general letter (Cor. 2:4-5) in these words: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices unto God by Jesus Christ! Proof of this, says Peter, is found in these words: "Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (The reader will please read the two verses which follow for further proof).

In this connection it is well to observe that Peter confessed that all Christians are living stones. So, Peter did not have the distinction alone of being a stone. He, like all other spiritual stones, was built upon

the sure foundation stone. Christ is the only "Chief corner stone." The fact that he was named "chief" indicates that all other stones are equal.

Another Proof Examined

John 21:15-17 is offered as proof that the Lord made Peter Pope; for he instructed him to "Feed my sheep." That which proves too much, proves nothing. Paul said of his duties performed to the Hebrews and Corinthian Christians, "I fed you." (I Cor. 3:2; Heb. 5:11-14). Was Paul a Pope also? Does that fact that one was made a feeder of God's people, and administered food, make him a pope? If so, Paul was just as much in the popehood as was Peter. And too, (Acts 20:28), directed the elders of the church to "feed the church of God." Did this make them popes? If so, then the church was full of popes—a plurality of them, rather than just one.

Peter, will you tell us just what position you had in the church? "The elders which are among you I exhort, who am also AN elder (not the elder), and a witness of the suffering of Christ, and also a partaker of the glory that shall be revealed." (I Peter 5:1). Reader, this is what the supposed pope said of himself.

May we ask him another question? Peter, what was your attitude in the matter of being worshiped? "Peter was coming in, Cornelius met him, and fell down and worshipped him. But Peter took him up, saying, Stand up; I myself am a man." (Acts 10:25-27). Unlike modern popes, I would say. They would say: "kiss my ring, or my toe." In substance we have found that Peter confessed to being just a man and an elder. I shall leave my part to his own words. I believe he knew the position he occupied.

However, for the information of the reader, we shall devote the rest of the space in this article to various sources

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of evidence bearing on the subject.

Doctrine Does Not Fit

That popes and priests must be unmarried is one of the main doctrines of the Catholic Church. It is bad when one teaching puts another on the spot, but such is the case with false doctrines and religious systems. At this point the popehood of Peter is in a very difficult strait: he was a married man.

I know that he was married, for he had a mother-in-law. "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." (Matt. 8:14). But, it is urged by them that Peter left his wife when he was made pope. Strange, isn't it?, that we find him some 24 years after the establishment of the church leading a wife about. Here is the proof. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, AND CEPHAS (Peter)?" (I Cor. 9:5) This was about 57 A. D.

Here it is well to deviate just long enough to tell you that to bind celibacy upon any Christian, regardless of position, is of the devil. In fact, it is one of the main planks in Satan's platform. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe the truth." (I Tim. 4:1-4) Those who so teach have departed from the faith; and are teaching doctrines of devils, says Paul. APOSTLES MADE EQUAL.

Peter could not have been a pope, exercising authority over the rest of the apostles, without making certain statements of Christ false. Upon coming to Christ, making request that one of her sons be permitted to sit on his right hand and the other son on his left, Christ informed the woman that she "knew not what she ask." Her conception of Christ's kingdom and work was wrong. There should be no high-ups nor low-downs in his kingdom.

This fact is further strengthened by the lesson Jesus taught following this incident. Said he: "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: but whosoever will be great among you, let him be your minister." (Matt.

20:20-27). No one can read this and even think that one apostle was to have authority over the other.

Furthermore the language of our Lord in Matthew 23, is enough to establish this fact. "And greetings in the market, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." Here the Lord taught that they had but one master—head—and that the relationship one to the other was that of equality. Placing the two accounts together, we have the simple lesson that each is to be recognized as being equal to the other, and none shall have authority or dominion over the other.

In fact, Paul either told the truth or he was guilty of blasphemy. He stated that he was not "a whit behind the chiefest apostles." If Peter had been made his head, then he blasphemed the divine head.

Denies The Word Of God

Let us go back to a quotation already introduced. "One is your master, even Christ." It is said that this was true while Christ was with them in person, but after he ascended, he had to appoint an earthly head. This can be easily exploded with the words of Paul to Timothy, written many years after Christ ascended. "He is the ONLY potentate." If Christ is the only potentate, then there is not another. I believe that Paul and Christ knew whereof they spoke, regardless of Catholic propaganda.

God, the Father, has taken unto himself divine fatherhood, and has assigned unto his Son divine headship over his church. This language is evident proof! "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (I Cor. 11:3). By the language of Paul, man can be head only of the woman; and since popes, priests, etc., in the Catholic church are unmarried, I'd say this leaves them without headship.

This is not the only church that inspired Paul would have known these facts. To the church at Ephesus he said: "And gave him to be head over all things to the church, which is his body." (Eph. 1:22). Since Christ is head over "all things to the church," there is nothing left, pertaining to the church, for the pope to be head over. In fact, a two headed object, or being, is a freak.

(More Later)

Use of "Rev." Studied In Oklahoma University

In Oklahoma Daily Stylebook, a book studied by every Journalism student in Oklahoma University, is the following, "Ministers of the churches of Christ do not use the term Rev." I have heard two professors emphasize this sentence to large classes of Journalism students with due respect. One of the professors pointed out that the above sentence was placed in the Oklahoma Daily Stylebook as the result of a protest from a church of Christ preacher who was a former graduate student in the Journalism School. It is evident that Journalism students in Oklahoma University will be taught the truth on this point throughout the years.

An opportunity is before me to present other truths. Dr. Stewart Harral, head of the Journalism School and a Methodist preacher, has asked that I prepare a term theme on "PUBLIC RELATIONS OF THE CHURCH OF CHRIST." This theme is to be filed in the university library and made accessible to all students, especially those studying public relations. The theme is to be comprehensive on the church and public relations. Any suggestions, hints or helps from a scriptural viewpoint given by anyone will be gratefully received. If you have a suggestion, please send it at your earliest convenience.—Hoyt Bailey, Box 192, Moore, Oklahoma.

Note To Correspondents

Of late we have received a large amount of material which is intended for publication in The Gospel Light. Much of it contains good matter which we would like to pass along to our readers. However, most of the material must be edited and typed or re-typed before we can pass it along to our Linotype operators to be put in type for the press. We are very short on help that can do this sort of work and we ask that our correspondents bear with us.

We always appreciate articles for publication, and especially those good articles that are typewritten, double-spaced, that we can pass right on to the Linotype. We do not want to appear critical of those who submit their articles on postcards, those dimly written with pencil, illegibly written with pen, and those typed single space. We appreciate good material in any form, but such requires more work in the office and we are slow getting same in print.

Please continue to send us material for publication, putting it in the best form you can and we will give it our attention just as quickly as possible. Thanks for your forbearance.

Frank J. Dunn, Corsicana, Texas, October 21: Three grown men were baptized at Fifth Avenue Sunday.

Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

MATERIALISTS' PROOF TEXTS EXAMINED NUMBER THREE

9. TEXT:

"For in death there is no remembrance of thee: in the grave (sheol) who shall give thee thanks." (Psalms 6:5).

ARGUMENT:

1. There is no memory in death.
2. In sheol there is no thanks given to the heavenly Father.
3. Therefore, there is no consciousness in death.

REFUTATION:

It is a recognized, universal rule of Biblical interpretation, that any construction put on a scripture that is antagonistic to other scriptures, is a wrong interpretation. The above construction is adverse to many other plain scriptures on the subject of life after death; hence, is erroneous. But what is the meaning of the passage?

The Sixth Psalm, is a Psalm of penitence on the part of David. He prays that the Lord will rebuke him not in hot anger, nor chasten him in hot displeasure. He asks the Lord to return to him, and to save him for God's mercy sake. Then he advances the reason: "For in death there is no remembrance of thee: in the grave who shall give thee thanks." David prayed that his life be spared that he might render praise and thanks to God. He realized that in this life only could one thank and remember the Lord. That when this life is over is too late was the idea expressed here. There is not the slightest suggestion of the doctrine of annihilation in this passage.

We notice some of the views taken by scholars on this text.

Thomas Scott: V. 5. "The Psalmist pleaded, that if God cut him off in his wrath, it would terminate all his opportunities of serving and glorifying him on earth; and if finally left to perish, he could never remember God with gratitude and praise any more in eternity." (Scott's Bible).

Matthew Henry: "If I die, I shall be cut short of that opportunity of honoring thee and doing good to others, for in the *grave who will give thee thanks?* But in the second death (which perhaps David, being now troubled in soul under the wrath of God, had some dreadful apprehensions of) there is no pleasing remembrance of God; devils and the damned spirits blaspheme him and do not praise him." (Matthew Henry's Commentary).

Patrick Lowth: "For there I can have no opportunity to do thee service; the dead being utterly unable to commemorate thy wonderful works, and propagate the memory of them to posterity. As long as I live I will show forth thy praise; but who can celebrate thy name, and instruct thy people, in the grave." (Lowth's Commentary).

Adam Clarke: "Verse 5. *In death* there is no re-

membrance of thee. Man is to glorify thee on earth. The end for which he was born cannot be accomplished in the grave; heal my body, and heal my soul, that I may be rendered capable of loving and serving thee here below. A dead body in the grave can do no good to men, nor bring any glory to thy name." (Clarke's Commentary).

The word rendered "give thee thanks" is from the Hebrew, *yadah*. It occurs one hundred eleven times in the Old Testament, and is thus translated in the King James Version: Once *be thankful*, sixteen times *confess*, thirty-two times *give thanks*, fifty-three times *thank*, *thanksgiving* two, and make *confession* twice. The idea of *joyful confession* inheres in the word.

The fact we also notice in the Septuagint Greek. The Septuagint translators used the Greek word, *ezomologesetai*. Thayer defines this word thus: "to confess, to profess, i.e., to acknowledge openly and joyfully." Lyddell and Scott defines the word *to confess*, *to profess*."

From these studies we are led to see that David meant to teach the idea that this is the only life in which we have an opportunity to remember and joyfully confess God. The materialist has nothing in this passage.

10. TEXT: "O. Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down into the pit." (Psalms 30:3).

MATERIALIST ARGUMENT:

- (1) The soul here went down into the grave.
- (2) The body went down into the grave.
- (3) This teaches that the body and soul are the same.
- (4) The whole man, therefore, goes down into the grave.

(5) Hence, the whole man dies—is mortal.

(1) The Hebrew word from which grave is here translated is sheol, and does not refer to the tomb.

(2) Its use here is definitely not used to mean the resting place of dead bodies, for David had not died: "Thou hast kept me alive."

(3) The whole tenor of the psalm indicates that it is a spiritual uplift of which David here speaks.

(4) There is not a single thing here taught concerning life after death.

11. TEXT: "Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? and thy righteousness in the land of forgetfulness?" (Psalms 88:10, 11).

MATERIALIST'S ARGUMENT:

- (1) Wonders cannot be shown to the dead.
- (2) They that are dead cannot acclaim the praise of the Lord.
- (3) God's lovingkindness cannot be declared in the grave.
- (4) Therefore, man is unconscious in death.

REFUTATION:

No intelligent person will contend that inanimate

dust can praise God. The word translated grave here is *qeber*. It means the place where the dead body is deposited. It never means anything else. The spirit of man does not go down into the grave. It is never buried. It goes to God. There is absolutely nothing in the text that indicates that the spirit of man is unconscious in the death of the body.

12. TEXT: "The dead praise not the Lord, neither any that go down into silence." (Psalms 115:17).

MATERIALIST'S ARGUMENT:

It is assumed here that the term, *dead*, includes the whole man—body, soul and spirit. They reason that as the dead do not praise Jehovah, and those that go down into silence cease all knowledge of God and his praise.

REFUTATION:

The term *dead* here refers to the body, and not to

the spirit of man. Hence, has no bearing on the subject.

13. TEXT: "His breath goeth forth, he returneth to the earth; in that very day his thoughts perish." (Psalms 146:4). This text is quoted to try to prove that man is unconscious—his spirit—after death.

REFUTATION:

Webster defines *thoughts*, designs, purposes, as one definition. The word here translated *thoughts* is from the Hebrew *eshtonoth*. This is the only place that it occurs in the Old Testament scriptures. Young defines it to mean purposes. The marginal reading in both the English and the American Revision gives *purposes*. Upon that meaning of the word *thoughts* scholars are agreed. No man's designs and purposes as men, even though princes can extend beyond the grave. This scripture furnishes no consolation whatever for the materialist.

THINGS I LIKE ABOUT PREACHING

(Continued From Page One)

ing. As he passed by he grasped my arm firmly, and said in warm tones, "I know a carload of folk I had rather see leave Hope than you." Such confidence and respect was appreciated beyond expression. Business men, too, are usually very generous toward preachers. They have remembered me at Christmas with gifts, and at other times discount my purchases. And I have never, and shall never, let business men know I am a preacher, and that I expect the "customary preacher's discount." No, I am not that selfish to appreciate preaching for what folk give me, but rather I deeply appreciate the fine spirit and attitudes behind such generousities. Then beside friends in the world are the fine friends in the church, whose friendship is so wonderful. And also the friendship of the elders, capable, pious, godly, gallant men in the church. The elders of the church for whom I work are among my most cherished friends on earth. They are so helpful, encouraging and faithful to me. Hence, I could not help but list beautiful friendships as one of the most delightful aspects of preaching.

Many people often commit to preachers their most intimate and troublesome problems. They have such confidence in our willingness and ability to help. Often in time of trouble they turn to us for comfort. It is also a great source of joy to make lighter the burden that another bears, and see him emerge from gloom to peace and contentment. They often confide in us their intimate cares such as they would not commit to any other, and such confidence is greatly appreciated. But more seriously, people often commit into the hands of the preacher the vexing problems of their souls. They completely trust the

eternal destiny of their souls in his care, and what joy it is to lead some soul gently out of the doom and darkness of sin into the glorious light of Christ and His unsearchable riches. This is the most serious responsibility on earth, but vibrates the heart with jubilant songs of victory. Leading people to Christ, and ultimately to heaven, is one of the most gratifying pleasures of preaching. And the feeling that you have been helpful and of service is also very heartening.

Then finally, but this is not all, I like preaching because it affords the study and teaching of the most wonderful Book in the world. I love the Bible, and love to study and teach it. I always approach a study of the Bible with excited anticipation, read it with pleasure as it unfolds such profound wisdom, and close it with unquenchable hope. When such a heavenly Volume is the foundation of one's work, how could he but help from enjoying it? The Bible is a Holy Book, and its study and application should be approached with great reverence. So is also the work holy and sacred that is in such close relation to the Bible. Yes, I love preaching, and had rather be an eloquent, powerful and faithful proclaimer of all these eternal riches than to have conferred upon me any other exalted honor of this life. These are but few of the many considerations as to why I have surrendered all of my life to the divine injunction of Jesus: "Go ye into all the world, and preach the gospel to every creature."

Will Train Workers For Foreign Service

GEO. W. DICKINSON

The 17th Street Church of Christ, located in the heart of the city of San Francisco is desirous of becoming of greater service to the churches of Christ everywhere. Our commodious

church plant was purchased by the help of the churches everywhere. At that time we pledged to render a service to all the churches. To that end we suggested that San Francisco would be an ideal place to train workers for the foreign field. There is almost every nationality represented in the city. Language schools abound where the student could learn the language of the people whom he is to serve and at the same time, "prove himself" by personal work among the same race right here in the city. Why should the churches be expected to send untried and unskilled workers to foreign fields at great expense when they may have this training at home? We offer to house the workers and to board them at little expense to the churches; to train them in the Bible and to help them in every way possible to become workmen that need not be ashamed. If the churches will send us their workers we will do our best to help them in their period of training and recommend them for service when they are prepared for the work. Please write to the Church at 3459 Seventeenth Street, San Francisco 10, California. Our plans have been held up on account of the war and the transportation problem. We are now ready to begin the work formerly proposed and we ask the prayers and assistance of all the brethren.

John F. Reese, Nashville, Arkansas, October 1: I preached at Blue Bayou church the Fifth Sunday in September. This is the place where I was raised. I give God the praise.

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Peace at Any Cost

VAUGHN D. SHOFNER

There are a few people in the church of the Lord that are lifting their voices in sincere error, or Pharisaical affection as they plead for peace and unity in the church at any cost. Whether they are aware of the fact or not, they are injecting the virus of division into the life-blood of the church, and tomorrow it will develop a malignant growth that will destroy every vein of peace and unity.

No compromising departure from the Lord's way to silence a difference of today will bring about a lasting peace. "The kingdom of God and his righteousness" must come before all else. Christ knew there would be a compromising trend engendered by physical ties, so he spoke unequivocally: "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Of course we do not understand him to mean a person must be at variance against friend and kin to be his follower, but that even the fetters of kinship cannot hold a disciple from his Lord. He made the lesson plain as he explained in the following verses: "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."

Then we should be very careful not to draw the circle of the church around something unworthy, simply because we love the indulgent persons in a physical way. Anything contrary to the Lord must be excluded, even if it cost friends, loved ones, or our own lives.

I am not one to believe that the Lord joked as he directed Paul to write, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," and I intend to "mark them" and "avoid them."

There are some sinner-preachers whose souls are black with sins of debauchery and divisive wranglings that pull every known string to make the public feel they are being morally crucified, but refuse to confess and repent. Then a few, turned by the rein of social desire, urge the whole church to draw the "circle of love" about them, sin and all. It can't be done, friends! Let the sinner "bring forth fruits worthy of repentance," and until he does, "mark" him, "avoid" him, "withdraw" from his "disorderly" walks!

There are other rebel-preachers not

content with the pure gospel of Christ, so they preach the innovations of Pre-millennialism, Modernism, or any other Theologicalism that might beget popularity from a gullible world. And the pathetic thing is that a few will point a finger of scorn at the soldier -who will specifically point out his sinful speculations, and give vent to desultory descant in behalf of the rebel. But he can't be taken into the Shepherd's fold. To do so would discard the teaching of the Lord, so if he won't change let him rebel be, but "mark" him, "avoid" him, "withdraw" from his sinful intrusions!

Any school that trends toward tolerance to the extent it rides the crest of modernism; thinks more of social prestige than the way of holiness; would trade the "crown of life" of today's thousands for a crown at the tournament has no right to ask for Christian indorsement.

Congregations whose leadership thinks in terms of religious professionalism, will not listen to the preacher who is not DD'ed, or at least MA'ed, are not the kind you read about in the New Testament, and nine times out of ten they "will not endure sound doctrine," but "turn away their ears from the truth," and are turned to Fosdick-fables.

Unless the soft-rot of today is healed with the balm of love for the unadulterated gospel of Jesus Christ; unless that which is called Christian abides by the laws of heaven; unless the thunderous pleadings for the whole church to follow a few disgruntled preachers is replaced by plaintive prayers for the few to return to the "old paths" of Zion's hill; unless more young preachers throw aside the robes of professionalism and desires for pulpit popularity, put on "the whole armor of God" and "fight the good fight of faith" to the end tomorrow will again flow crimson as the precious body of the Lord is rent asunder by the vicious talons of division's vulture!

Notes - Reports

Mrs. Bernice Sanderson, Kilbourne, La., October 18: This is to say we are still meeting each Lord's day morning for worship and each Sunday night for prayer meeting. Having good crowds. Forty present first Sunday night in October. We had Bro. Elmer Goble with us October 13. He preached a fine sermon and we enjoyed having him with us. We would be glad to have anyone passing through to stop and be with us. We are located three-fourths mile west of Chickasaw on gravel road.

Tillman B. Pope, Alma, Arkansas, October 14: The meeting near Lanton, Mo., closed with a good audience. One restored. This is the home congregation

of Brother Marvin Powell one of our good singers. He expects to devote full time to evangelistic work next year. Write him at Koshkonong, Missouri. He will do you good. From here I went to Moody. This was my second meeting there. One placed membership and we closed with a full house. I am now at Hottel Springs church, out from Neosho, Mo. Next at Branch, Arkansas on October 30.

Doyle Williams, Box 273, Rector, Arkansas, October 14: I began work with the church here October 1. There seems to be a great interest in the work. Has been some time since they have had a regular preacher and seemingly they now have a zeal that heretofore has been dormant. We had a record attendance yesterday. Am anticipating a great work the coming year. Anyone passing through this section is invited to worship with us.

E. R. Harper, 402 Highland, Abilene, Texas, October 15: The work at Highland, Abilene, Texas, is progressing nicely. Beginning the 5th Sunday in September we are meeting at 9 and 11 for morning worship and sermon with Bible Study from 10 to 10:50. We are having close to 1,000 present at the two services; Bible study the past three Sundays, 511, 600 and 583. The highest Bible record was 492 the past spring. 1945 averaged about 325 in Bible study. More than 40 additions the past three weeks; baptized a Catholic man at 12:45 Sunday night after three sermons and few hours after service Sunday evening. Collection Sunday was \$1,129.00. Budget this year will run near \$50,000.00. We are beginning this week the erection of a \$50,000.00 annex which will give us an auditorium, seating some 300, and class rooms, library, reading room and nursery. We axe happy in our continued growth and we feel that Highland, which has been for years a great church, is not going to let up. Again thanks to such men as F. B. Shepherd, Homer Hailey, and Cecil N. Wright for their great work in laying such a foundation. I closed a good meeting at Uvalde, Texas two weeks ago with eight baptisms. Brother Welch is doing a good work and they are moving on. I was with the North Park congregation, Abilene, in a seven nights meeting, closing the first Sunday night of October. Two baptized; house running over with many turned away on Sunday night. Brother Proctor is a fine preacher and is doing a splendid job with these brethren. Addressed the preachers of A. C. C. Friday night; spoke on the lectureship at Paris Tuesday night of last week and Brother Abbott is doing a great work. All these churches are breaking all past records and we take courage and thank God that they move on. I am to speak at Polytechnic Church of Christ, Fort Worth, fifth of October on their lecture program, and Ross Spears, of Dyersburg and I are to be in a city wide meeting in Tampa, Florida, beginning November 14 to be conducted in the Tampa City Auditorium, with all the congregations cooperating. Brother Leroy Brownlow of Ft. Worth, Texas begins a meeting with us Wednesday evening of this week. He preaches for the Polytechnic congregation. Abilene Christian College has over 1,400 college

students enrolled. This does not include the high-school group. Too bad Highland is four (4) miles from A. C. C. but we rejoice that Brother Glen Wallace is their local preacher. He is a great preacher and doing a fine work with them. They love him already, though he has been there but a short time.

New Building

James L. Neal, Springdale, Arkansas, October 14: The new congregation at Winslow, Arkansas is putting up a new house of worship. There is to be all-day services November 3 in the new building. Brother Will W. Slater of Fort Smith is to be there with new song books to preach in the morning and conduct a big gospel singing in the afternoon. Everybody invited and welcome for the day's feast of good things in the Lord! Let us all take lunch and go! The members there are few and had to borrow \$1,000.00 to finish their building. I know these Christians are worthy and appreciative. They desire some help right now.

W. Curtis Porter, Monette, Arkansas, October 21: I am to meet D. N. Jackson, Missionary Baptist in a four nights' debate at St. Louis, Missouri, beginning Monday night, November 18.

Walter W. Leamons, Junction, Texas, October 16: Nearly every city in a 100 mile radius was represented at our "homecoming" meeting on the first Sunday in October. Congregational and special songs were used. Brother Elmer Adcock preached and Brother W. C. Bradshaw, a charter member now living in Abilene, Texas, gave an interesting description of the early years. Brother F. F. Conley closed an interesting meeting here Sunday night and has been booked for another, to begin the first Sunday in February. Three came by transfer and one by baptism.

Frank J. Dunn, Corsicana, Texas, October 19: The Beeville (Texas) meeting resulted in two baptisms and four restorations. The new building there nears completion and conditions are favorable to growth in that area. We continue to enjoy The Gospel Light.

Morton Woodward, Cassville, Mo., October 18: The work of the Lord's Church here moves along in a very good way. We have recently finished our first years work and the brethren have decided that they want us to stay for another year. The past year's work has been very pleasant and we believe profitable for the church, as some 25 souls have been added to the one body. We hope and pray that our second year will be as productive for good as the one that is past. The church is building some class rooms and making other needed improvements that will make the work easier and more profitable.

J. E. Barlow, Rosston, Arkansas, September 24: On September 14 Brother W. M. Grooms of Camden began a meeting with the Gum Grove church which lasted to September 22. One lady was restored. He did his work well, preaching the Gospel and does not believe in over-persuading people to accept it. I am sure one of the

greatest hindrances to the church is over-persuading people to come into the church before they are converted. By doing this we fill our church houses with "big meeting" Christians (?), who never do anything until the next summer. If our brethren would all do their duty we would not have to beg men to accept Christ. Brother Garner did our singing, and did the job well. Any time you are in Camden stop with the Washington Street church. They are doing some mighty good work there. If any church needs a preacher for a meeting they will make no mistake in getting Brother Grooms.

I. D. Ames, Cassville, Mo., October 14: Just to let The Gospel Light readers know that I am to report at Columbia hospital November 11. Will answer all correspondence with regard to my condition later. Am now in a meeting at Jadwin, Mo. We are having splendid crowds and good attendance. Much better than last meeting here. Our last four meetings have closed at the water's edge. It is our hope that this one will also. To God be all the glory. Brethren we ask an interest in your prayers that we may be able to continue in the work of faith and labor of love.

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pricked in their heart, and said unto I to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Re] be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourselves this untoward generation.

41 Then they that gladly received

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H. F. Cates, Formosa, Arkansas, September 25: I closed a meeting at Biglow, Arkansas Sunday night with four additions. Much good done otherwise I believe. Closed a meeting at Middleton September 8 with 14 additions.

Rue Porter, Neosho, Mo., October 21: Closed one of the best and most enjoyable meetings of my life, with my home congregation, Sunday night the 13th. Fifteen were added to the working forces as a result. Six were baptized, seven reclaimed, and two identified. Three of those baptized were taught and ready as result of the work of Bro. J. C. Foster, the regular minister who is a very fine and congenial co-worker. All attendance records were broken, and then broken again. My son, T. Coy visited me and spoke at one service. He did a very acceptable job of it too. He is a good preacher now, and a few years of "seasoning" will put him in the top rank. Had I felt the need at all of it, I would count the fine cooperation of my home folk in this meeting as a "vote of confidence." No man was ever treated better anywhere. I love them all immensely.

Commendable Work

A nice letter from Mrs. V. B. Keith, Taylor, Arkansas says the church there is sending The Gospel Light to all who become members of that congregation. Sister Keith has already sent in several subscriptions. We are sure this is a worthy effort and that much good will result. It seems that this would be a worthwhile work for other congregations or individuals.

Sister Keith reports that the church at Taylor is growing in both strength and numbers.

Sam Brooks, Bauxite, Arkansas, September 23: The work is still progressing here, although it is discouraging at times. Our little group got down so low that I was the only man that attended regular. We now have six men and also some other women and girls. You probably know that there was not a church in Bauxite until the summer that I came up here (1943). We just

closed a fine meeting last Tuesday night. No additions but much good done otherwise. Remember the little group at Bauxite in your prayers. I sure want to see it grow into a strong church. Give my regards to the brethren at Antioch (Delight).

(The Brooks family and some others who are working in the Bauxite church are former residents of Delight and

vicinity. They are true Christians trying to promote the Cause in a hard place. They are worthy. FA).

From Brother W. L. Johnson of Montgomery, Alabama comes a nice letter of commendation for The Gospel Light. We appreciate his kind remarks a lot. Brother Johnson also sent along his subscription renewal.

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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 Horn. 14: 21; 15:1-3; 2 Cor. 6: 3. b Mark6: 33; Luke 9: 46, &c.; 22: 24, Ac.

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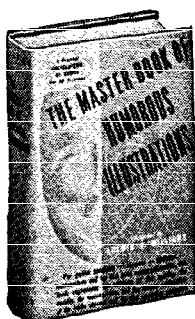
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119:105

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The Husband of One Wife

GEO. B. CURTIS

"A bishop then must be blameless, the husband of one wife." (I Tim. 3: 2) "If any be blameless, the husband of one wife." (Titus 1:6).

My attention has been called of late to the question of a twice married elder. I do not mean one who has lost a wife by death, and married a- gain; bu and married another.

In Titus 1:5, we have this statement: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Verse six further states: "If any be blameless, the husband of one wife," etc.

We gather from this that there were those in Crete in the churches in which elders were to be ordained that were the husbands of more than one wife. There is not a thing stated here as to their inability to be Christians, but the door of the office of bishop was closed by the apostle to those who came under the heading of "husband of more than one wife." Whatever the meaning of the term "husband of one wife" is our consideration in this article.

I know of no better means of approaching the meaning of this expression than by giving first various translations of the phrase and then a study of kindred scriptures. Herewith I give the translations in my library:

1. King James: "A bishop then must be blameless, the husband of one wife."

2. American Revised: "The bishop therefore must be without reproach, the husband of one wife."

3. Syriac: "And an elder ought to be such, that no blame can be found in him; and he should be the husband of one wife."

4. Emphatic Diaglott: "The overseer then must be irreproachable, a Husband of One Wife."

5. Godspeed: "A superintendent

must be a man above reproach, only married once."

6. Modern English (Montgomery): "The minister should be a man of blameless character; he should be the husband of but one wife."

7. Twentieth Century: "The Presiding Officer should be a man of blameless character, a faithful husband."

8. Wesley's Translation: "A bishop therefore must be blameless, the husband of one wife."

9. Berry's Interlinear: "It behoves then the overseer irreproachable to be, of one wife husband."

10. English Revision: "The bishop therefore must be without reproach, the husband of one wife."

11. Vulgate (Catholic 1941): "A bishop then, must be blameless, married but once."

12. Ellicott: "A bishop then must be irreproachable, a husband of one wife."

Sawyer: "It is necessary therefore that a bishop should be blameless, a husband of one wife."

14. Emphasized (Rotherham): "It is needful, therefore, that the overseer be irreproachable, a husband of one wife."

15. Revised Standard Version (1946): "Now a bishop must be above reproach, married only once."

Original Greek: "dei oun ton episkopon anepikalou einai, mias gunaikos andra." The underscored phrase is the one under consideration. Translated, mias, one; gunaikos. wife; andra, husband.

We have before us fifteen translations with the original Greek text. From every one it is readily seen that the husband of more than one wife is denied the office of overseer—bishop—elder. Goodspeed, Catholic 1941, and the Standard Revision render the phrase "married only once." The Twentieth Century renders it, "a faithful husband." The rest are almost identical in translating it, "a

husband of one wife," or "the husband of one wife."

Two views have largely predominated the biblical scholarship as to the range and scope of the meaning of "husband of one wife." Many of the older group of scholars regarded the prohibition absolute, that is, if a man lost a wife by death this rendered his service as a bishop unacceptable. I do not find this idea prevalent this side of the Reformation of Luther. The other view conceives the apostle to condemn polygamy in forbidding the polygamous to officiate as elders; also, divorcement of a wife to marry another is taken by all within the scope of the meaning.

Below I give excerpts from scholars covering this term:

John Wesley: "But whereas polygamy and divorce upon slight occasions were common both among the Jews and heathens, it teaches us that ministers of all others ought to stand clear of those sins." (Wesley's Translation With Notes, p. 541).

Thomas Scott: "But the rule, that no man, however qualified in other respects, should be admitted into the pastoral office, who had more than one wife, or who had put away one to take another, tended to show the impropriety of polygamy, and divorces on frivolous pretenses, and their inconsistency with the Christian church; yet without violence and confusion. (Scott's Bible, Comment on I Tim. 3:2).

Meyer: "What he says then is, that a bishop is to be a man who neither lives nor has lived in sexual intercourse with any other woman than the one to whom he is married." (Meyer's Commentary, Comments on I Tim. 3:2).

Ellicott: "We consider the apostle to declare the contraction of a second marriage to be a disqualification for the office of an episkopus, or diakonos. (Ellicott's Commentaries on the Epistles of Paul, Vol. 2, p. on Epistle to Timothy.)

McKnight: "The apostle, to bring mankind back to use marriage according to the primitive institution, which enjoined one man to be united

(Continued On Page Five)

Religious Review (Catholic)

R. A. HARTSELL

Origin of The Papacy

(Historical facts in this article are based upon a number of texts, but largely upon the Outline of Church History—Sohm. Where necessary I shall give quotation and reference.)

It is a known fact that the church of Christ had in its organization in the first century a plurality of bishops in each congregation. (Acts 11:30; 14:23; Titus 1:5) It is also true that elders, bishops and pastors refer to the same position. These facts are clear from Acts 20:29; Eph. 4; 1 Tim. 3. Any one would be contradicting the Bible, as well as scholarship to make a distinction between them. Furthermore, the New Testament church was composed of "elders, deacons and saints". . . . No more. (Phil. 1:1, 2) It had only one head and bowed to no other. (Eph. 1:22; Col. 1:18; Eph. 3:14-16).

Paul, who was inspired by the Spirit of God, recognized headship upon the following basis, and upon it alone. "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3) I cannot be in agreement with Paul, and at the same time support another system of headship. It would be impossible for one to reject Paul and at the same time be a follower of Christ. (1 Cor. 11:1).

Having established the divine order in the above brief outline, I should like to give an outline of the steps by which the papal system "was developed. Having seen the divine pattern—A plurality of bishops in each congregation, we shall be able more clearly to see each downward step. The moving on of time shows the ambitions of men and their love for preeminence, thus creating the human element which contributed to the first steps away. This we see clearly in the language of John in his third letter, verse 9, which reads: "I wrote unto the church: but Diotrephes, who loved to have the preeminence among them, receiveth us not."

In order to give place to this spirit, a distinction was made between bishops and elders. That of bishop became the higher rank, followed by that of elder. By this step we are able to note politics as it finds its way into matters religious. The "President of the Presbytery" was given the title "Bishop" by reason of his "oversight" of all "Elders." This showed up about the second century. The territory under the jurisdiction of a "Bishop" was called a "Diocese."

Since one bishop could not personally oversee all of the churches at the

same time, a third step was necessary. The country-side must be cared for; so, "Country Bishops" were installed. These had power above "Elders—Presbyters," but less than "City Bishops." As each departure calls for another, and each new position creates its complications, another step had to be taken. The first step away was the making of a distinction between elders and bishops, and adding "Country Bishops."

Now for the second. Disagreements and misunderstandings were bound to arise, and since the autonomy of the local congregation had been broken down there was no way, locally, by which to settle these matters. What shall now be done? A general representative meeting must be had, and the head bishop be approached. To approach this "Diocese Head," delegates had to be elected and sent to meet with other delegates, who in turn met with the bishop. Thus, Synods and Councils had their origin. -These soon developed into legislative bodies, making rules and regulations for the church to follow.

By this act the power to serve God as an individual, in keeping with His word was destroyed, and they were forced to serve the purposes of man, in keeping with the rules of Synods and Councils. By supplanting God's order and organization, and substituting man's, more human power had to be assumed, and another step—three—had to be taken.

Since the city bishops had more power than country bishops and presbyters, a city bishop was automatically in line to preside over the Synod or Council. Too, since the capitol of a province had political power over the lesser cities, it would follow that the bishop from this political center would have more influence and power. Now with this added human influence, such bishop would be without title to properly represent his position; so, his office was magnified and he was called a "Metropolitan." Soon these new dignitaries claimed to be empowered by the Lord to rule or dictate to the churches.

With this new title and assumed power the bishop soon forgot the government. This step completes number five in the downward trend of things. The fight waxed hot between the Presbyters and the Episcopas, with the Episcopal system finally triumphing.

Now the thing is large enough that

the "Metropolitan" is no longer on his own, with his province independent, but to make every province and congregation subject, there must be another tie formed. Comes now the "Chief Fathers," first called "Exarch" from the political title held by the rulers of large divisions of the Roman empire. This was later changed to the title "Patriarch." This was brought about by the pagan ruler, Constantine; and by this move state and church were well on their way to being welded. This constitutes steps six and seven.

These seven steps all away from the divine pattern, led into the papal system. Space forbids enlarging upon each of them, and even makes it essential that we leave many interesting developments for the reader to gain by special reading of historical texts for himself. One point, however, is necessary just here in order that final moves into the papacy may be fully seen.

In the year 588 A. D., John the Faster, who was Patriarch of Constantinople, assumed the title "Universal Bishop of the Church." He was denounced in a letter written by Gregory the Great, bishop of Rome. But we ask: Why should Gregory condemn this assumption of power, when he was in an office that existed without the sanction of God or his word? Furthermore, his own power as Bishop of Rome was an assumed power. His condemnation, however, shows that he recognized such procedure to be without authority, and that the church had certainly apostatized.

Before taking up a Biblical discussion of this phrase of our study, I should like to give two quotations from church history.

"Nothing could be more unadorned than the primitive worship. A plain man, chosen from among his fellows, in his common garb, stood up to speak, or sat to read the Scriptures to as many as chose to assemble in the house appointed. A back room, and that proba-

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bly often a mean one, or a garret, to be out of the way of observation, was their temple."—Hawies' Church History, Vol. 1, page 150.

"In these assemblies the holy scriptures were publicly read, and for that purpose were divided into certain portions or lessons."—Mosheim, Vol 1, page 73.

"Constantine having become the conqueror of Maxentius, and, as it seems, chiefly by the support of Christians, his favor to them increased in great munificence to build them churches, and in abounding liberality to the poor. Their bishops were honored by him and caressed, and their synods held and supported by his authority."

These have been given to point out the "before and after" just as history gives it. Before the change, humble men, in common garb lead and taught God's people. After the change they moved from humble simplicity, to haughty arrogance and assumed power, where one man dictated the whole realm of God-hungry souls.

Biblical history, written in advance, gives the facts just as they happen. It will be in place (in fact, it would be out of place if we failed) to present inspiration's facts. Therefore, we shall devote the rest of our space in this article to a Bible picture of just what history says happened.

Says Paul, "The spirit of iniquity doth already work." In his day, it could be clearly seen that a departure from the faith was certain. So much so, in fact, that the Holy Spirit said: "Some shall depart from the faith." (I Tim. 4:1) But let us present an outline of facts in II Thess. 2.

As the reader enters the chapter, his interest is caught by the fact that Paul instructs Christians that "Jesus cannot come the second time until a great falling away takes place." If this has not happened, there should be little concern over the immediate coming of the Lord.

The elements of this falling away are clearly presented. Let's have a look. (1) Falling away. (2) Revelation of the man of sin, who is the son of perdition. (Here, reader, the same Greek word is used to describe this person as is used to identify Judas.) (3) Self exaltation to a position equal to God, and even above all that is called God. (4) He as God, sits in God's temple. (This could not be the ancient Jewish temple; for it had been destroyed, by the time of the coming of this party.) (5) Mystery of iniquity doth already work. (6) Then wicked is revealed. (7) Coming after the workings of Satan. (8) Power, signs and wonders. (9) Deceivableness of unrighteousness.

Let us now compare the view of

Daniel, directed by the same Spirit, hundreds of years before Paul wrote.

Daniel, in chapter eight, verses nine to fourteen, gives this outline. (1) A little horn. (2) Became exceeding great. (3) In all directions. (4) Its greatness reached to the host of heaven. (5) Self glorification. (6) Took away daily sacrifice. (7) Cast the truth to the ground. (8) Desolated the sanctuary of God. (9) Saints trodden under foot by him. (For more of the outline let us go back to chapter seven, beginning with verse 24). (10) Speak words against the most high. (11) Wear out the saints. (12) Change times and laws.

We now return to Paul for one more outline. (I Tim. 4:1-4) (1) Depart from the faith. (2) Lies spoken in hypocrisy. (3) Seared conscience. (4) Forbidding to marry. (5) Commanding to abstain from meats. We are not now left to guess. The outline is too plain to even need comment on any of its points for us to see the exact person and institution pictured by these two writers. But let us compare the introductions of these three books to the subject matter.

II Thessalonians calls the departure a "Falling away." Daniel calls it a "casting of the truth to the ground, wearing out the saints, and, a desolating of God's sanctuary." I ask: could this happen without a falling away? Then these two books compare in their facts of the event. Now look at I Tim. 4. Here the matter is called a "departing from the faith." If God's people fall away, and the truth is cast to the ground; how could we call it anything less than departing from the faith. Reader, you just cannot keep from seeing that these three books compare so minutely in their details that we must know that the same things is under consideration.

A conclusion is now in order. Who forbids marriage of pope, priest, etc.? Who commands to abstain from meats on certain days? Who sits in an exalted position, claiming to be the vicar of God? Who says 'I can forgive sins'? Who rejects the truth of God and relies upon tradition? Who changed times and laws? On we could go with questions, with each reaching the same conclusion, but we do not need to do so. You can see that there is but one answer; and that is: The Pope and the Catholic Church.

Paul calls its doctrines the doctrines of devils. If I submit to it, I am a follower of Satan. He further says it is a system of lies, based upon hypocrisy. Are we so gullible that we will fall for the white washed campaign to soften our people, and allow Catholicism to "Take America For The Catholic Church?" The apparent goodness on

their outside (I do not speak of individual Catholics) is but hypocrisy, with the view to deceive.

(More to follow)

Twenty Years of Local Evangelism

O. C. HARTSELL

For the past 20 years, in local evangelism, I have served with three churches of Christ, namely: Teague, 13 years; Magnolia, Arkansas, three years; Mart, four years. These years have been the sweetest and best years of my life. While I did do some evangelistic work before this time, I did not give myself up entirely to the preaching of the gospel until September of 1926. I do rejoice, therefore, that I have given to this work 20 years of the best part of my life; 20 years to my God, country and fellowman in the public proclamation of the gospel; 20 years to the Cause of our Lord Jesus Christ who championed the liberty and freedom of a world sold under sin; of a world ruled and dominated by a wicked king of darkness; a tyrant who paid wages, but it was the wages of death. I have no regrets I am happy in the Lord. The twenty years have enriched my soul, lifted my burdens and gladdened my heart.

At present, as I have previously reported, I am laboring with the church of Christ at Marlin, Texas. This congregation has a small membership with limited incomes, located in a little city of eight or ten thousand people. Marlin is the county seat of Falls County, is a health resort of the Southwest and located in the heart of Texas. People from every where come here for their health. The hot springs are marvelous, the clinics and hospitals are among the best, and great numbers go away healed and others improved and feeling much better. In Marlin the church of our Lord has a wonderful opportunity to preach the Christ and Him crucified; in Marlin you will find the people friendly, extending to every one a hand of welcome, ready to serve in that fine spirit of good fellowship. In Marlin you will feel at home; your visit for your health will seem brief, and you will go away with a different outlook on life.

When in our town please feel free to call on us. Our place of worship is located on Live Oak Street, about five blocks east of the court yard square, about four blocks from the hot wells and the hospitals. My street number is 531 Chambers; my phone number is 480-R 2.

Hugh R. Hogg, Camden, Arkansas, October 12: The work moves along in a good way here. Brother Jack R. Hackworth moved here from Tullahoma, Tennessee, last week. He comes highly commended, we are happy indeed to have him and his good wife and little daughter in our midst. Bro. V. E. Howard will do the preaching and I will assist in the singing in a meeting at Hampton, October 20 through 27. Brother U. R. Beeson and I will return to Benton School House, Dallas County, November 10 for a week's meeting. We had a splendid meeting there in April. With home forces, we plan a week's meeting at Madison Street, beginning October 27.

Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

MATERIALISTS' PROOF TEXTS EXAMINED

NUMBER FOUR

Two of the most often quoted texts used by materialists to try to prove that man is wholly mortal comes from the book of Ecclesiastes. They are Ecc. 3: 18-20 and Ecc. 9: 5. We shall devote this entire article to their arguments and to the study of the true meaning of these texts.

14. TEXT: "I said in my heart concerning the estates of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth; so dieth the other; yea, they all have one breath: so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again." (Ecc. 3:18-20).

ARGUMENT:

Men possess the same constituency as beasts. The beast dies and returns to the dust. Man dies and returns to the dust. So he has no pre-eminence above the beast. The beast dies completely. Man dies completely.

REFUTATION:

The language of this text is a figure of speech—a metaphor. Verses sixteen and seventeen calls attention to the wickedness of the sons of men. In the place of righteousness there was wickedness. The sons of men were acting as beasts act. They were like beasts in their conduct. They were catering to the flesh instead of following after God and righteousness. Such figures of speech are common in God's word. We notice: "His watchmen are blind; they are all ignorant, they are dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." (Isaiah 56:10). Another: "Her princes in the midst of her are roaring lions; her judges are evening wolves; they leave nothing till the morrow." (Zephaniah 3:3). Frequently in the Bible men are spoken of as lions, serpents, dogs, wolves, asses, hinds, sheep, foxes, beasts, etc. This simply means they possess these characteristics. By the figure of speech, metaphor, they are said to be a dog, a beast, an ox, etc. Paul in the Galatian Letter says "these women are the two covenants." "Now this Hagar is mount Sinai in Arabia." Does this mean that Hagar was an actual mountain? Neither does the text under consideration say that men are actual beasts. In their wickedness they were comparable to them.

This text itself is destructive to the doctrine of the death of the spirit. It teaches the exact opposite to the things that the materialist tries to torture from it. It teaches that the spirit does not return to the dust. Hear it. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (v. 21).

This statement is exactly in line with Ecclesiastes 12: 7 which reads: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." The body of the beast is from the earth. The body of the man is from the earth. Both, so far as their bodies are concerned, return to dust. They came from the dust. Notice this difference: (1) The spirit of the beast goeth downward; (2) The spirit of man goeth upward. "And the spirit *shall* return unto God who gave it." Man's spirit never enters the grave.

15. TEXT: "For the living know that they must die; but the dead know not anything, neither have they any more reward; for the memory of them is forgotten." (Ecclesiastes 9:5).

The text just quoted is the one most depended upon by the materialist. To him this is the very heart of all of God's revelation. In it he thinks that he has direct proof that the spirit of man dies with the body, and has no consciousness after death. He reasons thus: (1) The living know they shall die; (2) The dead know not anything; (3) The dead includes the whole man—body, soul and spirit; (4) Therefore man is unconscious entirely in death. The fallacy of his reasoning occurs in his third conclusion. Solomon here speaks of the body just as we refer to man today.

The advocates of this theory do not believe their own teaching on this passage. In conversation with a "Jehovah's Witness" on this text a few months ago, I asked him if he expected to receive any reward after death. He replied that if he did not expect a reward after death he would be doing something other than trying to teach people concerning the Bible. I then called his attention to the statement, "neither have they any more reward;" and asked him if he believed the dead was cut off from any reward whatever. This entirely upset his whole conclusion on the passage.

We shall now give this scripture with its context. "For to him that is joined with all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more reward; for the memory of them is forgotten. As well as their love, as their hatred and their envy, is perished long ago; neither have they any more portion forever in anything that is done under the sun." (Ecc. 9:4-6). We cite you to the eighth chapter of Ecclesiastes, verses sixteen and seventeen. Here Solomon states that he set himself to the task to see the "business that is done upon the earth" in the sixteenth verse. In the seventeenth verse he says, "man cannot find out the work that is done under the sun." Here the phrase "upon the earth" and the phrase "under the sun" are used interchangeably. They mean the same. Solomon was seeking, as he states in other places, to know what is best for man while in this life—upon the earth, under the sun. He

was not here considering the nature of man as to spiritual life. How best live upon this earth—under the sun—was the question. He reasons that a live dog is better than a dead lion. Life here, earthly life, is considered. The living know that they shall die. Die in what sense? In the sense of giving up this life "upon the earth"—"under the sun." They know nothing "under the sun" when they die. They have no more reward "under the sun" when they die. People forget about them "under the sun" when they are dead. They love, hate and envy no more "under the sun" when they are dead. They have no more portion in anything that is done "under the sun" when their earth-life is over. Solomon means to tell us simply that death closes our earthly career. This all of us know to be true.

A careful reading of this book of Ecclesiastes will reveal Solomon setting forth experiment after experiment to determine what is best for man on earth. Some of these experiments were sinful and foolish. This system was not inspired of God. In chapter one, verse sixteen, he says, "I communed with my own heart." He exalted himself because he had wisdom above that of any one else in Jerusalem. He applied himself to know wisdom, madness and folly, and decides that it is a striving after wind. (V. 17) In chapter two he tells of attempting to find what is best for man in wine, wealth, and all the things that go along with them. He discards these as "vanity and a striving after wind." (V.

26). And so throughout the whole book, he sets forth the follies of mankind and discards them. It is a powerful work of irony directed at the weakness of the human race in their attempt to find for themselves what is good for man.

The wealth of Solomon's wisdom is poured out for us in the final chapter of Ecclesiastes. We quote from the American Revision a portion of this chapter: "Yea, they shall be afraid of that which is high, and terrors shall be in the way. . . . and desire shall fail; because man goeth to his *everlasting* home, and the mourners go about the streets. . . . and *dust* returneth to the earth as it was, and the *spirit* returneth to God who gave it." This does not sound like the wise man of the Old Testament taught that the spirit dies with the body. He conceives man to go to his *everlasting* home, that is, his *spirit* returns to God.

We shall let Solomon close his own arguments for us in the final words of this book: "This is the end of the matter; all hath been heard: Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." (Ecclesiastes 12:13, 14).

Note: This closes the examination of texts from the Old Testament. Materialists press only four passages from the New Testament. This will be examined in the next article.—Geo. B. Curtis.

THE HUSBAND OF ONE WIFE

(Continued From Page One)

to one woman only at a time, ordered by inspiration, that none should be made bishops, but those who, by avoiding polygamy, had shewed themselves temperate in the use of sensual pleasures. In like manner, because, according to our Lord's determination, (Mark 10:2-12), persons who divorced each other unjustly, were guilty of adultery when they married themselves to others; also because they really had more wives and husbands than one at a time." (McKnight on the Epistles, p. 529).

Adam Clarke: 'The apostle's meaning appears to be this: that he should not be a man who has divorced his wife and married another; nor one that has two wives at a time.' (Clarke's Commentary on I Tim. 3:2)

B. W. Johnson: "In those loose times of divorce, men might be converted who had successively several wives. Divorce for unscriptural reasons would not free a man from his first wife. Hence the limitation to those who had only one living wife." (People's Commentary, Vol. 2, p. 264).

We deem this a sufficient number of quotations from scholars to call your attention to this significant fact: Scholars are agreed that the term "husband of one wife" excludes (1)

those who are polygamous—living with more than one wife; (2) those who have divorced a wife and married another.

The question naturally suggests itself: If a man puts away his first wife for the cause of fornication and marries another wife, may he not scripturally be an elder in a church of Christ?

In answering that question, three things suggest themselves to my mind: (1) It is highly questionable that he could scripturally serve as a bishop; (2) What would be the effect upon the name of the body of Christ? Would it hurt the church from within and without? (3) Absolute proof of the unchastity of the first wife would of necessity be in the hands of the husband. This proof must also necessarily be furnished the congregation over which he is to serve, to their complete satisfaction.

In regard to item one as to the answer of the question of a divorced husband serving as bishop, some ideas may be obtained from the scriptures' use of the term husband and wife. We call attention to Matthew 14:3: "For Herod had laid hold on John, and bound him, and put him in prison, for Herodias' sake, his brother Philip's wife." Also, Mark 6:17, 18: "For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother

Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife." We notice this: (1) Herodias was estranged from Philip and married to Herod; (2) By the statement of Christ she was adulterous, (Matt. 5:32; Rom. 7:2); (3) Yet God's word still regards her the wife of Philip. These truths cannot be denied.

Now let's suppose a case: Philip leaves Judea and goes to the Island of Crete. Here he hears the gospel and obeys it. He is living in Crete when Titus comes there to ordain elders in every city. (Titus 1:5). His name comes up for eldership. He has married on the strength that Herodias had broken the marriage vows by her unchastity. Would Paul's restriction keep Philip from the eldership, providing he meets other re-

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quirements? God's word refers to Herodias as his wife. But he has married another wife. If God's word be correct that Herodias is yet his wife, would he be the husband of only one wife? No. He would be the husband of two; not one.

As to item two, the effect on the church within the church and without; let it be known that an elder has been married and divorced and usually harm will come both within the church and on the outside. The tendency is, and has generally been, to give the wife the advantage of the doubts, and blame the divorce on the husband. Not every one is going to take the man's word for it that his wife was unfaithful. He does not of necessity have to be a bishop to be a Christian. It seems to me that one who loves the church of the Lord would not want to contend for his right to be an elder knowing that he was causing the body of the Lord to be criticized by his holding this office.

In regard to item three, absolute proof of the first wife's unchastity, many things may enter into the matter. The woman can easily be so accused, and yet be innocent. This may be due, first, to an over-jealous but honest husband; second, he may desire to be released because he has become infatuated with another woman. This has happened. Again the woman may be guilty and the proof may be impossible to obtain. Taking into consideration all angles that present themselves, the percentage of twice married men who could give absolute and unquestioned proof of their right to a divorce and a scriptural remarriage would be negligible, indeed.

Suppose that a man has been chosen to the eldership of a congregation who has been married, divorced, and remarried. He claims a scriptural reason for the divorce on the grounds that his first wife was unfaithful to the marriage vows; and, of course, claims that this gives him the right to marry again. He defends his right to the office of bishop on this ground. I'd make the following observations: (1) I doubt the wisdom of any congregation laying themselves liable to the criticism and scorn that sometimes comes from such a man in the high position of eldership. (2) The man who is not big enough to waive all claims to this office and be content to serve under an eldership that has not this question mark, is not big enough for a bishopric in the church of our Lord. (3) The church in which a man is serving as an elder, or any member of that congregation, this man having been divorced and remarried,

should have access to the decree of divorcement to ascertain the legal basis upon which the decree was granted. If the first wife is within reach, justice to her would demand that her reputation among those who know her be checked. If the twice married bishop be entirely honest, he will not only not object to this, but will help in

any way that he can in getting the truth before the congregation to allay strife therein. For the peace in the local congregation the sooner that the elder who comes under this investigation resigns and takes a place among the other members of the congregation to work under the other elders the better.

Private Interpretation

LUTHER W. MARTIN

Due to the peculiar doctrines of that **politico-religio** organization known as the Roman Catholic Church, millions of sincere people are instructed to look to their "parish priest" for an explanation of any scripture that may teach something which fails to agree and harmonize with the teachings of "the Church." Of course, it is understood that no devout Catholic would be reading any version of the Bible other than those authorized by "the Church." Yet, many conscientious Catholics ask questions about the teachings of their Bibles, even though most Catholic Bibles contain many and lengthy foot-notes — compiled, naturally, by Catholic scholars.

Perhaps you may ask, "How has this condition arisen? Why do they not study and compare scripture with scripture in order to learn for themselves?" The answer to such a query would be immediately forthcoming and would seem legitimate to the Catholic; "Why the Church is the only rightful guardian and dispenser of divine revelation. And, besides, the scriptures themselves say that they are not to be interpreted privately." In this reply, the Catholic refers to II Peter 1:20. Suppose, then, we consider this scripture, even though they have entered the "vicious circle" already in using scripture to undermine scripture.

First, let us read the King James Version of II Peter 1:20, 21. **"Knowing this first, that 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."** In this translation, no indication is given in verse 20 as to whether it refers to the giving and writing of the scriptures or to the reception and objective result of reading them. However, in the next verse, the context **"For the prophecy came"** indicates a reference to the revelation and impelling force of the scriptures.

The King James Version translates

(ou-ginetai) "is no," or as it reads, **"no prophecy of the scripture is of any private interpretation."** The English word "is" refers to that which "exists," and thus does not answer the question as to the place where "private interpretation" is out of place.

Testimony of The Revised Challoner-Rheims Version

Let us read the latest Catholic translation on these verses. **"This, then, you must understand first of all, that no prophecy of Scripture is made by private interpretation. For not by will of man was prophecy brought at any time; but holy men of God spoke as they were moved by the Holy Spirit."** Yes, the very TEXT of the Catholic version defeats their own doctrine. It states that "no prophecy of Scripture IS MADE"—and then adds—"For not by will of man was prophecy BROUGHT AT ANY TIME." In both instances referring to the giving, the creating, the revealing, the "generating" of the scriptures, and NOT in reference to the reception and objective use of the scriptures. Now, to demonstrate the use of the foot-notes in the Catholic Bible, let us read what is said about verse 20—"Some would render this: ' . . . no prophecy is the object of private interpretation.' " This is completely the opposite of the text of the translation, but since it is physically "in" their Bible, and since it agrees with their catechism, it requires no additional authority for the idea to be propagated.

Testimony of The Weymouth Translation

"But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; for never did any prophecy come by human -will, but men sent by God spoke as they were impelled by the Holy Spirit." This translation on II Peter 1:20-21 also indicates that no prophecy of scripture originated in the mind of the individual speaking or writing for the first time. Keep this

fact in mind, that the context of verses 20 and 21 is destroyed if and when the idea is set up that "private interpretation" is outlawed in studying the Bible. Private interpretation IS COMPLETELY OUT OF PLACE, however, in the giving or initial revelation of the scriptures.

Testimony of "The Living Oracles"

The Living Oracles, a translation by Campbell, Macknight, and Doddridge, gives the following version of these two verses in question: **"Knowing this first, that no prophecy of scripture is of private impulse: for never, at any time, was prophecy brought by the will of man; but the holy men of God spoke, being moved by the Holy Spirit."** Again, we have evidence which admits of no connection between "private interpretation" and the impelling or originating force of the scriptures.

Testimony of Bloomfield's Greek Testament

Concerning II Peter 1:20, Bloomfield quotes from Bishop Horsley: "The predictions of the prophets did not, like their own private thoughts and sentiments, originate in their own minds. The prophets, in the exercise of their office, were necessary agents, acting under the irresistible impulse of the omniscient Spirit, who made the faculties and the organs of those holy men his own instruments for conveying to mankind some portion of the treasures of his own knowledge."

Testimony of The American Bible Union Version

"Knowing this first, that no prophecy of the Scripture comes of its own interpretation; for prophecy was never brought by the will of man; but moved by the Holy Spirit, men spoke from God." This version clearly deals with the "coming" of the prophecy and the "bringing" of the scripture to mankind. It clearly does not deal with the treatment of the scripture by mankind.

Testimony of Dean Alford's Greek Testament

"This first knowing, that no prophecy of Scripture comes of private interpretation; For prophecy was never sent after the will of man: but men spoke from God (being) borne (borne along, carried onward) by the Holy Spirit."

Conclusion

We have, without question, presented an abundance of evidence which successfully refutes the theory and doctrine promulgated by the Roman Catholic Church essentially denying the very purpose of the scriptures. The

purpose and reason behind the writing of the scriptures is set forth in John 20:31: **"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,"** Thus, to those, who, through reading the scriptures, believe that Jesus is the Christ, and actively continuing in this faith—to those, we say, is promised life through the name of Christ.

To Catholics, this promise is quoted on page (iv) of their Revised Challon-

er-Rheims Version: "Pope Leo XIII granted to the faithful who shall read for at least a quarter of an hour the books of the Sacred Scripture with the veneration due to the Divine Word and as spiritual reading, an indulgence of 300 days." (Preces et Pia Opera, 645),

"And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; . . . but as for me and my house, we will serve the Lord." (Joshua 24:15).

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pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Re be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourselves this untoward generation.

41 Then they that gladly received

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Notes - Reports

CALDWELL. IDAHO LECTURES HUGH BOYDSTON

The church of Christ in Caldwell, Idaho authorizes an invitation to the Lectureship to be held November 26 to 29. We would especially like to have all preachers and elders from the Northwest to attend.

Rooms and meals will be furnished.

If those contemplating attending will write Brother Boydston at 1507 Cleveland, Caldwell, Idaho, it will assist us in making reservations and other plans.

A program rich in Spiritual Kernels is being prepared.

W. Curtis Porter reports that he recently returned from California where he receive tests and examinations for his blood malady. He reports that he is not improved. He began a short meeting at Texarkana the Fifth Sunday in September but had to close after three days, being called home due to his wife being struck and considerably injured by a car.

Hoyt Bailey, Box 192, Moore, Okla., October 26: We had our largest and "smallest" attendance here the past two Lord's days. We are preparing for our meeting which is to begin Nov. 10. Our first baby, Sharon Maud, arrived October 23.

Frank J. Dunn, Corsicana, Texas, October 28: Two were restored and two placed membership at Fifth Avenue yesterday. Last week I called on a 79 year old man who had never been a Christian. After we had talked for a while he decided to be baptized, so I brought him to the church building and baptized him the same hour of the day.

Walter W. Leamons, Junction, Texas, October 24: Brother Elmer Adcock, of Menard, Texas, and the writer exchanged appointments recently. He is doing a good work at Menard. Brethren from many states come here to hunt deer and wild turkeys when the season opens, Nov. 16. We are always glad for them to meet with us and we have Sunday and Wednesday night services at the usual times.

R. A. Hartsell, Guthrie, Oklahoma, October 26: The good reports, as well as the goodly number of them, in the last issues of the paper are a genuine source of inspiration. It is pleasing to know that we are reaching so many people and places. The Edmond, Oklahoma, meeting begins on November 4, with Brother LeRoy W. Thompson, the regular minister, preaching the two Lord's day sermons. I shall arrive there on the 4th to begin my part in preaching the gospel there. Edmond is the location of Central College. If you have children, relatives or friends enrolled in this school, we shall be happy to have their names and addresses, and will contact them. Our work in Guthrie is most pleasant.

Jesse M. Kelley, Box 225, Mineral Wells, Texas: Just closed a good meeting in Bristow, Oklahoma with two baptisms. The brethren there seem to be taking new life with a number of things planned for the future. The work at Oak Avenue here in Mineral Wells seems to be on the up-grade. Good attendance at all of the services. One baptism, two restorations and four to place membership since last report.

Melvin L. Vaughn, Box 419, McAlester, Oklahoma, October 21: Bro. Chester Grimes minister of the West Side church of Christ in Muskogee and former minister of the local congregation recently closed an excellent meeting in McAlester. During the meeting there were sixteen responses to the invitation, eleven of whom were baptized.

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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 Hie Little Ones. How to Deal with an Offending Brother. Forgiving Those who Injure us. Parable of the Unmerciful Servant.

1 At^{the} 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. 6 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 16

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NUMBER 48

Are You On Strike?

STERL A. WATSON

It seems that striking is the order of the day. About the time we begin to see the light of day, a strike gets under way. Shortages continue and prices soar higher. Industry cannot be blamed for desiring profit on the article produced, and certainly working men are entitled to a wage that is compatible with expenses. The purpose of this article is not to discuss the justice of such strikes



as you may now be thinking of. Men could likely forego many such strikes, if working men could hold stock in the company for which they produce. The fact remains that strikes hurt, and innocent folk suffer as well as those responsible for the strike.

The Lord has formed a great company and each worker is a stockholder. In this company, almost every phase of industry is represented. The church is God's sheepfold, the vineyard, a building syndicate, fishing enterprise, likened to pearl seekers (miners), bankers, farming, etc. The most tragic strike on earth is a spiritual one. It is the business of elders to tend the flock. God's sheep must be fed and protected from the dangers of weather and wolves. The zeal and interest of congregations should be kept at a high enough pitch that the little "lambs" do not have to stand out in the cold. A sheep cannot endure too much cold. Then, they should be kept in the fold at night to protect them from the wolves. Elders take notice. A child of God neglected is like a shivering little lamb in the cold, a likely prey for the wolves.

Satan has the woods working alive with wolves too. False teaching on every hand furnishes a constant threat to the fold. Sometimes elders go on a sitdown strike and wolves devour the flock. That is a bad strike to participate in. In such strike the elders will be devoured too. There is constant employment for everyone in the Lord's vineyard. There must be cultivating,

etc. Weeds and foreign things must be kept away from the vines and they must be trained to grow in a certain way so that one vine will not get in the way of another and hinder its growth.

If diseased branches must be pruned to preserve others, the work should be so skillfully done as to make the operation as pleasant and profitable as possible. It would be bad policy to fly into a vine with a broad-axe and chop to pieces the healthy branches just to rid it of the diseased one. Diplomacy is almost a lost art with some of us. Rue Porter can cut a man's theological throat with less pain than this scribe could trim his toenails.

None of us should go on strike and walk out of the vineyard just because we are not pastmasters at every job to be done in it. No man should refuse to work just because he learns that he can't have all the grapes. Brethren let's not strike. If we have, let us return to work. We're causing the innocent to suffer. If in building up the church some of us must simply be helpers to the skillful worker, let us do it in singleness of heart as unto the Lord.

A good bricklayer is an artist at his trade. If you can't lay the brick, be willing to carry the brick up to the man who can. Fishing as an enterprise calls for much hard work. As a sport, men seldom rebel against fishing. If you can't make a catch, then be willing to paddle the boat for the man who can. How many members of the church do you know of who have struck against the Bible study? This is a growing evil among us. The members who absent themselves from such service are usually the most ignorant in the congregation, and need it most. Did you ever hear of a song leader going on strike? If you have not, you should travel around a little. Preacher jealousy is a scarce item, thank God. Much as you may have heard of it, there is no class on earth more considerate and open minded. Some song leaders strike because they can't do it all. Then, sometimes members will clam up and refuse to sing because they don't especially like to sing with a certain leader. A certain man was asked to preach

for one of our congregations when the regular preacher was away. A sister in that congregation struck. She oozed over to the First Christian (?) church for the day.

Prices are soaring daily. Some of us get no more salary than when we could support our families on thirty percent less. The thoughtless conclusion is, that as expenses go higher, we should cut down on our contributions. Can the gospel preacher support his family on less? Will it be possible to get the janitor work attended to for less? Are utilities cheaper? Can you contract for radio time at a more reasonable rate? Will orphan children and charity work in general suffer as a result of your cut in your contribution. Are the needed buildings and repairs going up at less cost than before? Shall we cut down on our mission to save the lost, thirty percent? Have we really struck? Isn't it really more Christ-like to conclude that, with prices at such high level, it will cost more to carry on the Lord's work? Do you not honestly believe that it would be just to raise the income of the congregation an average of thirty percent? Some members have been on strike of the above sort for years. There are members drawing high pay who contribute one dollar per week. Yes, he owns several business houses, some dwellings, and besides that earns a good salary, and yet says,—I give a dollar every Sunday. Such an individual cares no more for a dollar than he does for his right eye.

Some men strike against building and maintaining a home for homeless children. They say that the only way to care for orphans is for us to take them into our own homes. How can that be done when these very advocates are all on strike and will not have them in their homes? If that's the way to do it, then, they should get at it. Occasionally an orphan that is old and intelligent enough to do the chores is taken into such homes. It's not because the orphan needs a home, but because the home needs an orphan. We say to them—Show us your faith without your works, and we will show you our faith by our works. Did you ever strike against the Lord? Has it ever fallen your lot to prepare the emblems for a year at the time? Or, how about keeping the preacher through a series of meetings? Did someone else attend to that? Bye.

The Resurrection of Christ

PAT M. BROADDUS

(Radio sermon over KSIL, Silver City, N. M.)

Upon the resurrection of Jesus Christ from the dead hangs the hope of all the world. Let this point be disproved and it follows that, our preaching is vain, our faith is vain, we become false witnesses, and they which are fallen asleep in Christ are perished.

Now a knowledge of the fact that the Lord died upon a Roman cross does not constitute the proof of His resurrection. It is not enough to show that His death was the result of His teaching, though that teaching was of such a character as to revolutionize the thought of the world. He could have been a man of sorrows and acquainted with grief; He could have caused the blind to see, the lame to walk, and the tongue of the dumb to sing; but if He failed to manifest His power over death, there is not a single ray of the light of hope to penetrate the darkness beyond the grave.

I invite your attention to a small part of that great mass of evidence favoring the resurrection of Christ from the dead.

If the resurrection occurred at all, it was of course a miracle. The miracle then must be admitted before we can admit the resurrection of Christ. But if you are among the number that believe in the existence of a supreme power, a power capable of creating the vast universe, and bringing order out of chaos, and setting in operation the laws of nature as we know them, then reason demands that you concede at least the possibility of the resurrection; for who would say that a supreme intelligence would plan and set into operation laws with which He could not interfere? If He was possessed of the power to make the laws by which the universe was to be governed, does it seem at all unlikely that He would have the power to suspend those laws? Then I believe in the resurrection of Christ, because I believe in the existence of a supreme being, whose power extends over the grave.

But again, if there be a God, and if that God had the power bring about the resurrection of His Son, then reason declares that He would have done that. For, can we logically grant the existence of an eternal God, while declaring that he has withheld immortality from the highest and best of his creation. Now a universal resurrection depends upon the resurrection of Christ, for what evidence have we that a universal resurrection will occur if Christ has not been raised. A strong implication that such a resurrection will occur may be seen in the longing of the human heart for a life beyond the grave. For would the God who made man, implant in his heart a deep longing after

that for which He had made no provision either in His plan, or in His works? Then I believe in the resurrection of Christ, because I believe in the resurrection of all men. The two propositions support each other.

In considering this question the narratives of Matthew, Mark, Luke and John are not to be overlooked. They testify in the matter, and their testimony is unimpeachable. It would be hard to imagine how any one could have been in a better position to relate the facts than they. For more than three years they had been in his company. They had listened to the matchless words of truth and wisdom as they fell from His lips. They had witnessed the soul-stirring scene of the crucifixion, and being among the intimate friends of Jesus could hardly have been mistaken about His resurrection. Since they could not have been mistaken about the matter, then their testimony if untrue makes them impostors. But would they have thus testified had that testimony been untrue? If the things they relate are untrue, they were deceivers—evil men. What reason could evil men have for advocating the religion of Christ? It could not have been to gain popularity, for everywhere the hand of persecution was laid upon them. It could not have been to obtain riches, for like the master they had no place to lay their heads. They could have had but one reason for hazarding their lives to tell of this event; and that was because they knew it to be true.

It is the testimony of all history that on the morning of the third day the body was missing from the tomb. What became of that body? Was it stolen? And if so, then by whom? Could it have been stolen by his friends? Or was it stolen by his enemies? Or was it raised from the dead? Let us briefly consider these questions. The testimony of the guard was manifestly false. His friends did not remove the body. Men do not steal without a motive, and the disciples had no motive for removing the body of Jesus. They did not anticipate its resurrection, and Thomas refused to believe when told that he was alive. Others had returned to their old occupations, believing that death had ended it all.

This tomb bore the Roman seal. If it could have been proved that the disciples stole away the Lord, they would have been subject to punishment under Roman law. But no disciple was ever arrested for stealing the body of Jesus.

His enemies too were without a motive for taking him away. He was already in their possession. But he was not in their possession, and they knew nothing of his whereabouts just fifty-

three days from the time of his crucifixion. For when Peter in the course of his sermon, charged them with his murder, and followed that accusation with the statement that God had raised him from the dead; they did deny the claim, neither did they produce the body as they doubtless would have done had the accusation been untrue. Then his friends did not steal him away. His enemies did not take him. The inevitable conclusion is that He arose from the dead.

It has been argued that he was not really dead, but that he had fallen into a swoon, from which he was awakened by the smell of the burial spices. But it is the testimony of all history that he was dead. The Roman captain who witnessed those last moments of awful agony did not doubt it; for he said, "Truly this was the Son of God." The Jews on Pentecost did not deny it when confronted with Peter's argument on the resurrection. Yes, he died, but the grave could not hold him.

There are two memorial institutions which serve to remind us of the truth and value of the resurrection. The Lord's Supper, and the Lord's Day. The Lord's Supper has come down to us from the night of Christ's betrayal. And as we partake of the loaf, and the fruit of the vine, we thereby manifest our faith in the death, resurrection, and second coming of Christ. It is an institution as old and enduring as the faith of God's people.

But from whence comes the first day of the week? Why is it that upon every Sunday morning the mighty machines are silent? Why do the banks remain closed? and why do the stores not open? How is it that peace and quiet reign supreme? The answer lies in the fact that it is the Lord's Day—the day of his resurrection.

If this general practice is the result of deception, then the high, the low, the rich, the poor, the wise and the unwise, are all alike deceived.

But again, how is it that in Apostolic times the Jews by multiplied thousands were persuaded to cease the observance of their holy Sabbath, and accept the first day of the week as the day for Christian worship? The evidence must have been strong, and the argument convincing, else they would not have given up a day which they had long held in such high esteem.

Let the world examine the evidence, giving it the same fair and unbiased consideration which it would give any case in a court of law?; and the long-standing charge against Christianity will be dismissed for lack of evidence.

Cleon Lyles, Little Rock, Arkansas, November 4: Four came for baptism and one for membership at Fourth and State yesterday. This was the beginning Sunday of our second year's work with this good church. 145 were added to the church during the first year. 60 were baptized. We are enjoying a pleasant work.

Shall We Teach In Classes?

JOHN LOMAX

There are some facts that should be considered before we go into the question in hand. One is, we should always bear in mind, that there is a difference between work and worship. Jesus said in John 4:24, "God is a spirit, and they that worship him must worship him in Spirit and truth." In spirit means the intent or desire of worship. In truth means that which is commanded of God, which includes singing, praying, teaching, giving and the communion. In Matthew 28:19-20 Jesus 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, teaching them to observe all things whatsoever I have commanded you." Teaching is twice mentioned here. It cannot refer to the worship in both cases. One must refer to the work of the Church. These are good works mentioned in Titus 3:14, "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful." From this you can see that teaching is a work of the church, as well as a part of the worship.

Now if I could give a direct command for more than one class, would you believe in teaching in classes? Well, yes. Now there is a big difference in believing a thing and accepting it. You know there are no devils but what believe that Jesus is the Christ the Son of the living God; but none of them have accepted him. Now, would you accept the classes if I show you a command for more than one class? "Oh", you say, "the great commission was only given to the apostles." Sure, but Paul told Timothy, "And the things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." (II Tim. 2:2).

Yes, I know it is said that in the classes you are dividing the assembly and that is wrong. But just where does the scripture teach that there must be an assembly of the whole church to carry on the work of the church? You must remember that teaching is one of the good works, and according to Titus 3:1 we should be ready to every good work.

Ephesians 4:10-13. "He that descended is the same also that ascended up far above all heavens, that he might fill all things, 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. 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 fullness of Christ." Now, this cannot all be done or accomplished in the worship. In

Phil. 4:1-3 Paul mentions some women who labored with him in the gospel. Is the gospel just serving tables and caring for the sick? No. No one contends that these were women preachers; but just teachers. And as they were not teaching the whole church they had to be teaching classes, for a class is one or more pupils and a teacher. So they, like Paul, were going from house to house teaching or doing personal work.

Paul taught a class in the school of Tyrannus. (Acts 19:8). You say, "Sure, we all agree on teaching, but you have not found the command for more than one class." Well, let us see. Paul told Timothy to teach men that they might teach others also. (II Tim. 2:2) That is class number one. Then this same Paul told the aged women to teach the younger woman. (Titus 2:3-5). That is class number two. Both are the commands of God. To teach the things he commands there is no text book but the Bible.

"Oh" you say, "but that was at home." You will have as hard time proving it was in the home as I would proving it was in some public place. Either place it is still a class. God commanded the teaching. The women co-laborers with Paul were not teaching in their homes all the time. You say they were not teaching the church. Wait a minute. Just what is the church anyway? Now don't lose sight of the difference between work and worship.

In the light of all of these scriptures, I am surprised that there ever was a controversy over the subject of teaching in classes. The question now is: "Are you going to comply with the plain command of God?" There are many other scriptures bearing on the subject of class teaching, but these are enough to prove the scripturalness of more than one class.—5820 John Ave., Long Beach 5, California.

Practical Pointers

HOWARD CASADA

Fair-Weather Christians

With the coming of colder weather during the winter months fair-weather Christians should beware. Many will attend the services if the weather is pleasant and nice. If the sky is cloudless, and the season's temperature is about normal, some can make it out to church. But let it come cold weather, and with many it's a different story. Let the thermometer drop and the affections of some toward the Lord begins to grow cold. They are very likely to stay home by the warm fire-side. Under such conditions it is apt

to be hard to "get into the mood of church-going. Are you a fair-weather Christian? If so, the winter months will present a great challenge to you. You will need a greater determination to carry on. It would be fine to study what the New Testament teaches on the subject of steadfastness. Resolve now to brave the elements of wintry weather if necessary, **to** be at worship on Lord's day. Remember, the **faith** that is too weak to carry on through all seasons of the year is too weak to save. So gird the Christian armor on a little tighter. Get anti-freeze for your car, and above all keep a **warm** fervent love in your heart for **Christ** and all Christians. Yes, **the love** of many is apt to wax cold, so beware!

Lack of Courage

"Nevertheless among the **chief** rulers also many believed on him, **but** because of the Pharisees they **did not** confess him, lest they should be put out of the synagogue. For they **loved** the praise of men more than **the praise** of God" (John 12:42, 43).

People like the ones mentioned in the above verses have ever been in evidence. Their trouble is a **lack of** courage. They are afraid to stand by their convictions. Such **are ashamed** of the Lord. It takes courage **to stand** for the right. There always has been people who delight in the praises of men. They will compromise the **truth** in order to gain the applause of men. Verily, they have their reward. **The** spirit of compromise is the spirit of cowardice. Pilate was **a cowardly** spineless manpleaser. His name **has** gone down as one who tried to do **the** impossible, straddle the fence. **All** but two of the spies who went **to spy** out Canaan turned out to be spineless weaklings. When we learn **our** duty let us go forward and discharge it **at** all costs. We must obey **God rather** than men. Let us not be ashamed of the gospel of Christ. Regardless of what men think, let us press the claims of Christ with renewed vigor. **Let us** study to show ourselves approved unto God. We want his approval **above** all else.

Front Page

On page One of this week's Gospel Light we give to our readers the likeness of Brother Sterl A. Watson, together with a timely article from his pen.

Brother Watson is now laboring with the Park Hill congregation in Fort Smith. He recently ended a successful ministry with the Hot Springs church, at which place he also preached regularly over radio KTHS. He is loved for his works' sake wherever he labors.

Brother Watson has consented to contribute some articles along to The Gospel Light, and this we appreciate very much.

"Dry Baptism"

JAMES L. NEAL

Some weeks ago I had an article in The Gospel Light on "Water Baptism," re-printed from the Springdale News, my home town paper. This fell into the hands of Brother and Sister W. H. Hale of Hinton, Oklahoma. They want some more writing along this line, their daughter being decoyed off by Maurice Johnson's "Dry Baptism" false theory. They send a letter from their son-in-law and a tract by one Richard Bailey on "Dying Alone," and write as follows:

"We want to thank you deep down in our hearts for the article you wrote on baptism, referring to Maurice Johnson in previous paper. Sorry to say we have a son-in-law who believes what Maurice Johnson is preaching. Our daughter has taken up his belief. This Mr. Johnson has been to our house trying to convince us on this "Dry Water Baptism." He is what we call radical on Bible subjects. He seems to be a fine fellow otherwise. Trusting much good will come out of true teaching, in the one faith, W. H. Hale,"

Mr. Johnson was in Springdale a number of years ago and did a lot of zealous, radical, bitter, eloquent teaching on his **dry-land salvation theory**. We called his hand with the "sword of the Spirit." He left the country when he could arouse no following. I like Mr. Johnson as a man and love his soul; but, his teaching is rotten from center to surface! There are hundreds of other false doctrines loose in the world. If everybody would only study the Bible carefully and prayerfully, rightly divide it and live exactly by it, there would be no false doctrines in the world.

The Son-in-law Letter

Brother Hale's son-in-law breaks forth in this way: "God only gave the law or added it to the Jews because of transgression till the seed should come. (Gal. 3:19). See the law could not annul the promise that God had already given to Abraham. (Gal. 3:17-19). Not only so, but if there could have been a law given (new, old, or otherwise) which would have given life, then verily righteousness would have come by the law. See Gal. 3:21. Christ would not have had to die if the flesh could keep a works system for salvation.

"I am going to speak plainly. If you believe that your salvation depends on your keeping your ordinances, etc., then you have a Christ that made the down payment on your salvation with his death but you must keep up the installments or you will be damned. You believe not only that one must be put in water by your preacher but must live so that his life is acceptable to God before he will finally be saved. The above is not grace, but it is disgrace.

"Oh! I thank God for his unspeakable

gift, for I know that I was (purchased) redeemed not with silver nor gold but by the **precious blood** of Jesus my Lord and my God. Righteousness? I have none of my own but my Savior's was put to my credit. See Romans 3:22, 23. No you can't work for a gift, especially the gift of God's grace. (Rom. 4:4, 5). Please study Romans 4th chapter carefully. I would like to hear from you again on these verses. I assure you that if you will bow before the truth found in those two chapters that you will be through with the so called, 'Church of Christ' denomination, for surely it is just as much a sect as any other. I say this not to stir up your flesh but to cause you to think.

"Not only was Abraham not saved by works (Romans 4:1-5), but David was accounted righteous without works. (Rom. 4:6). Really every one who ever was saved was saved without works. Read Acts 10:43; Rom. 4:1-7; Rom. 3 and Eph. 2:8-12."—The son-in-law.

Fallacy of the Letter

Now let us kindly review the son-in-law's blinding blunders. He says the law -was only added till the seed should come, which law did not kill the promise already made to Abraham. But, what is the seed here? It is Christ, and the law (of Moses) filled its purpose when, as "our school master," it brought us unto Christ, that we might be justified by faith in Him. (Gal. 3:24). This only shows that salvation is IN CHRIST, and not in the law of Moses! Justification is in Christ—not in Moses. The **promise** made to Abraham and the law given to the Jews only lead up to "OUR JUSTIFICATION" by faith IN Christ. (Rom. 4:25; 5:1).

If the typical form of sacrificial worship and order of service to God as given to Abel in the beginning had been kept through the ages till the proper time, I think the law of Moses would never have been given. (Gal. 3:19). And I am inclined to suspect that the redeeming Christ would have come as the Savior of the world long before He did! But oh, the frailty and weakness of poor humanity, in the face of God's infinite and marvelous love! **Why do we not look up to God?**

The Two Laws

Be it understood and remembered that the law of Moses and the law of Christ are two separate and distinct laws. The Old Testament was for the Jews **only**; the New Testament is for **all nations**. The Old Covenant was "the law of sin and death," but, the New Covenant is "the law of the Spirit of life in Christ Jesus." (Rom. 8:2, 4). And according to this very verse, Paul was **made free** by the New Testament law! **Look at it!**

Heaven's Redemptive Plan

And be it remembered for all time that one must obey the gospel of Christ in order to be saved. (**Romans 1:16. 17:11** **Thess. 1:7-9; Heb. 5:8. 9**). Strong faith **in** and love **for** Christ brings about repentance of all sins, the confession of His precious name before men and baptism in water in the name of Christ for the remission of sins! (**Rom. 8:24; Acts 17:30; Rom. 10:9. 10; Acts 2:38; 8:37, 38; 10:43-48; Rom. 6:3-5**). This brings the new birth, (John 3:3, 5) and remaining loyal in Christian worship and duty till the end of life gives the crown eternal in life's sweet afterwhile! Acts 2:42; Rev. 2:10.

Ordinances of Christ

To say that one's salvation does not depend upon the above divine **ordinances** is the blackest of infidelity! The militant apostle Paul praised the Christians as Corinth because they DID **"keep the ordinances."** as he had delivered them unto them! What **ordinances** did Paul deliver unto the Corinthian brethren? Answer: THE SIMPLE GOSPEL OF CHRIST. That is all he ever preached! Yes, it was the gospel of Christ's **law** that saved the members of the church at old Corinth. Read it in I Cor. 15:1-4, where the matchless apostle gives the gospel of Christ as the very basis for his glorious argument on the resurrection of the dead!! It will do you eternal good to bathe your soul in the rest of this long and hope-inspiring chapter! You ought to memorize at least the last verse of it: This precious chapter is used millions of times for comfort in burying our beloved dead! God pity the man who would belittle its beginning in regard to the salvation of poor lost souls from the awful thralldom of sin!! The gospel of Christ is the perfect law of the Lord that converts and saves the soul! Thank God forever and forever for the glorious Gospel of Christ!

No Dis-grace

To say that rendering humble obedience to the simple gospel plan of salvation as is above set forth by plain chapter, and verse is a dis-grace is to do **"despite unto the Spirit of grace!"** (**Heb. 10:29**). Those who do so deserve

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sorer punishment than being stoned to death! (Heb. 10:28, 29). How can a poor mortal do such a thing? Only through ignorance and false teaching! I had rather live a thousand years in this old world in poverty without a limb on my body, as to die in rebellion against heaven's simple gospel plan of salvation for the lost souls of men! No normal, well taught person will do it! God help us to learn the truth!

How To Reach The Blood

Men are purchased by the precious blood of Christ when they, with penitent hearts are buried with Him by baptism into His death, to reach his blood. There is no other way to reach His blood; for, He shed His blood in His death; and we are baptized into His death! (Rom. 6:3, 4, 17, 18).

What Is Righteousness?

Righteousness, you say? If we are NOT righteous, we have no part nor lot in God's grace. All God's commandments are righteousness, and blessed are those who do His commandments, that they may have a right to the tree of life and enter through the gates into the heavenly City! (Psalms 119:172; Rev. 22:14). In every nation those who fear God and work righteousness are accepted with Him! (Acts 10:35). This is faith that WORKS by love. This is the work of Christ—NOT of the Mosaic law.

The Church Not A Sect

The church of Christ never was, is not now and never will be a sectarian denomination. Christ set up His church on the day of Pentecost of A. D. 33, in direct opposition to all the creeds, dogmas and commandments of men of His own time! It was even the mad clamor of the Pharisees and Sadducees that nailed Jesus to the cross! Paul was a member of the body of Christ which IS the church, and he denied it's being a sect. (Acts 24:14). It is plain blasphemy against Christ to call the church of Christ a sect. The Pharisees were guilty of this very thing. (See Eph. 1:22, 23; Col. 1:18).

3,000 Justified by Faith

On the above Pentecost day 3,000 obeyed the law of the Spirit, being born again by the word of God; and thus entered the kingdom of Christ, which IS the church. They were justified by faith. (Acts 15:9; John 3:5; Acts 2:14-47; I Peter 1:1, 22-25).

And men say Abraham was NOT justified by works; but, James says he was "JUSTIFIED BY WORKS!" (James 2:21). James says works accompanied his faith to make it perfect! That is exactly why Abraham's faith was imputed unto him for righteousness! (Jas. 2:23; Rom. 4:2, 3, 11, 12, 13, 18-22). It was NOT by the works of the law that Abraham was justified; but, it WAS by the works of faith! Abraham had never heard of the law of Moses -when he was justified by his unwavering faith.

We are justified by grace through faith; but, GRACE is God's part, and FAITH is our part. It is by faith that one has access into God's grace. (Rom.

5:1, 2). Faith is the. key; grace is the favor sought.

The Promise

It was nineteen centuries before Christ, the promised seed, came in the flesh that God made the promise to Abraham, that through him all nations should be blessed. (Gen. 12:3). And this promise, that he should be the heir of the world, was not through the law, but through the righteousness of faith. There can be no "righteousness of faith" without righteousness; and there can be no righteousness without God's commandments and obedience thereto. Abraham always obeyed God's commandments early and promptly! Hence, his works of faith, as James ascribes to him. It had to be just that way in order for it to be by grace, so that the promise of a blessed Savior through Him might reach us all—all of the world, instead of just the few of the law of Moses. (Rom. 4:16). Abraham was strong enough in faith that against hope he believed in hope, that he might become the father of many nations, for the fulfillment of this very promise. See references already cited. In this way his "righteousness of faith" was "imputed unto him for righteousness." But Abraham was NOT saved as men are today; because he did not and could not obey the gospel of Christ

—the thing promised through him, as we MUST do. (II Thess. 1:7-9). Oh, that we had men in Christ now with the faith of faithful old Abraham!

Was all this written for Abraham's sake alone? Nay, verily! It was written for us also, to whom righteousness of faith shall be imputed, "if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised again for our justification!" (Rom. 4:24, 25) Just as Abraham believed in God against hope, and did His commandments with unflinching faith; even so, we must believe in Christ and do His holy commandments with Abrahamic faith!

My humble prayer to God, with all the love I can command, is that Brother Hale's son-in-law, Maurice Johnson and all sons-in-law and all who may chance to read it, may heed these eternal and unrefutable truths! Let none of us stagger at the promise of God through unbelief; but be strong in faith, giving glory to God; being fully persuaded that what he has promised, he is able to perform, that our faith, too, may be imputed unto us for righteousness. (Rom. 4:20-22). WE ARE ALL JUDGMENT-BOUND PEOPLE, HEADED FOR ONE OF THE TWO ETERNITIES! WHERE WILL YOU SPEND YOUR ETERNITY???

Two Kinds of Repentance

VAUGHN D. SHOFNER

Many people think of Judas as a devil incarnate, created only for the hellish work of betraying the Master. If this is true, then he cannot be blamed for fulfilling his destiny. If this is true the inspired writer of Acts was wrong when he wrote, "Judas by transgression fell," for had he been created a devil he would have had no lower level to fall to.

Judas Iscariot was not a devil; he was a man. He was free to choose his way. Compulsion did not direct the betrayal. Because of his yielding to smaller temptations in the past, when the big temptation came he was easy prey. This glaring offense was the culmination of lesser sins of yester-years.

Other people thinks of the repentance of Judas and his tragic departure from this world as something so touching that surely the heavenly throng lifted the poor creature from the terrible consequences of hell and into the peace of Abraham's bosom. And others seem to think of his repentance as the change that receives the promise of remission of sins and salvation. Only the followers of the ear-ticking doctrine of deathbed repentance could think in that trend,

and to those there are many things offering contradiction.

The "repented himself" that is used to describe Judas' action is from the Greek word "metameletheis" and according to Vincent, "the noun which corresponds to the verb in this passage (metameleia) is not used at all in the New Testament, and the verb itself only five times; and, in every case except two (Matt. 21:29, 32) with a meaning quite foreign to repentance in the ordinary gospel sense.....On the other hand (metanoeo) "repent," used by John and Jesus in their summons to repentance (Matt. 3:2; 4:17), occurs thirty-four times, and the noun (metanoia) "repentance" (Matt. 3:8, 11), twenty-four times, and in every case with reference to that change of heart and life wrought by the Spirit of God, to which remission of sins and salvation are promised. . . . "Metameleia" refers chiefly to single acts; "metanoia" denotes the repentance which affects the whole life." (Word Studies, Vol. 1, Pages 116, 117).

Of these words Thayer writes: " 'Metamelomai, metanoeo': The distinctions so often laid down between these words, to the effect that the former expresses a merely emotional

change the latter a change of choice, the former has reference to particulars the latter to the entire life, the former signifies nothing but regret even though amounting to remorse, the latter that reversal of moral purpose known as repentance—seem hardly to be sustained by usage. But that 'metaneo' is the fuller and nobler term, expressive of moral action and issues, is indicated not only by its derivation, but by the greater frequency of its use, by the fact that it is often employed in the imperative (metamelomai never), and by its construction with 'apo,' 'ek.' " (Thayer's Greek-English Lexicon, p. 405).

The easiest way for us to determine the difference, if there is any, is to compare the actions described in the repentance of Judas with the actions of some other act of repentance. By comparison we can learn more of the meaning of the word used to denote the condition of the heart of Judas.

Looking at the sin and repentance of Judas we see that the consuming flames of avarice had eaten the last thread of holy thinking from his mind, and as the god of this world took charge he betrayed the Lord. "The love of money is the root of all evil."

When the morning came he saw that Christ actually was condemned. He saw that he had not called the angels to his rescue and that he was to die on the cross. Then Judas realized that he was guilty of murder. He saw the heinousness of his crime as Time's horizon glared before him with fiery eyes that pierced his soul. Then there were the thirty pieces of coveted silver, but no longer did he desire them. They were covered with blood, they seemed to eat at his very flesh and the sight of them was soul-sicken- ing. He threw them back to the chief priests and elders as though his crimson sin would go with them.

He "repented himself," but it was not a change that wrung tears of pen- itence from an anguished soul as words of the Lord were recalled. His was deep chagrin at not having been smarter; tempestuous vexation at the consequence of his act. His was not repentance that changes attitude and will in regard to sin and produces the fruits of a reformed life in the future, for he "went and hanged himself" and covered his hands afresh with the blood of murder.

In the preceding chapter we read of another man and the way he treats his sin-blackened condition. This man was Simon Peter who had passionately pledged allegiance to the Lord. He had stood by his word for a while, even to the drawing his sword and striking a bold blow in the Master's

defense. When the Lord yielded to the enemies Peter's courage ebbed and he fled in panic as did the other disciples.

Peter's love for the Lord kindled the flames of anxiety and he decided to follow afar off. As he shivered in the cold night the cheery flames of a fire arrested him, and he pushed his way to its warmth. Again he exposed him- self to danger and again his courage was overwhelmed as it was long ago on Galilee's bosom. This time the fact that he had overrated his forti-

tude evidenced itself as a damsel came to him and said, "Thou also wast with Jesus of Galilee." He was not in immediate danger but his courage left him and he said, "I know not what thou sayest."

Then Peter's fear caused him to slip away from the crowded fire and peer- ing eyes. But temptation followed as a maid pointed him out and said, "This fellow was also with Jesus of Nazareth." His sin this time left deeper tints upon his soul: "I do not know the **man**," he said, and thus he

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THE ACTS, 2.

pricked in their heart, and said unto to the rest
what shall we do?

38 Then Peter said unto them, Re
be baptized every one of you in the
Jesus Christ for the remission of sins
shall receive the gift of the Holy Ghost

39 For the promise is unto you, and
children, and to all that are afar off,
many as the Lord our God shall call.

40 And with many other words did
ify and exhort, saying, Save yourself
this untoward generation.

41 Then they that gladly received

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denied the Lord with a lie after he had spoken an oath.

This was not the depth to which he fell, for as he talked to hide his fear his speech made known he was a Galilean. "Surely thou also art one of them," they said, and Peter "began to curse and to swear saying, I know not the man."

Then the cock crew and "the Lord turned and looked upon Peter." The sound of the cock's crowing came to the ears of Peter in thunderous tones and the loving look from the Lord melted the depths of his heart. 'Twas then he remembered that to him had been entrusted the keys of the kingdom of heaven. Then he recalled the words he had spoken a few hours before: "Though I should die with thee, yet will I not deny thee." Then he remembered the warning words of Christ, and then "he went out and wept bitterly."

Those tears gushed from the torn heart of a penitent sinner. Through those tears he saw not himself, for that would merely cause chagrin at his not being stronger, but he saw the holy look of the Lord that would ever be upon him from the heavenly heights. His weakness now, and complete submission, would fortify his future. Peter's was repentance with a view to salvation; a look into the future with a desire to serve the Lord faithfully "unto death" for the "crown of life." And because of his changed life we can hear the voice of Peter spill the glad tidings of heaven from the "holy hill of Zion" as we trace the rapid marks of his inspired pen.

Notes - Reports

Jesse M. Kelley, Box 225, Mineral Wells, Texas: Had a good day at Oak Avenue last Lord's day, with one restoration, four to place membership and two baptisms. The work here is encouraging.

Waymon D. Miller, 2503 30th Street, Lubbock, Texas, November 1: Our fall meeting closed—last Wednesday night, J. Lloyd Moyer of Slaton, the first regular evangelist for this congregation, did the preaching. The word was forcefully proclaimed by Brother Moyer. John Payne, our local song leader, directed the song services in a splendid manner. Visible results of this meeting amounted to one restoration and one by membership. This does not evaluate the good, however, that this meeting accomplished. Many attended who need to obey the Lord, and perhaps the lessons of the meeting will encourage them to do so at some future date. I preached at Slaton in Brother

Moyer's absence on both Lord's days of the meeting.

Camden, Arkansas, W. M. Grooms, November 5: Brother Glenn Parks of Waldo did the preaching in our meeting which closed October 20th with two responses. He did some fine work in this meeting that will result in lasting good. The effect is being felt even now. Interest continues good with prospects for a greater work in the future. The radio program over KAMD, 1450 on your dial, each Sunday morning from 8:30 to 9:00 a. m. is bringing much favorable comment. We will be glad to have all those in range of this station to listen. The two Sundays Brother Parks was with us, I preached at Waldo morning and night and at Stamps in the afternoon. When passing our way stop and worship with us at the Washington Street church.

C. C. Jones, El Dorado, Arkansas: There will be a debate at Spearsville, La., beginning November 18th and continuing through November 23rd between R. W. Rhodes, Primitive Baptist and myself. Homes will be open to everyone wishing to attend.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, November 5: The meeting in Morris, Oklahoma, resulted in two baptisms, two restorations and two placing membership. I promised to be with them next year. This closed my meeting work for this year. Am beginning a singing school in Albuquerque, New Mexico. I have two more schools. The last one will close December 18. Because of unforeseen circumstances a meeting has been cancelled for the first half of July. If I can serve you, write me.

Hugh Boydston, 1507 Cleveland, Caldwell, Idaho: No reports have appeared from me for some time, but during this time I have been very busy. We had an excellent Daily Vacation Bible School in June. A good meeting with M. L. Miller in July. One baptized. I baptized one at Boise in July and one in August. I assisted the congregation at National and High Streets in Springfield, Mo., in September in a good meeting. They had a new attendance record for Bible classes. Four were baptized. I also held a meeting at Coeur d'Alene, Idaho and assisted in a Daily Vacation Bible school in Boise. The work in Caldwell is getting back in good shape. Upon my arrival our work here gained by leaps and bounds. The former preacher who had resigned tried to divide the church and succeeded in getting several families to go to a neighboring congregation. This caused quite a bit of confusion but is now being overcome. There is an attendance of about 100 in the Sunday Morning Bible Classes and 25 to 30 in the mid-week classes. There will be a lectureship here Thanksgiving November 26 to 29. Rooms and board will be furnished all visitors. I have not promised any meetings for next year. Who needs me?

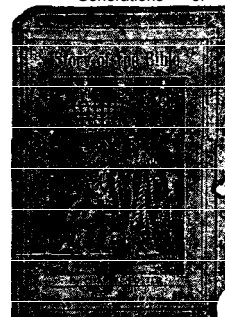
H. H. Dunn, Huntington, Arkansas, Oct. 28: I was with the Webb Chappel congregation near Arlington, Ky., from the 10th to the 20th of this month.

Curtis C. Doran of Mayfield directed the singing. He is a good singer and I hope to have him with me in many more meetings. I am now at Rocky Comfort, Missouri. The meeting started off well yesterday with the house almost filled. Will begin in Dardanelle, Arkansas, November 13. Time for one more meeting in December.

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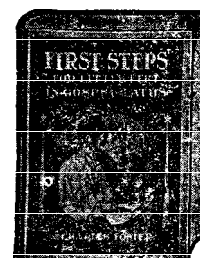
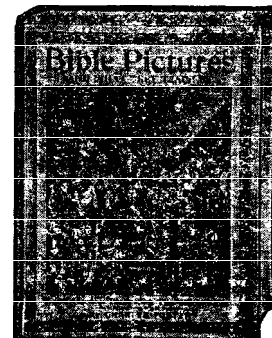
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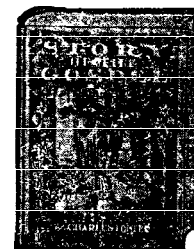
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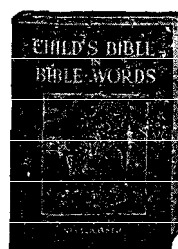
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John Teel, Box 349, Russellville, Arkansas, October 11: The work here with the Russellville congregation is on the move; for which we give God the glory and praise. Five Sundays ago I moved here from the West End Congregation in Houston, Texas. In this period ten have been baptized, three restored, and two placed membership. The attendance at all services good with the members and the outsiders. This gives us courage to continue to press the cause of Christ forward in this town. This congregation has in view much work in this immediate vicinity. They plan on building a new building and doing much mission work in and around Russellville. There is much of this work needed in this part of the state, and I am glad that they are aware of the fact and are willing to do that job.

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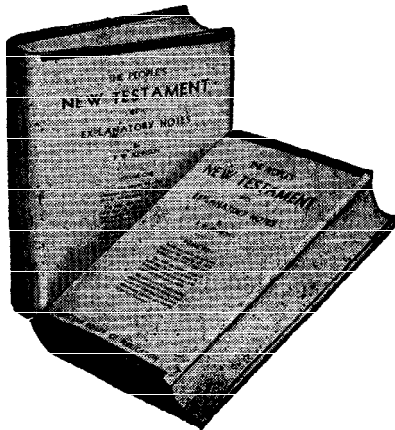
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T. B. Crews, Rt. 6, Box 1243-1, Houston, Texas, October 22: The work at N. Shepherd and Del Street moves along in an encouraging way. The visible result of our work thus far this year has been eleven by membership, ten by baptism and four by restoration. Along with this we have less five who have moved away, four who have strayed and one has passed on. Though this net gain is small in number it is very good for a small congregation -which has had less than 100 members up until recently. Our Bible class attendance shows a very substantial increase. Brother

Tom Walker of Dallas conducted the best attended meeting we have ever had in September. I have conducted three meetings (Cleo, Freestone and Westfield, Texas) this year and have one more yet to conduct. Next summer I have some time for more meetings than I tried to conduct this year. I am in my fourth year with this good congregation and every bit of this time has been pleasant and profitable. I began with them when the congregation had its beginning in May of 1943 with 33 members.



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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 XVII.

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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DELIGHT, ARKANSAS, NOVEMBER 14, 1946

NUMBER 49

You Can Understand The Bible

LUTHER W. MARTIN

"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Col. 4:16). Such were the words used by Paul at the conclusion of his letter to the church at Colosse. However, since the Roman Catholic Church chooses to teach that common folk, such as you and I, are not capable of understanding the contents of the Bible and for this reason receive very little if any benefit from such a study. It is the purpose of this article to set forth some clearly-written English sentences which unquestionably refute such as erroneous doctrine. Incidentally, these sentences are found in the Bible.

In reference to the Scripture written above, the following question is in order. Inasmuch as the epistle to the Colossians is now a part of the Bible, is it possible to understand it? The Catholic Church would say "No." If this answer is correct, then why was it ever written? What would Paul have accomplished in sending a letter that could not be understood? The Catholic Church might suggest that only one or two persons could benefit by reading this letter. We note, however, this epistle was addressed to the "Saints and faithful brethren in Christ which are at Colosse." Moreover, this epistle was to be read "among" them. The word "among" is used only in cases where numbers or at least several persons or things are dealt with.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11). Yes, the Bereans were counted to be more noble because they received the word with an open mind and verified that which they heard by the writings of the Old Testament. Question: How could the Bereans be

more noble than those at Thessalonica if they were attempting to verify what they had heard by reading scriptures which they could not understand? Yet, this is exactly what the Catholic Church would have us think. The next verse reads, "Therefore many of them believed. . . ." (Acts 17:12). Had it been impossible for them to understand the scriptures, how could they have believed? Again, it is a case of "many" acting upon the contents of the scripture.

" 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. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:15-17). This excerpt from Paul's second letter to the young preacher, Timothy, indicates that Timothy knew the scriptures early in life. Also, by such knowledge, he was made wise unto salvation, through faith in Christ. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). Since ALL SCRIPTURE is given by inspiration of God, and, further, many persons could understand the scripture during the time of the establishment of the church of Christ upon Pentecost and thereafter, is it not possible to understand the scripture in this present day? If it cannot be understood by "laymen," then what has changed? Is mankind less capable of reading and

understanding than he was in 100 A. D.? Or has God's word failed to endure? " The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (I Peter 1:25).

In the last two centuries, manuscripts of the Old and New Testaments have been found which prove the present Greek version to be in complete harmony with the manuscripts of the 4th century. Yes, God's word has endured, just as He promised that it would. Has mankind deteriorated mentally? Perhaps much could be said upon this question, but generally speaking, mankind can still read and understand all other writings and thus still retains enough grey matter to also understand the Bible.

The important fact to be considered is the attempt upon the part of mankind, to add something to the teachings of the Bible.

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Bible, plus the Book of Mormon, equals Mormonism.

Bible, plus "Science and Health, equals "Christian Science."

Bible, plus Baptist Church Manual, equals Baptist Church.

Bible, plus Methodist Discipline, equals Methodism.

Bible, plus Constitution and By-Laws, equals "Assembly of God."

Bible, plus NOTHING, minus NOTHING, equals Christianity.

Bible, MINUS the Catholic Catechism, Book of Mormon, "Science and Health," Baptist Manual, Methodist Discipline, Constitution and By-Laws—and MINUS all the other man-made writings, will teach every man and woman upon the face of the earth what to do in order to be saved. IF THEY WILL READ IT.

He who would gather the flowers of this world's pleasures and honors, will find more thorns than roses.

Whether life grinds a man down or polishes him depends on what he is made of.

A Christian Is—

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

New Testament Baptisms

GUSSIE LAMBERT

Baptism is one of the most popular subjects in Christendom and yet at the same time it is one of the most unpopular subjects. This sounds paradoxical but it is true. Every person who believes in the Lord Jesus Christ believes in something they call baptism. People's thinking varies greatly. Some think that any one from an infant to an adult is subject to this ordinance while others believe that only adults are included in the Commission to baptize. Some think that its only purpose is to admit to church membership while others believe that it is essential to salvation. Some think that it can be performed either by sprinkling, pouring or immersion while others believe that immersion is the only scriptural mode. There has been more discussion about this subject possibly than any other subject in Christianity. From this standpoint it is popular. But the Bible declares in Eph. 4:5 that there is but one baptism and in Acts 2:38 the apostle Peter makes this a condition of the remission of sins. Not many people believe that there is just one baptism and still fewer believe that it has anything to do with salvation. From this viewpoint it is an unpopular subject.

There are four baptisms mentioned in the New Testament and since the apostle declares to the Ephesians that there is only one let us study all of them and see which one is acceptable to God in the church. It is easy to see that there are four indispensable things in every case of baptism.

1. The administrator.
2. The element.
3. The subject.
4. The design.

If we can learn who the administrator is, what the element is to be used, who the subjects are and what the design is, it will help us a great deal to better understand our duty respecting this subject.

The Baptism of John

The first to preach and practice baptism by the authority of God was John. He was called "The Baptist" somewhat as we would say today, "Senator Jones" or "Professor Smith." The practice was new at that time and "The Baptist" simply denoted what he did. From Matt. 3:11 we read from the words of John, "I indeed baptize you with water unto repentance . . ." Here it is stated that John was the administrator of this baptism. Also it is stated that the element used was water. In Mark 1:8 John said, "I have baptized you in water....." (ARV). In John 3:23 we are told that "John was baptizing in Aenon near to Salim because there was much water there. . .". So John baptized with water, in water and where there was much water. All of this fits the idea

of immersion and informs us that the element used in John's baptism was water.

The subjects of John's baptism were Jews. We have no record where he ever preached to or baptized Gentiles. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and 'were baptized of him in Jordan confessing their sins' (Matt. 3:5-6). When Jesus sent his disciples out on the first commission he charged them, "Go not into the way of the Gentiles nor into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (Matt. 10:5). These disciples were preaching the baptism of John and the same message identically. Both were urging the Jews to repent for the kingdom of heaven was at hand.

The design of John's baptism was the remission of sins. It could not be stated in plainer language than that which Mark uses. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins" (Mark 1:4). This was God's way of restoring the erring Jews from their sins that they might receive Christ and participate in the new kingdom. Those who rejected John's baptism, "rejected the counsel of God against themselves" (Luke 7:30). John's baptism was 'destined to last during the personal ministry of Christ. After the church was established on the first pentecost after the resurrection of Christ John's baptism was no longer preached or practiced by inspiration. Some claim to practice John's baptism today. If they do, then they are not pleasing God for we have a case on record in Acts 19:1-5 where the courts of heaven have repealed John's baptism. Here Paul found certain disciples that had John's baptism and when he told them that John taught people to believe on Christ they were baptized in the name of the Lord Jesus. Those who have John's baptism today need to do likewise.

Holy Spirit Baptism

John promised that Jesus would baptize with the Holy Ghost but when Jesus confirmed this promise he spoke only to the apostles. (John 16:7-13; 14:26; Acts 1:5). The apostles did not pray for the baptism of the Holy Spirit but Christ said plainly, "I will pray the Father and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth" (John 14:16). Not only did the apostles not pray for the baptism of the Holy Spirit but they never taught anyone else to pray for it. All the praying that is done today for the baptism of the Holy Spirit is done without a New Testament command or example.

Christ was the administrator of Holy

Spirit baptism (Acts 2:32-33). The apostles were the subjects of Holy Spirit baptism since they were the only one to which the promise was made by Christ (John 14:16-26; 16:7-13). In Acts 10 we read of the Holy Spirit being poured out upon the household of Cornelius and without doubt this was a baptismal measure of the Holy Spirit but not the same measure that the apostles received on Pentecost. Like causes produce like effects and if Cornelius received the same measure that the apostles received then he did not need Peter to tell him what he ought to do. The apostles did not need any such preachers on the day of Pentecost.

The design of Holy Spirit baptism was to teach its subjects all things and bring to their remembrance all things that Christ had said unto them (John 14:26). Those who claim this baptism today must be able to repeat all things that Christ said without the use of a Bible, this is what it did for the apostles. They must know all truth without the use of a Bible for it did this for the apostles. No one can prove that he has it unless he can do this and I have never met a man yet that could measure up. The apostles were guided into all truth, they wrote it in the New Testament, we have it complete. Thus the design of Holy Spirit baptism has been fulfilled and we no longer have it.

The Baptism of Life

The baptism of fire seems to be a threat that will be carried out in the judgment. John promised that Christ would administer it and that the element would be fire (Matt 3:11). In Rev. 20:10-15 we read that the devil and those whom he has deceived will be cast into a lake of fire. In Rev. 21:8 we are told that unbelievers, whoremongers, liars, etc., will be cast into such a place. These verses point out clearly who the subjects of this baptism will be and that its design is punishment.

The Baptism of The Commission

After studying the three baptisms above we can see that none of these are applicable to us just now and that leaves only one for us to practice in this Christian age and that is the baptism

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of the great Commission. After Jesus arose from the grave he told the apostles that all authority in heaven and on earth had been delivered into his hands. Upon this authority he commanded the apostles to go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost (Matt. 28:18-20). Here it is stated plainly that the apostles or gospel preachers were to be the administrators of Christian baptism. Much error has been taught on the administration of baptism. Some teach that unless a preacher is ordained by having the hands of a man laid on him who was ordained by a like preacher etc., with such a line extending right back to the days of the apostles, that the preacher has no right to baptize. Such an idea is not taught in the Bible. Others have believed that if the preacher goes wrong who baptized them that this makes their baptism no good. Neither is this taught in the Bible. Suppose you obey the Lord by being baptized but after the meeting is over you never see the preacher again. He goes into another part of the country and goes to the Devil. You live faithful until death and believe your Lord will give you the crown of life in the judgment. Then in the resurrection the Lord sends you to hell, not for anything that you have done or did not do, but because the preacher went wrong. The Lord does not do business that way.

The element used in Christian baptism is water. "They came to a certain water—they went down into the water—and when they were come up out of the water. . . ." (Acts 8:36-38). Annanias told Saul to arise, he baptized and wash away thy sins" (Acts 22:16). And Paul called it the washing of regeneration in Titus 3:5. Notice that water is not only the element but that we go down into it, we come up out of it, (Acts 8:36-39), and we are buried in it (Rom. 6:3-5; Col. 2:12). All of this unmistakably fixes immersion as the only mode of baptism as none of these things can occur in sprinkling.

The subjects of Christian baptism are the entire world who are capable of being taught and believing. Jesus said, "Go teach all nations, baptizing them. . ." (Matt. 28:18-20). "He that believeth and is baptized shall be saved" (Mark 16:16). Peter told the Pentecostians to "repent and be baptized for the remission of sins" (Acts 2:38). Hence, anyone that can be taught, that will believe and that will repent of their sins is a subject. This leaves out infants as they cannot be taught, they cannot believe and have done nothing of which to repent.

The design of this baptism is salvation. In every passage where baptism and salvation or any word meaning *salvation* are used *together baptism* always precedes salvation. But not only is this true but in every passage where water baptism occurs there is a word or phrase immediately following which shows that salvation is the result. Let us see. In Matt. 28:18-20 baptism

precedes the observance of the things Christ commanded. In Mark 16:16 baptism precedes salvation. In Acts 2:38 remission of sins comes after baptism. In Acts 8:26-39 the eunuch's rejoicing came after his baptism. In Paul's case washing away of sins was the result of baptism (Acts 22:16). With Cornelius his earnest plea for the tarrying of Peter testifies of the change made when he was transformed from morality to Christian fellowship. The same is true with the household of Lydia (Acts 16:14, 15). With the jailer his rejoicing came after his baptism (Acts 16:30-34). When Paul baptized the Corinthians the Lord spoke to him in a vision to encourage him in the work (Acts 18:8, 9). Upon the Ephesians Paul laid his hands to bestow the Holy Spirit after they were baptized (Acts 19:1-6). In Romans 6:3-5 and Gal. 3:37 entering Christ is the result of baptism. Being raised with Christ follows baptism in Col. 2:12 and Paul tells us in Romans 6:4 that this resurrection is to a new life. Therefore newness of life follows baptism. Finally, salvation is given as a result of baptism in I Peter 3:21.

The Honest Doubter

JESSE M. KELLEY

"But Thomas, one of the twelve called Didymus, was not with them when Jesus came. The other disciples said, therefore, unto him, we have seen the Lord. But he said unto them, except I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." (John 20:24, 25).

W. E. Phifer, in his book, "The Cross and Great Living," says, "Do not doubt a thing simply because you do not believe it. God only knows all the answers. Leave to him some measure of intelligence beyond words."

This is the position Thomas took. While he did not believe that Jesus had arisen from the grave, he did hold himself open for proof and stood ready to examine any facts that might later arise. The evidence came, the very evidence he demanded for belief. He was invited to thrust his finger into the nail printed hands of the crucified Lord and as a result exclaimed "my Lord and my God."

There are honest and dishonest doubters. The dishonest doubter flies to his conclusion without reason. His mind is made up out of his prejudices, he refuses to examine relating facts and is without patience to await the unfolding of possible revelations. When judgment is thus reached from ignorance, envy, malice and indifference truth is loosely dealt with and those who should receive the blessings of truth suffer violence. The honest doubter, though a doubter, holds an open mind in the midst of things and in patient vigilance awaits whatever evidence may come. He welcomes that which may turn his doubt into faith. He knows it is better

to love the truth than to love a lie. The honest doubter is in the midst of his doubt a seeker after truth. No previous position will be cherished simply to save face. He takes his present position only for the sake of truth and hopes for light that may-better his case. His honesty relates to himself and to the facts as well as to his doubt and therefore will account as precious discovered proof to better his position.

The ambitious can have little respect for doubt. Doubt never turned a single wheel of progress. It never gave one bit of comfort, and not one ray of hope to a despairing soul. Doubt is negative and sterile. It leads nowhere but into the dark. How apparent that one should desire faith. When doubt assails the heart be hesitant to accept its unfruitful verdict. Choose some "if" as did Thomas. Give that "if" every opportunity to prove itself. Faith not doubt will save the world. So many of man's impossibilities have become possibilities. Light has so often dispelled darkness that no good thing can be questioned with finality. It was a sound word that the apostle spoke, when he said, "All things are possible with God." Because I believe in God every doubt concerning things on the upper side of life may find just reasons to vanish away. Doubt is personal and not problematical. My doubt registers my weakness. Thomas showed strength when upon the evidence of the nail printed hands he exclaimed, "My Lord and my God." There is a "My Lord and my God" for every honest doubter, when proper evidence is produced. It is our job to bring to their attention that evidence.—Box 225, Mineral Wells, Texas.

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Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

Materialists' Proof Texts Examined

In former articles dealing with materialists' proof texts, we have dealt with Old Testament scriptures. We now come to weigh the texts used by them coming from the New Testament in the balances of truth. They quote only four passages from the New Testament. These are: Romans 2:6-7; I Corinthians 15:18; I Thessalonians 5:10; I Timothy 6:16. The scarcity of texts used is evidence of the scarcity of proof of this doctrine in the will of Christ. However, if the doctrine is taught in these passages it is sufficient. But is the theory of annihilation here taught? Let's examine the passages with extreme care.

1. ROMANS 2:6-7:

"Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

ARGUMENTS:

1. The text commands that one seek for immortality.
2. Men d

The question has been asked by them times without number: "Why seek for that which we already possess?" There is, however, in reality nothing in this objection alleged against the doctrine of life after death that merits a serious refutation.

REFUTATION:

1. The text commands one to seek for glory.
2. Men do not seek for that which they already possess.
3. Therefore, man does not possess any .glory.

Or Again

1. Men do not seek for that which they already possess.
2. But they are told to seek for honor.
3. Therefore men are devoid of all honor.

Materialists themselves will not contend that man is devoid of all glory and honor in this life. But if the text teaches the complete mortality of man, it also teaches that man is entirely without honor and glory. Let us look carefully into the meaning of the word here translated "immortality." It comes from the Greek word "aphtharsian." The Revised Version renders this word "incorruption." Berry's Interlinear renders it incorruptibility. A number of other translations does the same. The same word is used in I Corinthians 15:42, 50, 52, 53, and 54. The same word is also found in II Timothy 1:10. Here the meaning is definitely that of incorruption. When the resurrection is an accomplished fact our bodies will no longer be subject to decay. This is the hope held for God's people in Romans 8:21—delivered from the bondage of corruption into the glorious liberty of the children of God. This Paul defines as "our adoption, the redemption of the body." The word rendered "corruption" in this twenty-first verse is from the same root word as the word rendered immortality in Romans 2: 7. The word here is "*phtharas*," corruption, the other is "*aphtharsian*,"

incorruption. Paul tells us in Romans 2: 7 that we are to look forward to the incorruptible state in which there shall be no more sickness and death—no more decay, no more corruption, a condition of incorruptibility. There is not the slightest suggestion of the idea of the death of the spirit of man in the text. It looks forward to an indestructible spirit dwelling in an indestructible body.

2. I CORINTHIANS 15:8:

"Then they which are fallen asleep in Christ are perished."

It is 'argued that *perish* in the text means, or implies, *annihilation*. The ones who are fallen asleep in Christ have reached that state of non-existence that will continue until the resurrection. Hence, man is unconscious between death and the resurrection.

We can grant every thing that materialists claim for this passage and still the passage is fatal to their favorite doctrine. The materialist must deny the resurrection of Christ in order to claim an argument here. The apostle bases this conclusion upon the condition that Christ is not raised. Here is Paul's argument. "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1) If the dead do not rise, Christ is still dead. (2) If Christ did not rise from the dead, (a) your faith is vain, (b) your sins are still unforgiven. (3) If Christ did not rise from the dead, those fallen asleep in Christ have perished. The entire condition of perishing is conditioned upon the resurrection of Christ. Grant that Christ is not resurrected, and you must grant that those who have died in Him are perished. Grant Christ is raised from the dead, and you must grant, that those who have died in Him have not perished. Hear Paul's conclusion: "But now is Christ risen from the dead, and become the first-fruits of them that slept." (I Cor. 15:20) Therefore those who "are fallen asleep in Christ" are not perished.

3. I THESSALONIANS 5:10:

"Who died for us, that, whether we wake or sleep, we should live together with him."

The argument upon this passage is built upon the word "*sleep*." It is claimed that sleep is a condition of unconsciousness; therefore, those that "sleep" in Christ are unconscious in the "sleep" of death. This conclusion in no way follows. It is not true, in the first place, that man is entirely unconscious in physical sleep. It is conceded that the subconscious mind continues active while the body sleeps. But, grant that in physical sleep that the body of man—man the entire physical being—is unconscious in sleep, does this passage then teach that in death man is unconscious?

It is the body of man that sleeps in the dust, not his spirit. The spirit returns to God who gave it. (Ecc. 12:7) We notice the following texts to ascertain who, or what,

it is that sleeps in the dust. "Now I shall sleep in the dust." (Job 7:21). "Thy dead men shall live, together with my dead *body* shall they arise, Awake and sing ye that dwell in *dust*; for thy dew is as the dew of herbs, and the earth shall cast out *the dead*." (Isa. 26:19) "And many that sleep in *the dust* of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2). "And the graves were opened; and many of the *bodies* of the saints which *slept* arose." (Matt. 27:52.)

We note from this: (1) The spirit of man returns to God. (2) The body returns to the dust of the earth. (3) That body sleeps in the dust—dwells in the dust. (4) These dead bodies shall live. (5) The earth shall cast these bodies out. (6) Some will receive the reward of everlasting life. (7) Some will receive everlasting shame and contempt.

We notice again the proof text: "Who died for us, that, whether we wake or sleep, we should live together with him." (1) If we wake we *live* together with him. (2) If we sleep (die) we *live* together with him. It does not matter in the eyes of the Lord whether we are alive in the sense of our physical bodies, or whether we sleep—or are dead—we live with Christ. There can be no question in the light of the passage that there is life after death and before the judgment. Though dead, we *live* with him.

4. I TIMOTHY 6:16:

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath

seen, nor can see; to whom be honor and power everlasting."

The words, "Who only hath immortality" are taken by materialists to be incontrovertible proof that man is not immortal; for does it not say that God, and God alone, possesses immortality? Let's try the doctrine in the light of other scriptures. "I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." (Rev. 1:18) There can be no question then that Christ possesses immortality. But, again, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke 20:35-36) Here is the statement that those who are raised from the dead die no more. In this they are equal to the angels. The angels do not die. Hence, the angels are immortal. Are these scriptures contradictory? No, materialist explanation of the text is wrong.

What then is the meaning of the text? Simply this: Man possesses a mortal body. This body must die. This body is flesh and is subject to the laws of the fleshly body. "God is a Spirit." (John 4:24) He is Spirit only. He does not possess a fleshly body. No part of the heavenly Father is subject to death. He possesses immortality only—no mortality at all. The materialist has no argument whatever in this text.

Note: This article closes the exposition of materialists' proof texts. Our next articles will deal with the meaning of "sheol" and "hell" in the scriptures.

Religious Review (Catholic)

R. A. HARTSELL

Tradition

The Catholic Church relies upon tradition as its main source of authority. It is regarded as being not only equal to the Bible but above; and is accepted in lieu of and in contradiction to the law of God. Some quotations along the line are now in order.

"Is it enough to believe only what is contained in the Holy Scripture? No. We must also believe tradition; that is those revealed truths which the apostles preached but did not commit to writing. What then, must a Christian believe? A Christian must believe all that God has revealed and the Catholic Church teaches, whether it is contained in Holy Scripture or not."—DeHarbe's Large Catechism, page 10.

It is evident from the above that one cannot and must not believe the word of God when it contradicts Catholic Tradition. To enforce this attitude and to keep members of their body from trying to learn for themselves the following teaching is given.

"What leads us to fall away from the faith? (1) Pride and vain prying into the mysteries of our religion. (2) Neglect of religious duties, and a wicked,

impure life. (3) Reading of bad books and papers. (4) Intimacy with unbelievers and scoffers."—Page 11.

Catholics are forbidden the privilege of asking questions about the teachings of their church, to read literature which exposes their doctrine, and to associate with those opposed to their teachings. These facts are made clear from the above quotations. We need not stress the fact that they are taught that if they do these things they are apostates, and are sure set for destruction. Teach persons from childhood on through life these things and it is little wonder that a superstitious, blind group of followers result.

One more quotation for now will suffice. "What other qualities has the true church of Christ? The true church of Christ is: (1) Infallible; (2) Imperishable; (3) The only saving church. Why is the true church called 'infallible'? The true church of Christ is called 'infallible' because she cannot err in matters of faith and of morals."—Page 39.

First, the church must follow tradition; second, its membership is not allowed to investigate; third, it is right, no matter what it says; fourth, one is

an apostate if he fails to accept and is assigned to the infernal region. Knowing these things it is easy to understand the attitude of the poor, gullible millions who blindly follow the dictates of a self-imposed earthly visible head. The Pope.

"The church cannot err" needs no comment to enforce upon our mind the fact that whatever it demands, Catholics must do. But little reading is necessary for us to know that this statement is as false as the devil himself. James wrote, saying: "Do not err my beloved brethren." To the churches of Galatia Paul wrote asking why they were so "soon moved from him that called them." Also, he warned the Ephesian church that grievous wolves should enter in, "not sparing the flock." Talk about an infallible flock erring; or being moved from Christ; or being consumed by wolves. Such is the height of folly. But such is the absurd doctrine of church infallibility.

Christ, the head of his church, is infallible. The Bible, the law of God, is inspired, but the membership is composed of fallible creatures subject to error, enticements, and the devouring wolves of the devil.

In the first place God did not leave it to man to make his own ways and laws. "It is not in man that walketh to direct his steps." Disregard for this fact is the very thing that brought the Jews to

their lowest point of apostacy—The point where Jesus found them at his advent. Furthermore, it was the thing that brought his stunning rebukes to them concerning their traditions which we shall observe just a little later in this article. But first, we must discuss a few facts concerning tradition.

Tradition is from the Greek word "paradidomai." In Matt. 15:2 it is supplemental, and the word is "paradosis." It literally means to "deliver from hand to hand—to transmit." The Latin term "trado" means to "deliver from one to another." In other words that which is handed down by word of mouth. Catholics, therefore, depend upon that which is handed down from one to another by word of mouth. Regardless of the fact that it may contradict the word of God, the Bible, it must be accepted, because the church says it is infallible.

The Jews were up to this point during the personal ministry of our Lord. They derided him because his disciples transgressed the "tradition of the elders." These traditions had been handed down (?) from Moses, and were supposed to be his explanation of the meaning of the law. We haven't space for the entire chain but it works something like this: Moses gave his oral explanation to Joshua, he in turn to the elders, they to the prophets, Jeremiah to Baruch, his scribe, who gave it to Ezra, etc., until it reached the year 300 A. D. The Jerusalem Talmuds were finished about this date, then in the sixth century the Babylonish Talmuds were compiled. As you know the Talmuds contain the tradition of the Jews. These caused the law of God to be rejected and the doctrines of men to be followed by the Jews. As a result Jesus said they "transgressed the commandment of God with their traditions." And "They made the word of God of none effect by them." Furthermore, that their worship was vain because they followed the doctrines and commandments of men.

These facts have been introduced to point out to the readers that Catholics have borrowed their traditional ideas and system from Judaism, and are, therefore, built at least in part upon that rejected system. The other basis is paganism. They have borrowed the relics of idolatry from the pagans. The counting of beads, worship of angels, praying to Mary, and to departed "saints" are nothing short of idolatry, which is openly condemned in the Word of God.

To follow human tradition, which Catholics do, is to openly deny the plain teaching of Jesus. We have called attention to some of these statements, in part, but we give herewith the statements in full. "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Matt. 15:3) To follow human tradition is to transgress the commandment of God. Verse seven points out that those who do this are "Hypocrites." Verse nine states that under

these conditions "worship is vain." And verse eight, shows that those who follow tradition "draw near to God with their mouth and lips, but in heart are far from God."

You will please observe Matthew 16:6 and Mark 7:13. These are so clear on the point that one cannot believe the language of our Lord and at the same time follow human tradition. Anything that makes the word of God of "none effect" is certainly a system of blasphemy. To further feel this point and its force read verses 8 and 9 of Mark 7. "For laying aside the com-

mandment of God, ye hold the tradition of men, as the washing of pots and cups and many other such like things do ye. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." How clear it is that man, in keeping human tradition, rejects and lays aside God's word. It is little wonder that Catholics demand that one must obey the church regardless of the word of God.

Tradition of human origin, such as Catholics accept, sets the authority of man above the authority of God. This

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pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourselves this untoward generation.

41 Then they that gladly received

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is exactly what Paul had in mind when he pictured the Papal system in II Thess. 2. He said: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Where God has not spoken they will legislate calling it "tradition of the fathers."

Moreover, it makes the example of Christ and the language of Paul meaningless. Three times during the temptation of Christ, our Lord recognized only written authority. Said he: "It is written." Satan would have wanted nothing better than Christ's turning to human tradition for authority for his action. Paul taught the church that it should learn in him "not to go beyond that which is written." The tradition which the church is instructed to receive is that recorded tradition in the New Testament. Tradition in this sense is defined "law, rule, regulation." The New Testament law was first given by word of mouth then placed in writing. Paul informed the church at Ephesus that his reason for writing was that it might "understand his knowledge in the mystery of Christ." (Eph. 3:3-5)

A final argument. To persuade men to accept tradition in lieu of the written word is to lessen their faith in the Bible. This is done by denying the all-sufficiency of God's word. When Paul said that it "Thoroughly furnishes the man of God unto every good work." I believe he meant exactly what he said. To persuade me to accept human tradition as being equally essential and on a par with the Word, is to destroy my faith. Catholicism is, therefore, a faith destroying system.

This fact can further be established from the words of Jude 3 which reads: ".....ye should earnestly contend for the faith which was once delivered unto the saints." (Other translations read "once for all.") Catholics would have you believe that it was once delivered by writing. Once by oral tradition. Once by written tradition. Additional facts are yet being delivered by infallible popes, priest, etc.

They contend that the church is infallible and cannot make a mistake. Jude was a member of that "infallible church." Either the "infallible church" made a mistake in the days of Jude, or the Roman Catholic Church is no part of the "infallible church;" for it contradicts that which was delivered "ONCE" for the saints. When a modern church contradicts the early church one or the other is wrong. The Roman Catholic Church contradicts that which was taught by the early church. Will you now reach your own conclusion? There is only one that I can reach. It is: The church in the days of Paul, Peter, Jude et. al., was right. That which contradicts it is wrong. Since there are just two leaders in the field of religion—Christ and the devil—and since that which contradicts Christ is of the devil, I have to conclude that the Roman Catholic Church is of the Devil.—(More Later)

Notes - Reports

John W. Wilson, Station A, Albuquerque, New Mexico, November 4: We baptized two more at Southside, here in Albuquerque, yesterday. The work is growing and we are making progress on the new building. Will W. Slater will begin a 15 day singing school with us on November 5. We are looking forward to a good one. Worship with us when in Albuquerque.

Cleon Lyles, Little Rock, Arkansas, November 11: Three were baptized and one place membership at Fourth and State yesterday. I will begin with Jack Meyer and the Heights church in Houston tonight.

A- Chester Grimes, 2924 Broadway, Muskogee, Oklahoma: Since I last reported in July I have preached in meetings in Douglas, Kansas with seven additions. Brother Leonard C. Seal being the local minister there and doing an excellent work. In a mission meeting at Okay, Oklahoma with four additions. At McAlester, Oklahoma there were 16 or 17 additions, 11 or 12 of which were baptisms. Brother Melvin Vaughn is doing a good work with this church. We have had 21 additions here at West Side. We are expecting many more when Brother Delmar Owen, who is the minister of the East Side congregation

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in Tulsa, comes to help us in a meeting December 1st to 11th. Our building request was denied by the government, but we have succeeded in getting a balcony built into our present building which will give us some relief for a while. When in Muskogee worship with us at lath and Court Street.

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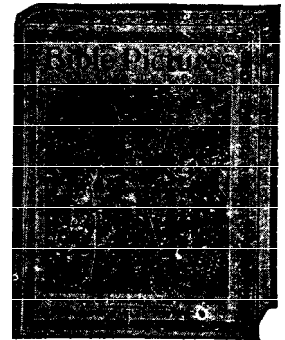
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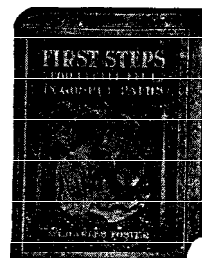
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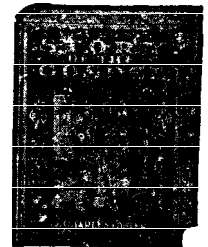
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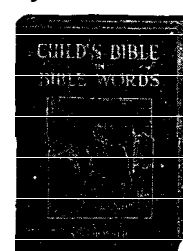


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DR. WOOD AT WALDRON

Howard Casada

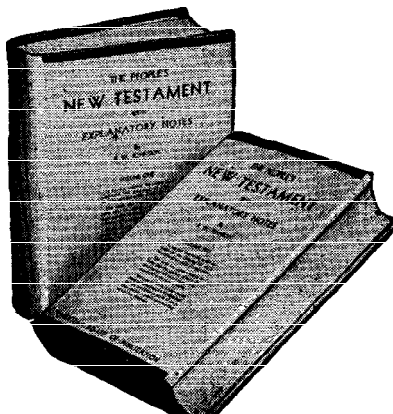
For several years now, R. H. Boll and his disciples have troubled the brotherhood with their divisive heresy of premillennialism. Brother Foy E. Wallace Jr. has led the fight in exposing this dangerous ism. According to the howls emanating from the Boll camp his fight has been eminently successful. The advocates of this unscriptural movement have been defeated and utterly demoralized in every public discussion. Their ranks have been shattered repeatedly by the truth. But each time they have been repulsed they have withdrawn only to map plans to strike in new quarters.

One of the apostles of R. H. Boll has recently paid a visit to the church at Waldron, Arkansas. This week there came to my address a bundle of handbills advertising a meeting at Waldron. The meeting began October 20 with services each evening at 7:30. The preacher engaged to do the preaching is E. V. Wood of Dallas, Texas. To many of us he is better known as Dr. Eugene Wood, avowed Premillennialist and intimate friend of J. Frank Norris, Fort Worth, Texas. Dr. Norris is pastor of the First Baptist Church, Fort Worth, Texas. It will be remembered by many that a few years ago brother Foy E. Wallace Jr. engaged Dr. Norris in debate at Fort Worth, Texas. It was during the debate that such a great feeling of amity and sympathy was manifested toward each other by Norris and Wood. It was learned that Dr. Wood had furnished Dr. Norris with material to help Norris in preparing to meet Wallace in discussion. During the course of the debate Dr. Wood was featured by Norris and his henchmen. Dr. Norris introduced Dr. Wood to the great audience. He stated he was going to give Dr. Wood unlimited radio privileges to speak on premillennialism. It is this same Dr. Wood who is now engaged in a meeting at Waldron.

The church at Waldron has had a hard struggle down through the years. This congregation has been making splendid progress of late. Brother Voyd N. Ballard of Coalinga, California closed a splendid gospel meeting with this congregation a little over a month ago. The brethren there are planning and looking forward to the future. There are some noble Christians in this congregation. There is a brother Lynn in the congregation who has Premillennial tendencies. No doubt it was through brother Lynn's influence that

Dr. Wood was secured at Waldron for this meeting. Brother Lynn's writings have been exposed repeatedly through our gospel papers. I am sure that the majority of the Waldron congregation did not know that Dr. Wood is a Premillennialist. But that is the way that this dangerous heresy is injected into congregations. It is time to call a halt on these apostles of division, like Dr. Wood. He has proven himself to be a modern Judas to the cause of Christ. He should not be called for gospel meet-

ings. The church at Waldron cannot afford to endanger its future by calling men like Dr. Wood for gospel meetings! I am sure that faithful gospel preachers everywhere will resent the invasion of Arkansas by Dr. Wood. Remember,; that an ounce of prevention is worth a pound of cure. Let the church at Waldron, and congregations everywhere refuse to call men to their pulpits who are known to be unsound. If you invite unsound men like Dr. Wood you are inviting trouble.—Booneville, Ark.



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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, say-
ing, Who then is greatest in
the kingdom of heaven?
And he called to him a lit-
tle child, and set him in the
midst of them, and said,

a Rom. 14: 21; 15:1-3; 2 Cor. 6:3. b Mark6: 33; Luke 9: 46, &c.; 22:24, &c..

84 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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DELIGHT, ARKANSAS, NOVEMBER 21, 1946

NUMBER 50

The Indwelling Christ

GUSSIE LAMBERT

Many times the Bible refers to Christians as being in Christ. "There is therefore now no condemnation to them that are IN Christ who walk not after the flesh but after the Spirit." "If any man be in Christ he is a new creature." "In whom all the buildings fitly framed together groweth up into a holy temple in the Lord in whom ye also are builded together for an habitation of God through the spirit." These and many other passages show the stress that the Bible places on our being in Christ. But why should we be in Christ? Because salvation is in Christ (II Tim. 2:10.) All spiritual blessings are in Christ (Eph. 1:3). Redemption is in Christ (Eph. 1:7). Forgiveness of sin is in Christ (Col. 1:14). In fact all the love, mercy and grace that God gives to this lost world is extended to us in Christ.

To be in Christ one must be in his body which is the church (Col. 1:8). One can no more be in Christ without being a member of his body, or church, than one could be a part of my body and not be a member of it. The earnest longing of God fearing people is to be in Christ for he has all authority in heaven and in earth. He is King of kings and Lord of lords, He is the only mediator between God and man, He is our high priest, He will resurrect us from the dead and by his words we will be judged before the great tribunal. An army wants a general that can master every crisis. A business firm wants a manager that can bring financial success and a school wants a president that can bring honor and glory to its walls. What is desired in a material way in these professions is adequately supplied for our spiritual needs in the leadership of Christ for he is "Our all in all."

The Bible also points out the simple way by which we get into Christ. This is by being baptized into him (Gal. 3:27). This is the only way that one can enter Christ and all other ways to enter will be futile. If you have not yet entered Christ why not do so today and share all the spiritual blessings that God has in store for you. But the Bible not only refers to our being in Christ but it also gives emphasis to the fact

that Christ is in us. In Rev. 3:20 the apostle refers to Christ in this manner: "Behold I stand at the door and knock, if any man hear my voice, and will open the door, I will come in to him, and will sup with him and he with me." If some governmental dignitary, who was able to pay us in fame and fortune, were to ask for our time we would be glad to sign a contract with him for service. If some great monarch should ask a place in our hospitality we would hasten to entertain him as our guest. But Jesus who is far greater than all earthly monarchs and dignitaries, who has all authority in heaven and in earth, as king eternal and who has both power and anxiety to lead us to a celestial paradise stands before our heart's door and pleads for entrance. It should humiliate us with tears of remorse if we have on many occasions turned down this royal and heavenly guest. And unless we open the door of our hearts and let him into our lives it will humiliate us to eternal shame and punishment when we stand in the great judgment not having owned him before.

Yes, Christ wants to come into our lives and it seems to me that his dwelling in us just makes the figure complete. It shows how much God really wants to bestow his divine fellowship on us. He would not only ask us to abide in his dear son but Christ is willing to condescend from his heavenly throne to dwell in us as his dear children. It is his dwelling in us that led the apostle to say, "I can do all things through Christ Jesus who strengtheneth me." There is a lesson brought out in the fact the Christ dwells in us that cannot be well brought out in any other way.

How Does Christ Dwell In Us?

1. By faith. A few passages will help here. "That Christ may dwell in your hearts by faith" (Eph. 3:17). "Examine yourselves whether ye be in the faith, prove your own selves, know ye not your own selves, how that Jesus Christ is in you except ye be reprobates" (II Cor. 13:5). Here we learn that Christ dwells in our hearts by faith. Of course this does not mean

that Christ dwells in us by our merely saying that we believe in Christ and live not up to the Christian's duty. Faith without works is dead and Christ does not dwell in our hearts by a dead faith. He dwells in our hearts, by faith, when we believe what he says and show by our works that we believe. In Hebrews 11 the writer discusses sixteen Old Testament worthies by name and a host of others by reference. He shows that their salvation was by faith but in each case their faith was demonstrated by an expressive act of obedience. God dwelled in those men. He made covenants with and spoke to the world through those men. Their lives were living symbols of the presence of God and their faithfulness is held up to us as an example to encourage us.

2. By newness of life. "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 Christian life is entered by the new birth and the new birth brings a new creature. Not that we change physically but our inner man is made new. Christ is now our master, we have crucified the old man of flesh, our hearts are now set to live a different life, a new life for God. New inventions must be improved. Just so a new life needs nourishment and growth. Hence Peter says to us, "Desire the sincere milk of the word that ye may grow thereby." This is stressed once more when we read in Galatians 4:19: "My little children, in whom I travail in birth again, until Christ be formed in you." The Galatians were going back under the old law and were not growing in grace. This shows first that Christ does not dwell in us when we go back to the old law to justify the things that we believe and do. We must adhere to the gospel as preached by the apostles. Second, since Christ needed to be formed in those Christians it shows that Christ does not come into our hearts automatically and make us perfect in an instance. Each virtue we add to our lives Christ is being more strongly formed in us.

3. By eating Christ. "He that eateth my flesh and drinketh my blood dwelleth in me and I in him" (John 6:56). Of course Christ did not mean for us to literally eat his flesh. Since he does not dwell in the flesh now we

(Continued On Page Two)

The Blood-Sealed Pattern

JAMES L. NEAL

Daniel said God would set up a kingdom to stand forever during "the days of these kings." (Dan. 2:44). Four world powers ruled the world in succession, beginning with the Babylonian kingdom, with Nebuchadnezzar as king. He was king in 600 B. C. His kingdom fell in 536 B. C.

Then followed the Medo-Perisan kingdom, which fell in 330 B. C. It was followed by the Macedonian kingdom, established by Alexander the Great. The fourth and last was the Roman kingdom, established as a world power by Octavian Caesar in 30 B. C. Its headquarters was in the seven-hilled city on the Tiber in Italy. This kingdom lasted longer than any of the world powers, falling in the year 476 A. D.

The Babylonian kingdom was the head of gold of the great image of the king's dream, the Medo-Persian was represented by the breasts and arms of silver, the Macedonian was represented by the belly and thighs of brass and the Roman was represented by the legs of iron, and feet of iron and part clay. Pagan Rome was the last world power, literal kingdom.

The blood-sealed pattern for the body of Christ, which is His kingdom, had its beginning while the Caesars ruled the world. "In those days came John the Baptist." (Matt. 3:1-2). What days? "In the fifteenth year of the reign of Tiberius Caesar." He was "preaching in the wilderness of Judea, saying, repent ye; for the Kingdom of heaven is at hand."

The kingdom of God was to burst asunder all those world kingdoms. Since the kingdom of Christ was to be set up during the days of these world powers, and since all these kingdoms have long since fallen to rise no more, it must follow that the kingdom of God or of Christ has already been set up. Jesus, the twelve, John the Baptist and the 70 all preached under the limited commission that the kingdom was drawing nigh and at hand. That meant that its establishment on earth was a matter of a very short time.

The kingdom of Christ was set up on the day of Pentecost of A. D. 33 at nine o'clock in the morning. This was the first Pentecost after Christ arose from the dead. In Mark 9:1 Jesus told his apostles that some of them would not taste of death till they saw the KINGDOM COME WITH POWER. So the kingdom was to come with POWER in the lifetime of some of the apostles. In Acts 1:8 Christ told his apostles they would receive POWER when the Spirit came upon them. Luke says the Spirit came upon the apostles on the day of Pentecost. And Peter says it was the third hour of the day, which would be 9 a. m.

The very core of Peter's Spirit-breathed sermon on Pentecost was that God had made the risen Savior BOTH LORD AND CHRIST, on His ruling throne in heaven. That is exactly according to the blood-sealed pattern! (Acts 2:38-36). Christ as king is to sit and rule at God's right hand until his foes become His footstool; for, He must reign till He has put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son himself be subject unto God and shall deliver His kingdom back to God the Father. (I Cor. 15:24-28). This all being true and according to divine pattern, the thousand years reign of Revelation 20 must be a symbolic interim of time falling between the beginning and the end of Christ's reign somewhere, during which the kingdom or church of Christ has free course to all nations and a glorious influence among men! Anything else would take the 1,000 years out of proper setting and would contradict known facts and fundamentals.

There has been no world power civil kingdoms since the fall of Pagan Rome in 476 A. D. I think there shall never be another. It was not God's pleasure that even Israel should have a king, much less the whole world! This all being true just think what an awful thing it is to try to join both church and state in a world power, as Papal Rome would have it!!!

ABSENTEEISM

TED W. MCELROY

(HEB. 10:25)

"Not forsaking our own assembling together, as the manner of some is, but exhorting one another; and so much the more as ye see the day drawing nigh."

This verse is a specific command from God to assemble together; other scriptures teach the purpose of the assembly is for worship and edification.

Some have a wrong custom, they forsake the assembly. They do not let the Bible decide for them, they do as they please.

Exhorting one another is a mutual duty of all Christians. It is as much a violation of this text to fail to exhort as it is to fail to assemble.

The "day drawing nigh" in the verse, I think, is the day of the assembly—the Lord's Day. It could not be the judgment day because that day is not seen, it comes as a thief in the night. There is nothing to indicate that the day referred to the destruction of Jerusalem. The obvious and natural interpretation is that it refers to the day of assembly.

Attendance to public worship is not an optional privilege, it is a divinely

appointed duty. When the sense of duty is absent, "company," "pleasure," "weather," or "making a trip" will be allowed to interfere. But with the proper sense of duty none of these things will hinder attendance; it is only when people consider the assembly lightly that these things keep them away.

Absenteeism is the greatest hindrance to the growth of the church and the glory of God. You are exhorted to be "not guilty."

The Indwelling Christ

(Continued From Page One)

today would be left out, but the figure is perfect. How do we receive strength from food? When we take it into our bodies and assimilate it in our systems we receive strength. Christ dwells in us in a similar way. When we take his word into our hearts, put it in practice in our lives we receive spiritual strength and Christ is dwelling in us. "Let the word of Christ dwell in you richly," was Paul's admonition to the Colossians. But if we are to bear fruit Christ must DWELL in us, not just be an occasional visitor in our hearts.

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State of Mind of Three Lost Souls

STERL A. WATSON

The fifteenth chapter of Luke serves as the basis of this article. This portrays the pitiful and pitiable conditions that lost souls labor under mentally. The Lord was under accusation when he taught the lesson. If you would like to give a man some sermon material, just challenge some point in his teaching or practice. Even when folk ask questions regarding some particular point of doctrine we are fired up and deliver our sermons with more zest. The Lord was accused by the Pharisees and Scribes. They were religious folk. In fact, the leaders of the Jewish sects accused, persecuted, and crucified the Lord. It is not impossible for a religious person to be an infidel, but he cannot be a Christian and be an infidel at the same time, but he certainly can be a religious infidel. One can be religious and not be a Christian, but he can't be a Christian and not be religious. The word "infidel" is given a more restricted meaning now than it once had. Indifference, insincerity, intemperance and a number of other terms derive their meaning from that source. An indifferent church member is afflicted with infidelity.

The lesson here taught was primarily directed to the Jews. The Lord used the three items that would make the most striking impression upon the Jewish mind. Sheep raising was a leading occupation, the coin has been called the Jew's god, and the oldest male child was the apple of the Jewish father's eye. They thought little, and sometimes nothing, of the female children. The oldest male child received a double portion of the father's estate; and his name stood in the lineage which was considered a distinct honor. The first lost soul is represented by a lost sheep. Baptist preachers say that a sheep cannot be lost, but Christ says he can. The twelve were first sent to the LOST SHEEP of the house of Israel. See? Just as certainly as a sheep can stray, so a child of God can. If a sheep can stray, he can expose himself to the weather and wolves. Ask a Baptist preacher what a wolf will do with a sheep if he catches it? But, in the sense of being spiritually the offspring of God, we are all sheep when we are born into the world. We then stray into sin from which we must be saved or perish forever. The sheep is not endowed with that natural animal instinct that most other animals have. You may remove the dog, cat, horse, cow, or pig, from his place of residence and his animal instinct will bring him safely home. Not so with the lost sheep. He is an object of pity. He goes bleating in a confused state of mind; conscious of the fact that he is lost, but just as apt to go the wrong way as the right. In fact more so, because there is only one right way to go and many that are

wrong. Such is the state of mind of many lost souls. They see so much form, pomp, pride, and show, in religion, while starvation, illiteracy, orphan children, etc., lurk under the very eaves of fine church edifices offered in and under the guise of Christianity.

Conflicting doctrines arise from multitudes of pulpits. One preacher says here is Christ, another says lo there is Christ. He also observes that the denominational spirit has communities divided, and has in many instances worked its way into homes and separated husbands from wives. Even homes where such separations are not consummated the children are confused because they see daddy go to one place of worship and mother to another. No reasonable person could believe such to be right. Thousands of lost souls stand conscious of their lost condition, while a creed-ridden world continues to add fuel to the fire. Christ commanded unity and the world practices division.

Thousands of such sheep have been hounded by the wolves till they are afraid of everybody and everything religious. These denominational wolves even solicit funds from the "poor little lost sheep" to further their divisive schemes. Our Lord's willingness to save the lost is indicated by the search for the lost sheep, and the manner of handling it after it is recovered. He "layeth" it on his shoulder. He didn't throw it across his back.

The second item (the lost coin) represents a large class of people. There are myriads of souls lost that do not know they are lost. The moralist, the one who joined mamma's church, or the man who joined his wife's church instead of being baptized into Christ. The woman seeking for the lost coin lights a candle, sweeps the house, and seeks with diligence. The light of the gospel must be turned on lost souls, if we rescue them. We must make a clean sweep of declaring the whole counsel of God. Right must be upheld and everything sinful must be denounced. There will be many "lost coins" in the judgment. They will even say, (Matt. 7:22) Lord, Lord, have we not prophesied in thy name . . . and in thy name done many wonderful works? Depart from me, I never knew you. How sad! There may be in that number members of the church who were members of the church because someone else was, or who attended worship as a matter of custom rather than a desire to pay homage to the Lord. Examine yourselves, whether ye be in the faith.

The lost son went as far into sin as it was possible for him to go, in the estimation of his Jewish father. The far country was a Gentile nation. One of its citizens was a hog raiser. The prodigal son had plenty of friends as

long as his money lasted. They were always on hand to help him spend it. When it was all gone, they were too. This young man has dipped, dived, and laved, in worldliness and sin, heedless of the final outcome. The famine came, as it inevitably does for such wretched souls. This poor dejected wretch serves tables for the swine. In fact, he is almost attempted to get down and fight with them over the husks. Hunger, famine, bodily infirmities, and such like, are sometimes the best things that can happen to folk. Blessings in disguise. They make us stop and think. By them we realize our dependence and helplessness. But, there was something that the prodigal could do. The father did not force him to return home. Christ said—He came to himself. Happy is the man who finds himself. Lord help us to evaluate the condition we are in.

The prodigal did what any sinner must do to be saved. He exercised his willpower. I "will" arise and go to my father. He returns in the deepest of humility willing to serve at anything his father asks. Upon that condition, the father gladly received him back into the home. Too many people want to dictate the terms when they try to turn to God. They want blessings spelled with a capital "B" and a God whose name starts with a common "g". Man is selfish. He is want to say "I AM, Thou art, he is. He should say—HE IS, Thou art, and I am. Put the BEST robe on him. White raiment is the righteousness of the saints. Helmet of salvation, breastplate of righteousness, loins girt about with the truth, and feet shod with the preparation of the gospel. A ring on his finger to signify his value, or the providential care of God for his own. In ancient times such was the custom. One with such ring could pass through enemy territory, when he displayed the ring. The elder son, who remained at home, was also a prodigal, and didn't know it. He wanted the father to allow him to vote on his brother's return. The returning prodigal didn't make an altar of his father's doorstep and beg for entrance to be refused. He didn't have to afflict himself and make repeated appeals. Sinner: you are destined to come to yourself. Don't wait till you stand in judgment to wake up.

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The Winds of Adversity

L. R. WILSON

No one ever really expects to meet with adversity in this life. O, there are a great many pessimists in the world, to be sure, but most of these blame their gloomy outlook on other people, or on "unfortunate" circumstances; and even they do not expect to suffer very much real discomfort by adverse winds. Actually, they are always hedging against imaginary troubles of a trivial nature—which seldom occurs—rather than preparing themselves in heart and mind for any real misfortune which may take them unaware at any time. Actually, most people count on a life of perpetual ease and endless pleasure. As they look about—rather, if they look about—and behold the many misfortunes and adversities which beset others, they attribute them to unfortunate "accidents" which will never befall them. It is just not possible to see themselves in similar circumstances.

Since people never really expect to meet with adversity in this life, they are seldom prepared for it when it does come. All the time they keep telling themselves that such will never happen to them, rather than preparing for any eventuality. It is true that we should always have confidence in our ability to succeed—in fact we should never expect anything else—but we should not expect success while gliding along on flowery beds of ease all the time. Most people have had visions of taking a trip upon the ocean at sometime or other. They have dreamed of reclining in perfect ease on a luxurious ocean liner as it glides smoothly on a restful sea. Likewise, most people have expected to take a trip by airplane at sometime or other, and have visioned themselves sailing softly and peacefully above the clouds. Such awe-inspiring visions are wonderful—and such voyages are even more wonderful. However, we should not get the idea that all journeys upon the ocean, or above the clouds, are calm and peaceful. Indeed, not. The beautiful and restful sea may become furiously angry at any time; and the ethereal blue may turn into bleak darkness and howling madness at any moment. Many strong ships and sturdy planes have been battered to bits by the awful storms which beat against them. The same is true in life. Many days will be spent in smooth sailing, but we cannot expect this to go on forever. There will be recurring storms which will test the strength of our character and the dependability of our bark. We need to realize this inescapable fact and be prepared to ride out any and all the storms that come, with the assurance that the sun will shine again and the elements will once more become serene and beautiful.

If it is true that few of us ever meet with the same identical misfortunes and

adversities, yet all of us should expect some contrary winds sooner or later. A careful study of social conditions will convince any thinking person of this fact. No matter how hard it may be for us to face the realities of life, the sooner we make up our minds to do so the better it will be for us. It is folly to try to deceive ourselves into thinking we will forever escape. We need to realize that we are living in a world of realities, rather than in a dream world.

The effect of adversity upon us will be determined largely by our attitude toward it. If we become disgruntled, upset and soured upon the world, then adversity will prove our undoing. On the other hand, if we accept it with the best possible grace and seek some way of overcoming any and every obstacle that may confront us, we will be stronger and happier as a result. The hospitals are filled to overflowing with people who have "cracked-up" in life. In nearly every instance the "crack-ups" were the result of a failure to adjust themselves to the adverse winds which bore down upon them. They had been dreamers all their lives, and never anticipated any real problems to try their souls. It is well and good to dream, but if we do nothing but dream we must expect some horrible nightmares—from which we may never recover. The difference between a dreamer and a realist is largely the difference between failure and success. It is good to do some dreaming, but if our dreams ever come true we must make them do so. If the first time we attempt to make our dreams come true we meet with disappointment, we should not become discouraged; we should try something else. There is a solution to every problem—it is up to us to find the solution.

In order to meet the problems of life we must learn to make adjustments; and sometimes we must make them quickly. We must accept the facts rather than saying to ourselves all the while that they are neither right nor just. God's conception of justice and fairness may be entirely different to ours. There are many things that we do not and cannot understand now. However, we should not call in question the justice of God, merely because the circumstances which confront us do not conform to our way of thinking. The fact that many planes and ships have been destroyed by the howling winds and raging storms in no way disproves the wisdom and benevolence of God. There are too many evidences of His goodness and omniscience to call in question His judgments.

It often happens that untold good comes from apparent disasters. Many of life's greatest blessings have grown

out of our deepest sorrows and worst disappointment. The Braille system of lettering would never have been conceived by one who had good eyesight. Only a calamity could produce this marvel. Louis Braille, born in 1809, about forty miles from Paris, accidentally lost his eyesight when about three years of age. When he was old enough to go away to school and found the schools-trying to teach the students to feel the letters, he conceived the idea of a simpler system, by arranging a few raised dots which the hand could move over quickly and easily, and thereby simplify the reading. Out of his misfortune he bestowed an untold blessing upon millions of other unfortunate souls. In like manner it took a man who had no home to write

"Home, home, sweet, sweet home. . .

Be it ever so humble, there's no place like home."

There is no end to the ensamples of this kind which might be cited. Without a great deal of suffering and many inconveniences the world would have missed many of its sweetest and most precious blessings.

Adversity is the refiner's fire which burns out the dross and causes the pure metal to become more beautiful and useful. The same is true with the adversities of life. Those who can endure the refiner's fire are more useful, more dependable, and more lovely as a result. However much we may regret it, there are great numbers who are not able to endure the refiner's fire. This has always been true and, likely, always will be. Sometimes people try to excuse themselves on the ground that they cannot help being what they are. Many things in life are rather amusing, even though they be quite serious. Those who fail in life blame their failure on other people, and adverse "circumstances"; while those who succeed usually boast of the fact that they are "self-made men," and take a great deal of pride in the fact that they came up the hard way and overcame all the obstacles that beset them. Thus the same morsel which is bitter to one is sweet to the other. It depends altogether on our own individual likes and determinations as to the effect of the refiner's fire upon us.

Adversity often serves as a disciplinary measure for our good. Without any hardships or difficulties most of us would become proud, haughty and voluptuous. This has been demonstrated again and again in the history of mankind. From the time of Moses to the coming of Christ the history of God's chosen people is one continuous repetition of this very fact. Hambone well expressed it when he said, "When people have a bad time dey go to de Lawd wit' it; but when dey have a good time dey go to de Debil wit' it." Certainly God does not single out certain individuals to bear any undue amount of misfortunes and disappointments, while granting to others the lion's share of pleasure. A combination of forces

and circumstances thrust upon us may not seem just and fair. However, if we make the most of our misfortunes and unfavorable circumstances, we may be all the better and more useful as a result. James well said, "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."

Many of our adversities could be avoided if we kept our eyes **open and really** try. We see some people who meet with misfortune almost every time they turn around; but if you will check on their lives you will find that they are not usually as careful in their planning as they should be; they do not take the precautions they should. Their failure to plan their work carefully and to execute their plans conscientiously usually contributes a great deal to their disappointments. We have a great many airplane crashes every month, but very few times do we read of the regular commercial airlines crashing. The reason is, they take **every** precaution against such, while the others take only **ordinary** precautions. However, there is no such thing as perfection in this life, in anything we do. With all the precautions taken by the commercial airlines they still have a **few** crashes. The same is true with individuals: in spite of all the precautions we may take, we will still have some misfortunes and adversities. We must continue to expect such; but when we meet with adversity we should make the most of it and rise to greater heights as a result of our experience—no matter how much it may cost us.

AN OPEN LETTER

C. L. KYSOR

516 Talbot Avenue
Akron, Ohio
October 14, 1946

Mr. Dallas F. Billington,
Pastor and Founder Akron Baptist
Temple

Dear Sir:

I note that you state in your "SER-MONETTE" in the Akron Beacon Journal, October 12 issue, "That little babies and children are alive in Christ Jesus."

May I with all kindness and love for THE TRUTH, the word of God, say that this statement is not true. In proof I submit the following. First of all what does it mean to be "IN CHRIST JESUS"? The Holy Spirit, through Paul, will help us to arrive at the correct answer to this question. Hear him: "And (God) hath put all things under his feet, and gave him (Christ) 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). Again, "For his body's sake, which is the church" (Col. 1:24). We learn from these statements from the word of God, that the church is Christ's spiritual body. Therefore,

to be in Christ Jesus, would be to be in the church, i.e., the church we all can read about in the New Testament. (Not some denomination gotten up or founded by some man or set of men.)

Now since the church (the one Jesus speaks of in Matthew 16:18) and the kingdom of heaven are one and the same thing. This we know to be true since the phrase "MY CHURCH" in Matthew 16:18 is used interchangeably with the phrase "the kingdom of heaven" in verse 19 same chapter. "Things that are equal to each other are equal to the same thing. Thus THE CHURCH and THE KINGDOM OF HEAVEN are one and the same. They are one and the same institution. It follows therefore, that Peter having the keys of THE KINGDOM OF HEAVEN, made use of the same on the first Pentecost (Acts 2:1) after Jesus arose from the dead, to open the door of THE CHURCH or THE KINGDOM OF HEAVEN.

Now since the church as we have seen is Christ's spiritual body, and that THE CHURCH and THE KINGDOM OF HEAVEN are one and the same thing. It is certain, that the same thing or conditions that will put a person into Christ Jesus, will also put a person into the church of the kingdom of heaven. But the Holy Spirit, thru Peter (an apostle) told the believing Jews "to repent and be baptized (immersed) 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). Those that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. Verses 41 and 47 of the same chapter says "the Lord added them to the church."

What did the people on Pentecost do to get into the church or the kingdom of heaven? They were BAPTIZED (preceded by faith and repentance) for the remission of sins. The same put them into Christ Jesus, since THE CHURCH IS THE BODY OF CHRIST.

Paul informs us that there is ONE BAPTISM (Eph. 4:5). This one baptism is water baptism and the same puts us into Christ Jesus (Rom. 6:3, 4; Gal. 3:26, 27). God's word, the Bible provides no other way to get INTO CHRIST JESUS.

Now since as you say "babies and little children have not sinned," it would be impossible for them to comply with the terms or conditions that puts a man or woman into Christ Jesus. They are not old enough to believe. And furthermore they have no sin to repent of. They are not subjects of the GOSPEL OF CHRIST at all. The Gospel of Christ is for the purpose of saving those who believe and obey the same (Rom. 1:16; Rom. 10:16).

But says one, "The little children and babies go to heaven, if they should die before reaching the age of accountability." INDEED all who believe the Bible to be the word of God, readily ad-

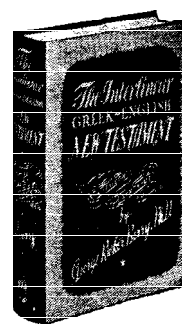
mit this fact. For we hear Jesus speaking, "for of such is the kingdom of heaven" (Matt. 19:14). Jesus did not come from heaven to earth to save babies and little children. He came to save the lost (Luke 19:9, 10). The lost are those who have arrived at the age of accountability and thus are in a sinful state. All such, to be saved, must get into Christ since salvation is in him (II Tim. 2:10). To get into Christ we must obey THE GOSPEL OF CHRIST. Hear the Holy Spirit through Paul, "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). To obey THE GOSPEL, we must hear (John 6:44, 45); Believe (John 8:24; Heb. 11:6); Repent (Luke 13:3, 5; Acts 17:30; II Peter 3:9); Confess our faith in Christ (Rom. 10:9, 10); And be baptized in the name of Jesus Christ for the remission of sins (Acts 2:38). This baptism is a burial and puts us into Christ (Rom. 6:34; Gal. 3:26, 27).

When we have obeyed the above conditions from the heart we have obeyed the form of doctrine which was delivered, unto us, and have been thus made free (forgiven) from sin and have become servants of righteousness (Rom. 6:17, 18).

You should be more careful in the future to make statements that are in harmony with the word of God, especially, when you put the same out to the public. Written in love for the TRUTH, malice toward none, I am

Yours truly,
C. L. Kysor

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DO YOU KNOW THIS MAN?

GEO. B. CURTIS

A long time ago I first became acquainted with a fellow who has given me a world of trouble. When I first came to consider him as a mere boy I found him to be selfish. Later, time and time again I considered him as a man and still found him to be selfish.

This fellow liked the things of life too well. He liked to have his own way. At times he was obstinate. He failed to forgive those with whom he disagreed as readily as he should. It was hard at time for him to put the kingdom of heaven first.

Much more pleasant, at times, to take rod and reel and follow the course of a mountain stream than it was to follow the plain path of duty. The call of the football game, the luxury of an easy chair and the evening paper, the laughter and gaiety of the crowd, or the demands of his own business affairs called to him louder than his love for God's kingdom called. Times and times again this man was tempted to let others carry his burden while he indulged in the satisfaction of his own desires. Yes, he knew the Lord said, "Seek ye first the kingdom of God, and his righteousness."

The church where this fellow lived was engaged in a series of gospel meetings. The gospel, God's power to save, was being proclaimed in its ancient purity and simplicity. This man knew his duty. He knew that God expected him to put His kingdom first. He also knew that if he did not souls would be lost. He knew, too, that he risked the loss of his own soul.

However it would never do to miss the homecoming game. It would never do to suffer the discomforts of the night

air in coming to the house of God. It would never do to fail to attend his lodge meetings. It would never do to permit his own business affairs take a secondary place.

Yet, when all this fellow's own affairs were looked after, and there were no more games, no more fishing and hunting, no businesses, no lodges, no nothing else whatever to attend, he is always found at the house of the Lord. And, too, sometimes after he has satisfied the necessities of himself and family, provided for his and their luxuries, laid in a supply of tobacco and other

hurtful necessities for the week; the Lord has yet prospered him to the extent that he can still lay a one dollar bill upon the collection plate 'without too much sacrifice, and in his deep baritone sing lustily, "Oh How I Love Jesus!"

Do you know this man? You meet him at the mirror every time you shave. That's the man you must watch.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven (Matt. 10:32).

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pricked in their heart, and said unto I to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did fry and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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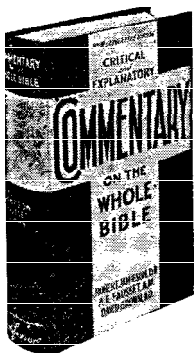
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Notes - Reports

D. H. Perkins, 1506 Arnett, Lubbock, Texas, Nov. 2: Three were baptized and two others were identified as members at Southside, last Lord's Day.

Gussie Lambert, 3537 Lakeshore Dr., Shreveport, La., November 18: One baptized, one restored and four placed membership at the Portland Avenue Church yesterday. Roy H. Lanier of Abilene, Texas will preach and Jim Davis of Childress, Texas, will direct the songs in our next meeting beginning December 1. Week day services will be at 9:30 a. m. and 7:15 p. m.

H. F. Sharp, Steele, Missouri, November 11: We are progressing nicely in Steele, and have one of the best programs planned for the next twelve months. Brother W. Curtis Porter will begin a meeting here December 15th and continue through December 22nd. He needs no introduction. We believe this will be one of the best meetings the church here has ever had. Brother Hayden Mahan of Damascus, Arkansas will direct the singing and teach a singing school during the meeting. We have scheduled Bro. H. H. Dunn of Huntington, Arkansas for a meeting the first

three weeks of March. Brother Gilbert Copeland of Nashville, Arkansas will be with us in August of 1947 and Bro. C. R. Nichol will be here Dec. 12th to Dec. 21st of 1947. For those who plan to attend any of these meetings, we are glad to furnish a nice place to make your home.

Vaughn D. Shofner, Box 622, Wellington, Texas, November 11: An interesting meeting was closed at Arnett, Okla., last night. D. L. Burson of Hobart, Oklahoma directed the singing and I did the preaching. The weather was bad most of the time, but attendance was good. Members of denominational bodies were present at most of the services, and many of them had never heard a preacher of the church of Christ before. Six were baptized and one restored.

John Teel, Box 349, Russellville, Arkansas, November 13: Since last report two have been baptized and four restored. Last Sunday morning we had the largest crowd since I have been here. The house was comfortably filled. Our meeting, in which I will do the preaching, will begin the first Sunday in December. All that are in driving distance of Russellville please take note of this and make plans to attend as often as possible. We are now making plans to be on the radio that will start operating here in Russellville about the first of the year. This will give us some valuable work. We will make further announcements of this later.

Mrs. Bernice Sanderson, Kilbourne,

La., November 4: We really enjoy reading The Gospel Light. I get a great deal of good out of reading those sermons. Glad to read the reports to know the good work is going like it is. We are few in number but we are faithful. We had Brother Ferguson with us last Lord's Day. He delivered a fine sermon, "Bridling The Tongue." He will be back with us the first Sunday in December, both morning and night services. Bro. Elmer Goble cannot be with us for two more months.

William A. Coker, Rt. 1, Box 390-A, Benton, Arkansas, November 5: The work here at Benton continues to move steadily forward. We are not growing by leaps and bounds but are progressing nicely. Our attendance on October 27 was 78. The brethren here have a mind to work, but there is still much to be done. Our building is not yet finished, but we are still doing our very best to see that the church of our Lord has a building in which to worship. Our financial ability is very limited indeed, but we remember the words of the apostle James when he says, If a brother or sister be naked, or destitute of daily food, and one of you say unto them, depart ye in peace, be ye warmed and filled. Notwithstanding ye give them not those things which are needful for the body, what doth it profit? So we dig just a little deeper in our pockets, work just a little harder, take courage, and press on.

H. H. Dunn, Huntington, Arkansas, November 15: Four were baptized in the meeting in Rocky Comfort, Mo.

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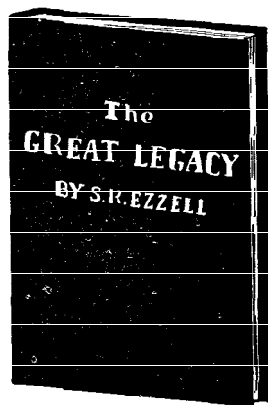
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Promised to return there for another meeting next year. A good congregation there; working together in peace and harmony. Just finished four class rooms. Baptistry just completed and used for the meeting. Am now in Dardanelle, Arkansas. Seven years since I was with this congregation in a meeting. Will begin with the County Line congregation near Woodward, Oklahoma the 5th of December. Have time for one meeting during December.

Gilbert Copeland, Nashville, Arkansas, November 16: Our fall meeting with Bro. G. A. Dunn Jr. of Rising Star, Texas and Bro. Earl Womack of Murfreesboro, Arkansas came to a close on November 10 with one baptism. Bro. Womack's work in directing the song service was the very best. The congregation is highly pleased with his work. We have made arrangements for him to meet with us each Wednesday evening to assist us in improving our singing. Brother Dunn's work in the meeting was done in a most masterly way. He preached the gospel without fear or favor, and did it in such a way that the people kept right on coming for more. He is one of the finest evangelists I know to inspire the congregation to do greater and better things. He has left the church here in the very finest condition to carry on and do a greater work. Large crowds attended every service of the meeting notwithstanding eight days of rain during the ten days meeting.

Hugh R. Hogg, 228 Madison St., Camden, Arkansas, November 16: U. R. Beeson and I are in the second good meeting of the year for the brethren at Benton school house community in Dallas county. Last April we started a move to buy the school property here. Yesterday a deed conveying the property (school building and one acre of land), was placed on record, all is paid for, a building fund is started to improve the property, the church is on the move to higher grounds. One for baptism to date. Some of the salt of the earth is right here. Our brethren should be alert to buy these school buildings and hold their community centers for the church. To God be all the praise.

H. C. Finley, Rt. 2, Box 394-A, Pine Bluff, Arkansas, November 15: I am in a splendid school of Vocal Music at the church in Oakwood, Oklahoma, 100 miles northwest of Oklahoma City. We are having a splendid school with fine interest. Oakwood and another congregation known as the "Y", 10 miles away have thrown their forces together to make the school a success and that is exactly what they are making it. I am preaching for them on Lord's days while I am here. The congregation at Oakwood is small in number, but alive to the truth. They have a nice place of worship, but they are without a preacher. Just have to pick up one when they can. Bro. H. M. Holland, Box 222, Oakwood, Okla., is an elder. They need help.

Joe F. Coppinger, Box 231, Woodlake, California, November 13: Our meeting came to a close at the water's edge, Sunday evening Nov. 10, when one young man obeyed his Lord in baptism. His parents are of the holiness

persuasion and did not even attend the baptismal service. This baptism brought the number of baptisms for this meeting to six. Three returned to their first love, and one came by membership, bringing the total additions to our forces to nine. A different preacher spoke each service as follows: Robert Bell, of Tulare; C. C. Gobble, Visalia; Paul Boyer, Fowler; Terry Mason, Dinuba; T. M. Craig, Chowchilla; Milton Banks, Ivanho; Norman Matthews, Woodville; Elbert Garrettson, Wasco; Voyd Ballard, Coalinga; W. M. Mann,

Pixley; Hugh Ousley, Lancaster; Malcom Bowen, Fresno; S. W. Sanders, Dinuba; Henry Bennett, Woodville; A. A. Phillips, Bakersfield; Homer Gifford, McFarland; Arlo Gillen, Dinuba and Johnnie Rhodes, Exeter. Brother Bell and Brother Gobble spoke two evenings each. We want to take this means of thanking each of these brethren for their part in making this meeting a success. Each man did his part well. The gospel was preached in its purity and simplicity and I am sure that much good was accomplished.

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

VOLUME 17

DELIGHT, ARKANSAS, NOVEMBER 28, 1946

NUMBER 1

Stand Fast In The Faith

STERL A. WATSON

Time was when the trend was away from strong preaching. The idea was entertained by many that the gospel could be presented in such "nice" way as to break the fetters of denominationalism, and rake the creedal cobweb from the minds of men without exciting them. Demands in some of the best publications for plain, pointed, gospel preaching are wholesome and full of comfort.

Even with the sword of the Spirit the operation of cutting folk loose from the practice of sin is sometimes painful. A novice might remove a leg or an arm without causing loss of life, but it takes a pretty skillful physician to operate on the human heart. Sometimes surgeons lose patients despite every precaution; even though the very best of instruments are used they do not always succeed. An operation on the human body is sometimes painful, regardless of how necessary. Some patients are so constituted as to be unable to take an effective sedative. Under such circumstances the operation is performed to save life regardless of pain. Men take members of their families, dearer than life, to the hospital for operations, etc., when they know it will hurt. Why? Because of love for them: it may save a life—they want them to live. An anesthetic may lull and deaden the pain, but other methods must be used to remove the cause. It would be poor policy to keep a patient under the influence of the anesthetic constantly when an operation would remove the cause.

Some preaching is of the sort that will soothe the patient, while the disease saps his life. About 3,000 successful operations were performed on Pentecost. They were pierced in their hearts and wanted to know what to do. Stephen used the same sword, (Acts 7: 54) and they gnashed on him with their teeth..... The gospel preacher should neither be alarmed nor discouraged when people bite back at him. That is exactly what some did to Stephen.

There are few congregations that do not have some members who prefer having that which they like preached, rather than that which they need. No

man can preach the truth and not reprove sin (II Tim. 4:2) Of course, there will be repercussions. No chastening for the present seemeth to be joyous, but grievous (Heb. 12:11). When you condemn sin and someone says, "you surely did hit me, but I enjoyed it," you can know that you did not hit hard enough. If you do not preach hard enough to hit someone, you will have to preach without condemning dancing, because some church members dance. To be true to the trust left you, you will have to condemn beer and whiskey drinking, EVEN AT CHRISTMAS TIME, because some church members take a little nip occasionally. But, who would not prefer being accused of preaching too hard, then to being called a weakling?

Some few among us are bold with a pen, but weak in the pulpit. Adam Clarke said, at the time he wrote his commentary on the Bible, that the average preacher, in London, reads the daily newspaper with more interest than he does the Word of God. The inspired word tells us to be instant in season and out of season. To do that we must be students of the word. A more solemn charge was never given than to "preach the word."

The disease of sin is raging and it has already reached the epidemic stage. The gospel will not only cure sin sickness, but will vaccinate against it as well. Of course, some doubt the wisdom of vaccinating (warning) against sin. Do you think that statement is not true? Then, just make it a point to warn against the evils of premillennialism, or most any other "ism" that runs rife and you will not preach long until some wise brother will suggest that "we have never been troubled with that here, and I don't think it should be preached against." Just try pointing out the evils of divorce, and see how long it will take some brother, with a string of wives long as Baptist church succession, to smart under the collar—it doesn't take that much in some pulpits. Just suggest that some mission work be done, and someone will hit the ceiling.

And, while we're thinking along this

line, another matter will bear a little attention. For the benefit of members who are absent from the morning worship because of work or illness the Lord's table is kept in readiness so they may worship at the night service. This may be a good thing, if not abused. It is disgusting, however, to see some professed Christians make a religious football of the Lord's Supper, and kick it around to suit their own convenience. Members run off to a birthday dinner, or singing convention, on the Lord's day morning with the idea that the table will be ready for them at the evening service. How could such an one worship acceptably, seeing that fun and pleasure hold more charm to him than Christ? Such an individual will eat and drink damnation to himself, for he surly would not scripturally appreciate the death the Lord died. There should be same careful teaching along this line. It will be repulsive to some, but members who have done such wrong thoughtlessly will love you for the lesson taught. If their do not, preach it anyway.

What would you think of one who pounces upon a postman and kicks him around just because he dislikes something in a letter the postman delivers? Paul even pointed out certain individuals by name and censured their ungodly conduct. "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech is contemptible." (II Cor. 10:10) In other words, he is a soft-soaper in the pulpit. Strong preaching is just as essential as strong writing. Likely, there has not been a time since the days of the apostles that the church was blessed with a more able ministry. The fact remains, however, that the pioneers called a spade a spade and the church grew, too. This article is very light reading matter when compared with some of theirs. May God bless every faithful preacher of the gospel.

KEEP ON GOING

One step won't take you very far;
You've got to keep on walking.
One word won't tell folk who you are;
You've got to keep on talking.
One inch won't make you very tall
You've got to keep on growing.
One little deed won't do it all;
You've got to keep on going.

Making The Most of What We Have

L. R. WILSON

You can often catch a man without any money and sometimes without any tobacco, but you can never catch him without an excuse. The reason is very simple: it requires a great deal of hard work and individual effort to succeed in any line, but it takes no effort at all to find an alibi for our failures. Nearly any man you talk to, regardless of how old he is or how many good jobs he has lost, can always tell you why he has never been able to succeed. Most men will start out by saying they never had any opportunity when they were growing up. They blame their failures on the fact that they didn't get to go to school when they were boys, or that they were prevented from taking the jobs they wanted, or a dozen other things. Apparently they never think that they might have overcome all of these and succeeded in spite of them had they really tried. The truth is, most of those who have succeeded have done so in the face of all the handicaps common to the masses of humanity. Hambone was not far wrong when he said, "It is mo' better fo' a boy if he don't have no opportunity then if he have too much."

Most people dream of becoming wealthy, popular, and powerful, but they expect to do so without any real effort on their part. Apparently they expect to inherit all this, or perhaps to marry it, or to hit on some other "get-rich-quick" scheme. It is true that some people have come into wealth and importance in some such manner, but seldom have they been able to use their fortune and opportunities to advantage when they gained them in a "quick-easy" way. Most of those who obtain wealth or fame overnight are like the little dog that caught the train—they do not know what to do with it.

The size and kind of a man's business is of little importance as long as it is honorable. Many people have started with a very small comparatively unimportant business, made a fortune out of it, and won for themselves fame as well as the admiration of their fellows. If a man sells popcorn he should take pride in his work, and try to sell the best popcorn of anybody. He should try to please everybody he can, and make them all want to come back for more. In so doing he will not only make others happy, but will enjoy his own work while doing so. The same is true regarding any other business, or work, in which one engages. People can be happy and successful in any line of work they choose if they are a mind to do so. On the other hand, they can become grouchy, fault finders, and fail in the most promising field of endeavor to be found.

The important question is. "What are you doing with -what you have?" Are you making the most of it? Are you

happy with what you have, while trying to do better? Are you constantly making others happy? Are they glad to be around you? If so, you are already successful, and the chances are your success will grow, and your happiness will increase in proportion thereto. On the other hand, if you are always complaining, finding fault and making excuses because of conditions, then you are already a failure, and will continue to be a failure until you change your attitude. It will not make any difference what opportunities may be presented to you, what kind of business you may have, you cannot make a success as long as you maintain an attitude of this kind. You must make the most of what you have if you expect to find happiness and be successful in life.

Complaining is a common ailment among a great many people. It is not unusual to hear women wishing for a beautiful home, talking about how much pride they would take in one if they had it, and how lovely they would keep it looking all the time, while allowing the house they do have to look like a pig pen. What assurance does a man have that his wife would be any different if she had a beautiful home? What inspiration does he have to try to get a beautiful home while the place he does have is allowed to be wrecked and made unlivable? The best index to what a woman would do if she had a beautiful home is the manner in which she keeps the one she has—even though it be but one room. If it be kept clean and orderly, while she maintains a cheerful attitude, it is the best evidence a man could have that she would do likewise if she had a beautiful home and all of the nice furnishings that go with it. But if a woman goes into a rage at the slightest provocation—when any mention is made of her failure to keep in order the house she has—the chances are about ninety-nine to one that she would do but little better if she had the loveliest home that could be built.

What we do with what we have in our hand determines 'whether we are a success or not. When Moses was called to deliver his people from Egyptian bondage he tried to excuse himself on the ground that they would not believe that he had been divinely commanded. Whereupon God asked, "What is that in thy hand?" Moses replied, "A rod." He was then told to "cast it on the ground." When he did so it became a serpent, and Moses fled from before it. Then God said to him, "Put forth thy hand and take it by the tail." When Moses obeyed this command it became a rod once more in his hand. This sign was given to Moses as an evidence that God would be with him—it was his credentials. Had Moses been supplied

with an army of two or three million trained fighters, fully equipped for an indefinite siege, he would have undertaken the job without any argument or hesitation whatever. In fact, he would have welcomed the opportunity of doing so; but he did not need a big army. Had he started out with such he would have relied solely upon his own strength, and would probably have failed, as many others have done who have labored under the delusion that "might makes right." Physical strength is a powerful weapon for good when rightly used; but those who depend upon it alone, with no thought of divine help, always find that their efforts are a failure. If we are to accept the theories of some of the scientists, then the huge land animals that depended upon their strength to conquer all others have long since perished from the earth, while the smaller animals which knew that they must manage to get along with others have succeeded in staying here. Every man has been endowed with certain privileges and opportunities. If we use these opportunities and advantages, then God will give us greater ones. If we fail to use them properly, he will take away from us the opportunities that we have. Jesus repeatedly said, "For unto him that hath shall be given, and he shall have abundance; but from him that hath not even that which he hath shall be taken away." We have seen this demonstrated time and again. Two boys who finish their work together with the same average grades, often grow farther and farther apart after they finish school. One makes a success of what he does from the very beginning, and continues to do so all his life, winding up at the very top of the ladder. The other is a failure from the beginning, and closes his life at the very bottom. The reason is simple: the first one takes advantage of each opportunity presented to him, while the other one fails. Greater opportunities are therefore given to the one who uses them, while the other one soon finds that he has no opportunities whatever.

The one talent man is representative of a large number of people in the world. For fear he would lose the only

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talent that he had he hid it in the earth, and expected his master to be pleased with his conduct when he returned. Instead, the talent which he had was taken from him and given to the man who had the ten: the man who hid his talent was then cast into outer darkness to be punished forever and ever. There is no greater sin than that of doing nothing. God gave us our eyes and expected us to use them to look around and see the opportunities given to us. He gave us our feet and hands to use in working for Him. He also gave us a mind with which to think and act in serving Him. It is a sin not to use that which He has given to us. Sometimes we hear people say, "If I had the money of So-and-So I would build a Christian school, an orphans' home, or a hospital." Yet many such people never contributed one penny to such institutions in their lives. If a person never contributes of what he does have to benevolence—although he be ever so poor—what reason do we have to believe that he would contribute generously if he were rich? Some people talk about how they would like to preach if they could, and yet they never do anything to help a preacher get through school, or to support him while he is preaching. Some talk about how much they would like to become missionaries, yet they never make any effort to do so, and never try to help those who are doing so. Such talk may fool a few people but God is never misled by such statements. The manner in which a poor man spends his money is an unfailing indication of how he would spend it if he had a fortune. The same is true with the advantages and opportunities which he has, however small they may be.

Go Teach All Nations

A. E. FINDLEY

"Go 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 to the end of the world." (Matt. 28:18-20).

These words were actually spoken by the son of God to his followers just before he left the earth to take his seat at the right hand of God. The reader will note that those who were to be baptized, were first to be taught and after that they were to be baptized; they were also to be taught again to observe what they had already been taught. We fear this is where many of us fall down! We must be taught to observe "all things" whatsoever the Lord commanded. That means we must observe the Lord's supper in its proper place, giving, praying, singing and doing all those things which the Lord has commanded us to do.

You will note the Lord said that the ones who were taught were not only

to be baptized, but that they were to be baptized in the name of the Father and of the Son, and of the Holy Spirit. But one may raise the question: "Why baptize in all three names of the Godhead?" The answer is: You cannot separate or isolate the Father, Son and Holy Spirit in God's great scheme of redemption, because it is the dynamic force by which Father, Son and Holy Spirit bring to pass the divine will. The Father, Son and Holy Spirit are one, not "personally, but are one in unity and purpose.

To be baptized in the name of the Father, Son and Holy Spirit is to have behind it the highest authority. It has behind it the most high God omnipotent; it has behind it the Son of God, with all authority in heaven and on earth; it has behind it the Holy Spirit as a convictor of sin and as a comforter and guide into all truth.

And being thus commanded, we as children of the most high God, have received an ordination—which is above any commission or appointment that any human institution could bestow upon a creature. This divine command directing us to the work of God is a law to us, which no supreme court of any nation on earth nor any international court nor any world court can nullify or revoke. It stands above their reach to overturn and above their power to overthrow.

The Spirit came as God's last messenger to man on Pentecost. Peter said on that day (and he was quoting the Prophet Joel,—Joel 2:28) "And it shall be in the last days, saith God, I will pour out of my Spirit upon all flesh and they shall prophesy" (Acts 2:17-18). That Spirit was from God by Jesus Christ upon his apostles. It caused them to prophesy or proclaim the gospel to the Israelites, both in their native language, and also in foreign tongues. Peter being the chief speaker on that occasion was interrupted by a question: "Men and brethren, what shall we do?" And the spirit through Peter promptly told them to repent and to be baptized every one of them, in the name (by the authority of) Jesus Christ, for (unto) the remission of their sins, and that they would receive the gift of the Holy Spirit. (See Acts chapter 2). But one may say: Why did Peter omit the name of the Father and the Holy Spirit when they were being baptized? Now just who said that were omitted? Were you there when they were baptized? Luke did not record the formula used at the time they were baptized. To do so he would have used it about three thousand times as about that many were baptized on that day. The people were not being baptized when Peter told them to be baptized in the name of Jesus Christ. The baptizing took place some time after that, at which time nothing is said about the formula used. To save time and space the writer merely stated that it was to be done in the name, that is, by the authority of Christ, which authority was given in Matt. 28:18-20.

The apostles had authority to baptize in the name of the Father, Son and Holy Spirit, but had no authority to baptize in any other name or to leave out any one of the names mentioned. Just so in the case of Phillip in Acts 8. They were baptized by the authority of Christ, and that authority is found in Matt. 28:19. We also call attention to the twelve at Ephesus (Acts 19:5). Had Paul given the formula he used in baptizing, he would have used it twelve times, but for brevity's sake, it is said "and he commanded them to be baptized in the name"—that is, by the authority of the Lord Jesus. And the only formula they had any authority to use is found in Matt. 28:18-20.

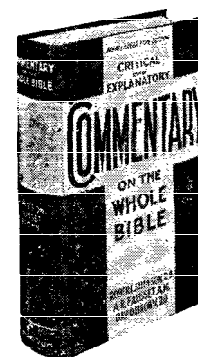
Remember, all power and authority is in the hands of Christ and for such reason the Son was authorized to give the mandate to go and teach and baptize in the name of the Father, and of the Son and of the Holy Spirit.

The mandate must be given the full weight the same as if it proceeded immediately from God himself, because the Son came not to do his own will, but that of the Father.

In Heb. 1:1-2 we read "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." It was therefore without any selfishness and egotism that the Son commanded baptism to be not only in the name of the Father, but also in the name of the Son and the Holy Spirit, the Spirit being a messenger sent by Him.

This was a command in full harmony with the facts of God's arrangement; and these facts cannot be overlooked or set aside if baptism is to be valid and effective.—P. O. Box 405, Waskom, Texas.

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The Marriage Feast Vs. Excuses

GUSSIE LAMBERT

In Luke 14:16-24 we have the story told by Jesus of a great supper. Like all other stories told by Jesus he had a definite lesson in mind to teach by telling this story. This lesson is one that is greatly needed today for it is pointed straight at the excuses that men make for not serving God.

The Parable

This parable is taken from social life. A guest is careful about refusing such invitations and the host always feels offense when the guest refuses such an invitation without a reason. The feast was a symbol of great blessings and a time of rejoicing. It cost the host a great deal of planning, time, and money to prepare for such an occasion and it was no small honor to be invited.

The invitations to the feast were given some time before the feast occurred. We are told in verse 16 that he made the supper and bade many. Then in verse 17 we are told that he sent servants at supper time and told the guests that all things were ready. It was customary in those days to invite the guests several days or even weeks ahead just as it is today. Their manner of time keeping was not as accurate as ours. Instead of having clocks that divide the day into hours and minutes they divided the day into four watches of about three hours each. For this reason they could not announce the exact time for the supper as we can today. For instance, they could not say 6:30 or 7:15 p. m. Hence the reason for the servants being sent at supper time to give the second invitation or to announce that all things were ready. The invitations being given some time ahead gave the guests an advantage in making plans and arranging his affairs for the day so he would be able to attend the feast and could be sure that nothing prevented. They had plenty of time to prepare. This could not be used to excuse them from coming.

When the servants announced that all things were ready the guests began with one consent to make excuses.

1. The first excuse was one that the guest may have termed an excuse of necessity. He had bought a piece of land and must go approve it. It is not to be thought that this man invested his money in land without first seeing the land or knowing something of his investment. He had been invited to the feast some time before and had plenty of time to arrange this visit to his farm on some other day but he did not do so.

2. The second excuse was on a similar plane to the first. It was not any more reasonable and showed the same lack of interest in the feast. He had bought five yoke of oxen. This was the time that he must prove them and he thought this was a sufficient reason

for his absence. Could oxen be proved at any other time? Could he not have arranged to take care of this business at another hour? He had known for some time the exact day for the feast but when the time came for it he just must use that exact time to do something else.

3. The third person did not go to the trouble to ask to be excused but said flat out "I cannot come."

None of these were good reasons for missing the feast and it is evident that the host did not accept them as such. In the height of his offense he turned to invite others.

Application

God was the host and the Jewish people were the invited guests. God had prepared great things for them. He had had prepared a great kingdom. For four thousand years God had been preparing this great blessing for them. But though God had gone to all the trouble in time and expense to get things ready for their salvation and sent John the Baptist to announce the Christ, and Jesus brought the news that the Messiah had come and the feast was ready yet they had plenty of excuses for not accepting Christ and turned him down. When the Jews turned Christ down He then turned to invite the Gentiles.

But let us not be too hard on the Jews for people today can give plenty of excuses for not living the Christian life. Some of the excuses used today are as follows:

1. I am too young. This is usually used by those who want to have a good time before they become a Christian and sow a good crop of wild oats. Perish the thought! The markets are already overflowed with such commodities and the world does not need them. It is best to follow the counsel of the wise man, "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." However, some are too young. For instance, babies are too young to be brought into the church. Jesus said of such is the kingdom of heaven. They are safe already and cannot perform any religious act themselves and need not that anyone mock God by having them sprinkled or christened. What we need today is more boys and girls, who have reached the age of accountability, to be Christians. Such boys and girls will act as a leavening influence to retard the juvenile problem.

2. I am not good enough. Some people have a peculiar idea that one must reach a rather high standard of righteousness before they are fit to be saved. Perhaps this is caused partly by their seeing how little improvement some

people make after coming into the church. Whatever may be their reason for thinking this it is not a good reason for the Bible says Jesus came not to call the righteous but sinners to repentance. (Matt. 9:13). So if we are even as good as the sinner then the Lord is interested in us. The thousands to whom Peter preached on the day of Pentecost had with wicked hands slain the Son of God (Acts 2:23). Surely you have not done worse than that. Yet to them salvation was freely extended. If God forgave such criminals He will forgive you if you will only comply with his will. We will not be saved on our own righteousness but by doing the will of God. (Matt. 7:21)

3. I am better than some in the church. Yes there are those who feel they are too good to be saved. They do not see their need for salvation and because some have started the Christian life and gone back into the world they think that it would do them no good to come into the church. A man might say, "I would like to make a lawyer, but, I know a man who started to make a lawyer and failed, therefore, I will not start." Someone else might say, "I like good food, but, I know a man who ate good food one day and later got sick, so, I'll not eat any more." There are many who start out to make American citizens but end up in the penitentiary. Are you going to flee from our nation because someone has violated the law? Then let us not stay out of the church because someone has done wrong.

4. I fear I cannot hold out. Will you allow the Lord to help you. Paul said, "I can do all things through Christ who strengtheneth me." He has promised not to allow you to be tempted above that you are able to bear. Remember Peter admonished Christians to cast their cares upon the Lord. When Paul had a thorn in the flesh the Lord said, "My grace is sufficient for thee." And his grace is sufficient for you if you will only do your part in carrying out the Lord's will.

5. My associates will ridicule me. Maybe so but Jesus said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." (Matt. 5:11) "Yea and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) We work for our living. We suffer the pain of an operation to regain our health. We suffer hardships to attain our goal in the military or athletic field. Now just why should we be allergic to a little ridicule from associates when we know they ridiculed Christ the only perfect man on earth. Be not weary in well doing for you will reap in you faint not.

6. My people object. Do not listen to your people when you know that Christ teaches something else. Your mother or father cannot answer for you in the judgment. "We must all appear before the judgment seat of Christ." (II Cor. 5:10) "If any man come to me

and hate not his father and mother, wife and children, and brethren and sisters, yea and his own life also he cannot be my disciple." (Luke 14:26). The word hate here simply means to think less of them than you do of the Lord. Jesus is our Savior and we must follow him regardless of what others may say.

7. There are too many ways. This is often confusing to people but let us hear what the Lord says and the matter will clear up. "I am the way....." (John 14:6). The way can mean only one way. The Bible teaches only one way by which people are saved today.

The Blood-Sealed Pattern

JAMES L. NEAL

In our study of the Bible to show ourselves approved workmen unto God, handling aright the word of truth, we learn that the kingdom or church of Christ was established upon earth according to the blood-sealed pattern laid down by our Lord upon the first Pentecost day after His resurrection in the year A. D. 33, in the city of Jerusalem. (Mark 9:1; Acts 1:8; Acts chapter 2). Beloved reader, will you please brush off your New Testament and prayerfully read these divinely inspired Scriptures? Your eternal soul may hang in the balance, depending upon your choice and decision in this all-important matter!

The kingdom of our Lord being set up on Pentecost of A. D. 33 and Christ being made king at that time, establishes the fact that His reign began at the same time. He took His seat upon His throne at the time He was made king, and of course His reign began at the same time. It would take a warped theology to think otherwise.

The End of Christ's Reign

Christ's reign over His kingdom began when all authority in heaven and on earth was given unto Him, as above set forth. When will His reign end? His reign in the kingdom is simultaneous with His headship of His body, which is the church. But the life of the church is for the rest of earthly time. Christ came to save the world through the church. He is the Savior in no other sense. When the world comes to an end—melts with fervent heat, the purpose of the church in so far as this world is concerned will have served its purpose. Christ's mission to earth will then be finished! (II Thess. 1:7-9)

But Christ must reign till He puts all enemies under His feet. The last enemy to be conquered is death. (I Cor. 15:23-26). When that is done He will deliver His kingdom back to God the Father, and be an elder brother in it, with all the redeemed of earth. Of course it follows that when He delivers up the kingdom, His reign goes with it. **That will be** when His reign ends. But,

This is by believing the gospel (John 20:30, 31). By repenting of our sins (Acts 17:30). By confessing the name of Christ before men (Matt. 10:32; Rom. 10:9, 10; Acts 8:37). By being baptized into Christ for the remission of sins. (Acts 2:38; Rom. 6:3-4; Gal. 3:27). This will make us a Christian and the Lord will add us to his church. (Acts 2:41-47) After being baptized into Christ we must live the Christian life faithful to the end. (Rev. 2:10; I Peter 1:9; II Peter 1:5-11). This is the Lord's only way to save us and no amount of excuses we may offer will save us if we neglect this.

remember it is parallel with time itself, and that it will take place at the second coming of Christ to awaken the dead of all nations and take the saints home to heaven with Him, to nestle in the Father's love for ever and forever! (John 5:28, 29; I Thess. 4:13-18). This is a bit of the manifold wisdom of God made known to the world through the church. Bathe your thoughts in Eph. 3:8-12.

In studying this divine pattern we are learning more and more about the body of Christ, which is the church. Our knowledge generally is by far too limited about this magnificent and glorious institution! This is inexcusable, when we all have the simple New Testament—the divine and blood-sealed pattern, at our own hands all the time for the reading. We must study it daily and meditate upon its pages day and night! We must exalt the church above the hills. (Isa. 2:2, 3). That means we should put it first and foremost in our lives, and certainly above all the affairs and kingdoms of this world.

The Thousand Years Reign

As touching the literal one thousand year reign of Christ upon this earth thought to be found in Revelation 20:1-7 by Premillennial teachers, be it here stated and remembered always that Christ is not coming the second time till after "the little season" as mentioned in these verses. This is clearly shown by the remaining part of this very chapter and by Holy Scriptures already cited in this study.

Now since the "little season" comes after the 1,000-year reign as herein set forth, and since the second coming of Christ is after the "little season," it follows that the second coming of Christ cancels the literal thousand year reign of Christ on the earth; because as premillennialists would have it, Christ would have to come the second time at the beginning of the thousand year reign in order to set up a literal kingdom and reign over it! My dearly beloved judgment-bound friends, I'm sure you can

see the trickery, the danger and the sophistry of this fallacious teaching!

The Binding of Satan

Satan is bound during the entire time of the thousand year reign as of Revelation twenty. During this period of time he is not deceiving the nations. At the end of this thousand years Satan is loosed out of the bottomless pit, when he **will** deceive the nations.

At the end of "the little season," which will stop satan's woeful deception, three momentous, world events will transpire, simultaneously, namely: (1) The second coming of Christ; (2) The general resurrection; (3) The great judgment of all nations! **THE GREAT DAY OF GOD'S WRATH WILL THEN HAVE COME, AND WHO WILL BE ABLE TO STAND?!! PREPARE TO MEET THY GOD!**

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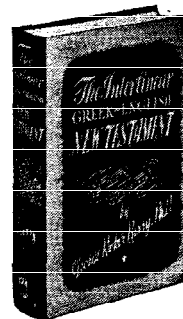
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The Trail of Blood

LUTHER W. MARTIN

The above is the title of a book written by a Dr. J. M. Carroll, and has to do with the "History of the Baptist Churches" from the time of "the Lord Jesus Christ until the 20th Century." Included in this book is a chart which illustrates the existence of the "Baptist Church" in an "unbroken line" from the days of Christ. Inasmuch as the greater portion of the discrepancies appearing upon the chart have to do with the religious history of the world, it will not be, primarily, dealing with Bible subjects. However, in the first part of the discussion we shall endeavor to set forth the truth as taught in the Scriptures.

The Name, "Christian"—A "Nickname"

We quote from the "Explanation of The Chart," paragraph four: "The first nickname given them (Baptists, L. W. M.) was Christians, the next Ana-Baptists, and so on." Doubtless this statement is "based" upon the perversion of Acts 11:26 which reads: **"And the disciples were called Christians first in Antioch."** Perhaps the "Dr." would prefer that this verse read as follows: "And the disciples (or Baptists) were called Christians (a nickname) first in Antioch. Also, allow us to mention this fact,—it is extremely unusual that the "nickname" is used in the New Testament several times, and yet the word "baptist" is used only in a descriptive manner when referring to John, the cousin of Christ. In reference to this usage, John 3:30 reads: **"He must increase, but I must decrease."** The pronoun "He" refers to Christ, while the pronoun "I" refers to John the Baptist, not John a Baptist.

In additional opposition to the "Dr.'s" views, Peter wrote: **"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."** (1 Peter 4:16). It is only "natural" for us to be "shocked" to an extent when someone tells another person that they, (the other person) do not meet the standards of the Christian life. It is, however, most, unusual that the "Dr." freely admits that the name "Christian" is not the true name when applied to "Baptists." As a final scriptural reference we read the words of King Agrippa after having heard Paul preach the gospel: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." (Acts 26:28). Again we ask you to remember that "a Baptist" is not mentioned in God's Book, the Bible.

"Soil Erosion"—Along The Baptist Trail

As mentioned in the first paragraph of this article, Dr. Carroll's purpose in arranging the chart was to show the "unbroken line" of Baptist Churches. On this question, let us consider the words of Dr. David Benedict, a noted Baptist Historian. He writes: "I shall not attempt to trace a continuous line

of churches, as we can for a few centuries past in Europe and America. This is a kind of succession to which we have never laid claim; and, of course, we make no effort to prove it. We place no kind of reliance on this sort of testimony to establish the soundness of our faith or the validity of our administrations." (Benedict's History of the Baptists, pp. 51.) Dr. Benedict places no reliance upon this kind of evidence. Also, from the pen of Dr. Benedict: "They called themselves Christians, believers and disciples, and claimed to be the followers of Christ and the apostles,

and this is about all we know of their theological creed." Perhaps the "would-be Baptist Trail" was broken when "they called themselves Christians, disciples, etc. (See Ibid. pp. 59).

Dr. Benedict also states: "No writer on our side should lay claim to all who passed under the general names of Waldenses, Albigenses, Patarines, Picards, etc." (Ibid, iii.) This, however, is exactly the thing which Dr. Carroll has done, except that he did not list the Picards.

John Smyth—and the Year 1607 A. D.

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pricked in their heart, and said unto P to the rest of the apostles, Men *and* what shall we do?

38 Then Peter said unto them, Rep be baptized every one of you in the Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost

39 For the promise is unto you, and children, and to all that are afar off, many as the Lord our God shall call.

40 And with many other words did ify and exhort, saying, Save yourself this untoward generation.

41 Then they that gladly received h

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Mr. Smyth, Dr. Benedict wrote: "This appears to have been the first Baptist church composed of Englishmen after the Reformation. It was formed about 1607, or 1608." Ibid. pp. 329.)

Dr. Benedict also quotes from several scholars on page 329, as follows: "There were, indeed, many churches in Holland, who practiced immersion; but, as they differed widely in sentiments from him (Smyth, L.W.M.) he did not choose to receive baptism from them. This completely refutes Dr. Mosheim's supposition, that the English derived their origin from the German and Dutch Mennonites; and that, in former times, they adopted their doctrine in all its points." (Eccl. Hist. Vol IV pp. 478). From Crosby's History, Dr. Benedict also quotes: "The foreign anabaptists, were such as denied Christ's having taken flesh of the Virgin Mary, the lawfulness of magistracy, and such like, which Mr. Smyth and his followers looked upon as great errors; so that they could not be thought by him proper administrators of baptism." "It is most probable, that those who were convinced of the duty of believers' baptism first formed themselves into a church, and then appointed two of their number (perhaps Mr. Smyth and Mr. Helwisse), to baptize each other, and afterwards to baptize the rest." (Crosby's History, pp. 95, Vol. 1).

Let us now summarize some facts. (1) According to Eccl. Hist. and Dr. Benedict, the Baptist Church formed by Smyth in 1607 did not emanate from the Dutch and German Mennonites. (2) According to Crosby and Dr. Benedict, the Baptist Church formed by Smyth in 1607 did not emanate from the ana-Baptists. (3) From the book, "John Smyth a Se Baptist," Dr. Benedict quotes: "It seems that Mr. Smyth and his friends were put to some difficulty in reviving the practice of immersion." (4) From whence, then, did the BAPTIST CHURCH originate? Answer: Mr. John Smyth.

In Dr. Benedict's History, he does not refer to the word "baptist" with a capital "B", except in titles, until he passes the year 1607 A. D. in his narration. Previous to this point in his book, the term "baptist" was a descriptive word meaning one who practices immersion. From this time forward, Dr. Benedict uses more and more capital "B's," thus making the term a proper name.

"Baptist Church Without Error"

In paragraph 5, of Dr. Carroll's chart, we read: "The black circles represent churches into which error came and are therefore called irregular churches." In paragraph 4, he states: "The red circles represent Baptist Churches." Thus, quite a difference is claimed between Baptist Churches and those in which error is found. Again in Dr. Benedict's History we read: "Three Baptist Apostles were ordained in 1174." (pp. 650). Now, where is the Baptist Church??? If latter-day Apostles are wrong, then the Baptist that had three Apostles in 1774 were no

longer Baptists but Irregulars. If latter-day Apostles are part of Baptist Doctrine, then the Baptist Church has joined the ranks of the Irregulars, since, to my knowledge, they have no Apostles.

Instead of Apostles, the Baptists are now divided into about 17 or 18 sects, bodies and groups, with practically no unity existing between the contentious bodies. Three hundred and thirty-seven years have elapsed since Mr. Smyth formed his church—on the basis of 17 present Baptist divisions, it is notable that a completely new Baptist sect has been formed every 19 years and nine months since 1607 A. D.

A. E. Findley, Waskom, Texas, Nov. 20: I am at this writing in a meeting at Van, Texas. The attendance is the largest ever had at this place so the brethren say. People are in attendance from Mineola, Grand Saline, Sandflat, Jamestown, Colfax and Ben Wheeler. We are expecting great results. Our work with the Waskom church is pleasant and profitable.

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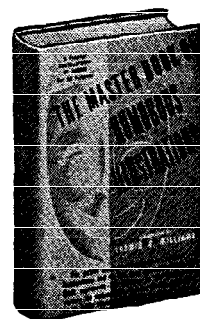
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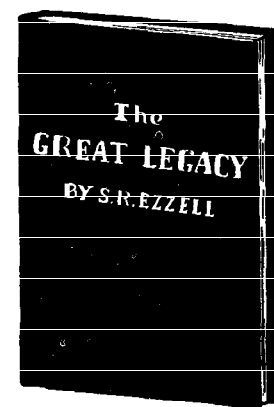
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Notes - Reports

David M. Owens, 705 Greenway, Darby, Pa., November 17: I came to the Philadelphia area October 22. Started working with the church at 119 Woodlawn Ave., Alden, Pa., the 24th. Today made the fourth Lord's Day and this one is the best. Everything looks good in these parts for the Cause of Christ. Brother Elza Hufford is doing a good work at 56th and Warrington Avenue in Philadelphia. Brother Franklin Pucket of Atlanta, Ga., held them a good meeting in their new building. Evangelists who will make full proof of their ministry are needed in these parts and no pastors wanted.

Doyle Williams, Rector, Arkansas, November 18: Our crowds continue to grow here in Rector. One young lady made the confession yesterday and was baptized. I am still enjoying the work here very much. Brethren don't forget to include us in your prayers.

Jas. A. Scott, Salem, Oregon, Nov. 15: Since last report of our work at Cottage and Shipping in Salem, Oregon, a number have been added to our fellowship. Of the number five have been by baptism. Brother C. R. Nichol of Clifton, Texas will be with us for a two weeks meeting beginning on January 12, 1947. The first week of this meeting we will have a general lectureship, wherein a number of preaching brethren will have part. A program of the speakers and topics with dates will appear in the paper either the latter part of December or the first week of Jan. We cordially invite brethren in the Northwest to spend the week with us. The church here plans to care for all visitors during the week. Make your plans now to come.

Harding College Thanksgiving Lectureship

Searcy, Arkansas, November 15—"Worshiping the Creator In Song" will be the general theme for the annual Harding College Thanksgiving lectureship and homecoming exercises to be held November 24-28, according to an announcement by Dr. George S. Benson, president of the college.

Present plans call for four to six separate audiences convening daily during the lectureship, with lessons by experienced Christian educators and ministers during the mornings, after noons, and evenings. Morning lessons and sermons will be integrated with study of singing as worship, and afternoon clinic sessions will be held with particular emphasis for song directors and church leaders.

Visiting ministers on the program are G. C. Brewer and E. W. McMillan, both of Memphis, Tenn., and L. O. Sander-son, Norman, Oklahoma. Andy T.

Ritchie Jr., and R. Carl Spain, of the college faculty, will speak.

Many experienced teachers and song directors will supervise morning and afternoon meetings on Monday, Tuesday and Wednesday. They include Leonard Burford, Abilene, Texas; Leonard Kirk, Columbia, Tenn.; Robert C. Neil, Nashville, Tenn., and Andy T. Ritchie Jr.

Approximately five hundred visitors are expected on the campus for the

lectureship this year, Dr. Benson said. There will also be homecoming activities, including a "get-together" of Harding Alumni Thursday morning.

R. W. McCall, Rt. 3, Oak Grove, La., November 6: Brother Johnson from Monroe preached for us the first Lord's Day in this month. Two young ladies came forward and were baptized the same day. We are still in need of a preacher.

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VOLUME 17

DELIGHT, ARKANSAS, DECEMBER 5, 1946

NUMBER 2

Christ In The Home

J. A. COPELAND

Webster defines a home as, "One's abode or residence, a dwelling place for a man and his family." How can Christ dwell in a home? By dwelling in the members of a family. How can Christ dwell in us? Paul said, "... Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:9, 10). Christ does not dwell in us in His fleshly body, as He lived upon the earth, but He dwells in us by His Spirit when we let His Spirit lead and direct our spirits.

First, to have a Christian home in the full sense of the term, father and mother must be Christians and if there be children in the home the parents must so live and teach their children that they will become Christians as they come to the proper age. Then, if Christ be in the home, there will be love, kindness, agreement, humility, and forgiveness there. The husband must love the wife as himself. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). As, means in like-manner. If we love our wives in like-manner as Christ loved the church we will, if it becomes necessary, give ourselves for them. If Christ is in the wife, she will love and respect her husband. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body" (Eph. 5:22, 23).

I am afraid that unkindness, quarreling, and nagging will drive Christ out. Why be unkind? That makes a heavy heart. Why quarrel? I have never seen anything gained by quarreling. If one party is right and the other is wrong when a quarrel starts, if it continues very long, both will be wrong. Read Col. 3:8-15.

Kindness and devotion of parents toward each other makes home much more pleasant to children. They will enjoy home association and will stay at home more to receive parental training. But if parents put in a good part of their time quarreling and nagging

at each other, the children will seek else where to spend their time, and much of it may be under evil influence.

Bearing and rearing children is a duty that God requires of his creatures, made in his image. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). "Lo, children are a heritage of the Lord; and the fruit of the womb is his reward" (Psa. 127:3). "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if she continue in faith and charity and holiness with sobriety" (1 Tim. 2:13, 15). But just to bear children, and let them grow up without training them in the way of the Lord, is not evidence that Christ is in that home. Let us note a few passages along that line. "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22:6). "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "Fathers provoke not your children to anger lest they be discouraged" (Col. 3:21). Some fathers, instead of teaching their children with love and kindness, usually speak with harshness and provoke them to wrath or anger. Parents should let their children know that they love them, and should rule with love and not altogether with fear.

We should not get too busy to train our children. While parents should rule their children with love, yet it should be done with firmness. Let them know that it is your duty to correct them if they do wrong, and even chastise them if necessary. Whipping their children is an unpleasant task to parents who love them, but it sometimes is necessary. But one may ask, Is that Christlike? Yes, when necessary. Several times in the twenty third chapter of Matthew we find such re-

bukes as this. "Woe unto scribes and Pharisees, hypocrites." Such strong language I am sure was not pleasant, but it was necessary. Jesus said to certain Jews; "Ye are of your father the devil, and the works of your father ye will do" (John 8:44). Christ was kind and affectionate to all who did right, but often rebuked those who did wrong with strong terms. The Bible teaches that we should correct, and even whip our children if necessary. We give a few statements of Solomon here. "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). "Withhold not correction from thy child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell." If whipping a child will deliver his soul from hell, is it doing him good to whip him?

Parents should be careful to tell their children to do things that are right, and then see that they do them. Children should obey their parents as long as they are under their guidance, and if they refuse they should be made to do it. Children who are not taught and made to mind their parents, decide that they must have their own way. They will have trouble in school, for they think they must have their own way. And when they get grown they do not like to submit to the civil laws for they want to have their own way. They will not want to submit to the laws of God, because they want to have their own way. Since that is all true, Solomon said: "Withhold not correction from thy child: for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell." But on the other hand parents should not be harsh and abusive toward their children. One of the most pitiful things that I can conceive of is parents being mean and unmerciful toward their children. It takes but little whipping for most children if parents will control with kindness and firmness. One mistake some parents make is expecting children to be like men and women. They demand too much of their children. With them it is "do" "do", "don't" "don't" all the time they are in their presence. My experience is that chil-

(Continued On Page Six)

Preach The Word

GEO. B. CURTIS

(Note: This is the very first sermon preached over KSIL, Silver City, New Mexico.)

Good morning, friends. I esteem highly the opportunity that is mine this morning of coming into your homes by the means of radio. I have no new message to bring you. My message is as old as the New Testament; yet it is ever new. I have nothing sensational to tell you; yet this message carries the story of the life, the death, the burial, the resurrection of Christ, and holds out the hope to you of life beyond the Jordan of death. I have no purpose to entertain you; yet the simple story of the cross to the lover of God and righteousness holds the hearer in rapt attention. The world's wisest and best have set at the feet of the lowly Nazarene and have drunk deeply from the inexhaustible fountain of divine wisdom. From this fountain we wish to draw to bring you the things that transcend time, and reaches into eternity.

This morning sees the beginning of a series of broadcasts by the church of Christ, which we trust shall continue on and on as long as KSIL continues to function; which, also, we trust shall be as long as radio stations are needed and used. The churches at Bayard, Hanover and Silver City share mutually and co-operatively in these programs in every way. Our hopes, our aims, our prayers are one, that the pure, unadulterated gospel of our Lord may be brought you to the saving of your souls. Like Paul, We "are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes." (Romans 1:16. The word of God, and it only, shall be our plea. Hence, we invite you with open Bibles to examine every claim made and every statement offered.

We take this truth to be self evident: That the Lord Established A Church. We also believe that deep in the heart of all men who are religious is the desire to find and embrace that church of the Lord. Too, we think that all must agree that all we know of the Lord's church is found in God's word—the Bible. Then let's all speak where God speaks and maintain silence where He is silent. It is our desire that in all of these broadcasts that we shall be broad enough to engage all divine truth; yet narrow enough to exclude all error. Watch us to see how closely we follow this

policy.

Sharing time equally with your speaker for this morning, will be on these broadcasts the ministers of the churches at Bayard and Hanover. We collectively, have no personal advantages to gain nor personal ideas to advance. Individually, there can be no thought of personal gain for any one of us. Nor are we interested for our congregations for which we labor to incur any selfish gain of any kind whatever. They and us have one motive—one goal—and that is that the kingdom of Christ may spread by these means thus employed to preach the gospel. If this is accomplished, we shall be happy; souls will be saved; and God will be pleased.

Personally, we have no desire to cross the opinions of any man; and we find no pleasure in condemning any doctrine around which any system is built. And, we promise you faithfully that if our preaching is contrary to any religious ideas held by you, we honestly and sincerely believe that it is not our opinions and preaching that clash with your doctrines; but that it is your doctrines that clash with God's word. Therefore, you can do no less than examine our different positions by the unerring standard of truth that cannot fail—the Bible. We ask you to take nothing as coming from us, but to take all that comes from divine truth.

The world is in a chaotic, state religiously. According to the census by our government in 1936, there are two hundred fifty-seven different denominations in the United States. The very first article in our Bill of Rights—the very first amendment to our constitution—reads, "Congress shall make no law respecting the establishment of religion, or hindering the free exercise thereof." This safeguard, as long as our country stands, divorces church and state. There is not a king, a president, a governor, nor any other executive officer that can deprive you of your Bible and its truths. They dare not, they cannot, prevent your accepting this truth to the saving of your souls. There is not a denomination, nor an ecclesiastical body—in all the universe that can deny you the right to come to the word of God to learn His will; nor keep you from the fountain for cleansing opened in the side of the crucified Lord.

Our appeal is, and shall continue to be: "Shake off the shackles of men's

teachings that bind us; and let us wend our way back beyond every doctrine and denomination of man, back to the very fountain head—God's word—and drink deeply and satisfying from this spring of eternal truth." Are we asking too much in asking this? We are only asking that you do that which God requires.

Many have concluded that as the government guarantees the right to every man to worship God as his conscience directs, and recognizes the right of every denomination to a separate existence and protects that right, that God Himself is pleased with religious division and is the author thereof. Christianity is individual in its application, and the gospel is addressed to individuals. The appeal of the gospel is not to nations, races, groups and families. The man who comes to Christ will come independently of any one else. The individual is responsible before God for himself. This is God's will. But with all his right to exercise his own will and to choose for himself, the individual cannot ignore God's plan for his redemption. The church is an integral and important part in that plan. Just as the blood of Christ is necessary to the salvation of man, so is the Lord's church, for the church was purchased by the blood of Christ. (Acts 20:28.)

Is God pleased with the divided religious state of the world as it is today? Or, is it His will that there be unity? God would not be pleased with unity enforced by national laws, nor ecclesiastical regulations, nor by any unity that comes from the fertile brains of men. God demands unity among His people. But there can be but one basis of unity pleasing to the heavenly Father. That basis is the word of the Lord.

Lest there be some who would question the statement that God demands unity, we turn to the Bible for the revelation of His will in this

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matter. Open your Bibles at John 17:20-21 and read with me: "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." These words are from the Lord's prayer. The very shadow of the cross was upon him. So far as I can recall, it is the only prayer that the Son of God ever voiced for you and me. He prayed that we all might be one in God and Christ. He gave as the reason for this urgent desire: That the world may believe that God sent Christ into the world. Friend, would you like for this prayer of the Son of God to be answered? Then follow the instructions of God and not of men. Too many of us let some one else do our religious thinking for us. God has given us His will in His word couched in language that you can understand. He loves you and provides the way back to Him. Will you take that way?

Another scripture on this line of thought is found in I Corinthians 1:10-13. It reads: "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 you baptized in the name of Paul?" Continuing this same line of thought the apostle Paul has this to say, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. 3:1-4). In the same connection, the apostle speaks again: "Now these brethren, I have in a figure transferred to myself and Apollos for your sakes, that in us ye might learn not to go beyond the things which are written." (I Cor. 4:6, American Revision).

Paul had preached the gospel to the Corinthians. He had gone away. During his absence divisions had crept

into the church. Some were claiming to be of Cephas, some of Apollos, some of Paul, and some of Christ. Paul showed them conclusively that they were not to be divided, were not to wear his, or any other man's name, but were to speak the same thing, and to wear the name of Christ. He also told them that this wearing men's names was evidence of their carnality, and in Romans 8:6 the same apostle tells us that to be carnally minded is

death. He informed the Corinthian church that they were not to go beyond that which was written. That is the trouble of the religious world today: they have gone beyond the things written in God's word. The major purpose of the church of Christ is to call men back to the word of God. That is our aim in these broadcasts. That is our plea to every one listening in this morning. Will you give this plea careful consideration?



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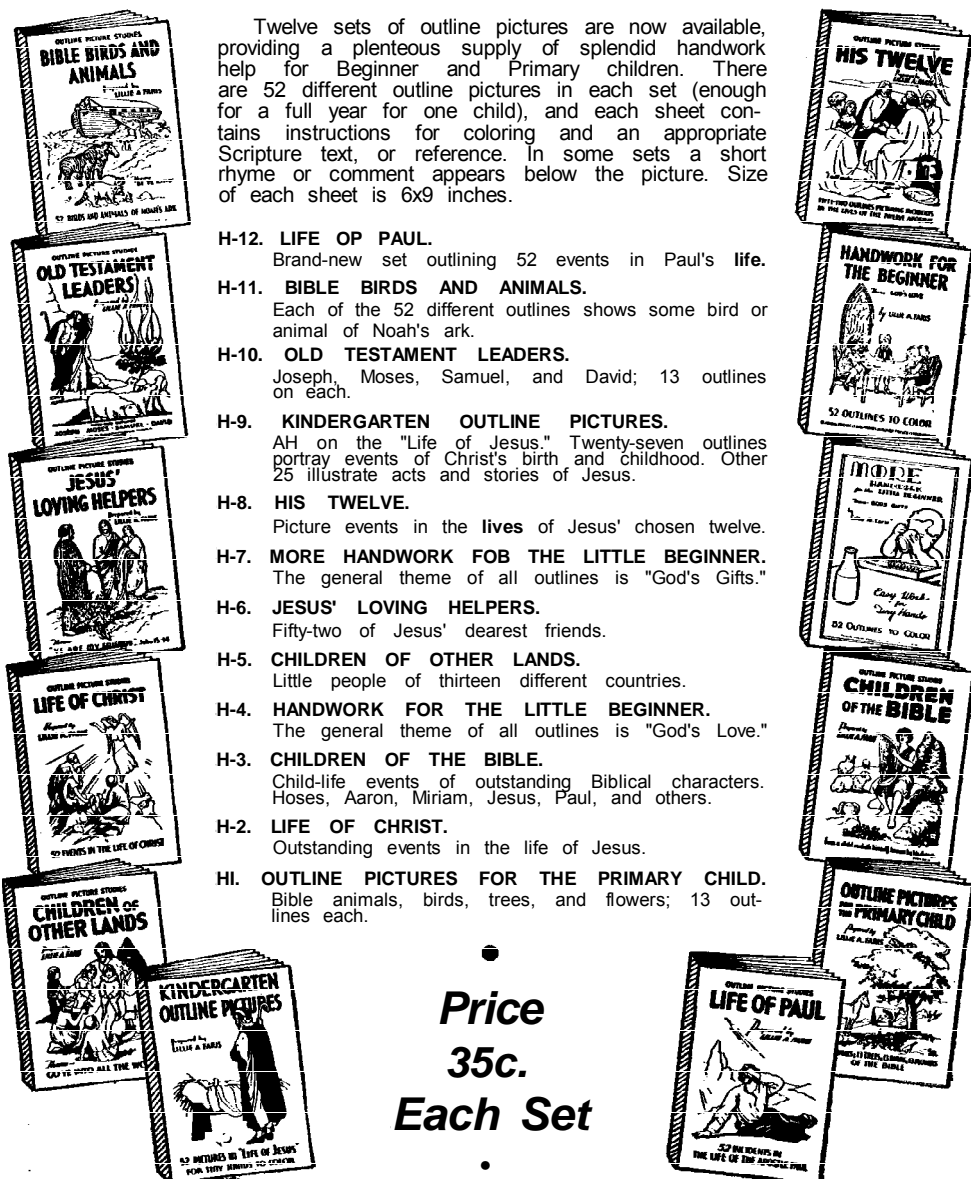
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The Day of Visitation

MRS. GEO. B. CURTIS

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" (Isaiah 10:3).

These were questions addressed to men who were living lives of ungodliness; and who were rich and strong in the results of their iniquity. To such men come these questions today. Do not resent them; answer them at least to yourselves.

All the warnings of the Bible are warnings of intelligent friendship. All its threatenings "are but the hoarse voice of God's love crying, 'Do thyself no harm' "!

Let self-love which has been your governing motive all through life move you to consider, before it is too late, what you will do in the "day of visitation." It will not always be with you as it is today.

There may come to you a "day of visitation" in the shape of affliction. Perhaps you have known little of it; but, if life be prolonged, it will certainly come to you. In Job 5:7 we read, "Yet man is born unto trouble, as the sparks fly upward."

The "day of visitation may come upon you in the form of broken health—blasted reputation—poverty—bereavement. These things may come upon you singly, or in various combinations, or all together. Strong men have been overtaken and overthrown by them.

What will you do in the "day of visitation" and desolation? To whom will you flee for help? To man? You will then learn what worldly friendship is worth. Will you then turn to God? But, will He then hear you? He does not necessarily listen to men merely because they are in trouble. In Judges 10:14 we read, "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation."

Again, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee" (Jer. 7:16). And in Proverbs 1:24-31 God says: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I will also laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind;

when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Hence God's Spirit will not always strive with man's spirit.

As a friend, may I counsel that it is only the faithful child that God hears and answers. If we spurn His counsel when we feel no need for it; he will spurn our entreaty when trouble comes upon us.

From Job 22:21-28 we read, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thy heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt life up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person."

It is a mean and miserable thing to have recourse to God only when in trouble.

But if your lot be different from all other men; and no day of visitation, or sorrow, ever dawns upon you; there will come a "day of visitation" in the shape of DEATH. That much is certain. What will you do then? To whom and to what will you flee for help? Friends and wealth—what will be their power then? And "to whom will you leave your glory?" Nothing is surer than that you will have to leave it.

"Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth, he shall carry nothing away: his glory shall not descend after him" (Psalms 49:16, 17). And in I Timothy 6:7 we find, "For we brought nothing into this world, and

it is certain we can carry nothing out."

But this is not all: Beyond there is a Supreme "day of visitation"—the Day of Judgment. You will be in that countless multitude which will stand before the "great white throne." You will not be overlooked nor forgotten then. You shall be judged according to the records in "the books" that will be opened there. In Romans 14:12 we read: "So every one of us shall give an account of himself to God."

Help—who then can render it to you? "Your glory"—it will then have disappeared. Or, it may re-appear as your shame.

Does one speak to you as a foe, or as a friend, when he urges you to prepare for this inevitable meeting with God? The time to prepare is NOW! The way to prepare is to hear, believe and obey the gospel of God's Son. This will strip these "days of visitations" of all their terrors. "Prepare to meet thy God!"

In the day of sorrows you can have a Friend who will know how to comfort you. In the day of death that Friend will be with you. In the day of judgment that Friend will be the occupant of the throne. If you have prepared for this "day of visitation" this Friend on this Day of Days will speak to you, not words that will blast you forever, but words that will find you with eternal joy.

(Note: This little article written by my wife, I consider so good that I wish to share it with the readers of The Gospel Light. Unknown to her I am mailing a cut to use with the article.—Geo. B. Curtis).

Lessons From The Old Testament

JESSE M. KELLEY

Achan's Sin (Joshua 7:1 to 8:35).

While the Israelites were destroying the city of Jericho, Achan, of the tribe of Judah, saw a garment that had come from Babylon, and a piece of gold and some silver. God had commanded that nothing be taken from this City. But Achan, believing that no one had seen him, took these for his own. Because of this sin of one man Israel was defeated in their next battle; at the small city of Ai. God, in giving Joshua an explanation as to why He had permitted Israel to be defeated, said that ISRAEL had sinned. Of course Israel, as a whole had not sinned, but the sin of just one of their number was laid to their charge and all suffered as a result. Of course, Achan, the one who had sinned was the only one punished; his life was demanded, but because of his unconfessed sin the progress of ALL Israel was retarded.

This account of Achan's sin and its result would be worthless to us if we could not learn something from it that is applicable to us today, and that we can do. Its application to us is this: When the church today allows sin to go

uncorrected within its ranks the whole church will suffer as a result. No, the whole church will not be punished because of the unconfessed sins of a few of its number, but the progress of the whole church will be hindered. Because of these "ungodly few" the church's influence in the community will be greatly retarded. It will lose its drawing power. It will become a mock and a sneer instead of the shining example that God intended that it should be. Church discipline is important—it is necessary to the continued progress of the local church. "A little leaven leaveneth the whole lump"—Jesus. Or, a little influence of the wrong kind will make a lot of influence of the right kind of no effect.

Personal Evangelism

J. C. NOBLITT

"And how I kept back nothing that was profitable unto you, but have showed you publicly AND FROM HOUSE TO HOUSE, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20:20, 21). In the preceeding verses there are two outstanding examples of primitive, first century "Personal Evangelism." First, the example of Paul teaching "publicly and from house to house." He not only taught, but "Showed you." First century personal evangelism, was manifested here, as it should be done so in the twentieth century.

The second example in these verses, was, there were no respecter of persons, in that Paul preached both to the Jews, and to the Greeks. What did he preach to them? "Repentance toward God, and faith toward our Lord Jesus Christ."

It's Definition

Personal Evangelism could be aptly defined as publishing good news. It also means teaching from person to person. "The word "didasco" signifies either to hold a discourse with others in order to instruct them, or to deliver a didactic discourse where others do not participate in a direct or verbal way. In the former use, there is an interchange of ideas and words between the teacher and pupil, and in the latter, there is a formal discussion which is designed to give more information." (Charles H. Roberson) In the entire lifetime of our Lord we find only 11 places that he taught publicly to a group or synagogues. (Matt. 4:23, 9:35; 13:54; Mark 1:21; 6:2; Luke 4:15; 6:6; 13:10 and John 6:59). The qualifications of teachers are not measured by this standard in the 20th century, but by his eloquence, and pulpit mannerisms. This is one primitive example, which we are failing to follow.

Christ Practiced and Emphasized It
In the third chapter of John one of the greatest examples of Personal

Evangelism was manifested, when our Lord, at the close of day Nicodemus came to him, and said "Rabbi (or teacher) we know that thou art a teacher come from God." Notice, Nicodemus came to Christ. He not only told him the glorious story of the New Birth, but how he was to live after he experienced it.

Then another example that is equal-

ly as effective as that one in the third chapter is the manner of teaching that our Master manifested to the Samaritan woman in the fourth chapter of John. When Christ tarried at the well, while the rest of the apostles went to the city to buy meat. "There cometh a woman of Samaria to draw water: Jesus saith unto her, give me to drink." After drinking this water,

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he told her, "thou wouldst have asked him and he would give thee living water." This statement aroused her curiosity, in that she replied "Sir, thou hast nothing to draw with, and the well is deep: from whence then has thou that living water?" We notice she asked the question, that signified her honest desire to learn of this precious water of everlasting life. The lesson from this reading is likewise a two-fold one in nature, in that this woman (an adulteress) was just as important to save as the important person, Nicodemus was, and that we should not look on any person, regardless of their position in life as unworthy. Second, Christ came to this sinful woman on an equal position. Nowhere do we find our Savior esteeming himself over some one else.

His admonition to Simon and Andrew, when he said unto them "Come ye after me, and I will make you fishers of men." He talked to them in the proverbial "fisherman's language," because that was their profession. With these very pointed examples of personal work, why can't we talk to our erring brethren, and commence the discussion, with the same things we have in common, instead of the differences.

It is the Work of the Church

"For the Son of man is come to seek and save the lost." Not long ago the writer heard this expression from one of our outstanding preachers: "I would not be caught in this part of town." The section that he had reference too, was one of the poorer sections. This situation is becoming entirely to prevalent throughout this country, in that we have begun to choose those whom we wish to add prestige to the church.

The people are to be soundly taught, and this is an integral part of the church. "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) "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15) "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). Therefore they that were scattered abroad went everywhere preaching the word." With these passages of scripture we cannot offer a single reason that will stand up, for our negligence in teaching both publicly and privately.

In strengthening one another, giving encouragement to those who are weak, Paul admonished the Christians at Galatia "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness considering thyself, lest thou also be tempted." This expression has been made innumerable times: Well, all I want to do is to barely squeeze in myself and I will be satisfied. Paul in his

writings to Timothy, admonished him to "Take heed unto thyself, and unto the doctrine for in so doing thou shalt save thyself, AND THEM THAT HEAR THEE." Hence, we know that we cannot go to heaven by ourselves, if our lives are exemplary of Christ, we will take someone with us.

It is a Personal Responsibility

The writer was attempting to teach an old congregation its duty toward personal work, and an elderly lady who was ably qualified to teach those who knew not the truth, said, "That's your job, to visit the sick teach the ungodly, and minister unto the needy." I realize that when a young (or old) minister attempts to teach the personal responsibility of each member, he will be most of the time opposed. Yet Isaiah told his people to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their Sins." Very few Christians can even tell scripturally why they are members of the body of Christ. This writer has asked several Christians—(?) both old and young, just why they are members of the church, and there has been a wide variety of answers, but very few scriptural ones. (See I Peter 3:15) If every family would teach their children the fundamentals of Christianity one half as effectively as the Catholics do their children the church of our Lord would grow beyond our highest expectations. Isaiah again testifies to his thankfulness over the blessed talents that the Lord had so bountifully bestowed upon him, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isa. 50:4)

The last words that Christ gave us, was to go into all the world, and preach, and teach, and unless we are doing this to the utmost of our ability we are not carrying out the great commission. The N. Main Street congregation in Tulsa, Oklahoma, fully realizes its responsibility, even though it is only five and one half years old, it has been sending as high as \$175.00 monthly to the support of small congregations, and its growth is phenomenal.

The prophet Ezekiel issues, a timely warning that can be well heeded, when he says, "When I say unto the wicked, thou shalt surely die and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but HIS BLOOD WILL I REQUIRE AT THINE HAND" (Ezek. 3:18). In reading the reports of various congregations the writer is impressed with the interest that is being manifested to send help to the smaller places, not only in these United States but to foreign countries as well, but we have only begun to scratch the surface as far as our duties are concerned. We must ever be mindful of our opportunities.

CHRIST IN THE HOME

(Continued From Page One)

dren will mind better if you do not tell them to do too much. Some children hardly know what to do, for fear the parents will say, "Don't do that," or "Do this."

Children, obey your parents and you will live longer, and you will have the love and esteem of those who know you. The word of the Lord says: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3).

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LYING

TED W. MCELROY
(EPH. 4:25)

"Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another."

This exhortation to put away lying, implies that some members of the Ephesian church were in the habit of indulging in falsehood. The moderns are likely as guilty as the ancients.

Why do people lie? Because a lie serves their personal interest better than the truth does. A few of the occasions in which people lie are:

1. An unholy desire to conceal and cover sin causes some to resort to lying. The right way is to uncover it by repentance and confession, then it will be blotted out by the blood.

2. Some spitefully seek revenge by hurling lies. They have suffered a supposed or real injury, and they turn to ungodly slanderous calumny to "get even."

3. In reply to criticism or correction some will answer with lies. They use falsehood to make their side appear favorable and to cast a shadow of reproach upon their critics.

4. Lying to gain advantage is a device of Satan almost as old as the family of man. Some try to gain influence by telling lies to destroy the reputation of others and some will lie just to gain money.

"Brethren lie not one to another."

Letters

In my scrap book are some letters,
Which contain the happy word,
That some loved one whom I tried to teach,
Was baptized into his Lord.

I can't describe those happy moments,
When I read those letters o'er
And now know that I might meet them
On eternity's bright shore.

When I obeyed the Gospel
And from man's doctrines I was freed,
There were so many of my loved ones,
Who had bowed to human creed.

I thought I'd never teach them
But it happened one by one,
Because each one taught the other
Once the teaching was begun.

And I think the happiest moments
That I ever hope to see,
Is when I received those longed-for letters,
That have meant so much to me.

—Mrs. John W. Wilson

OUTLINE PICTURES
For Children To Color

We call the attention of our readers to our advertisement on page three of this issue. We have just received a large shipment of these outline pictures and we recommend them for small children. Order several sets and we are sure you will be pleased.

Notes - Reports

Geo. W. Hardin, 213 Hope Street, Alexandria, La., Two baptisms and six placed membership since last report. Visitors every Lord's Day. Write us your friend's address here if you want a visit paid them.

Denton M. Neal, Lakeland, Florida, November 20: Brother George W. DeHoff has just closed a good meeting with us here. He did the good job that is quite typical of him, and it did great good. It was refreshing and edifying to the church. One was restored and six were baptized into Christ. I have enjoyed a good work of a little more than two years with this church. Having carried on a daily radio program, contributed monthly to the work in three places and provided meetings for three congregations this year, with Brother Tom Butler working with us since June, I feel that great good is being done and still greater can be done here. But being without living quarters I found it expedient to accept the work proffered by the Anacostia church in Washington, D. C. Brother Bonds Stocks has done a fine work there for more than three years and I am anticipating a pleasant and profitable association with them and other brethren in that section. My address after Dec. 1 will be, 133 E. St. S. E., Washington, D. C .

Cleon Lyles, Little Rock, Arkansas, November 26: One came for baptism at Fourth and State Sunday. The Heights church in Houston closed a meeting the 20th in which I preached. This was one of the most pleasant meetings in which I have had a part. Jack Meyer who has done good work at Heights for several years, is still at it. In my opinion we have no better men than Brother Meyer. The entire Heights congregation shares this opinion. Other preachers and churches in Houston helped much in the meeting.

H. V. Crumley, 108 N. Pine, Pauls Valley, Oklahoma, November 22: I moved here from Rogers, Arkansas the first of the month. We are now in a meeting with home forces. Attendance is good. Several from other congregations are in attendance.


Walter W. Leamons, Junction, Texas, November 22: We had visitors from many Texas cities, Sunday. Brother Paul Thompson, minister at Highland Park, Ft. Worth, did the preaching at the night service. He comes here every year to hunt deer. Our work is in excellent condition. A sub-school of Texas A. & M. College is virtually assured for Junction and it is believed building will be started very early in 1947.

F. O. Howell, P. O. Box 901, Vicksburg, Miss., November 20: I began work

with the splendid congregation here, October 13. Since my coming, a breach of some three years standing has been almost completely healed, and nearly all who went away are back and enjoying the splendid fellowship that now exists in the congregation. Agreement has been reached and all are forgetting the petty differences that separated between them. They have a splendid auditorium with full-size basement separated into class rooms and have no church-debt. The plant is adequate for present needs. Vicksburg is a city of about 30,000, and with proper handling of its affairs, the church has great possibilities. There are three splendid gospel preachers among the membership, whose services are available to near-by congregations.

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

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Ends of Mis-spent Lives

PAT BROADDUS

Recently it fell to my lot to conduct funeral services for a man who had died in shame and dishonor. Enroute home from the place of burial the undertaker remarked that it was his business with the twisted, frazzled, and broken ends of mis-spent lives. He then proceeded to relate stories of a number of cases which had come under his observation during the many years he had worked as a mortician. While I readily agreed that the lives of the characters mentioned in his stories were lived in vain, yet I felt that a detailed discussion of the subject would reveal a vast difference between us as to what constitutes a mis-spent life.

As he talked I thought of the countless thousands who were at that very moment raising to their lips the cup whose contents flows from the gutters of hell. A high percentage of that number will eventually die in prison or on the gallows. Of course the undertaker would say that their lives were lived to no good purpose, but not all drinkers will drag out a miserable existence behind the cold gray walls of a prison. Not all of them will hear pronounced the sentence of death for sins they have committed. In spite of their evil habit, some of them will rise to places of prominence. They will come to hold responsible and respectable positions in the world, and when they are dead the world will determine their worth by the degree of success they have attained in their professions, but God will judge by another standard—a standard which will reveal that their lives were mis-spent.

In the church there are men and women wasting some of the best of talent upon the things that will perish. Some of them could be able teachers of God's word, but if they would teach, they must themselves know the will of the Lord, and they have never put forth the necessary effort to learn. While they should be teachers they have need that someone should teach them. There are splendid singers who have never learned the importance of being always at their post of duty. There are others who possess that rare gift which enables them to form a warm friendship

from every acquaintance; yet they never mention to their many friends the name of Christ or the church for which he died. Surely the judgment will reveal the fact that their lives were mis-spent.

In the sectarian churches are many honest sincere and deeply religious people spending their lives in building up organizations for which there was not a drop of blood shed upon cavalry. When at last they are called upon to give an account for the talent they have wasted what will their answer be?

Through both private and public teaching I have tried to reach the man who depends upon morality for salvation and I have found him hard to convince of his lost condition; for he well knows that his character will compare favorably with that of many Christians. Day after day he sows the seeds of kindness, gentleness, and charity, but he sows in the wrong field. Christ receives not the glory, and the workman receives not the reward.

When he is gone he will be added to the ever increasing number of those whose lives have been mis-spent.

Thoughtless parents who consider themselves loyal Christians often become greatly concerned about getting their children into society. They want to be sure that their children will go far in the world. Why not let that training and encouragement be of a character that will insure their souls against eternal loss. Is it not a tragic thing to bear the responsibility for the mis-spent lives of your children?

The world needs but little teaching concerning the brevity of life and the fact that man lives but once, but its need for the knowledge of those things which go to make up a truly successful life is great. The moral man needs to know that morality will not save, the sectarian must be taught that Christ did not die for all those human organizations differing in origin, name, doctrine, and practice. Slothful children of God must learn that they endanger their souls by wasting their talent. Foolish parents should know that real success cannot be measured by the standards of men. When there is enough teaching along these lines, there will be fewer mis-spent lives.—919 Second Street, Porterville, California.

Total Depravity

STERL A. WATSON

Pendleton's Manual, Art. 3, Page 46: "We believe that man was created in holiness, under the law of his maker; but by voluntary transgression fell from the holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse."

The above position is held in common, with few exceptions, among denominational churches. It is one of the nefarious tenets of the "old mother of harlots and abominations of the earth." Question 266 of Roman catechism: What is the original sin? Answer: "The original sin is that that we inherit from our forefather Adam. Because of his transgression, we are born into this

world with its guilt upon our souls." There are several branches of Baptists that hold the above doctrine. It is true that a father may so live as to effect the life of his child. For instance, a parent may be a drunkard and spend all he earns for liquor. As a result of his sins, his child may suffer for the necessary things of life. But, who would think of accusing the child of being a sinner just because he suffers the consequences of his father's sins? In Acts 17:28 Paul quoted with approval the heathen poets who said, We are also HIS offspring. In Heb. 12:9 reference is made to two fathers. One is the fleshly father, the other is the father of spirits. God is the father of spirits else the writer would not admonish Christians to be in subjection to the father of spirits. Man cannot be the offspring of God in a fleshly sense. In that re-

spect, he is the evidence of God's power in creation. God is a Spirit, and a spirit hath not flesh and bones. Like begets like. Everything must bring forth after its kind to please God. In this God is no exception. He being a Spirit, so is his offspring.

In James 3:9 God says: "Men ARE made after the similitude of God." Most denominational preachers admit that Adam WAS made after the similitude of God, but James says that MEN ARE made after the similitude of God. One would think to read sectarian creeds that men are made after the similitude of the devil. Inspiration declares that man is God's offspring, bears God's likeness, is God's spiritual offspring. Christ said, Matthew 12:33: "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."

If man is born totally depraved in soul, body, and mind, as some think, the spirit that is in man cannot possibly be fathered by God. You see, the article says ALL mankind. . . is destined to ETERNAL ruin, without defense or excuse. In other words, the child is born into this world with enough of the guilt of sin upon its soul to send it to eternal hell. It is not a matter of temporal death, according to the creeds, but an eternal something. Romans 5: 12 is sometimes used to bolster the idea of total depravity. It is said that death passed upon all men because they inherit the guilt of Adam's sin. But Paul says, "Death passed upon all men, for that ALL have sinned." The truth of the matter is, we all suffer the effects of Adam's sin. As a result of his sin, he was driven from the garden that contained the tree of life, and the gate was closed. Being placed under temporal conditions, a temporal death followed, of course. The reason we die is because we are born away from the tree of life, by divine appointment.

The first book in the Old Testament tells about man's separation from the tree of life. He left it by disobedience. The last book in the New Testament, Rev. 22:14, "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." Thus the Bible forms a complete circle. If obeyed, it will bring man back to his original state of purity, and fit him for the eternal home of the faithful.

Sometimes men use Eph. 2:1-4 to try to prove infant depravity. "You hath he quickened, who were dead in trespasses and sins." Note, this verse does not say that they were born dead in sins. Both words, trespasses and sins, are plural, showing that the idea of the original SIN (which is always referred to as singular) could not have been in it. Moreover, the ones who were dead in sins WALKED according to the course of this world. . . and had their conversation in times past in the lusts of the flesh.

Infants are not born walking and

talking. These had become old enough to fulfill the desires of the flesh and of the mind. But emphasis is placed on verse 3, latter part, "And were BY NATURE the children of wrath, even as others." When were they "by nature" the children of wrath? When they fulfilled the lusts of the flesh, and walked according to the course of this world. I Cor. 11:15 Paul says that nature teaches you that, "If a woman have long hair, it is a glory to her." It simply means, by long habit, practice, or custom, has become nature for a woman to have long hair. Girl babies are not born with long hair by nature. Their hair is short and grows long, when they grow older. But verse 14 says, "If a man have long hair, it is a shame unto him," and nature so teaches. But, if a man allowed nature to take its course, his hair would be long like a woman's. Psa. 51:5, "Behold I was shapen in iniquity, and in sin did my mother conceive me. This verse is used so often by those who teach infant depravity. It should be remembered that David did not say that all mankind was shapen in iniquity and conceived in sin. He spoke of himself as an individual. He said not one word about his birth, but spoke of his shapening and conception.

A correct understanding of what David was speaking of will prove the exact reverse of what they try to make it prove. David lived and died under the old law, and was subject to that law. Deut. 23:2, "A bastard shall not enter into the congregation of the Lord; even to his 'tenth generation' shall he not enter into the congregation of the Lord." Genesis 38 gives an account of Judah becoming the father of twins by a Canaanitish woman whose name was Tamar. Pharez, the older of the twins, stands in the blood line. The first chapter of Matthew gives the genealogy of Christ. In the line therein given, David is just ten generations this side of Pharez. The law extended over the ninth and up to but did not include the tenth generation. David's mother, being the ninth generation, stood under the transgression. David was shapen and conceived under the ninth generation, but being the tenth generation was permitted to stand in the congregation of the Lord. Moreover, such was characteristic of the old law.

In Ezek. 18 God sets forth the proof that his ways are equal. In that he argues that the son shall not bear the iniquities of the father, neither shall the father bear the iniquity of the son: This is prophecy concerning the Christian era. One would as well try to make poor old Adam guilty of our sins as to make us bear the guilt of his sin. Otherwise there would be no equality in God's ways. Do you think that a man who lives a faithful Christian life, and dies in the faith, should be held under the guilt of sins committed by his grandson? If that is the case, there is no hope of salvation for anyone.

(More Later)

Canton Bible School Building Repaired

Geo. S. Benson

The Canton Bible School building was damaged by the Japanese when they entered Canton in 1938. It was later further damaged from various sources as the war continued and at the close of the war was found occupied by Chinese soldiers.

Last summer Brother Leung Hoi-Kit succeeded in obtaining possession of the building from the Chinese government. The soldiers were evacuated and he obtained the services of a contracting company for the repair of the building at a cost of \$5,000.00.

Last spring I had appealed to brethren for funds for the repair of the Canton Bible School building and had on hand \$5,000.00 for that purpose when the contract was let. This money has all been forwarded to Brother Leung for the repair of the building. A letter came last week from the American Consul in Canton stating that he had gone out and inspected the building and found the repairs being completed in a very satisfactory manner and the building in possession of Brother Leung.

A letter from Brother Leung states that they are now holding Sunday services in the building and using it for other purposes and that it will be able to provide housing for Brother Davis and his family and other new missionaries upon their arrival there.

Because of the wide interest shown in the future of the Canton Bible School I am glad to be able to report that the building is again in our possession and completely repaired. This represents the only property we actually possess in China and accordingly, is of great importance to our new missionaries returning and will greatly facilitate the renewing of an effective program of missionary work in South China.—Harding College, Searcy, Arkansas.

A recent report from Brother R. A. Robins tells us he has begun his second year's work with the congregation at Poteau, Oklahoma. He says the church there is doing fine in every respect. A nice group of young people and great interest in the young people's class.

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IMMOBILE SECURITY

VAUGHN D. SHOFNER

The refulgent rays of the sun are split softly from the radiant east, then in opulent glow at noontide he awakes the world with his sultry breath. Soon the western horizon burns brightly, wanes swiftly, colors incomparably and silently succumbs as the soft, purple fingers of twilight gather the ebon draperies of night. Seasons come; for a little while they are with us and then they are replaced with the beauties of another scene. Years glide by as mile-markers on life's railroad. Ever-moving, ever-changing; time is a mobile thing.

Man rises to power. Pomp and grandeur are his as he sits on the highest pinnacle of fame. Armies march at his command; rivulets of blood run in the wake of the charge, but down the dusty road of life he lays his armor down and the once worshipped body returns to dust and ashes. There is no real security in man and his ways.

Nations rise in power, set the standards of life and their subjects bask in the safety of their power only to be catapulted into capitulation.

The man of rags stands on the auction-block, but soon the standards change and slavery is no more. Society demands hard liquors, is steeped in its stupefying sordidness, throws it aside as dross only to retrieve its debasing debauchery at a later date. Social standards are fragile things.

All material things are made to move by a greater power. That power spoke in the past and the earth trembled. That power delivered from the Pharaohs of Egypt with such might that "the sea saw it and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs." That power has said, "Yet once more I shake not the earth only, but also heaven. 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. Wherefore we receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:26-28).

Those things that are shaken; those things that are moved are proof of the immutability of God and his word. The removal of those things shall be, that the unshaken things may remain. Satan, today as always, seeks to move us along with the things movable that we might not remain with the things immovable. "Thou shalt not surely die," he lies, and man falls for his falsehood. "It is written, God will give his angels charge concerning you, that you cannot be harmed; you cannot fall," he wrests the Scripture, and man in delusion dies. "Prove by a sign that you're a child of God," he tempts, and man, by the power of suggestion, is hypnotized by the devil.

Sin is slyly presented that it may

move millions away from the kingdom. Friends and loved ones move us from the righteous way. The fetters of friendly love and kinship tie the blind-folds about our hearts and often we are enticed in this way to leave the faithful few to follow the multitudes down into the valley of sin and pleasure.

With faith in God and his word, these things cannot turn us from him. When we have faith we will resist the devil and make him flee. Because of faith in the immutable will of God, when the devil melliflently measures the words of that will by his own false standard, we will not be moved. When sin intervenes we will fight our way to the cross of Christ and rest in its sheltering shades. When the ties of love and kinship turn us from the paths of righteousness, we will look to Zion's hill and see a greater love. We will anchor our hopes in the immutable harbor with desires beyond this sphere of sorrow. We will stand with Paul and face the philippics of the world, assured that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

When all things move and change let us cling to the "immutable counsel of God." When time's mobility ceases and eternity has its beginning; when "the heavens pass away with a great noise, the elements melt with fervent heat and the earth and the works therein are burned up," may our hopes be safe in the cleft of the rock that the awful storms of time could not rive, but was riven by the mighty thunderbolt of divine justice—the Rock of Ages, and that Rock of Christ.—Box 622, Welling-ton, Texas.

Thanksgiving at Harding College

Geo. S. Benson

The regular homecoming was held at Harding College on Thursday, November 28, climaxing a lectureship which began on the preceding Sunday.

On Thanksgiving morning a sunrise song service was conducted in the auditorium, with 200 people present. At nine o'clock came the meeting of the alumni which was the largest held in a good many years. At ten o'clock came the regular Thanksgiving meeting at which probably 1,000 people were in attendance at the two audiences, one in the auditorium and one in the gymnasium. Both places were crowded. The speaker in the gymnasium was L. O. Sanderson. The speaker in the auditorium was G. C. Brewer.

It is customary at the Harding College Thanksgiving service to take a contribution for foreign missionary work. This year we requested a contribution of \$2,500.00, to be used for buildings and equipment for the brethren in South Africa. Brother Alvin Hobby, just home from eight years in Africa, spoke briefly on the need for funds there. The response was most gratifying as a total of \$3,200.00 was contributed. We are seeking however,

additional contributions to bring this to a total of \$5,000.00, which we expect to send in a single sum very shortly.

At the noon hour dinner was served in the Harding College dining hall, where 1,016 people were served with roast turkey, roast beef, cranberry sauce, fruit salads, vegetables, pies and cakes.

At two o'clock the audience assembled in the two respective meeting places where two more lectures were delivered, this time by G. C. Brewer and E. W. McMillan. At 3:30 came the exciting basketball game between the Varsity and the Alumni which was won by the Alumni by one point. At 7:30 the audience again assembled for a lecture in each of the respective meeting places, where G. C. Brewer and L. O. Sanderson spoke.

Then, as though the day had not been long enough, there was a request for another meeting to sing hymns at nine o'clock. At least 300 people assembled and the singing continued until ten thirty, when it ended with the Alma Mater.—Harding College, Searcy, Arkansas.

Too Busy

A merchant sat at his office desk, and all around him were letters, bills and other evidences that he was much absorbed in the details of his business. The minister of the church entered and said:

"I have come to try to interest you in a matter of great importance to the cause of Christ."

"Oh, you must excuse me, brother," said the merchant. "I am too busy to attend to that matter to-day."

"When shall I call again?" said the minister.

"I cannot tell you now; I am very busy," replied the merchant.

The minister bowed himself out with a sad, heavy heart, and the merchant turned again to his papers.

Just a few days after the above incident, a disagreeable stranger stepped into this merchant's office and laid a cold, moist hand upon his brow and said, "Go home with me," and the merchant laid down his pen and closed his desk and went home. He felt dizzy, faint and sick.

A cold chill settled on the merchant's heart, specters of ships, notes, ledgers, houses and lands flitted before his excited brain. His pulse beat slower; his heart heaved; a thick film gathered over his eyes; his tongue refused to speak, and the death damp was on his brow. He now knew that the name of his stranger visitor was "Death."

If we are "too busy" to do good, it is well to remember that we cannot be too busy to die!—Unknown.

Brother B. A. George, Danville, Arkansas has some time for meetings in 1947. Anyone desiring his services may contact him.

Does Man Posses An Immortal Soul (Spirit) And Is It Conscious Between Death And The Resurrection?

GEO. B. CURTIS

MATERIALISTS' TEACHING ON THE EXISTENCE OF HELL, EXAMINED

One of the prime doctrines of all materialist's—Seventh Day Adventists, Jehovah's Witnesses and others—is that there is no eternal punishment for the wicked. They contend that *hell* means the *grave*, and nothing more. There is nothing farther from the truth. We propose to study in this article the Bible meaning and teaching on the words *grave* and *hell*.

In the Old Testament there are five Hebrew words that are translated *grave*, namely, "bei", "qeburah", "qeber", "sheol" and "shachath."

"Bei" is found once only in the Old Testament scriptures, in Job 30:24. Its translation as *grave* is questionable. The marginal reading gives *heap*. The Revised Version renders the Hebrew word "bei" "in his fall."

"Qeber" and "qeburah" are of the same root in the Hebrew and are invariably used to denote the place of burial in all their translations.

I think it worthwhile to give each scripture from these words for study and reference. *Grave* from "qeburah" is found in Genesis 35:20 (twice); Ezekiel 32:23, 24. This word is also translated *sepulchre* five times: Deut. 34:6; I Sam. 10:2; II Kings 9:28; II Kings 21:26; II Kings 23:30. It is translated *burial* four times: II Chron. 26:23; Eccl. 6:3; Isa. 14:20; Jer. 22:19. "Qeburah" is translated "*burying place*" once: Gen. 47:30. A perusal of these scriptures will show that in every instance where the word "qeburah" is used it refers to the place of deposit of the dead body, or its interment. The same is true of "qeber."

The Hebrew word "qeber" is translated *grave* thirty-four times. Here is the list: Gen. 50:5; Exodus 14:11; Num. 19:16, 18; II Sam. 3:32; II Sam. 3:37; I Kings 13:20; I Kings 14:13; II Kings 22:20; II Kings 23:6; II Chron. 34:4, 28; Job 3:22; 5:26; 10:19; 17:1; 21:32; Psalms 88:5, 11; Isa. 14:19; 53:9; 65:4; Jer. 8:1; 20:17; 26:23; Ezek. 32:22, 23, 25; 37:12 (twice), 13 (twice); 39:11; Nahum 1:14. "Qeber" is translated "*burying place*" six times: Gen. 23:4, 9; 50:13; Judges 16:31. It is translated *sepulchre* twenty-six times: Gen. 23:6 (twice); Judg. 8:32; II Sam. 2:32; 4:12; 17:23; 23:30; I Kings 13:22, 31; II Kings 13:21; 23:16 (twice), 17; II Chron. 16:14; 21:20; 24:25; 28:27; 32:33; 35:24; Neh. 2:3, 5; 3:16; Psalms 5:9; Isa. 22:16 (twice); Jer. 5:16. In each instance this word is used refers to the grave as we understand the term—the place where the dead body is deposited. When inspiration referred to the burial of the bodies of the dead the words "qeber" and "qeburah" are always used. The word "sheol" is used in connection with the unseen state of the dead, and corresponds to the Greek word "hades." "Sheol" refers to the unseen state of the dead without regard to whether the state is bliss or woe.

In the following scriptures "sheol" is translated *grave*: Gen. 37:35; 42:38; 44:29; 44:31; I Sam. 2:6; I Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Psalms 6:5; 30:3; 31:17; 49:14 (twice); 49:15; 88:3; 89:48; 141:7; Prov. 1:12; 30:16; Eccl. 9:10; Sol. 8:6; Isa. 14:11; 38:10; 38:18; Ezek. 31:15; Hosea 13:14 (twice). Here are thirty one times in the King James translation that we have the

Hebrew word "sheol" rendered *grave*. A careful examination of these scriptures will show that the word here also means the unseen state of the dead, not the place where the body is deposited.

The word "shachath" is rendered *grave* in the King James translation in Job 33:22.

"Sheol" is translated *hell* thirty-one times, namely: Deut. 32:22; II Sam. 22:6; Job 11:8; 20:6; Psalms 9:17-16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Prov. 5:5; 7:27; 9:18; 15:11; 15:24; 23:14; 27:20; Isa. 5:14; 14:9; 14:15; 28:18; 57:9; Ezek. 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Habakkuk 2:5. All these refer to the unseen state of the dead. "Sheol" is also translated *pit* three times: Num. 16:30, 35; Job 17:16. These also refer to the unseen state of the dead.

The above word study compliments all the Hebrew words that are translated *grave* and *hell* in the Old Testament. We shall next direct our study to the New Testament in connection with the words *grave* and *hell*.

There are three Greek words translated *hell* in the New Testament: "hades", "gehenna" and "tartaroo." Hades refers to the unseen state of the dead without reference to punishment. Gehenna and tartaroo refer to the hell of punishment.

The Greek word "hades" is translated *hell* ten times and occurs in Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev. 11:8; 6:8; 20:13, 14.

The word "gehenna" is translated *hell* eleven times and is found in Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 23; Mark 9:43, 45, 47; Luke 12:5; James 3:6. "Tartaroo" is found one time only, in I Peter 2:4, and is translated *hell*. In I Corinthians 15: 55 "hades" is translated *grave* in the King James Version.

None of these words are ever used in Holy Writ to designate the place of depository for a dead body. When the voice of inspiration speaks of the grave, or tomb, a different Greek word altogether is used. This word is "mnemeion," or "Mnema."

"Mnemeion" is found forty two times in the New Testament scriptures. It is translated *grave* eight times. It occurs in Matthew 27:52, 53; Luke 11:44; John 5:28; 11:17, 31, 38; 12:17. Its kindred word "mnema" is translated *grave* in Rev. 11:9.

"Mnemeion" is translated *sepulchre* twenty nine times and occurs in Matthew 23:29; 27:60; 28:8; Mark 15:46 (twice); 16:2, 3, 5, 8, Luke 11:47, 48; 23:55; 24:2, 9, 12, 22, 24; John 19:41, 42; 20:1, 2, 3, 4, 6, 8, 11 (twice); Acts 13:29. "Mnema" is translated *sepulchre* in the following scriptures: Luke 23:53; 24:1; Acts 2:29; 7:16.

"Mnemeion" is translated *tomb* five times, namely: Matthew 8:28; 27:60; Mark 5:2, 3; 6:29. "Mnema" is translated *tomb* twice: Mark 5:5; Luke 8:27.

A study of these scriptures discloses that God has made careful distinction in his word between the grave and eternal punishment. We believe that this list is of sufficient importance that it should be filed for future use.

Our next article will deal with the idea of eternal punishment.

A Few Things I Have Noticed

R. L. COPENING

Some members are wanting all the preaching on first principles, and not enough on Christian duties. I believe there are reasons for this. The greatest reason for this, I am persuaded, is that a few have become so wedded to the World that when they hear a sermon on Christian duties such as regular attendance on the Lord's Day (Acts 20:7; Heb. 10:25), they will start making excuses, especially of Heb. 10:25 saying, "the writer did not mean the first day of the week, but was talking of the judgment day. We should be able to find out what the writer had in mind by a careful study of the subject. Hear the writer again; "forsake not the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching."

What do we find? A day that can be seen approaching, a day that we can, and should, assemble on. Now what day can we see approaching? First Day of the week (Acts 20:7; 1 Cor. 16:2), we find them assembling. It is not fair to consider one side and not the other, so we will see about the possibilities of it being the JUDGMENT DAY. The judgment day is a day that can not be seen approaching. Jesus said, "it was as a thief in the night" so we know it is not the judgment day that we can see approaching. Too we are not to forsake the assembling of ourselves. Now we know that if we had any choice in the matter we sure, as a whole, would not assemble for the judgment day. I would think that any fair-minded Christian would quickly agree that the writer of Hebrews was speaking of the Lord's Day and not the Judgment Day.

Let us notice something else that makes Christian duties unpleasant to some folk. The subject of CONTRIBUTION. If the preacher speaks on the duty of Christian giving to help support the Lord's work, he then and there, by some, becomes a preacher after money. Yes, he is often spoken of as soft and never does say anything about BAPTISM.

Another unpleasant subject for some is visiting. If James 1:27 is quoted, thereby exhorting Christians to visit the sick, we hear, "let the preacher do the visiting," he has plenty of time. I am made to wonder why people think that the preacher is to do all the visit-

ing. Do you suppose those who say that are too busy??? I usually find that they have time to make money, and carouse around where they have no business.

We could go on and talk of studying, praying, singing, or teaching, and people would make about the same arguments.

We have been driven to the conclu-

sion that the reason our brethren some times do not enjoy sermons on Christian duties is because of the ungodly life they have been living. As long as we preach loud and long on WATER BAPTISM and nothing else, we are fine and dandy, but when we leave the first principles and try to go toward perfection, we become SOFT.—Duke, Oklahoma.

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A. E. Findley, P. O. Box 405, Waskom, Texas, December 1: Our meeting at Van, Texas closed last Sunday night. The brethren said it was the greatest meeting ever held in the town. People attended from Fort Worth, Dallas, Wills Point, Grand Saline, Minneola, Jamestown, Ben Wheeler, Colfax, Sandflat, Tyler, Longview and Waskom.

Christ Our Wonderful Redeemer

GEO. B. CURTIS

(Radio Sermon, Nov. 23, 1946)

"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."

From any viewpoint, Jesus Christ is a wonderful character. If we regard him simply as a man, we must concede him the very first place as a human character. No man has so indelibly left *his mark upon the world and shaped its destinies* so fully as the Son of Man. But we wish to speak to you today of Christ as the Wonderful Redeemer.

I'd like to take you with me today along the pleasant aisles of the Christ story for a general view of this Wonderful character called "Jesus." Our first view will be his pre-existent state. By pre-existence I mean that state of our Lord with the Father before he came to earth as Bethlehem's babe.

We might have had the conception that Christ had his first existence when born in the Bethlehem stable. Not so. He had a wonderful career with the Father before coming to this earth of ours. We read in John 17:5, "And, now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." In John 8:58 Jesus says, "Verily, verily, I say unto you, Before Abraham was, I am." We might well inquire as to what this pre-existent glory was; and God's word furnishes a ready answer, God, the Father, said to a co-worker with him in creation: "Let us make man in our own likeness." This language demands a divine helper in the task of creation. Who was this co-worker?

This question is answered for us in the first chapter of John's gospel. We read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-14). Yes, before the morning stars sang together, this eternal Word had glory with the Father. But when a Redeemer for sinful man was needed, he left this glory with

the Father; he left the praise and adoration that we might live. "The Word became flesh."

Next we view this Wonderful Redeemer through the eyes of the prophets. In Acts 10:43 Peter states: "To him (Christ) give all the prophets Witness." This we find to be true. Every prophet of the Old Testament spoke concerning his coming to earth. God, the Father, gives us the initial promise and prophecy concerning Christ coming to earth in his first advent. To the serpent in the garden God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Christ, the seed of the Woman, is here first promised. Moses said of him: "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" (Deuteronomy 18:5). The Psalmist David sang of him in the words of the beautiful twenty-third Psalm: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me besides the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Again, David sees him in the terrible agonies of the cross in these words: "For dogs have compassed me: the assembly of the wicked inclosed me: they pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture" (Psalms 22:16-18). Isaiah brings the scenes of the sufferings of our Lord before us in the fifty-third chapter of his prophecies. We hear him say, "He was a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and

as a sheep before her shearers is dumb so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

The prophets saw the purity of his life, the awfulness of his death and the glory of his resurrection. They saw him rejected of men as a rejected stone

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in a great building that later became the head of the corner. They saw his virgin birth. Listen again to Isaiah: "Therefore, the Lord shall give you a sign; Behold, a virgin shall conceive, and bear a son, and thou shalt call his name Immanuel" (Isaiah 7:14). The prophet Daniel tells the exact time of his birth. Hear his prophecy: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks." This was written five and one half centuries before the coming of the Lord; yet the time was announced by Daniel to the exact year. From the time that king Cyrus of Persia issued the order to rebuild Jerusalem until the birth of Christ in Bethlehem was four hundred eighty three years corresponding to the sixty-nine weeks of Daniel 9:25—a day for a year in prophecy.

The prophet Micah informs us concerning the very place where he is to be born. Hear him: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

Through the eyes of Balaam we see Jesus as "the star of Jacob" and "a Sceptre that shall rise out of Israel." Malachi sees in him the "Son of righteousness with healing in his wings." Again, he is the Lily of the Valley, the bright and morning star, the shelter in time of storm, a spring in the desert and the shelter of a rock in a weary land; and again "the chief among ten thousand." In prophecy, Christ is a thing of rare beauty. In fulfillment he far surpassed all that prophets foretold.

Sermon after sermon could be preached from the inexhaustible field of prophecy concerning the Christ. But we must turn from the pleasant paths of Old Testament prophecies into a consideration of his Wonderful birth. We have no way of knowing the day of his birth in Bethlehem. In a few weeks the world will remember that day in its annual Christmas cheer. Forgetting that which the world terms observance of the birth of Jesus let's go back to little Bethlehem Ephratah for first hand news concerning this blessed event. There lived in the despised village of Nazareth in the long ago Joseph and his espoused wife, Mary. An edict came from Augustus Caesar that all must return to their native city for taxing. In obedience to this decree Joseph and Mary make the toilsome journey to Bethlehem. The little village is crowded to the utmost. The tired, travel-worn couple seek the shelter of a stable for the night. Mary is great with child. The night of her delivery has arrived. We let Luke here take over the story: "And Joseph also went up from Galilee, out of the

city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child. And so it was while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for him in the inn" (Luke 2:4-9).

Could any one have looked down upon this manger scene in the Bethlehem stable and foreseen that future time would have been reckoned from that birth? Could any one have convinced the Great Caesar who then held sway over the Roman world, that the seemingly insignificant son of the Nazareth carpenter would scatter the dominions of the proud monarchs of Rome as the wind drives the chaff from a summer's threshing floor?

Let's visit the Judean shepherds who this night are watching their flocks on the hills of ancient Judea. Again Luke, the beloved Physician, tells the story in all its beauty. "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angels a multitude of the heavenly host praising God and saying Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14).

Great men had been born into the world since the birth of Cain, Eve's firstborn. The great men of Egypt, Babylonia, Media, Persia, Israel, Greece and Rome had been born but heaven's silence had never been broken to announce their birth. Now as this lowly child lies cradled on the hay, the hosts of heaven comes down among men, and sings the grandest anthem that the world has heard: "Glory to God in the highest, and on earth peace, good will toward men."

Wise men from the east guided by the star wended their way to this remote manger with its priceless jewel. There age and wisdom paid homage to the divine infant. May that star that guided these wise men be permitted to guide our steps along the paths of righteousness. And may the star, the manger, the angels, the song ever remind us of a Father's great love and a Son's unselfish sacrifice. May we cradle the babe of Bethlehem to our hearts until the man Christ rules completely in those hearts by faith.

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J. B. Redd

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VOLUME 17

DELIGHT, ARKANSAS, DECEMBER 19, 1946

NUMBER 4

IN RETROSPECT

FLANOY ALEXANDER

As this last issue of The Gospel Light for the year 1946 goes to press we feel that it would be incomplete were we not to express to you, our friends and readers, our appreciation and thanks for your cooperation and good will throughout the year that is nearing an end.

Were it not for the thousands of our friends who have been so loyal and who have stood by us so faithfully with both their moral and their financial support we could not have accomplished the good that we have. Most of our subscribers have been exceedingly prompt in renewing their subscriptions, and many have subscribed for their neighbors and friends; this is appreciated so much. Although some have allowed their subscription to become overdue, we are sure that in most cases this is unintentional, and we appreciate the fact that they continue to let the paper come into their homes and perhaps glean some good from its pages from week to week. We would, however, like to impress upon all that the prompt renewal of your subscription helps us to give you a better paper, and we would suggest also that *now* is a fine time to renew that subscription that has already expired, or is about to expire.

Particularly dear to *our hearts* at this time are those who have contributed their writings for the paper from time to time throughout the year. These writers serve the paper without remuneration in a financial way. Lack of space here forbids our naming all who have contributed matter for publication, but to each and every one we say, thank you.

To our co-workers in the plant who have helped make possible the printing and mailing of the paper each week we owe a debt of gratitude. A goodly measure of the meager success the paper may have attained is due to their co-operative spirit and will-

ingness to serve in a field of endeavor wherein their reward is not measured altogether in terms of dollars and cents. Through their co-operative efforts we have been enabled to roll from our presses approximately 200,000 copies of The Gospel Light during the year. This means that several gospel messages have gone forth each week from The Gospel Light plant into the 48 states, Canada and other countries.

Besides The Gospel Light we have published thousands upon thousands of other gospel papers, tracts, booklets and books. Besides our own publications we have distributed daily throughout the United States much

gospel literature of other publishers in the brotherhood. We have also served churches and ministers by the hundreds with a fine line of commercial printing of all kinds.

These things are not said with the intent to glory on our part, but that you may know that the small sum that you pay to receive The Gospel Light, or as an exchange for any other service we may render, is used either directly or indirectly in the promulgation of the Gospel of Christ.

As we look ahead to the new year we are anticipating a greater measure of your cooperation and assistance as we strive harder to accomplish greater things during 1947 than we have in 1946.

To one and all, we say, "Greetings of the Season, and best wishes for the New Year."

Christ Our Wonderful Redeemer

GEO. B. CURTIS

(Number 2)

(Radio sermon preached over KSIL, Silver City, New Mexico, December 1, 1946).

"For unto us a child is born, unto us a Son is given; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6).

I spoke to you last Lord's Day on the Wonderful Redeemer in regard to his pre existence, prophecy concerning his coming, and his wonderful birth. This morning I shall talk to you concerning his wonderful life.

By the eye of faith we take you back

LAST ISSUE OF 1946

This issue of The Gospel Light is the last one to be printed during the year 1946. As do most religious papers, we publish only fifty issues in the year, and as in the past, no paper will reach you the last week in December.

The next Gospel Light will be dated January 2, 1947. Our readers will please note this.

to the manger scene in Bethlehem. We see the wise men of the east prostrate before the infant Christ. In silent adoration they worship him. The gifts, gold, frankincense and myrrh, are presented to the child. These wise men are warned to avoid returning by the way of Jerusalem, and hence departed into their own country.

The Lord sent his angel to Joseph with another warning. This angel said: "Arise, and take the young child and his mother, and flee into Egypt, and be there until I bring thee word: for Herod will seek the young child to destroy him."

In obedience to this command of the angel, Joseph took Mary and the infant Jesus and fled into the Land of Egypt. There he remained until the death of Herod.

Upon the death of Herod, the angel of the Lord appeared again to Joseph calling his Son out of Egypt. Joseph turns aside into Nazareth where the child Jesus grew to manhood as the carpenter's son. The veil that shrouds his childhood days is lifted once. At the age of twelve the Bible tells us that

he accompanied his parents to the city of Jerusalem in their annual pilgrimage there to attend the feast of the Passover. It was at this time that he was lost to his parents, who in seeking for him, found him in the temple at Jerusalem disputing with the doctors. The next eighteen years of his life is veiled in obscurity. Not one authentic fact of this period has come down to us.

In the city of Nazareth, three days journey from the city of Jerusalem, Jesus grew to manhood. At the age of thirty, he left this mountainous home and wended his way to the Jordan river where his cousin John was baptizing and preaching the gospel of the coming kingdom. Here Jesus was baptized of John. I think we can well spend a moment's time while Matthew relates the story of his baptism. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went 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" (Matthew 3:13-17).

Following his baptism, Jesus was led into the wilderness to be tempted. For forty days and nights the devil placed before him every form of temptation common to man. Hunger asserted itself and the devil challenged the Lord to command the stones to be made bread. Did he have the power to change the stones to bread? Certainly. But this starving Nazarene took not his orders from the arch enemy of man to gratify a fleshly need. Next Satan challenges the Lord's divinity in a trial of casting himself from the pinnacle of the temple. Again the temptation is brushed aside. Finally all the kingdoms of the world with their glory and riches are spread before the eyes of the Master, and the beguiling tones of Satan says, "Worship me, and all these shall be yours." Neither hunger, fame, nor power could cause the Son of God to do the will of the devil. He began his wonderful public life with a great victory, second only to his victory over death—his victory over temptations.

Christ came from the wilderness of temptation with the words of his ministry upon his lips. Matthew says of him: "From that time began Jesus to preach, and to say, Repent: for the kingdom of heaven is at hand." During the time of the Lord's temptation in the wilderness John was cast into prison. His prison term was ended by the cruel request of a wicked woman. John had the courage to tell this woman of her adulterous life. In anger she demanded of the king, through her own wicked daughter, John's head. This gallant forerunner of Christ died shortly after

the beginning of the personal ministry of Christ. John preached the approach of God's kingdom among men. Christ began his work by the same proclamation: "The kingdom of heaven is at hand. Hence, we clearly see that God's kingdom had not begun when Christ came into his personal ministry and the work of John had ended. The establishment of that kingdom was the very heart of the wonderful work of Christ.

Early in Christ's ministry he named twelve of his disciples to be apostles. For three and one half years he taught them concerning the coming kingdom. The greatest sermon ever recorded was preached by the Lord early in this ministry—the sermon on the mount. In this he sets forth the principles of the Christian doctrine and life.

There is a marked peculiarity, as we would view it, in the setting for this sermon. This is shown in the first verse of the fifth chapter of Matthew. "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him." He left the multitudes, ascended the mountain, and called to him the disciples for their personal instruction. The peculiarity is that he left the multitudes behind. He spoke only to his own disciples.

He began the sermon with what we have come to know as the beatitudes, or the expression of joy and happiness. It is good this morning with the spirit of Thanksgiving to look on these as a cause for true thankfulness. Yes, I am thankful for material blessings; but, there are blessings that so far transcend material things as to be incomparable with them. Those expressed in the opening sentences of the Sermon on the Mount belong in that class.

Hear the beauty and joy and happiness extended in these to the downtrodden of earth: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and shall 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" (Matthew 5:3-12). Philosophers who came before had held forth things that looked to the proud of earth. In their teachings they had praised the things of power and might. Not so, the teaching of Jesus. He held forth comfort and happiness that was more abiding than the power of kings. He looked toward the joy of heaven's kingdom and elevated the meek, the

poor in spirit, those hungering for righteousness, the persecuted, the merciful, the pure in heart. A new philosophy had come to earth—the doctrine of Christ, Christianity, the doctrine directed to the forgotten man.

Gathered around him here on the Mount is a group of Galilean fishermen; poor, unlearned and despised. But to them he makes the sweeping announcement: "Ye are the salt of the earth;" and, "Ye are the light of the world." The law of Moses had become hoary with age and tradition. To the Jew it was the most precious heritage that had ever been given to man. The Jew had lost sight of the law's purpose and his own mission. He regarded the law as the end and not simply a means to the end, that is, the bringing in of the Messiah. But Jesus brushes aside the cherished traditions of the law and the reverential regard with which it was held by stating, "Moses says this; but, I say unto you." That prophet of which Moses spoke had come.

The relationship between man and man is set forth in a new light in this sermon on the Mount. The earth had been bathed in blood under the "iron rule" of "an eye for an eye, and a tooth for a tooth." It had languished under the "silver rule" of Confucianism. But Jesus instills life into the sluggish veins of man's interrelationship by the "Golden Rule." The one system that can bring peace and security to the earth is that rule, expressed so beautifully by the Lord in these words: "Whatsoever ye would that men should do to you, do ye even so to them." This principle applied on a national and international scale would usher in an era of peace and prosperity unparalleled in all of earth's history—a true brotherhood of man. Greater than all the councils of the United Nations, greater than all the peace treaties of all the world, would be the application of this principle propounded in the long ago by a Nazarene carpenter to a group of Galilean fishermen. Will the nations of the world ever grow wise enough to adopt this piece of divine wisdom to the saving of themselves?

Next, we shall view the life of Christ through his miracles. Some have denied

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the miracles of Christ, and yet claimed a belief in him. To deny the miracles of Christ is to deny his divinity. Jesus truly performed the wonderful works recorded of him, or he was in truth an impostor. I believe implicitly in his miracles.

There are those today who claim that by the power of the Son of God they perform miracles. The best of these are bungling impostors. The need and purpose of miracles are past. The word of God has been confirmed. There has not been a single revelation from heaven's throne since the Apostle John wrote the final "Amen!" to the book of Revelation. Hence no miracles for the confirmation of the word.

If we could have been with the Lord at the wedding supper in Cana of Galilee, and could have seen him turn the water into wine, we might have exclaimed that the world's greatest magician had arrived. Could we have seen him anoint the eyes of the blind man and restore his sight, lay his hand on the fevered brow and the fever cooled, touch the leprous and the leprosy healed, loose the dumb tongue and unstop the deaf ear, we would have declared that the world's greatest physician has come. Could we have seen him raise Jairus' daughter, or have stood by him at the grave of Lazarus, saw his tears of sympathetic grief, heard his prayer to the Father for glorification; then could have heard him speak to the dead body of his friend with the same confidence that a mother awakens her child, could have known that this man had been dead for four days and nights and that decay had already centered itself upon him; then to see him come forth from the grave, enshrouded in his grave clothes, the blood of life resurg-ing through his veins, we, like Nicodemus, must have declared, "This man is from God: for no man can do the things that he does except God be with him."

If we could have been with his disciples on the storm tossed sea of Galilee with the waves dashing the little boat as though a feather upon their crests, could have seen the Master awakened from sleep to rebuke the wind and the sea, could have seen the calm and safety that followed, we could realize the necessity of having the Master of the tempest in the boat with us.

The frail ship of our existence is upon the stormy ocean of life. Without this Master we must inevitably perish—everlastingly perish. He is our only hope, our only salvation. Yet, friends, most of you hearing me this morning have not taken this Master into your boat. I am reminded of an old song which spoke so truly these words: "O, to be without the Savior, How can it, can it be? Like a ship without a rudder on a wild and stormy sea." Jesus says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me." Will you open the door?

Total Depravity

STERL A. WATSON

(Number 2)

In a former article on the above subject it was granted that a child may suffer the consequences of its parent's sins. In fact the child may imitate the parent and incur the guilt of sin, but not until it is old enough to follow the parent's example. It would seem, if one study denominational creeds, that infant depravity could be found in any book in the Bible. It almost alarms some folk to hear someone assert that he does not believe that babies are born in sin. A survey of the scriptures will show that only one human was ever said to have been born in sin.

In John 9:34 we find this, "Thou wast altogether born in sins, and dost thou teach us?" Well, there we have it. But, who was it that said that? Why, it was a group of infidel Jews. That is as nearly as one can prove by the Bible that any one was ever born in sins. Isn't it strange that men who claim to have been divinely called to the ministry will try to prove their case by a bunch of infidels? A man must be hard pressed who will take up an infidel theory and try to support it by the word of God. It may be that their call is not as divine as they claim it is. Can you believe that your child was born a little devil just because some misguided preachers said so. They may deny having said that, but the logical conclusion of what they teach is just that.

Based upon the idea that children are born totally depraved is the claim that the Holy Spirit must operate directly upon the heart of the sinner in conversion. It is claimed that the child is born so dead in sin that he cannot do anything. To be totally depraved is to be wholly corrupt. It is then claimed that as the child grows to the age of accountability he becomes more corrupt because of his own sins. In other words, he is born "wholly corrupt" and by his own sins he degenerates into a state of "teetotal" depravity. From that awful condition, he must be regenerated in order to be saved. Of course, he must first DE-generate in order to later be RE-generated. Since he is so dead in sin that he can neither think nor do good, he must be regenerated by direct means.

Well, what happens to one in regeneration? Why, that brings him back to his original condition. That original state, according to denominational preachers, is a state of "total depravity." Remember, the creeds say, "Destined to ETERNAL RUIN without defence or excuse." They say that all MANKIND is so destined. Unless babies are monkeykind, they are included in all mankind. But, they say that the Spirit must operate separate and apart from, and in ad-

dition to the word of God in conversion. Article No. 6, of Pendleton's Manual, declares that regeneration is effected in a manner ABOVE our comprehension by the power of the Holy Ghost, in connection with divine truth, and that the proper evidence of regeneration appears in the holy fruits of repentance and faith and newness of life.

Repentance, faith, and newness of life are simply the fruits of regeneration. Therefore, one is regenerated before he repents, believes, or starts living a new life. Regeneration is the tree. Repentance, faith and newness of life are the holy fruits of that tree. The simple truth is that these things, including regeneration, are fruits of the gospel of Christ. Why do so many intelligent men read God's word through human creeds? If all are born completely dead in sins, and die dead-er every day, why preach to them. If they are to be regenerated in a manner above their comprehension, why support preachers. The idea of God regenerating (planting a tree) by direct means and then have to have human help to produce the fruit. If it is incomprehensible, then the preachers don't comprehend it. They don't know how they were saved and could not tell others how. About the most unnecessary thing one could think of is a denominational ministry, if the above article is true.

Now, a few more comments upon Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." A careful reading of this chapter will show that as all men suffer the consequences of Adam's sin, so all men enjoy the benefits of Christ's grace. Verse 18 says, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." So, if all are hopelessly condemned because of Adam's sin, then all are gloriously justified because of the righteousness of Christ. That would place God in the unenviable position of inflicting universal damnation from which he will furnish universal justification. If that is so, the devil can advertise rooms for rent.

God did not condemn anyone to eternal ruin because of Adam's sin. We are destined to die because of his sin, and without Christ there would be no hope of a resurrection. In Christ, we have access to all we lost in Adam, and it may be more. Isaiah said in Isa. 59:2, "YOUR (not Adam's) sins have separated between you and your God, and YOUR iniquities that he hath hid

(Continued On Page Five)

Living Close To Christ

WAYMON D. MILLER

David is one from whom we can learn some most beneficial lessons of life. His life traversed the uttermost extremities of both licentiousness and intimate relation with God. The latter end of his life seems to have been spent in remorseful regret of his sins, and was expressive of an urgent desire for a closer fellowship with God. Upon one occasion he seems to beseech God with deepest passion: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139:23-23).

It is my firm conviction that the greatest need of man is a closer walk with the Lord. Even we, who profess to be His own, need a more intimate communion with Him as we need nothing else! How many times we analyze our own hearts and feel that we are an utter failure in the Lord's service! We so often fall so pitifully short of His will with us, sin so shamefully, and rebel against our blessed Lord so arrogantly. Our faith in our Master often grows so weak, and we turn from His way so easily. At our very best, we are only "unprofitable servants." Were it not for His loving kindness and mercy, but few would have confident hope of standing justified before His glorious throne. How we need to constantly pray, as did David, that the Lord will lead us closer to Him.

Why We Need To Be Close To Christ

If permitted to select his own course, man will almost invariably choose the wrong way. Adam did, and man since Adam has continued to do so. Since we are incapable of guiding ourselves aright, we then need the affectionate hand of the Lord to guide us. Jeremiah uttered this truth centuries ago: "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). Since it is beyond the ability of man to "direct his steps," he needs the infinite wisdom and love of the Lord to guide him in the way of righteousness. The Lord will also provide the necessary strength to enable us to engage all the trying problems of life, and only through a close walk with Him can we have access to such strength. "God is our refuge and strength" (Psalms 46:1). Paul relied greatly upon this strength, and avowed: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

We are also urged to hide ourselves in Christ, and thus we render oblivious our weak, miserable, faltering, sinful selves. "For ye are dead, and your life is hid with Christ in God" (Col. 3:3). To thus live in Christ, and hide ourselves in Him, makes it necessary to live close to Him. This should be our daily desire. How many times I lie

down at night, reflect upon my actions during the day, and wonder if they are acceptable to Christ. Wouldn't it be marvelous if we could close each day with the assurance that we are, by the way we have lived that day, closer to the Lord? It is said that Brother Jacob Creath, one of the great pioneer preachers of the Restoration Movement was an unusually pious and godly man. Near the end of his life he said, reflectively: "I cannot recall a single day of my life in which I have not tried as best I could to serve and please God." Isn't that a wonderful statement? Is this not as it should be with servants of the Lord? May He help each of us to live in such manner.

The great conflict of flesh and spirit that is constantly raging within us makes it necessary that we live close to the Lord to subdue fleshly and sensual desires. So many times the flesh demands that we yield to its desires. Sin is so often an overwhelming power. Paul found this true in his life, and remarked: "For the good that I would I do not: but the evil which I would not, that I do" (Romans 7:19). Concerning this same matter, he stated further: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:21-24). In this surging conflict, of flesh and spirit, we need the Lord's help to enable us to do that which is right.

We need close contact with the Lord also when we fall into shame and ruin, for out of this disgraceful plight he will lift us to glorious heights. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psalms 37:23-24). The Lord will therefore help us when we fall into the filthy, shameful quagmire of sinful corruption. Thus we cannot afford to live away from the sacred nearness with Him. When distress and calamity burdens our heart, we need to be near the Lord, for He has promised balm for our aching hearts and relief from our afflictions. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. * * * The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psalms 34:15, 17-19). These are but few of many reasons why we need to walk

close to the Lord. And that these needs may be fulfilled, we should pray earnestly with David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14).

Blessings of Walking Close to Christ

Innumerable are the blessings derived from living with the Lord. Among the most paramount blessings is that such an one is acquitted from the guilt of past sins. The penalty of death has been affixed sin. Divine justice has demanded that "the soul that sinneth, it shall die" (Ezekiel 18:20). All the accumulated sins of our past life pronounce a death penalty upon us, but in becoming a Christian such penalty is removed by the efficacious and atoning merits of the blood of Christ. Such renders one free from condemnation of his past sinful life. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

In the Lord we also have the abiding presence of his matchless love, from which no adverse condition can separate us. His love fills our souls warms our hearts, and gives us joy unspeakable. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39). One alienated from the Lord is deprived of the depth and riches of his matchless love. This is another privilege enjoyed only by living close to Him.

When we are near the Lord, He is near us. In living with Him one has access to the throne of God from which mercy and grace is obtainable to sustain in time of tribulation. Jesus is an affectionate Lord, and is moved by our infirmities. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4: 15, 16).

Our faith is also reinforced by living close to the Lord. So often our faith is so weak that we cannot successfully engage the problems of life. But when our faith is weak and falters, we are promised a victorious faith through Christ. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:4, 5).

Finally, but this is not all, the Lord has removed for us the horrors and fear of death. We can now look beyond this veil of tears, and see through death the

majestic glories of heaven. These sparkling and eternal beauties draw us magnetically toward our home of the soul, and enable us to see joy in departing "to be with the Lord." Through Jesus we can feel that "though I walk through the valley of the shadow of death, I will fear no evil" (Psalms 23:4).

How Can We Live Closer To Him?

Just as it is impossible in this limited space to enumerate all the needs or blessings of living close to Christ, it is likewise impossible to suggest all that is involved in living acceptably with Christ. Perhaps many points would vary with individual and personal needs. But we can suggest some general principles that may be helpful to all.

We cannot maintain an intimate relation with the Lord until we have completely and absolutely surrendered our will to Him. Personal desires must be subjected to the will of Christ. This is a great principle, and one that has been ignored by so many professed Christians. Yet it is an absolute requisite to living in favor and grace with the Lord. The attitude of Paul must be ours also: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as but dung, that I may win Christ" (Phil. . 3:7, 8).

The Lord Jesus Christ must come into our lives, and permeate them so that he is reflected to the world through us. We too often live sinfully for failure to realize that Christ lives in Christians. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). But the Lord will not live in us while we live in sin. (I Cor. 6:15-17). The presence of the Lord in us blesses us also in that it restrains us from sin. "But put ye on the

TOTAL DEPRAVITY
(Continued from page three)

his face from you, and that he will not hear your prayers." Thus, we see that man is separated from God on account of his own unrighteousness. Article No. 6, of Pendleton's Manual, declares that only two things prevent the salvation of the greatest sinner on earth. First, his own INHERENT DEPRAVITY, and second, his voluntary rejection of the gospel. Thus, man inherits a depravity that prevents his salvation. Did Adam inherit depravity, or did he incur the guilt of sin by his own rejection of God's will? Did Adam's son, Cain, inherit the guilt of murder from Adam? If so, why did not Abel inherit the same guilt? Was Cain born with the curse upon him, or did God place the curse upon him after he had committed the act of murder? Would a man and his wife, who have been saved from depravity by a direct operation of the Spirit, transmit guilt or innocence to their child?

Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14).
In our sinful shame, faithlessness and disobedience, and in our great need for a closer fellowship with Christ, we should earnestly join David in his prayer: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. * * * Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalms 51:1-2, 10-13).

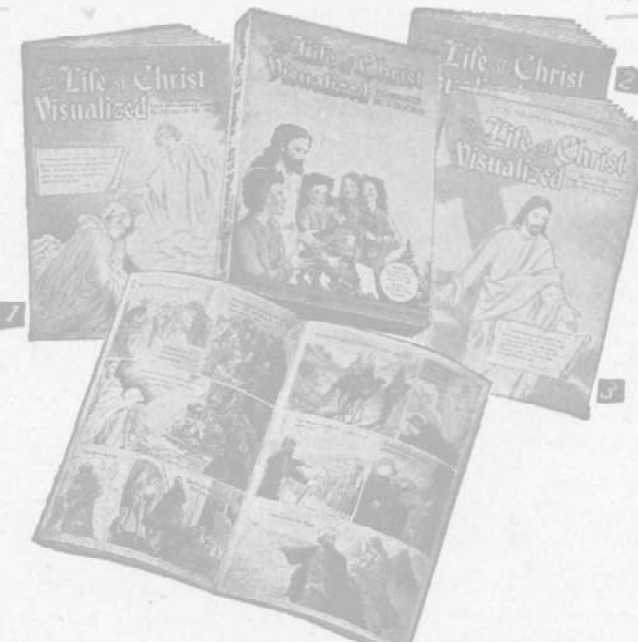
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Lessons From The Old Testament

JESSE M. KELLEY

Israel's Sin (Ex. 12:35, 36; Chapter 32).

When the children of Israel were making ready to leave the land of Egypt God softened the hearts of the Egyptians, that they would supply the needs of the children of Israel. They gave unto them vessels of gold and silver, jewels, etc., which they would need and could use in their journey from Egypt to the promised land. "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment: And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things they required." (Ex. 12:35, 36). Not long after this, when they camped at the foot of mount Sinai and Moses ascended to the summit of the mount to receive the law of God, the children of Israel prevailed upon Aaron to use the jewels of gold and silver and fashion from them an image that they might use as a god, and worship. God was very displeased with such behavior and told Moses to "get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." (Ex. 32:7) Not only did the children commit a great sin, but in doing such they proved just how ungrateful man is capable of being. With the very things that God had given them, (the jewels of silver and gold), they used to make a false god. Thus the very blessings God, in his goodness had bestowed upon them, were used in such a way that they became a curse to them.

The Lesson

We, today have a great lesson in this bit of history. Its application to us is this: God has given us everything that we have, our business, homes, money and anything else of a temporal nature. The blessing of a growing and profitable business sometimes becomes a curse to its owner, in that he will cease serving God to give more time to his business. In such a case his business becomes a god, and God is pushed into the background. His business comes first in his life, and the God who gave it to him as a blessing is forgotten. Again, all too often a Christian woman's home will become her god in that she will stay away from the worship of God that she might spend more time in making it lovely. Money is the modern god most people pursue today. Christians (?) will cease serving God if there is a few dollars involved. A man once boasted to me that he missed the worship service and made twenty-five dollars on a cow trade. He sold out to the devil for a few dollars. The dollar became his god.

We have seen how ungrateful Israel was, but are we better? Do we sometimes use God's blessings to fashion a

false god? It is a question paramount to every child of God, and its answer lies with YOU.

THE RELIGIOUS CENSUS

Within the next few months the Government will take a census of the religious bodies of the United States. We understand the Broadway church of Christ, Lubbock, Texas has been given the responsibility of taking the census for the churches of Christ.

At the proper time forms will be available and it is the duty of the eldership or leadership of each church to make a report for their congregation. This, with other things, will include the location of the church and the number of members.

In times past it has been impossible to get anything like a true and correct report of the number of congregations and members of the church of Christ. Some congregations were not aware of the fact that a census was being taken. Others did not realize the importance of getting the information into the hands of the government.

The amount of prestige the church has with the government is determined by its strength in numbers. It would be impossible for us to give, in the limited space allotted to this notice, the many reasons why we should see that every congregation and every member is counted in this forthcoming census.

The Gospel Light will cooperate in disseminating information relative to the census at the proper time. In the meantime, we are urging all congregations everywhere to compile a correct membership list, if one is not already available, as it will be needed when the proper time comes. Brethren, let's not be slothful in this matter.

Still Going Strong

D. L. Haile

For more than four years now I have said but little through our papers, but that does not mean that I have been idle. I consider that the best work of my life has been done the past four years notwithstanding I have been preaching for more than forty-two years.

A little more than four years ago I had about come to the conclusion that my days of usefulness were over and it was time for me to retire and give some younger man my work, that had been mapped out. So I gave most of my valuable books and charts to some preachers who I thought would appreciate and use them to the best advantage to the advancement of the Cause of Christ. I do not regret giving those books and charts away for I believe they have been used to good advantage.

The old slogan I learned in school came to me one day like a bolt from a

clear sky, "A dog is not dead until he dies," so with renewed energy and a determined resolve I picked up the old "Sword of the Spirit" which is the word of God, and went at it again. For this I am truly glad I did for my work in later life has been crowned with a success that I didn't even dream could happen. For nearly two years now I have been laboring with a wonderful little congregation in Perry, Oklahoma, the county seat of Noble County. It is a city of 6,500 people. I feel much younger, yes much younger, than I did ten years ago. I thank God for brethren, preaching brethren and others who have helped me to accomplish a "Come back" that I am sure is pleasing to the Lord. Pray for me, for I am going strong.

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H. V. Crumley, 108 N. Pine, Pauls Valley, Oklahoma, December 10: Our meeting closed here. We used home forces throughout. There were two baptisms, two confessions of faults, and two identified themselves with the congregation. We hope to start our new building soon.

Richard Donley, Ralls, Texas, Dec. 10: I have just returned from another effort in Sioux City, Iowa. Our work this time was to prepare the way to establish a permanent work. The church at Crosbyton, Texas has assumed responsibility for planting a church in Sioux City, and has asked me to undertake the work, which I have agreed to do. The field is white: the need is great. We shall need help. Write F. L. Paisley at Crosbyton for further details. I hope to be on the ground to begin work about March 1.

John G. Reese, Box 2063, Vernon, Texas, December 9: The church here desires to contact a young married man, who is a good song director, to lead the singing, work with the young people and help in the personal work. Anyone interested should contact me at once.

John Teel, Box 349, Russellville, Arkansas, December 12: Our meeting closed here last night. The crowds during this meeting were very good. We only had two restorations as for as visible results were concerned. The last three nights it rained, however we had fair crowds. We take courage and press on in the labor and love of the cause of Christ.

H. C. Finley, December 1: I have just returned from Oakwood, Oklahoma, where I have been engaged in a school of vocal music. We had a splendid school. The interest was good throughout the entire school. I preached for them on three Lord's days, the last one (being the fourth Lord's day in Nov.) a fine young man who had fallen by the wayside came forward and was restored to full fellowship in the church. We feel that much good was accomplished by our going to Oakwood.

Melvin L. Vaughan, Box 419, McAlester, Oklahoma: The church attendance in McAlester continues to increase with the largest audience in the history of the church recently. In the past month there have been nine added to the local membership.

George W. Dickson, San Francisco, California, November 30: The work here at 17th Street in San Francisco is growing in every department, particularly Bible School attendance and membership. We have had 17 added during the month of November—three baptisms, five restored and the rest by membership. At the coming lecture-ship program to be held at George Pepperdine College January 20 to 24th there will be a meeting of all those in-

terested in the establishment of an Old People's Home. All interested Brethren are urged to attend this lectureship.

1946 BOUND VOLUMES

With our January 2 edition of The Gospel Light we hope to be able to announce that our 1946 bound volumes are ready for delivery. We have changed binders this year and have been promised delivery in ten days to two weeks. The copies are being de-

livered to the bindery immediately.

It will cost us quite a bit more to get the binding done this year, but we will get a nicer job and quicker service. Let us have your order immediately as only a very limited number of copies are being bound. The price is \$2.50, postpaid.

It seems that some have not yet learned that they cannot be a child of the devil through the week and a child of God on Sunday!—Tommy McClure.



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